DICTIONARY

OF

PHRASE AND FABLE
NOT TO BE LENT OUT

DICTIONARY
OF
PHRASE AND FABLE

GIVING THE
' Derivation, Source, or Origin of Common Phrases, Allusions,
and Words that have a Tale to Tell

BY THE REV.
E. COBHAM BREWER, LL.D.

NEW EDITION
REVISED, CORRECTED, AND ENLARGED

TO WHICH IS ADDED
A CONCISE BIBLIOGRAPHY OF ENGLISH LITERATURE

112th THOUSAND

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Preface:
To the New and Enlarged Edition
of
"Phrases and Tables" 1844

It is now about a quarter of a century since the first edition of "Phrases and Tables" was published, and the continuous sale of the book is a proof that it supplies a want very largely felt.

In the interval much new information has been unearthed in the subjects treated of in the Dictionary, many errors of philology have been exposed, and an epoch has been reached which was almost impossible when the book was first undertaken more than 30 years ago. During this length of period the book in its manuscript has been always at the author's elbow; that new matter might be laid in store, errors corrected, and suggestions utilized to render the work more generally useful, and more thoroughly to be depended on.

It has been thought by those concerned, that, as the author is now in the 75th year of his age, it would be desirable for him finally to overhaul the entire book, a revision not compatible with such clipping and verbal changes as can be made on stereotyped plates; this "New and Enlarged Edition" has accordingly been thoroughly revised, and every item has been printed in a fresh type: this has enabled the author to make additions and corrections, and to substitute new articles for less useful ones in old Edition; so that this "New and Enlarged Edition" is virtually a new work on the old lines.

The last ten years of this Nineteenth Century have been preeminently distinguished for researches in English philology. Many dictionaries on our gigantic and magnificent language have been published in this decade than in any preceding one, and thousands of noble scholars in Great Britain and America have contributed to improve their character, so that now, in addition
of any other language can touch even the fringe of our best English
exponents of a tongue spoken by more than a hundred millions of the
civilized world's inhabitants. The research, the accuracy, the precision,
now so demanded, are quite unprecedented, and the great public interest
taken in the matter might justify our calling the period "The Era of English
Philoogy".

In the present "New and Enlarged Edition" of his "Dictionary of
Phrases and Folks" advantage has been taken of the great literary
momentum from every available source. More than one-third of the
book consists of entire new matter. Some 350 extra pages have been
added, and all that has been retained of previous editions has been
subjected to the severest scrutiny.

The thanks are most devoutly due, and are here most gratefully
extended to the many hundreds of correspondents who have written
to the author on the subjects contained in the book. Some have been
specialists; some have suggested new articles; some have sent apt
quotations; and others have gone diligently through the volume in their
preference, from beginning to end, and have sent their observations
to the author, with permission to use them according to his judgment.

Of these last, especial mention should be made of the Rev. Arthur
H. Pendell, M.A., of Boston, Henry, Nelson, New York; Dr. Hawley
of Bath, Mr. J. Charles Horace, Spain; and a most judicious and hand-
taking critic, Mr. George Mathew Peggs, "Principal of Moral Academy
Kirkwood, 2nd. Dresden, Eng." a well-known author, and of a Moralist-
Loyal whose name I have not obtained permission to publish.

To set down the names of those whose correspondence fills a
box of no considerable size, would serve no useful purpose, and
would not interest the general reader; but it may, without vanity,
be hoped, with all this help, and all the pains of the author, more
than half a century, that this "Dictionary of Literary sine-a-bone" will
become a standard book of reference, and a guide to be relied on.

Edinburgh, Nov. 24th,
Autumn 1874.
THE

DICTIONARY

OF

PHRASE AND FABLE.

A. This letter is modified from the Hebrew א (aleph = an ox), which was meant to indicate the outline of an ox's head.

A among the Egyptians is denoted by the hieroglyphic which represents the ibis. Among the Greeks it was the symbol of a bad augury in the sacrifices.

A in logic is the symbol of a universal affirmative. B asserts, E denies. Thus, syllogism in $\exists A \exists A$ contain three universal affirmative propositions.

A1 means first-rate—the very best. In Lloyd's Register of British and Foreign Shipping, the character of the ship's hull is designated by letters, and that of the anchors, cables, and stores by figures. A1 means hull first-rate, and also anchors, cables, and stores. A2, hull first-rate, but furniture second-rate. Vessels of an inferior character are classified under the letters E, E, and I.

"She is a prime girl, she is, she is A1"—Sam Stuck.

A.B. (See Able.)

A.B.C. = Aerated Bread Company.

A B C Book. A primer, a book in which articles are set in alphabetical order, as the A B C Railway Guide. The old primers contained the Catechism, as is evident from the lines:

"That is question now
And then comes answer like an A B C book"—Shakespeare: King John, 1.1

A.B.C. Process (The) of making artificial manure. An acrostic of Alum, Blood, Clay, the three chief ingredients.

A.C.B. O. U. The device adopted by Frederick V., Archduke of Austria (the Emperor Frederick III. — 1440-1493).

Austria Est Imperare Orbis Universus. Alle Erfreut das Österreich Unterrich. Austria's Empire Is Overall Universal.

To which was added after the war of 1836, Austria's Emperor Is Ousted Utterly.

Frederick II. of Prussia is said to have translated the motto thus:

"Austria sult in orbis ultima" (Austria will one day be tossed in the world).

A.U.C. Anna ubi condita (Latin), "from the foundation of the city"—i.e., Rome.

Aaron. An Aaron's serpent. Something so powerful as to swallow up minor powers.—Exodus vii. 10-12.

Ab. Ab oro. From the very beginning. Statius, in the epic poem called the Little Iliad, does not rush in medias res, but begins with the eggs of Leda, from one of which Helen was born. If Leda had not laid this egg, Helen would never have been born. If Helen had not been born, Paris could not have eloped with her. If Paris had not eloped with Helen, there would have been no Trojan War, etc.

Ab oro usque ad mala. From the first dish to the last. A Roman cena (dinner) consisted of three parts. The first course was the appetiser, and consisted chiefly of eggs, with stimulants; the second was the "dinner proper;" and the third the dessert, at which stale (i.e., all sorts of apples, pears, quinces, pomegranates, and so on) formed the most conspicuous part. —Hor. Sat. i. iii. 5.
Aback. I was taken aback—I was greatly astonished—taken by surprise—startled. It is a sea term. A ship is “taken aback” when the sails are suddenly carried by the wind back against the mast, instantly staying the ship’s progress—very dangerous in a strong gale.

Abacca. A small frame with wires stretched across it. Each wire contains ten movable balls, which can be shifted backwards or forwards, so as to vary the number in two or more blocks. It is used to teach children addition and subtraction.

The ancient Greeks and Romans employed it for calculations, and so do the Chinese. The word is derived from the Phoen. abak (dust); the Orientals used tables covered with dust for ciphering and diagrams. In Turkish schools this method is still used for teaching writing. The multiplication table invented by Pythagoras is called Abacca Pythagorica. (Latin, abacca; Greek, ἀβάκα.)

Abaddon. The angel of the bottomless pit (Rev. ix. 11). The Hebrew abad means “he perished.”

“The angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon.”—Tindale.

Abambo. The evil spirit of the Camma tribes in Africa. A fire is kept always burning in his house. He is supposed to have the power of causing sickness and death.

Abandon means put at anyone’s orders; hence, to give up. (Latin, ad, to; hum-num, late Latin for “a decree.”)

Abandon fait larron. As opportunity makes the thief, the person who neglects to take proper care of his goods, leads into temptation, hence, the proverb. “Neglect leads to theft.”

Abaris. The dart of Abaris. Abaris, the Scythian, was a priest of Apollo; and the god gave him a golden arrow on which to ride through the air. This dart rendered him invisible; it also cured diseases, and gave oracles. Abaris gave it to Pythagoras.

“The dart of Abaris carried the philosopher wherever he desired it.”—Wilamow.

Abate (2 syl.) means properly to knock down, French, abattre, whence a batterie, i.e., wholesale destruction of game; O.E. a-badan.

Abate, in horsemanship, is to perform well the downward motion. A horse is said to abate when, working upon curvetas, he puts or beats down both his hind legs to the ground at once, and keeps exact time.

Abatement, in heraldry, is a mark of dishonour annexed to coat armour, whereby the honour of it is abated.

Abaton. (Greek a, not; batos, I go.) As inaccessible as Abaton. Artemisia, to commemorate her conquest of Rhodes, erected two statues in the island, one representing herself, and the other emblematical of Rhodes. When the Rhodians recovered their liberty they looked upon this monument as a kind of palladium, and to prevent its destruction surrounded it with a fortified enclosure which they called Abaton, or the inaccessible place. (Lucan speaks of an island difficult of access in the sea of Memphis, called Abaton.)

Ab'dassides (3 syl.). A dynasty of caliphs who reigned from 750-1258. The name is derived from Abbas, uncle of Mahomet. The most celebrated of them was Haroun-al-Raschid (born 765), reigning 786-808.

Abbey Laird (Ali). An insolvent debtor sheltered by the precincts of Holyrood Abbey.

“Abd, as diligence cannot, he proceeded with on Sunday, the Abbey Lairds (as they were jokingly called) were enabled to come forth on that day to mince in our society.”—R. Chambers.

Abbey-lubber (Ali). An idle, well-fed dependent or loafier.

“It came into a common proverb to call him an Abb'by-lubber, that was idle, well-fed, a lower level, a hanger-on, that might work and would not.”—The History of Paisley Church. 1863.

It is used also of religions in contempt; see Dryden’s Spanish Frair.

Abbot of Missrule, or Lord of Missrule. A person who used to superintend the Christmas diversions. In France the “Abbot of Missrule” was called L’abbé de Liessé (jollity). In Scotland the master of revels was called the “Master of Unreason.”

Abbotsford. A name given by Sir Walter Scott to Clarty Rile, on the south bank of the Tweed, after it became his residence. Sir Walter devised the name from a fancy he loved to indulge in, that the abbeys of Melrose Abbey, in ancient times, passed over the ford of the Tweed.

Abd in Arabic = slave or servant, as Abd-Allah (servant of God), Abd-el-Kader (servant of the Mighty One), Abd-
Abdela (3 syl.). Abhor

Abdela, Duke of Albemarle.  “Brave Abdela o’er the prophets’ school was placed; Abdela, with all his father’s virtues grace.” — Byron: Bride of Abidos.

Abdallāh, the father of Mahomet, was so beautiful, that when he married Amīna, 200 virgins broke their hearts from disappointed love. — Washington Irving: Life of Mahomet.

Abdallāh. Brother and predecessor of Giafir, pacha of Abydos. He was murdered by Giafir (2 syl.) — Byron: Bride of Abydos.

Abdal. Persian fanatics, who think it a merit to kill anyone of a different religion; and if slain in the attempt, are accounted martyrs.

Abdeara. A maritime town of Thrace, said in fable to have been founded by Abderis, sister of Diomedes. It was so overrun with rats that it was abandoned, and the Abderitans migrated to Macedonia.

Abderitan. A native of Abderis, a maritime city of Thrace. The Abderitans were proverbial for stupidity, hence the phrase, “You have no more mind than an Abderite.” Yet the city gave birth to some of the wisest men of Greece: as Democritus (the laughing philosopher), Protagoras (the great sophist), Anaxarchus (the philosopher and friend of Alexander), Heracleas (the historian), etc.

Abderitan Laughter. Scoffing laughter, incessant laughter. So called from Abderis, the birthplace of Democritus, the laughing philosopher.

Abderite (3 syl.). A scoffer, so called from Democritus.

Abderus. One of Hercules’s friends, devoured by the horses of Diomedes. Diomedes gave him his horses to hold; and they devoured him.

Abdiel. The faithful seraph who withstood Satan when he urged the angels to revolt. (See Paradise Lost, Bk. v., lines 696, etc.)

“Let adhering with the faith of Abdiel, to the ancient form of adoration.” — Sir W. Scott.

Abodea’rian. One who teaches or is learning his A B C.

Abodea’rian hymns. Hymns which began with the letter A, and each verse or clause following took up the letters of the alphabet in regular succession. (See Acrostic Poetry.)

Abel and Cain. The Mahometan tradition of the death of Abel is this: Cain was born with a twin sister who was named Aclima, and Abel with a twin sister named Jumella. Adam wished Cain to marry Abel’s twin sister, and Abel to marry Cain’s. Cain would not consent to this arrangement, and Adam proposed to refer the question to God by means of a sacrifice. God rejected Cain’s sacrifice to signify his disapproval of his marriage with Aclima, his twin sister, and Cain slew his brother in a fit of jealousy.

Abel Keena. A village schoolmaster, afterwards a merchant’s clerk. He was led astray, lost his place, and hanged himself. — Crabb: Borough, Letter xxi.

Abelites (3 syl.), Abelians, or Abelian. A Christian sect of the fourth century, chiefly found in Hippo (N. Africa). They married, but lived in continence, as they affirm Abel did. The sect was maintained by adopting the children of others. No children of Abel being mentioned in Scripture, the Abelites assume that he had none.

Abes’sa. The impersonation of Abbeys and Convents, represented by Spencer as a damsel. When Una asked if she had seen the Red Cross Knight, Abessa, frightened at the lion, ran to the cottage of blind Superstition, and shut the door. Una arrived, and the lion burst the door open. The meaning is, that at the Reformation, when Truth came, the abbeys and convents got alarmed, and would not let Truth enter, but England (the lion) broke down the door. — Faire Queen, i. 3.

Abesta. A book said to have been written by Abraham as a commentary on the Zend and the Puzend. It is furthermore said that Abraham read these three books in the midst of the furnace into which he was cast by Ninrood. Perian Mythology.

Abeyance really means something gaped after (French, bayer, to gape). The allusion is to men standing with their mouths open, in expectation of some sight about to appear.

Abhig. The propitiatory sacrifice made by an Indian raja who has slain a priest without premeditation.

Abhor (Latin, ab, away from, and horro, to shrink; originally, to shudder,
have the hair on end). To abhor is to have a natural antipathy, and to show it by shuddering with disgust.

Abiala. Wife of Makambi; African deity. She holds a pistol in her hand, and is greatly feared. Her aid is invoked in sickness.

Abida. A god of the Kalmucks, who receives the souls of the dead at the moment of decease, and gives them permission to enter a new body, either human or not, and have another spell of life on earth. If the spirit is spotless it may, if it likes, rise and live in the air.

Abidharma. The book of metaphysics in the Tripitaka (q.v.).

Abigail. A lady's maid, or lady-maid. Abigail, wife of Nabal, who introduced herself to David and afterwards married him, is a well-known Scripture heroine (1 Sam. xxv. 3). Abigail was a popular middle class Christian name in the seventeenth century. Beaumont and Fletcher, in The Seven Comely Ladies, call the "waiting gentlewoman" Abigail, a name employed by Swift, Fielding, and others, in their novels. Probably "Abigail Hill," the original name of Mrs. Musham, waiting-woman to Queen Anne, popularised the name.

Abimelech is no proper name, but a regal title of the Philistines, meaning Father-king.

Able. An able seaman is a skilled seaman. Such a man is termed an A.B. (Able-Bodied); unskilled seamen are called "boys" without regard to age.

Able-bodied Seaman. A sailor of the first class. A crew is divided into three classes: (1) able seamen, or skilled sailors, termed A.B.; (2) ordinary seamen; and (3) boys, which include green hands, or inexperienced men, without regard to age or size.

Aboard. He fell aboard of me—met me; abused me. A ship is said to fall aboard another when, being in motion, it runs against the other.

To go aboard is to embark, to go on the board or deck.

Aboard main tack is to draw one of the lower corners of the main-sail down to the chess-tree. Figuratively, it means "to keep to the point."

Abolla. An ancient military garment worn by the Greeks and Romans, opposed to the toga or robe of ponce. The abolla being worn by the lower orders, was affected by philosophers in the vanity of humility.

Abominable (abominior, I pray that the omen may be averted; used on mentioning anything unlucky). As ill-omened things are disliked, so, by a simple figure of speech, what we dislike we consider ill-omened.

Abomination of Desolation (The). The Roman standard is so called (Matt. xxiv. 15). As it was set up in the holy temple, it was an abomination; and, as it brought destruction, it was the "abomination of desolation."

Abou Hassan. A rich merchant, transferred during sleep to the bed and palace of the Caliph Haroun-al-Raschid. Next morning he was treated as the caliph, and every effort was made to make him forget his identity. Arabian Nights ("The Sleeper Awakened"). The same trick was played on Christopher Sly, in the Induction of Shakespeare's comedy of The Taming of the Shrew; and, according to Burton (Anatomy of Melancholy, ii. 2, 4), by Philippe the Good, Duke of Burgundy, on his marriage with Eleanor.

"Were I caliph for a day, an honest Abou Hassan, I would scourge me these juparters out of the Commonwealth."—Sir Walter Scott.

Abono (Dame). The French Santa Claus, the good fairy who comes at night to bring toys to children while they sleep, especially on New Year's Day.

Abortive Flowers are those which have stamens but no pistils.

Abou oba Sina, commonly called Arcemen. A great Persian physician, born at Shiraz, whose canons of medicine were those adopted by Hippocrates and Aristotle. Died 1037.

Abou-Bekr, called Father of the Virgin, i.e., Mahomet's favourite wife. He was the first caliph, and was founder of the sect called the Sunnites. (571-634.)

Abou Jahi'a. The angel of death in Mohammedan mythology. Called Azrael by the Arabs, and Mordad by the Persians.

Abouloumir (in Mohammedan mythology). A fabulous bird of the vulture sort which lives 1,000 years. Called by the Persians Kerkés, and by the Turks Ak-Baba.---Herbelot.

Above properly applies only to matter on the same page, but has been extended
Above-board
to any previous part of the book, as See above, p. 9.

Above-board. In a straightforward manner. Conjurers place their hands under the table when they are preparing their tricks, but above when they show them. "Let all be above-board" means "let there be no under-hand work, but let us see everything."

Above par. A commercial term meaning that the article referred to is more than its nominal value. Thus, if you must give more than £100 for a £100 share in a bank company, a railway share, or other stock, we say the stock is "above par."

If, on the other hand, a nominal £100 worth can be bought for less than £100, we say the stock is "below par."

Figuratively, a person in low spirits or ill health says he is "below par."

Above your book—i.e., beyond your comprehension; beyond your mark. The allusion is to hat-pins placed in rows; the higher rows are above the reach of small statures.

Abracadabra. A charm. It is said that Abracadabra was the supreme deity of the Assyrians. Q. Severus Sammonicus recommended the use of the word as a powerful antidote against ague, flux, and toothache. The word was to be written on parchment, and suspended round the neck by a linen thread, in the form given below:

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A B R A C A D A B R A
A B R A C A D A B R A
A B R A C A D A B R A
A B R A C A D A B R A
A B R A C A D A
A B R A C A
A B R A
A B R A
A B A
A
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Abraxas, also written Abras or Abravas; in Persian mythology denotes the Supreme Being. In Greek notation it stands for 365. In Persian mythology Abraxas presides over 365 impersonated virtues, one of which is supposed to prevail on each day of the year. In the second century the word was employed by the Basilidians for the deity; it was also the principle of the Gnostic hierarchy, and that from which sprang their numerous Icons. (See Abraxas Stones.)

Abraham.
His parents. According to Mohammedan mythology, the parents of Abraham were Prince Azar and his wife, Adna.

His infancy. As King Nimrod had been told that one shortly to be born would disproporionate him, he commanded the death of all such; so Adna retired to a cave where Abraham was born. He was nourished by sucking two of her fingers, one of which supplied milk and the other honey.

His boyhood. At the age of fifteen months he was equal in size to a lad of fifteen, and very wise; so his father introduced him to the court of King Nimrod.—Herbelot: Bibliothèque Orientale.

His offering. According to Mohammedan tradition, the mountain on which Abraham offered up his son was Arfaday; but is more generally thought to have been Moriah.

His death. The Ghebers say that Abraham was thrown into the fire by Nimrod's order, but the flame turned into a bed of roses, on which the child Abraham went to sleep.—Tertullian.

"Sweet and welcome is the bed For their own infant prophet spread, When pitying Heavens to roses turned The death-blames that beneath him burn'd." T. Moore: The Worshipers.

To Show Abraham. To pretend illness or distress, in order to get off work. (See Abraham-Man.)

"I have heard people say Show Abraham you may, But must not show Abraham Newland." T. Dibdin or Upton.

Abraham Newland was cashier of the Bank of England, and signed the notes.

Abraham's Bosom. The repose of the happy in death (Luke xvi. 22). The figure is taken from the ancient custom of allowing a dear friend to recline at dinner on your bosom. Thus the beloved John reclined on the bosom of Jesus.

There is no leaping from Britiah's lap into Abraham's bosom—i.e., those who live and die in notorious sin must not expect to go to heaven at death.—Boston, Creed in the Lot.

Abraham Newland (As). A banknote. So called because, in the early part of the nineteenth century, none were genuine but those signed by this name.

Abrahamic Covenant. The covenant made by God with Abraham, that Messiah should spring from his seed. This promise was given to Abraham, because he left his country and father's house to live in a strange land, as God told him.

Abrahmites (4 syl.). Certain Bohemian deists, so called because they
Abram-colour. Probably a corruption of Abram, meaningauburn. Halliwell quotes the following from Coriolanus, ii. 3: "Our heads are some brown, some black, some Abram, some bald." And again, "Where is the eldest son of Priam, the Abram-coloured Trojan?" "A goodly, long, thick Abram-coloured beard."—Shirl, Master Constable.

Abram-Man, or Abraham Gaye. A Tom o' Bedlam; a naked vagabond; a begging imposter.

The Abram Ward, in Bedlam, had for its inmates begging lunatics, who used to array themselves with party-coloured ribbons, tape in their hats, a fox-tail hanging down, a long stick with streamers, and beg alms; but for all their seeming madness, they had wit enough to steal as they went along. —Canting Academy.

See King Lear, ii. 3.

In Beaumont and Fletcher we have several synonyms:—
"And these, what name of little e'd, they call, Jackman or Pothead, Craker or Buip-a-dop, Frayer or Abram-man, I speak to all."—Boyar's Book, n. 1.

Abraxas Stones. Stones with the word Abraxas engraved on them, and used as talismans. They were cut into symbolic forms combining a fowls' head, a serpent's body, and human limbs. (See ABRAXAS.)

Abras. Side by side, the breasts being all in a line. The ships were all aobras; i.e. their heads were all equally advanced, as soldiers marching abreast.

Abridge is not formed from the word bridge; but comes from the Latin abbreviare, to shorten, from brevis (short), through the French abrèger (to shorten).

Abroach. To set much of abroach is to set it afoot. The figure is from a caak of liquor, which is broached that the liquor may be drawn from it. (Fr. brocher, to prick, abrocher.)

Abridged. You are all abroad. Wide of the mark; not at home with the subject. 'Abroad; in all directions.'

- An elm displays her dusky arms abroad."—Dryden.

Abrogate. When the Roman senate wanted a law to be passed, they asked the people to give their votes in its favour. The Latin for this is rogare legem (to solicit or propose a law). If they wanted a law repealed, they asked the people to vote against it; this was abrogare legem (to solicit against the law).

Absalom, James, Duke of Monmouth, the handsomest but rebellious son of Charles II. in Dryden's Absalom and Achitophel (1689-1685).

Absalom and Achitophel. A political satire by Dryden (1649-1685). David is meant for Charles II.; Absalom for his natural son James, Duke of Monmouth, handsome like Absalom, and, like him, rebellious. Achitophel is meant for Lord Shaftesbury, Zimri for the Duke of Buckingham, and Abdael for Monk. The selections are so skilfully made that the history of David seems repeated. Of Absalom, Dryden says (Part i.):—

"Wit a' e'er he did was done with so much ease, In him alone 'twas natural to please: His motions all accompanied with gravity, And paradise was opened in his face.

Abscond means properly to hide; but we generally use the word in the sense of stealing off secretly from an employer. (Latin, abscondo.)

Absent. "Out of mind as soon as out of sight." Generally misquoted "Out of sight, out of mind."—Lord Brooke.

The absent are always wrong. The translation of the French proverb, Les absents ont toujours tort.

Absent Man (The). The character of Bruière's Absent Man, translated in the Spectator and exhibited on the stage, is a caricature of Comte de Brancas.

Absolute. A Captain Absolute, a bold, despotic man, determined to have his own way. The character is in Sheridan's play called The Rivals.

Sir Anthony Absolute, a warm-hearted, testy, overbearing country squire, in the same play. William Dometon (1764-1831) was nick-named "Sir Anthony Absolute."

Absquatulate. To run away or abscond. A comic American word, from ab and squat (to go away from your squatting). A squatting is a tenement taken in some unclaimed part, without purchase or permission. The persons who take up their squatting are termed squatters.
Abstract Numbers are numbers considered abstractly—1, 2, 3; but if we say 1 year, 2 feet, 3 men, etc., the numbers are no longer abstract, but concrete.

Taken in the abstract. Things are said to be taken in the abstract when they are considered absolutely, that is, without reference to other matters or persons. Thus, in the abstract, one man is as good as another, but not so socially and politically.

Abstraction. An empty Abstraction, a mere ideality, of no practical use. Every noun is an abstraction, but the narrower genera may be raised to higher ones, till the common thread is so fine that hardly anything is left. These high abstractions, from which everything but one common cord is taken, are called empty abstractions.

For example, man is a genus, but may be raised to the genus animal, thence to organized being, thence to created being, thence to matter in the abstract, and so on, till everything but one is emptied out.

Absurd means strictly, quite deaf. (Latin, ab, intensive, and surdus, deaf.)

Reductio ad absurdum. Proving a proposition to be right by showing that every supposable deviation from it would involve an absurdity.

Abudah. A merchant of Baghdad, haunted every night by an old bag; he finds at last that the way to rid himself of this torment is to "fear God, and keep his commandments."—Tales of the Genii.

Like Abudah, he is always looking out for the Furry, and knows that the night will come with the inevitable bag with it. —The Furry.

Abundant Number (A). A number such that the sum of all its divisors (except itself) is greater than the number itself. Thus 12 is an abundant number, because its divisors, 1, 2, 3, 4, 6 = 16, which is greater than 12.

A Deficient number is one of which the sum of all its divisors is less than itself, as 10, the divisors of which are 1, 2, 5 = 8, which is less than 10.

A Perfect number is one of which the sum of all its divisors exactly measures itself, as 6, the divisors of which are 1, 2, 3 = 6.

Abus, the river Humber.

"For by the river that whylome was right
The mere of Abus, I am from
Their chieftain, Humber, named aright."

And Drayton, in his Polyolbion, 28, says:

"For my princely name,
From Humber, king of Huns, as anciently it came."

See Geoffrey's Chronicles, Bk. ii. 2.

Abys. A mountain in Africa, opposite Gibraltar. This, with Calpe in Spain, 10 m. distant, forms the pillars of Hercules.

"Heaves up huge Abys on Africa's sand,
Crowns with such Calpe Europe's silent strand."

Derivation: Economy of Vegetation.

 Abyssinians. A sect of Christians in Abyssinia, who admit only one nature in Jesus Christ, and reject the Council of Chalcedon.

Acætus. One who does nothing badly. It was a name given to Mercury or Hermes for his eloquence. (Greek, a, not; kakos, bad.)

Academies. The followers of Plato were so called, because they attended his lectures in the Academy, a garden planted by Academus.

"See there the olive grove of Academus, Plato's retreat."—Milton: Paradise Lost, Book IV.

Academy. Divided into—Old, the philosophic teaching of Plato and his immediate followers; Middle, a modification of the Platonic system, taught by Arcesilaus; New, the half-sceptical school of Carneades.

Plato taught that matter is eternal and infinite, but without form or order; and that there is an intelligent cause, the author of everything. He maintained that we could grasp truth only so far as we had elevated our mind by thought to its divine essence.

Arcesilaus was the great antagonist of the Stoics, and wholly denied man's capacity for grasping truth.

Carneades maintained that neither our senses nor our understanding could supply us with a sure criterion of truth.

The talent of the Academy, so Plato called Aristotle (B.C. 384-322).

Academy Figures. Drawings in black and white chalk, on tinted paper, from living models, used by artists. So called from the Royal Academy of Artists.

Acadia—i.e., Nova Scotia, so called by the French from the river Schubenacadie. The name was changed in 1621.
In 1755 the old French inhabitants were driven into exile by order of George II.

"Thus dwelt together in love these simple Acadine farmers." Longfellow: Evangeline

**Acadine.** A fountain of Sicily which revealed if writings were authentic and genuine or not. The writings to be tested were thrown into the fountain, and if spurious they sank to the bottom. Oaths and promises were tried in the same way, after being written down. — Diondorus Siculius.

**Accanthus.** The leafy ornament used in the capitals of Corinthian and composite columns. It is said that Callimaches lost his daughter, and set a basket of flowers on her grave, with a tile to keep the wind from blowing it away. The next time he went to visit the grave an acanthus had sprung up around the basket, which so struck the fancy of the architect that he introduced the design in his buildings.

**Acceptance.** A bill or note accepted. This is done by the drawer writing on it "accepted," and signing his name. The person who accepts it is called the acceptor.

**Accessory.** Accessory before the fact is one who is aware that another intends to commit an offence, but is himself absent when the offence is perpetrated. Accessory after the fact is one who screens a felon, aids him in eluding justice, or helps him in any way to profit by his crime. Thus, the receiver of stolen goods, knowing or even suspecting them to be stolen, is an accessory ex post facto.

**Accident.** A fortuit accident is some property or quality which a thing possesses, but which does not essentially belong to it, as the tint of our skin, the height of our body, the redness of a brick, or the whiteness of paper. If any of these were changed, the substance would remain intact.

**Accidental or Subjective Colours.** Those which depend on the state of our eye, and not those which the object really possesses. Thus, after looking at the bright sun, all objects appear dark; that dark colour is the accidental colour of the bright sun. When, again, we come from a dark room, all objects at first have a yellow tinge. This is especially the case if we wear blue glasses, for a minute or two after we have taken them off.

The accidental colour of red is bluish green, of orange dark blue, of violet yellow, of black white; and the converse.

**Accidentals** in music are those sharps and flats, etc., which do not properly belong to the key in which the music is set, but which the composer arbitrarily introduces.

**Accidents!** (4 syl.) An Italian curse or oath: "Ce qui veut dire en bon françâise, 'Puisses-tu mourir d'accident, sans confession,' damné."—E. About: Tella.

**Accidents, in theology.** After consecration, say the Catholics, the substance of the bread and wine is changed into that of the body and blood of Christ, but their accidents (flavour, appearance, and so on) remain the same as before.

**Accius Naevius.** A Roman augur in the reign of Tarquin the Elder. Whey he forbade the king to increase the number of the tribes without consulting the augurs, Tarquin asked him if the thought then in his mind was feasible. "Undoubtedly," said Accius, "Then cut through this whetstone with the razor in your hand." The priest gave a bold cut, and the block fell in two. This story (from Livy, Bk. i., chap. 36) is humorously retold in Bon Gaultier's Ballads.

**Accolade** (3 syl.). The touch of a sword on the shoulder in the ceremony of conferring knighthood; originally an embrace or touch by the hand on the neck. (Latin, ad collum, on the neck.)

**Accommodation.** A loan of money, which accommodates us, or fits a want. Accommodation Note or Bill. An acceptance given on a Bill of Exchange for which value has not been received by the acceptor from the drawer, and which, not representing a commercial transaction, is so far fictitious.

**Accommodation Ladder.** The light ladder hung over the side of a ship at the gangway.

**Accord** means "heart to heart." (Latin, ad coram.) If two persons like and dislike the same things, they are heart to heart with each other.

Similarly, "com-ord" means heart with heart; "dis-ord," heart divided from heart; "re-ord" properly means to recollect — i.e., re-ordicar, to bring again to the mind or heart: then to set down in writing for the purpose of recollecting.

**Accost** means to "come to the side" of a person for the purpose of speaking to him. (Latin, ad contum, to the side.)
Account. To open an account, to enter a customer's name on your ledger for the first time. (Latin, *comptare,* to reckon with.)

To keep open account is when merchants agree to honour each other's bills of exchange.

A current account or "account current, aequ.", a commercial term, meaning that the customer is entered by name in the creditor's ledger for goods purchased but not paid for at the time. The account runs on for a month or more, according to agreement.

To cast accounts. To give the results of the debits and credits entered, balancing the two, and carrying over the surplus.

A sale for the account in the Stock Exchange means the sale of stock not for immediate payment, but for the fortnightly settlement. Generally this is speculative, and the broker or customer pays the difference of price between the time of purchase and time of settlement.

We will give a good account of them...i.e. we will give them a thorough good drubbing.

Accurate means well and carefully done. (Latin, *aqua,-eris, accurare.*

Accusative (The). Calvin was so called by his college companions. We speak of an "accusative age," meaning searching, one eliminating error by accusing it.

"This hath been a very accusative age."—Sir E. Dering.

Ace (1 syl.). The unit of cards or dice, from *as,* the Latin unit of weight. (Italian, *asso;* French and Spanish, *as.*

Within an ace. Within a shive. An ace is the lowest numeral, and he who wins within an ace, wins within a single mark. (See Amts-ab.)

To hate an ace is to make an abatement, or to give a competitor some start or other advantage, in order to render the combatants more equal. It is said that the expression originated in the reign of Henry VIII., when one of the courtiers named Bolton, in order to flatter the king, used to say at cards, "Your Majesty must hate me an ace, or I shall have no chance at all," Taylor, "The water poet" (1580-1651), speaking of certain women, says:

"Though bad they be, they will not hate an ace.
To be said: Prudence, Temperance, Faith, and Grace."

Acedama. A battle-field, a place where much blood has been shed. To the south of Jerusalem there was a field so called; it was purchased by the priests with the blood-money thrown down by Judas, and appropriated as a cemetery for strangers (Matt. xxvii. 5; Acts i. 19). (Aramaic, okel-damah.)

Acephallites (4 syl.) properly means men without a head. (1) A faction among the Eutychians in the fifth century after the submission of Mousicus their chief, by which they were "deprived of their head." (2) Certain bishops exempt from the jurisdiction and discipline of their patriarch. (3) A sect of levellers in the reign of Henry I., who acknowledged no leader. (4) The fabulous Blenmyes of Africa, who are described as having no head, their eyes and mouth being placed elsewhere. (Greek, *a-kephale,* without a head.)

Acestes (3 syl.). The Arrow of Acestes. In a trial of skill Acestes, the Sicilian, discharged his arrow with such force that it took fire. (Eur., E. 5, line 525.)

"Like Ac, ..." shall it fare...
The swift thought kindles as it flies."—Longfellow.

Achæan League. A confederacy of the twelve towns of Achaia. It was broken up by Alexander the Great, but was again reorganized B.C. 280, and dissolved by the Romans in 147 B.C.

Achar in Indian philosophy means the All-in-All. The world is spun out of Achar as a web from a spider, and will ultimately return to him, as a spider sometimes takes back into itself its own thread. Phenomena are not independent realities, but merely partial and individual manifestations of the All-in-All.

Achates (3 syl.). A fidus Achates. A faithful companion, a bosom friend. Achates in Virgil's *Eneid* is the chosen companion of the hero in adventures of all kinds.

"He has chosen this fellow for his fidus Achates."—Sir Walter Scott.

Achemon, or Achmon, and his brother Baculas were two Cereopes for ever quarrelling. One day they saw Hercules asleep under a tree and insulted him, but Hercules tied them by their feet to his club and walked off with them, heads downwards, like a brace of hares. Everyone laughed at the sight, and it became a proverbial cry among the Greeks, when two men were seen quarrelling—"Look out for Melampus' go!" (i.e. Hercules).

"Ne insulcit in Melampus cum."—

According to Greek fable, monkeys...
Acheron

The "River of Sorrows." (Greek, achos rois). One of the five rivers of the infernal regions.

"Sad Acheron of sorrow, black and deep." Milton: Paradise Lost, iv. 578.

Pabulum Acheronis. Food for the churchyard; said of a dead body.

Acheronian Books. The most celebrated books of augury in the world. They are the books which the Etruscans received from Tages, grandson of Jupiter.

Acherusia. A cavern on the borders of Pontus, said to lead down to the infernal regions. It was through this cavern that Hercules dragged Cepheus to earth.

Achilles. The Yarrow, called by the French the herbe aux charpentiers — i.e., carpenter's root, because it was supposed to heal wounds made by carpenters' tools. Called Achillia from Achilles, who was taught the uses and virtues of plants by Chiron the centaur. The tale is, that when the Greeks invaded Troy, Telphes, a son-in-law of King Priam, attempted to stop their landing; but Bucephalus caused him to stumble over a vine, and, when he had fallen, Achilles wounded him with his spear. The young Trojan was told by an oracle that "Achilles (meaning milfoil or yarrow) would cure the wound;" but, instead of seeking the plant, he applied to the Grecian chief, and promised to conduct the host to Troy if he would cure the wound. Achilles consented to do so, scraped some rust from his spear, and from the filings rose the plant milfoil, which, being applied to the wound, had the desired effect.

Achilles (3 syll.). King of the Myrmidons (in Thessaly), the hero of Homer's epic poem called the Iliad. He is represented as brave and relentless. The poem begins with a quarrel between him and Agamemnon, the commander-in-chief of the allied Greeks; in consequence of which Achilles refused to go to battle. The Trojans prevail, and Achilles sends forth his friend Patroclus to oppose them. Patroclus fell; and Achilles, in anger, rushing into the battle, killed Hector, the commander of the Trojans. He himself, according to later poems, fell in battle a few days afterwards, before Troy was taken.

Achilles.

Army: The Myrmidons followed him to Troy.
Death: He had Paris who wounded Achilles in the heel with an arrow (a post-Homeric story).
Father: Peleus (2 syll.), King of Thessaly.
Friend: Patroclus.
Horses: Bucephalus (a swift-timed) and Xanthos (chestnut-coloured), endowed with human speech.
Mistress in Troy: Hippodandria, summamed Biceia (2 syll.).
Mother: Thetis, a sea goddess.
Son: Pyrrhus, summoned Neoptolemus (a new warrior).
Tomb: In Scyros, over which no bird ever flies.
Troy, x. 29.
Tutor: First, Phoenix, who taught him the elements; then Chiron the centaur.
Wife: Penthesila (2 syll.). De-i-da-my'-ah.

Achilles (pronounce A-kill'-leez). The English, John Talbot, first Earl of Shrewsbury (1373-1453).

Achilles of England, the Duke of Wellington (1769-1852).
Of Germany, Albert, Elector of Brandenburg (1414-1486).
Of Lombardy, brother of Sforza and Palamedes. All the three brothers were in the allied army of Godfrey (Jerusalem Delivered). Achilles of Lombardy was slain by Corinna. This was not a complimentary title, but a proper name.
Of Rome, Lucius Sicinnus Dentatus, the Roman tribune; also called the Second Achilles. Put to death B.C. 450.

Achilles of the West. Roland the Paladin; also called "The Christian Theseus." (2 syll.).

Achilles' Spear. (See Achilles.)

Achilles' Tendon. A strong sinew running along the heel to the calf of the leg. The tale is that Thetis took her son Achilles by the heel, and dipped him in the river Styx to make him invulnerable. The water washed every part, except the heel covered with his mother's hand. It was on this vulnerable point the hero was slain; and the sinew of the heel is called, in consequence, tendo Achilles. A post-Homeric story.

The Heel of Achilles. The vulnerable or weak point in a man's character or of a nation. (See above.)

Aching Void. (An). That desolation of heart which arises from the recollection of some cherished endearment no longer possessed.

"What peaceful hours I once enjoyed! How sweet their memory still. But they have left an aching void. The world can never fill."

Achitophel. (See Absalom and Achitophel.) Achitophel was David's traitor counsellor, who deserted to
Achor; but his advice being disregarded, he hanged himself (2 Sam. xv.).
The Achitophel of Dryden's satire was the Earl of Shaftesbury:—

"Of these (the rebels) the false Achitophel was first;
A name to all succeeding ages curst;
For close designs and crooked counsels fit;
Sagacious, bold, and turbulent of wit;
Restless, unfix'd in principles and place;
In power unpleased, impatient in disgrace."

Part i. 158-5.

A'chor. God of flies, worshiped by the Cyrenians, that they might not be annoyed with these tiny tormentors. (See Flies, God of.)

A'cis. The son of Faunus, in love with Galatea. Polyphemus, his rival, crushed him under a huge rock.

A'coma. The crisis of a disease. Old medical writers used to divide the progress of a disease into four periods: the ar-che, or beginning; the ambabus, or increase; the acme, or term of its utmost violence; and the pu-rac-me, or decline. Figuratively, the highest point of anything.

A'conomian Wood (The). The trystplace of unlawful love. It was here that Mars had his assignation with Harmonia, who became the mother of the Amazons.

"C'est là que... Mars eut les fausses de la nymphé Harmonie, comme il eut les Amazones."—Blaeu. Geograph.

A'cometis. An order of monks in the fifth century who watched day and night. (Greek, watchers.)

A'colyte (3 syl.). A subordinate officer in the Catholic Church, whose duty is to light the lamps, prepare the sacred elements, attend the officiating priests, etc. (Greek, a follower.)

A'conite. The herb Monkshood or Wolfsbane. Classic fabulists ascribe its poisonous qualities to the foam which dropped from the mouths of the three-headed Cerberus, when Hercules, at the command of Eurystheus, dragged the monster from the infernal regions. (Greek, ākōnitos; Latin, acuminatus.)

"Landra terribiles inuentor Aconit a poëtis."

A'crasia (Self-indulgence). An enchantress who lived in the "Bower of Bliss," situate in "Wandering Island." She transformed her lovers into monstrous shapes, and kept them captives. Sir Guyon having crept up softly, threw a net over her, and bound her in chains of adamant; then broke down her bower and burnt it to ashes.—Spenser: Fairy Queen, ii. 12.

A'cra'tes (3 syl.), i.e., incontinence; called by Spenser the father of Cymoch-legal and Pyrochlear.—Fairy Queen, ii. 4.

A'cre. "God's acre," a cemetery or churchyard. The word "acre," Old English, æcre, is akin to the Latin ager and German acker (a field).

A'cre-fight. A duel in the open field. The combats of the Scotch and English Borderers were so called.

A'cre-shot. A land tax. "Acre" is Old English, æcre (land), and "shot" is scot or scot (a tax).

A'cres. A Rob. Acres—i.e., a coward. From Sheridan's comedy called The Rivals. His courage always "oozed out at his fingers' ends."

A'croamatic. Esotropical lectures; the lectures of Aristotle, which none but his chosen disciples were allowed to attend. Those given to the public generally were called crotene. (Acroamatic is a Greek word, meaning delivered to an audicier; àkraomatic, to attend lectures.)

A'crotie. Same as esoteric. (See ACOAMATIC.)

A'crobat means one who goes on his extremities, or uses only the tips of his fingers and toes in moving about. (It is from the two Greek words, akron boston, to go on the extremities of one's limbs.)

A'croplis. The citadel of ancient Athens.

"Of course it is composed of akr and palo = the right, r. the high."

A'crotie (Greek, akros stekeon). The term was first applied to the verses of the Erythreian sibyl, written on leaves. These prophecies were excessively obscure; but were so contrived that when the leaves were sorted and laid in order, their initial letters always made a word. —Biony, iv. 62.

A'crotic poetry among the Hebrews consisted of twenty-two lines or stanzas beginning with the letters of the alphabet in succession, as Psalm cix., etc.

A'crotics. Puzzles, generally in verse, consisting of two words of equal length. The initial letters of the several lines constitute one of the secret words, and the final letters constitute the other word.

Also words re-arranged so as to make other words of similar significance, as "Horatio Nelson" re-arranged into
Honor est a Nilo. Another form of acrostic is to find a sentence which reads the same backwards and forwards, as E.T.L.N.L.T.E., the initial letters of "Est To Live, Never Live To Eat:" which in Latin would be, E.U.V.N.U.E. (Ede Ut Vivam, No Vivam Ut Edas).

Act and Opponency. An "Act," in our University language, consists of a thesis and "disputation" thereon, covering continuous parts of three hours. The person "disputing" with the "keeper of the Act" is called the "opponent," and his function is called an "opponency." In some degrees the student is required to keep his Act, and then to be the opponent of another disputant. Much altercation in these matters has been introduced of late, with other college reforms.

Act of Faith (acto du fôr), in Spain, is a day set apart by the Inquisition for the punishment of heretics, and the absolution of those who renounce their heretical doctrines. The sentence of the Inquisition is also so called; and so is the ceremony of burning, or otherwise torturing the condemned.

Act of God. (In.) "Dumnummum fatale," such as loss by lightning, shipwreck, fire, etc.; loss arising from fatality, and not from one's own fault, theft, and so on. A Devonshire jury once found a verdict—"That deceased died by the act of God, brought about by the flooded condition of the river.

Actaeon. A hunter, in Grecian mythology Acteon was a huntsman, who surprised Diana bathing, was changed by her into a stag, and torn to pieces by his own hounds. Hence, a man whose wife is unfaithful. (See Horse.)

Ad tacu tetigisti. You have hit the nail on the head. (Lit., you have touched it with a needle.) Plautus (Rudens, v. 2, 19) says, "Rem acu tetigisti;" and Cicero (Pro Milone, 24) has "Vulnus acu puncatum," evidently referring to a surgeon's probe.

Acutius. A person in the Middle Ages who attended armies and knights to sharpen their instruments of war. (Latin, acutus, to sharpen.)

Ad Groeas Calendae. (Deferre) to the Greek Calendae -i.e., for ever. (It shall be done) on the Greek Calendae -i.e., never. There were no Calends in the Greek notation of the months. (See New.)

Ad inquirendum. A judicial writ commanding an inquiry to be made into some complaint.

Ad libitum. Without restraint.

Ad rem. (Latin.) To the point in hand, to the purpose. (Actu rem tetigistis.) (See above, Acc.)

Ad unum omnes. All to a man (Latin).

Ad valorem. According to the price charged. Some customs duties vary according to the different values of the goods imported. Thus, at one time tea
paid duty ad valorem, the high-priced tea paying more duty than that of a lower price.

Ad vitam atque aeternam. A Latin phrase, used in Scotch law, to indicate the legal permanency of an appointment, unless forfeited by misconduct.

Adam. The Talmudists say that Adam lived in Paradise only twelve hours, and account for the time thus:—

The first hour, God collected the dust and animated it.

The second hour, Adam stood on his feet.

The fourth hour, he named the animals.

The sixth hour, he slept and Eve was created.

The seventh hour, he married the woman.

The tenth hour, he fell.

The twelfth hour, he was thrust out of Paradise.

The Mohammedans tell us he fell on Mount Serendib, in Ceylon, where there is a curious impression in the granite resembling a human foot, above 5 feet long and 23 feet broad. They tell us it was made by Adam, who stood there on one foot for 200 years to expiate his crime; when Gabriel took him to Mount Ararat, where he found Eve. (See Adam’s Peak.)

Adam was buried, according to Arabian tradition, on Abouaia, a mountain of Arabia.

Adam. The old Adam: he beat the offending Adam out of thee; the first Adam, Adam, as the head of unregenerated man, stands for “original sin,” or “man without regenerating grace.”

The second Adam: the new Adam, etc.; I will give you the new Adam. Jesus Christ, as the covenant head, is so called; also the “new birth unto righteousness.”

When Adam delved and Eve span, “Au temps passé, Berthe fut.” This Bertha was the wife of King Pepin.

When Adam delved and Eve span, Who was then the gentleman?

Adam. A sergeant, bailiff, or any one clad in buff, or a skin-coat, like Adam.

“Not that Adam that kept Paradise, but that Adam that keeps the prison.” —Shakespeare: Comedy of Errors, i. 3.

A faithful Adam. A faithful old servant. The character is taken from Shakespeare’s comedy of As You Like It, where a retainer of that name, who had served the family sixty-three years, offers to accompany Orlando in his flight, and to share with him his thrifty savings of 500 crowns.

Adam Bell. A northern outlaw, whose name has become a synonym for a good archer. (See Clym of the C lough.)

Adam Cupid. I. c., Archer Cupid, perhaps with allusion to Adam Bell, the celebrated archer. (See Percy’s Reliques, vol. i., p. 7.)

Adam’s Ale. Water as a beverage; from the supposition that Adam had nothing but water to drink. In Scotland, water for a beverage is called Adam’s Wine.

Adam’s Apple. The protuberance in the fore-part of a man’s throat; so called from the superstition that a piece of the forbidden fruit which Adam ate stuck in his throat, and occasioned the swelling.

Adam’s Needle. The yucca, so called because it is sharp-pointed like a needle.

Adam’s Peak, in Ceylon, is where the Arabs say Adam bewailed his expulsion from Paradise, and stood on one foot till God forgave him. It was the Portuguese who first called it “Pico de Adam.” (See Kaaba.)

In the granite is the mark of a human foot, above 3 feet long by 23 feet broad, and to have been made by Adam, who, we are told, stood there on one foot for 200 years, to expiate his crime. After his sentence he was restored to Eve. The Hindus assert that the footprint is that made by Buddha, when he ascended to heaven.

Adam’s Profession. Gardening, agriculture. Adam was appointed by God to dress the garden of Eden, and to keep it (Gen. ii. 15); and after the fall he was sent out of the garden “to till the ground” (Gen. iii. 23).

Adams. Parson Adams, the ideal of a benevolent, simple-minded, eccentric country clergyman: ignorant of the world, bold as a lion for the truth, and modest as a girl. The character is in Fielding’s novel of Joseph Andrews.

Adaman t is really the mineral corundum; but the word is indifferently used for rock crystal, diamond, or any hard substance, and also for the magnet or lodestone. It is often used by poets for no specific substance, but as hardness or firmness in the abstract. Thus, Virgil, in his Aeneid vi, 502, speaks of “adamantine pillars” merely to express solid and strong ones; and Milton frequently uses the word in the same way.
Thus, in Paradise Lost, ii. 436, he says the gates of hell were made of burning adamant:

"This huge convex of fire
Outrageous to devour, immovable round
Ninefold, and gates of burning adamant
Barred over us prohibit all access."

Satan, he tells us, wore adamantine armour (Book vi. 110):

"Satan, with vast and haughty strides advanced,
Came towering, armed in adamant and gold."

And a little further on he tells us his shield was made of adamant (vi. 253):

"He [Satan] hasted, and opposed the rocky orb
Of ten-fold adamant, his ample shield;
A vast circumference."

Tasso (canto vii. 82) speaks of senza di lucidissimo diamante (a shield of clearest diamond).

Other poets make adamant to mean the magnet. Thus, in Tristus and Cresilda, ii. 2:

"As true as steel, as pliant to the moon,
As sun to day, as nymph to her lover,
As iron to adamant."

("Pliant to the moon," from the notion that plants grew best with the increasing moon.)

And Green says:

"As true to thee as steel to adamant."

So, in the Arabian Nights, the "Third Calendar," we read:

"To-morrow about noon we shall be near the black mountain, or mine of adamant, which at this very moment draws all your feet towards it, by virtue of the iron in your shins."

Adamant is a (negative) and dannato (to conquer). Pliny tells us there are six unbreakable stones (xxxvii. 15), but the classical adamans (gen. adamantis) is generally supposed to mean the diamond. Diamond and adamant are originally the same word.

Adamastor. The spirit of the stormy Cape (Good Hope), described by Campion in the Lament as a hideous phantom. According to Barreto, he was one of the giants who invaded heaven.

Adam's Covenant. The covenant made with God to Adam, that "the seed of the woman should bruise the serpent's head" (Gen. iii. 15).

Adamites (3 syl.). A sect of fanatics who spread themselves over Bohemia and Moravia in the fifteenth and sixteenth centuries. One Picard, of Bohemia, was the founder in 1100, and styled himself "Adam, son of God." He professed to recall his followers to the state of primitive innocence. No clothes were worn, wives were in common, and there was no such thing as good and evil, but all actions were indifferent.

Ad'aran, according to the Parsee superstition, is a sacred fire less holy than that called Behram (g.r.).

Adays. Nowadays at the present time (or day). So in Latin, Nunc duxum and Nunc tempore. The prefix "a" = at, of, or on. Similarly, aughts, of late, on Sundays. All used adverbially.

Addison of the North—i.e., Henry Mackenzie, the author of the Man of Feeling (1745-1831).

Addix it, or Addix van't (Latin). All right. The word uttered by the augurs when the "birds" were favourable.

Addle is the Old English adela (filth), hence rotten, putrid, worthless. Addled eggs better "addle-egg," a worthless egg. An egg which has not the vital principle. Addle-headed, addle-pate, empty-headed. As an addle-egg produces no living bird, so an addle-pate lacks brains.

Addle Parliament (The)—5th April to 7th June, 1614. So called because it did not pass one single measure. (See Parliament.)

Adelantado. A big-wig, the great boss of the place. It is a Spanish word for "his excellency" (adelantar, to excel), and is given to the governor of a province.

"Open no door. If the adelantado of Spain were here he should not enter."—Ben Jonson: Every Man out of his Humour, v. 4.

Ademar, or Amon (in Jerusalem Believed), Archbishop of Poggio, an ecclesiastical warrior, who with William, Archbishop of Orange, besought Pope Urban on his knees that he might be sent on the crusade. He took 400 armed men from Poggio, but they sneaked off during a drought, and left the crusade (Book xiii.). Ademar was not alive at the time, he had been slain at the attack on Antioch by Clorinda (Book xi.); but in the final attack on Jerusalem, his spirit came with three squadrons of angels to aid the besiegers (Book xviii.).

Adopt properly means one who has attained (from the Latin, adoptus, participle of adopto). The alchemists applied the term verum adoptum to those persons who professed to have "attained to the knowledge of" the elixir of life or of the philosopher's stone.

Alchemists tell us there are always 11 adepts, neither more nor less. Like the sacred chicken...
Adessenarians, of which there are only 2 and always 2--i.e. cock and hen.

"In Rosicrucian lore as learned
As he that were adeptus mundi."

S. Butler: Budibras.

Adessenarians. A term applied to those who hold the real presence of Christ’s body in the eucharist, but do not maintain that the bread and wine lose any of their original properties. (The word is from the Latin adesse, to be present.)

Adolescentes. Composed by John Reading, who wrote “Dulce Domum.” It is called the “Portuguese Hymn,” from being heard at the Portuguese Chapel by the Duke of Leeds, who supposed it to be a part of the usual Portuguese service.

Adilus, Adilis. The ancient Goths adopted the children of a former marriage, and put them on the same footing as those of the new family. (Latin, ad-filius, equal to a real son.)

Adha, al (the slit-eyed). The swiftest of Mahomet’s camels.

Adhab-al-Cabr. The first purgatory of the Mahometans.

Adiaphorists. Followers of ‘Jesu-luncheon; moderate Lutherans, who hold that some of the dogmas of Luther are matters of indifference. (Greek, adiaphoros, indifferent.)

Macaulay: Essay, Bulvergh.

Adieu, good-bye. A Dieu, an elliptical form for I commend you to God. Good-b’ye is God be with ye.

Adisseonon. The serpent with a thousand heads which sustains the universe. (Indian mythology.)

Adjective Colours are those which require a mordant before they can be used as dyes.

Adjour: Once written ajourn, French, a-jouner, to put off to another day.

“Be ajourned than to rete in the North of Carlie.”—Longfellow: Chronicles, p. 590

Adjournment of the House. (See MOVING THE ADJOURNMENT.)

Admirable (The). Aben- Ezra, a Spanish rabbi, born at Toledo (1119-1174).

Admirable Crichton (The). James Crichton (kry-ton). (1551-1573.)

Admirable Doctor (Doctor admirabilis). Roger Bacon (1214-1292).

Admiral, corruption of Amir-al. Milton, speaking of Satan, says:—

“His spear (to equal which the tallest pine
Blew on Norwegian hills, to be the mast
Of some tall animal, were but a wand)
He walked with.”—Paradise Lost, 1. 252.

The word was introduced by the Turks or Genoese in the twelfth century, and is the Arabic Amir with the article al (lord or commander); as Amir-al-ma (commander of the water), Amir-al-Onra (commander of the forces), Amir-al-Aminn (commander of the faithful).

English admirals used to be of three classes, according to the colour of their flag—

Admiral of the Red, used to hold the centre in an engagement.

Admiral of the Blue, used to hold the van.

Admiral of the White, used to hold the rear.

The distinction was abolished in 1864; now all admirals carry the white flag. Admirals are called Play Officers.

Admiral of the Blue. A butcher who dresses in blue to conceal blood-stains. A tapster also is so called, from his blue apron. A play on the near-admiral of the British navy, called “Admiral of the Blue (Flag).”

—As soon as custom bids begin to stir
The Admiral of the Blue
Poor John, III.

Admiral of the Red. A punning term applied to a wine-bibber whose face and nose are very red.

Admittance. Licence. Shakespeare says, “Sir John, you are a gentleman of excellent breeding, of great admittance”—i.e., to whom great freedom is allowed (Mercy Wives, ii. 2). The allusion is to an absolute custom called admission, by which a prince avowed another prince to be under his protection. Maximilian, Emperor of Mexico, was the “admittant” of the Emperor Napoleon III.

Admonitioners or Admonitioners. Certain Puritans who in 1571 sent an admonition to the Parliament condemning everything in the Church of England which was not in accordance with the doctrines and practices of Geneva.

Adobe [Etob.]

Adolpha. Daughter of General Klein, governor of Prague and wife of Idenstein. Her only fault was “excess of too sweet nature, which ever made another’s grief her own.”—Knowles: Maid of Mariendorf (1863).

Adonai. Son of the star-beam, and god of light among the Rosicrucians.
Adonis

One of the names given by the Jews to Jehovah, for fear of breaking the command, "Thou shalt not take the name of the Lord [Jehovah] thy God in vain."

Adonis (4 syl.). The song about Adonis; Shelley's elegy on Keats is so called. See Bion's Lament for Adonis.

Adonis. Feasts of Adonis, celebrated in Assyria, Alexandria, Egypt, Judea, Persia, Cyprus, and all Greece, for eight days. Lucian gives a long description of them. In these feasts wheat, flowers, herbs, fruits, and branches of trees were carried in procession, and thrown into the sea or some fountain.

Adonis. A beautiful boy. The allusion is to Adonis, who was beloved by Venus, and was killed by a boar while hunting.

"Rose-check'd Adonis bid him to the chase;
Hunting he loved; but love he laughed to scorn.
Sick with love, and pale from Venus' gaze,
And, like a bold-faced suitor, "kiss me, woman."
Shakespeare: Venus and Adonis.

Adonis of 50. Leigh Hunt was sent to prison for applying this term to George IV. when Regent.

Adonis Flower (Thc), according to Bion, is the rose; Pliny (i. 23) says it is the anemone; others say it is the field poppy, certainly the prince of weeds; but what we now generally mean by the Adonis flower is phœnix's eye, called in French goutte-de-sang, because in fable it sprung from the blood of the gored hunter.

"Aqua polea tacta, ut & ampullum apparet."
(Blond in me fort thou, true anemone.) — Bion: Elegy on Adonis. See also Ovid: Metamorphoses, Bk. 3, Paff. 15.

Adonis Garden, or A garden of Adonis (Greek). A worthless toy: it is very perishable good. The allusion is to the fennel and lettuce jars of the ancient Greeks, called "Adonis gardens," because these herbs were planted in them for the annual festival of the young huntsman, and thrown away the next morning. (1 Henry Vii., i. 63.)

Adonis River. A river in Phœnicia, which always runs red at the season of the year when the feast of Adonis is held. The legend ascribes this redness to sympathy with the young hunter; others ascribe it to a sort of mûnim, or red earth, which mixes with the water.

"Young Thamus came next beholding
Whose annual wound in Lebanon abhur'd
The Syrians came to lament his fate
In arms, all cities all a summer's day.
While swift Adonis from his native rock
Ran purple to the sea, supposed with blood
Of Thamus yearly wounded." — Milton: Paradise Lost, Book 1, line 445, etc.

Adonists. Those Jews who maintain that the proper vowels of the word Jehovah are unknown, and that the word is never to be pronounced Adonai. (Hebrew, adon, lord.)

Adoption. Adoption by arms. An ancient custom of giving arms to a person of merit, which laid him under the obligation of being your champion and defender.

Adoption by baptism. Being godfather or godmother to a child. The child by baptism is your god-child.

Adoption by hair. Cutting off your hair, and giving it to a person in proof that you receive him as your adopted father. Thus Bo'zon, King of Arles, cut off his hair and gave it to Pope John VIII., who adopted him.

Adoption Controversy. Elipand, Archbishop of Toledo, and Felix, Bishop of Urgel, maintained that Jesus Christ in his human nature was the son of God by adoption only (Rom. viii. 29), though in his pre-existing state he was the "begotten Son of (God)" in the ordinary catholic acceptance. Duus Scotus, Durandus, Calixtus, and others supported this view.

Adoptionist. A disciple of Elipand, Archbishop of Toledo, and Felix, Bishop of Urgel (in Spain), is so called.

Adore (2 syl.) means to "carry to one's mouth," "to kiss." (ad-or, ad-ôr.) The Romans performed adoration by placing their right hand on their mouth and bowing. The Greeks paid adoration to kings by putting the royal robe to their lips. The Jews kissed in homage; thus God said to Elijah he had 7,000 in Israel who had not bowed unto Baal, "every mouth which hath not kissed him" (1 Kings xix. 18; see also Hos. xiii. 2). "Kiss the Son lest He be angry" (Psalm ii. 12), means worship, reverence the Son. Even in England we do homage by kissing the hand of the sovereign.

Adram meloch. God of the people of Sefharwaim, to whom infants were burnt in sacrifice (Kings xvii. 31). Probably the sun.

Adrastus. An Indian prince, from the banks of the Ganges, who aided the King of Egypt against the crusades. He wore a serpent's skin, and rode on an elephant. Adrastus was slain by Rinaldo.—Tasso: Jerusalem Delivered, Book xx.
Adrian (St.), represented in Christian art, with an anvil, and a sword or axe close by. He had his limbs cut off on a smith's anvil, and was afterwards beheaded. St. Adrian is the patron saint of the Flemish brewers.

Adriau, in Dryden's Absalom and Achitophel, is meant for the Earl of Malagrua.

"Sharp-judging Adriue, the muse's friend,
- Himself a muse: in Sansedon's debate
True to his prince, but not a slave of state:
Whom David's love with honours did adorn,
That from his disobedient son were torn."

Part I.

Adrift. I am all adrift. He is quite adrift. To turn one adrift. Sea phrases. A ship is said to be adrift when it has broken from its moorings, and is driven at random by the wind. To be adrift is to be wide of the mark, or not in the right course. To turn one adrift is to turn him from house and home to go his own way.

Adroit: properly means "to the right" (French, à droite). The French call a person who is not adroit gauche (left-handed), meaning awkward, boorish.

Adsidelata. The table at which the flames sat during sacrifice.

Adulamites (4 syl.). The adherents of Lowe and Horman, seceders in 1666 from the Reform Party. John Bright said of these members that they retired to the cave of Adulam, and tried to gather round them all the discontented. The allusion is to David in his flight from Saul, who "escaped to the cave of Adulam; and every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him" (1 Sam. xxii. 1, 2).

Advocatus. The second branch of a stag's horn.

"In a hart the main borne itself they call the bronce. The bow of the hart is called the hone or horn; the next, rodel, the next that arroon; and then the top.

"In a buck, they say lone, hone, hamuck, or hornes, pone, and spershe. - Natural Forest.

Advent. Four weeks to commemorate the first and second coming of Christ; the first to redeem, and the second to judge the world. The season begins on St. Andrew's Day, or the Sunday nearest to it. (Latin, adventus, the coming to.)

Advocacy (The). Satan. (1 Pet. v. 8.)

Advocate (Ad) means one called to assist clients in a court of law. (Latin, advocatus.)

The Devil's Advocate. One who brings forward malicious accusations. When any name is proposed for canonisation in the Roman Catholic Church, two advocates are appointed, one to oppose the motion and one to defend it. The former, called Advocatus Diabolicus (the Devil's Advocate), advances all he can against the person in question; the latter, called Advocatus Dei (God's Advocate), says all he can in support of the proposal.

Advocates' Library, in Edinburgh, founded 1682, is one of the five libraries to which copyright books are sent. (See Copyright.)

Advocatus means the right of appointing the incumbent of a church or ecclesiastical benefice. In mediæval times the "advocacy" or patronage of bishoprics and abbeys was frequently in the hands of powerful nobles, who often claimed the right to appoint in the event of a vacancy; hence the word (from Latin, advocatus, the office of a patron).

A pendant advowson is when the patron presents to the bishop a person to whom he is willing to give the place of prebendary.

A collative advowson is when the bishop himself is patron, and collates his client without any intermediate person.

A donative advowson is where the Crown gives a living to a clergyman without presentation, institution, or induction. This is done when a church or chapel has been founded by the Crown, and is not subject to the ordinary.

Advowson in gross is an advowson separated from the manor, and belonging wholly to the owner. While attached to the manor it is an advowson appendant. "Gross" (French) means absolute, entire; thus gross weight is the entire weight without deductions. A villain in gross was a villain in the entire property of his master, and not attached to the land. A common ... to one which is entirely your own, and which belongs to the manor.

Sale of Advsowns. When lords of manors built churches upon their own demesnes, and endowed them, they became private property, which the lord might give away or even sell, without limitation. These livings are called Advsowns appndant, being appended to the manor. After a time they became regular "commercial property,"
and we still see the sale of some of them in the public journals.

Adytum. The Holy of Holies in the Greek and Roman temples, into which the general public were not admitted. (Greek, *a-dulon* = not to be entered; *doo, to go.*

**ESplash** (2 syl.). Those who, in ancient Rome, had charge of the public buildings (*edes*), such as the temples, theatres, baths, aqueducts, sewers, including roads and streets also.

**Egeus** (2 syl.). A fabulous king of Athens who gave name to the *Egean* Sea. His son, Theseus, went to Crete to deliver Athens from the tribute exacted by Minos. Theseus said, if he succeeded he would hoist a white sail on his home-voyage, as a signal of his safety. This he neglected to do; and Egeus, who watched the ship from a rock, thinking his son had perished, threw himself into the sea.

This incident has been copied in the tale of Sir Tristram and Ysolda. Sir Tristram being severely wounded in Brittany, sent for Ysolda to come and see him before he died. He told his messenger, if Ysolda consented to come to hoist a white flag. Sir Tristram’s wife told him the ship was in sight with a black flag at the helm, whereupon Sir Tristram bowed his head and died. [Tristram.]

**Eginean Sculptures.** Sculptures excavated by a company of Germans, Danes, and English (1811), in the little island of *Egina*. They were purchased by Ludwig, Crown Prince of Bavaria, and are now the most remarkable ornaments of the Glyptothek, at Munich.

**Egin.** God of the ocean, whose wife is Rane. They had nine daughters, who wore white robes and veils (*Scandinavian mythology*). These daughters are the billows, etc. The word means “to flow.”

**Egin.** The shield of Jupiter made by Vulcan was so called, and symbolised “Divine protection.” The shield of Minerva was called an *egis* also. The shield of Jupiter was covered with the skin of the goat Amalthea, and the Greek for goat is, in the genitive case, *aigei*. The *egis* made by Vulcan was of irons.

I give my *egis* over you, I give you my protection.

**Egregi.** To sport an *espirat*. In university parlance, an *espirat* is a medical certificate of indisposition to exempt the bearer from attending chapel and college lectures.

**Aeol** (*A-*). A common motto on jewellery, means “for ever and for aye.” (Greek.)

**Eumaeus.** The cat. An Egyptian deity held in the greatest veneration. Herodotus (ii. 66) tells us that Diana, to avoid being molested by the giants, changed herself into a cat. The deity used to be represented with a cat’s head on a human body. (Greek, *aiouron, a cat.*

**Emilian Law.** Made by *Emilius, Munificentus the praetor*. It enjoined that the oldest priest should drive a nail every year into the capitol on the ides of September (September 5).

**Emonia Emo’ian (Hemonia Hemonian).**

**Ensae.** The hero of Virgil’s epic. He carried his father Anchises on his shoulders from the flames of Troy. After roaming about for many years, he came to Italy, where he founded a colony which the Romans claim as their origin. The epithet applied to him is *pious* = pious, dutiful.

**Enaeid.** The epic poem of Virgil, (in twelve books). So called from *Enans and the suffix -is, plur. ides (belonging to).*

“The story of Simon,” says Marcel, “and the taking of Troy is borrowed from Pindar. “The loves of Dido and Aeneas are taken from those of Medea and Jason, in Apollonius of Rhodes. “The story of the Wooden Horse and burning of Troy is from Archilochus of Miletus.”

**Eolico Digamma.** An ancient Greek letter (F), sounded like our v. Thus *vivis* with the digamma was sounded *vivivis*; whereas the Latin *vivum*, our *vive*, Gamma, or g, was shaped thus θ; hence digamma = double g.

**Eolico Modo.** In music, noted for its simplicity, fit for ballads and songs. The Phrygian *Mode* was for religious music, *as hymns and anthems.**

**Eolus.** In Roman mythology, was “god of the wind.”

**Eolus harp.** The wind-harp. A box on which strings are stretched. Being placed where a draught gets to the strings, they utter musical sounds.

**Eon (Greek, *aios*), eternity, an immeasurable length of time; any being that is eternal. Basiliades reckons there have been 365 such eons, or gods; but
Valentinianus restricts the number to 30. Sometimes written "운."

In mythology each series of rocks covers an era, or an indefinite and immeasurable period of time.

*Era.* [Era.]

**Æræd Bread.** Bread made light by means of carbonic acid gas instead of yeast.

**Æræd Water.** Water impregnated with carbonic acid gas, called fixed air.

**Æræns.** Followers of Æræus, who maintained that there is no difference between bishops and priests.

**Æræhylus** (Greek, Αυξηλαος), the most sublime of the Greek tragic poets. He wrote 90 plays, only 7 of which are now extant. Æræhylus was killed by a tortoise thrown by an eagle (to break the shell) against his bald head, which it mistook for a stone (n.c. 535-436). See Horace, Ars Poetica, 278.

* Pronounce Æræ-ku-luus.

**Æræhylus of France.** Prosper Jolyot de Créchillon. (1674-1762)

**Ærculaps.** The Latin form of the Greek word Asklepios, the god of medicine and of healing. Now used for "a medical practitioner."

**Æsrir,** plural of Æsr or Asa, the celestial gods of Scandinavia, who lived in Asgard (god’s ward), situated on the heavenly hills between earth and the rainbow. The chief was Odin. We are told that there were twelve, but it would be hard to determine who the twelve are, for, like Arthur’s knights, the number seems variable. The following may be mentioned: (1) Odin; (2) Thor (his eldest son, the god of thunder); (3) Tyr (another son, the god of wisdom); (1) Baldur (another son, the Scandinavian Apollo); (5) Bragi (the god of eloquence); (6) Vider (god of silence); (7) Hödur the blind (Baldur’s twin brother); (8) Hermot (Odin’s son and messenger); (9) Hemir (divine intelligence); (10) Odur (husband of Freyja, the Scandinavian Venus); (11) Loki (the god of mischief, though not an asa, lived in Asgard); (12) Vali (Odin’s youngest son); another of Odin’s sons was Kvasir the keen-sighted. Then there were the Vanir, or gods of air, ocean, and water: the gods of fire; the gods of the Lower World: and the Mysterious Three, who sat on three thrones above the rainbow. Their names were Har (the perfect), the Like-perfect, and the Third person.

*Wives of the Æsrir:* Odin’s wife was Frigga; Thor’s wife was Sif (beauty); Baldur’s wife was Nanna (daring); Bragi’s wife was Iduna; Odur’s wife was Freyja (the Scandinavian Venus); Loki’s wife was Sighna.

The Æsrir built Asgard themselves, but each god had his own private mansion. That of Odin was Gladsheim; but his wife Frigga had also her private abode, named Fensalir; the mansion of Thor was Bilskirnir; that of Baldur was Broadblink; that of Odur’s wife was Folknir; of Vidar was Landvdi (wide land); the private abode of the goddesses generally was Vingolf.

The refectory or banquet hall of the Æsrir was called Valhalla.

Njord, the water-god, was not one of the Æsrir, but chief of the Vanir; his son was Frey; his daughter, Freyja (the Scandinavian Venus); his wife was Skadi; and his home, Noatun.

**Æson’s Bath.** Sir Thomas Browne (Religio Medici, p. 67) rationalizes this into "hair-dye." The reference is to Medea renovating Æson, father of Jason, with the juices of a concoction made of sundry articles. After Æson had imbibed these juices, Ovid says:—

"Barba communque,
Cantice posita, inhumas manuere, colorem."
Metamorphoses, viii. 304.

**Æsonian Hero (The).** Jason, who was the son of Æson.

**Æsop’s Fables** were compiled by Babrius, a Greek, who lived in the Alexandrian age.

**Æsop,** a Phrygian slave, very deformed, and the writer of fables. He was contemporaneous with Pythagoras, about B.C. 570.

Almost all Greek and Latin fables are ascribed to Æsop, as all our Psalms are ascribed to David. The Latin fables of Phaedrus are supposed to be translations of Æsopian fables.

**Æsop of Arabia.** Lokman (?). Nasser, who lived in the fifth century, is generally called the "Arabian Æsop."

**Æsop of England.** John Gay. (1688-1732.)

**Æsop of France.** Jean de la Fontaine. (1621-1695.)

**Æsop of Germany.** Gotthold Ephraim Lessing. (1729-1781.)

**Æsop of India.** Bidpay or Pilpay. (About three centuries before the Christian era.)

**Ætites** (3 syl.). Eagle - stones. (Greek, αετος, an eagle.) Hollow stones composed of several crusts, one within another. Supposed at one time to form part of an eagle’s nest. Pliny mentions them. Kirwan applies the name to
clay-bronzenes having a globular crust of oxide investing an ochreous kernel. Mythologically, they are supposed to have the property of detecting theft.

**Aetolian Hero (The).** Diomede, who was king of Aetolia. *Ovid.*

**Able** means "one easy to be spoken to." (Latin, ad feri, to speak to.)

**Affect**. To love, to desire. (Latin, affecto.)

"Some affect the light, and some the shade." *Blair: Grave.*

**L'Affection aveugle raison** (French). Cassius says to Brutus, "A friendly eye could never see such faults." "L'esprit est presque toujours la dupé du cœur." (La Rochefoucauld: Maximes.)

Again, "a mother thinks all her geese are swans."

**Italian**: A ogni gliola paion belli i suoi ghiottifati. Ad ogni moccio, suo mietico bello.

**French**: A chaque osseau son nid paraît beau.

**Latin**: Asinus asino, sus su, pulcher. Suo cunque res est carissima.

**Afront** properly means to stand front to front. In savage nations opposing armies draw up front to front before they begin hostilities, and by grimaces, sounds, words, and all conceivable means, try to provoke and terrify their res-a-vis. When this "afronting" is over, the adversaries rush against each other, and the fight begins in earnest.

**Afront.** A salute; a coming in front of another to salute.

"Only, sir, this must caution you of, in your afront, or salute, never to move your hat." *Trench: Exc. Quer., vi. 62.*

**Afraid.** He who trembles to hear a leaf fall should keep out of the wood. This is a French proverb: "Qui a peur de feuilles, ne doit aller au bois." Our corresponding English proverb is, "He who fears scars shouldn't go the wars." The timid should not voluntarily expose themselves to danger.

"Little birds should keep near their nest, larger ones may venture more."

**Africa.** Terra in Africa (I take possession of thee, O Africa). When Caesar landed at Adrumetum, in Africa, he tripped and fell - a bad omen; but, with wonderful presence of mind, he pretended that he had done so intentionally, and kissing the soil, exclaimed, "Thus do I take possession of thee, O Africa." Told also of Scipio. (See Don Quixote, Pt. II. Bk. vi. ch. 6.)

**Africa: never abject nor affli.** "Africa is always producing some novelty." A Greek proverb quoted (in Latin) by Pliny, in allusion to the ancient belief that Africa abounded in strange monsters.

**African Sisters (The).** The Hesperides (4 syl.) who lived in Africa. They were the daughters of Atlas.

**Afric.** or "Afric." The beau ideal of what is terrible and monstrous in Arabian superstition. A sort of ghoul or demon. Solomon, we are told, once tuned an Afric, and made it submissive to his will.

**Aft.** The hinder part of a ship.

**Fore and Aft.** The entire length (of a ship), from stem to stern.

**After-cast.** A throw of dice after the game is ended; anything done too late.

"Ever be playest an after-cast.
Of all that he shall say or do," *Gower.*

**After-clap.** Beware of after-claps. An after-clap is a catastrophe or threat after an affair is supposed to be over. It is very common in thunderstorms to hear a "clap" after the rain subsides, and the clouds break.

"What plaintext mischief and mischief
Do dot him still with after-claps."

*Butler: Hudibras, Pt. 1. 3.*

**After Mont, Mustard.** In Latin, "Post bellum, auxilium." We have also, "After death, the doctor," which is the German, "Wann der kranke ist tott, so kommt der arztnei" (when the patient's dead, comes the physic). To the same effect is "When the steed is stilled, lock the stable door." Meaning, doing a thing, or offering service when it is too late, or when there is no longer need thereof.

**After us, the Deluge.** "I care not what happens when I am dead and gone." So said Mdm. de Pompadour, the mistress of Louis XV. (1722-1764). Metternich, the Austrian statesman (1773-1859), is credited with the same; but probably he simply quoted the words of the French marchioness.

**Aft-meal.** An extra meal: a meal taken after and in addition to the ordinary meals.

"At aft-meal who shall pry for the wine?" *Thyman: D. Debite.*

**A'gag, in Dryden's satire of Absalom and Achitophel, is meant for Sir Edmondbury Godfrey, the magistrate before whom Titus Oates made his declaration, and was afterwards found barbarously murdered in a ditch near
Primrose Hill. Agag was hewed to pieces by Samuel (1 Sam. xv.).

"And Corah (Titus Oates) meant for Agag's murder call.
In terms as coarse as Samuel used to Saul." L. 65-6.

Agamarshana. A passage of the Veda, the repetition of which will purify the soul like absolution after confession.

Agamemnon. King of Argos, in Greece, and commander-in-chief of the allied Greeks who went to the siege of Troy. The fleet being delayed by adverse winds at Aulis, Agamemnon sacrificed his daughter Iphigenia to Diana, and the winds became at once favourable.

- Homer's Iliad.

"Fell Agamemnon's daughter's blood
Appeased the gods that then with blood
Hasten'd their aid.

- Earl of Surrey.

His brother was Menelaus,
His daughters were Iphigenia, Electra, Iphianias, and Chrysothemis (Sophoenous).
He was general of the fleet. He was killed in a battle by his wife Clytemnestra, after his return from Troy.
His son was Orestes, who slew his mother for murdering his father, and was called Agamemnopolis.
His wife was Clytemnestra, who lived in adultery with Aigisthus. At Troy he fell in love with Cassandra, a daughter of King Priam.

- Virgil, Aeneid.

Agamemnon ("there are hills beyond Pentland, and fields beyond Forth"), I.e., we are not to suppose that our own age or locality monopolises all that is good. - Hor. Od. iv. 9, 25. We might add, et post Agamemnona virent.

"Great men there lived ere Agamemnon came,
And after him will others rise to fame." - K. F. N.

Agamé (4 syl.), or Agamanë, the Thessalian, being able to calculate eclipses, she pretended to have the moon under her command, and to be able when she chose to draw it from heaven. Her secret being found out, her vaunting became a laughing-stock, and gave birth to the Greek proverb cast at braggarts: "Yes, as the moon obeys Agamé." - L. 11.

Aganippe (4 syl.). A fountain of Boeotia at the foot of Mount Helicon, dedicated to the Muses, because it had the virtue of imparting poetic inspiration. From this fountain the Muses are called Aganippides (5 syl.) or Aganippides (5 syl.).

Agape (3 syl.). A love-feast. The early Christians held a love-feast before or after communion, when contributions were made for the poor. These feasts became a scandal, and were condemned at the Council of Carthage, 397. (Greek, ἀγάπη, love.)

Agapemone (5 syl.). A somewhat disreputable association of men and women living promiscuously on a common fund, which existed for a time at Charlynch, near Bridgewater, in Somersetshire. (Greek, ἀγάπη, love.)

Agapete. Women under vows of virginity, who undertook to attend the monks. (The word is Greek, and means beloved.)

Agate (2 syl.). So called, says Pliny (xxxvi. 10), from Achaites or Gagaites, a river in Sicily, near which it is found in abundance.

"These, these are they, if we consider well,
That sapphir and the diamond are but dust.
The pearl is, the emerald, and the turkeys, a
idea.
The sucarnic corall, amber's golden hue,
The chrysolite, jacint, achate, ruby red.

- Taylor : The Water-pot (1531).

Agate is supposed to render a person invisible, and to turn the sword of foes against themselves.

Agate. A very diminutive person. Shakespeare speaks of Queen Mab as no bigger than an agate-stone on the forefinger of an alderman.

"I was never manned with an agate till now."

- Shakespeare: 2 Hen. iv. 1. 1. 2.

Agathia. Daughter of Cuno, the fanger, in love with Max, to whom she is to be married, provided he carries off the prize in the annual trial-shot. She is in danger of being shot by Max unwittingly, but is rescued by a hermit, and becomes the bride of the young huntsman. Wiel's Opera of Her Freischutz.

Agatha (St.). Represented in Christian art with a pair of shears, and holding in her hand a salver, on which her breasts are placed. The reference is to her martyrdom, when her breasts were cut off by a pair of shears.

Agave (3 syl.) or "American aloe," from the Greek, ἀγαβή, admirable. The Mexican plant fences of Agave round their wigwams, as a defence against wild beasts. The Mahometans of Egypt regard it as a charm and religious symbol; and pilgrims to Mecca indicate their exploit by hanging over the door of their dwelling a leaf of Agave, which has the further charm of warding off evil spirits. The Jews in Cairo attribute a similar virtue to the plant, every part of which is utilised.

Agdistes (self-undulating). The god who kept the porch of the "Bower of Bliss." He united in his own person the two sexes, and sprang from the stone Agdus, parts of which were taken by Deucalion and Pyrrha to cast over their
Age as accords. (Spenser: Faerie Queens, book II. 12.) Age-es-ties in 3 syll.

Age as accords (To). To do what is fit and right (Scotch law term). Here "Age" is from the Latin agère, to do.

"To set about the matter in a regular manner, or, as he termed it, to "see as accords." - Sir W. Scott: Repunzelsel, chap. 2.

Age of Animals. An old Celtic rhyme, put into modern English, says:

"Thrice the age of a dog is that of a horse: Thrice the age of a horse is that of a man: Thrice the age of a man is that of a deer: Thrice the age of a deer is that of an eagle."

Age of Women (The). Though many women are mentioned in the Bible, the age of only one (Sarah, Abraham’s wife) is recorded, and that to show at her advanced age she would become the mother of Isaac.

"Elizabeth, the mother of the Baptist," we are told by St. Luke, "was well stricken in age."

Age of the Bishops (The). The ninth century. (Hallam: Middle Ages.)

Age of the Popes (The). The twelfth century. (Hallam: Middle Ages.)

Age now. "Attend to this." In sacrifice the Roman crier perpetually repeated these words to arouse attention. In the "Common Prayer Book" the attention of the congregation is frequently aroused by the exhortation, "Let us pray," though nearly the whole service is that of prayer.

Ages. Varro (Frequentes, p. 219, Scaliger’s edition, 1623) recognizes three ages:—

(1) From the beginning of mankind to the Deluge, a time wholly unknown.
(2) From the Deluge to the First Olympiad, called the mythical period.
(3) From the first Olympiad to the present time, called the historical period.

Titsian symbolised the three ages of man thus:—

(1) An infant in a cradle.
(2) A shepherd playing a flute.
(3) An old man meditating on two skulls.

According to Lucretius also, there are three ages, distinguished by the materials employed in implements (v. 1282), viz.:

(1) The age of stone, when celts or implements of stone were employed.
(2) The age of bronze, when implements were made of copper or brass.
(3) The iron, when implements were made of iron, as at present.

Hesiod names five ages, viz.:

(1) The Golden or patriarchal, under the care of Saturn.
(2) The Silver or voluptuous, under the care of Jupiter.
(3) The Bronze or warlike, under the care of Neptune.
(4) The Heroic or renaissance, under the care of Mars.
(5) The Iron or present, under the care of Pluto.

The present is sometimes called the wire age, from its telegraphs, by means of which well-nigh the whole earth is in intercommunication.

Fichte names five ages also: the ante-diluvian, post-diluvian, Christian, satanic, and millenarian.

Agelasta. The stone on which Cœrus rested when worn down by fatigue in searching for his daughter. (Greek, joyless.)

Agenorides (5 syl.). Cadmus, who was the son of Agenor.

Agent. Is man a free agent? This is a question of theology, which has long been mooted. The point is this: If God fore-ordains all our actions, they must take place as he fore-ordains them, and man acts as a watch or clock; but if, on the other hand, man is responsible for his actions, he must be free to act as his inclination leads him. Those who hold the former view are called necessitarians; those who hold the latter, libertarians.

Agglutinate Languages. The Turanian family of languages are so called because every syllable is a word, and these are glued together to form other words, and may be ungles and so as to leave the roots distinct, as "inkstand."

Aghast. Frightened, as by a ghost; from Anglo-Saxon gæst, a ghost.

Agio. The percentage of charge made for the exchange of paper money into cash. (Italian.)

"The profit is called by the Italians aggio."—

Agis. King of Sparta, who tried to deliver Greece from the Macedonian yoke, and was slain in the attempt.

Agist. To take the cattle of another to graze at a certain sum. The feeding of these beasts is called agistment. The words are from the Norman agisser (to be levant and couchant, rise up and lie down), because, says Coke, beasts are levant and couchant whilst they are on the land.
Agla. A cabalistic name of God, formed from the initial letters of Appiah, Gibbor, Leholah, Adonai (Thou art strong for ever, O Lord!). (See Nor-Abica.)

Aglaecns. The poorest man in Arcadia, pronounced by Apollo to be far happier than Gyges, because he was "contented with his lot."

"Poor and content is rich and rich enough; But riches endless are as poor as winter. To him who ever fears he shall be poor."

Shakespeare: Othello iii. 3.

Agnes. She is an Agnes (elle fait l'Agnes)—i.e., she is a sort of female "Verdant Green," who is so unsophisticated that she does not even know what love means. It is a character in Molière's L'École des Femmes.

Agnes (St.) is represented by Domenichino as kneeling on a pile of fagots, the fire extinguished, and the executioner about to slay her with the sword. The introduction of a lamb (agnus) is a modern innovation, and play on the name. St. Agnes is the patron of young virgins.

"St. Agnes was first tied to a stake, but the fire of the stakes went out; whereupon Aspasia, set to watch the martyrdom, drew his sword, and cut off her head."

Agnes' Day (St.), 21st January. Upon St. Agnes' night, you take a row of pans, and pull out every one, one after another. Saying a pater-noster, stick a pin in your sleeve, and you will dream of him or her you shall marry. —Ld. Gay: Miscellany, p. 135.

Agnotes (3 syl.). Ag-nou-ites, or Ag-no-its (4 syl.).

(1) Certain heretics in the fourth century who said "God did not know everything."

(2) Another sect, in the sixth century, who maintained that Christ "did not know the time of the day of judgment." (Greek, μη, not; γινωσκω, to know.)

Agnostic (An). A term invented by Prof. Huxley in 1865 to indicate the mental attitude of those who withhold their assent to whatever is incapable of proof, such as the absolute. In regard to miracles and revelation, agnostics neither dogmatically accept nor reject such matters, but simply say Agnus—I do not know—they are not capable of proof.

Agnus-castus. A shrub of the Vitex tribe, called agnos (chaste) by the Greeks, because the Athenian ladies, at the feast of Ceres, used to strew their couches with violets leaves, as a palladium of chastity. The monks, mistaking agnos (chaste) for agnus (a lamb), but knowing the use made of the plant, added castus to explain its character, making it chaste-lamb. (For another similar blunder, see I.H.S.)

Agnus Dom. A cake of wax or dough stamped with the figure of a lamb supporting the banner of the Cross, and distributed by the Pope on the Sunday after Easter as an amulet. Our Lord is called Agnus Dei (the Lamb of God). There is also a prayer so called, because it begins with the words, Agnus Dei, qui tollis peccata mundi (O Lamb of God, that takest away the sins of the world).

Agog. He is all agoa, in nervous anxiety; on the qui vive, like a horse in clover. (French, à gogo, or oùvère à gogo, to live in clover.)

Agonistes (4 syl.). Samson Agonistes (the title of Milton's drama) means Samson wrestling with adversity—Samson combating with trouble. (Greek, agonizomai, to combat, to struggle.)

Agonistics. A branch of the Donatists of Africa who roamed from town to town affirming they were ministers of justice. The Greek agon (an assembly) = the Latin mundus, days when the law-courts were opened, that country people might go and get their law-suits settled.

Agony properly means contention in the athletic games; and to agonise is the act of contending. (Greek, agon, a game of contest, as well as a "place of assembly").

Agony, meaning "great pain," is the wrestle with pain or struggle with suffering.

Agony Column of a newspaper. A column containing advertisements of missing relatives and friends; indicating great distress of mind in the advertiser.

Agrarian Law, from the Latin agrar (land), is a law for making land the common property of a nation, and not the particular property of individuals. In a modified form, it means a redistribution of land, giving to each citizen a portion.

Agrimony. The older spelling was Argemomy, and Pliny calls it argemonia, from the Greek argemon, a white speck on the eye, which this plant was supposed to cure.
Agué (A cure for). (See Homer.)

Agué-cheek. Sir Andrew Agué-cheek, a straight-haired country squire, stupid even to silliness, self-conceited, living to eat, and wholly unacquainted with the world of fashion. The character is in Shakespeare's Twelfth Night.

Agur's Wish (Prov. xxx. 8). "Give me neither riches nor poverty."

Ahasuerus, or Ahashverosh. A title common to several Persian kings. The three mentioned in the Bible are supposed to be Cyaxares (Dan. xi. 1); Xerxes (Esther); and Cambyses (Ezra iv. 0).

An abasement once found at Bath carnasses gives four renderings of the name Ahasuerus. Persia, Xerxes, Khosrow, Ahasuerus, Xerxes, and the greek, Xerxes: the Sanskrit root Kha means "to rule," Khosrau (Zoroastrian), a king.

Ahead. The wind's ahead—i.e., blows in the direction towards which the ship's head points; in front. If the wind blows in the opposite direction (i.e., towards the stern) it is said to be astern.

When one ship is ahead of another, it is before it, or further advanced. "Ahead of the class," means at the head. Ahead in a race, means before the rest of the runners.

To go ahead is to go on without hesitation, as a ship runs ahead of another.

Abihophel, or Abiophel. A treacherous friend and adviser. Abiophel was David's counsellor, but joined Absalom in revolt, and advised him "like the oracle of God" (2 Sam. xvi. 20-23). In Dryden's political satire, Abiophel stands for the Earl of Shaftesbury. (See Abiophel.)

Ahmed (Prince). Noted for the tent given him by the fairy Pari-banou, which would cover a whole army, but might be carried in one's pocket; and for the apple of Sampamol, which would cure all diseases. — Arabian Nights, Prince Ahmed, etc.

This text coincides in a marvellous manner with the Norse ship called Skibladnir (q.v.). (See Solomon's Carpet.)

Abhilah (Ezek. xxiii. 4, 11, etc.). The personification of prostitution. Used by the prophet to signify religious adultery or harlotry. (See Harlot.)

"The great difficulty in exposing the immorality of this Abhilah is that her [acts] are so recondite."—Papers on the Social Evil, Inst.

Abiliahmah. A granddaughter of Cain, loved by the seraph Samia's. She is a proud, ambitious, queen-like beauty, a female type of Cain. When the flood came, her angel-lover carried her under his wings to some other planet.—Byron: Heaven and Earth.

Ahriman, or Ahirmanes. The principle or angel of darkness and evil in the Magian system. (See Oumdad.)

"I conjure the evil spirit, in name, and do honour to Ahirmanes in this young man."—Fenimore.

Aide toi et le Ciel t'aidera (God will help those who help themselves). The party-motto of a political society of France, established in 1824. The object of the society was, by agitation and the press, to induce the middle classes to resist the Government. Guizot was at one time its president, and Le Globe and Le National its organs. This society, which doubtless aided in bringing about the Revolution of 1830, was dissolved in 1832.

Aigrette (2 syl.). A lady's head-dress, consisting of feathers or flowers. The French call the down of hstiles and dandelions, as well as the tuft of birds, aigrette.

Aim. To give aim, to stand afloat. A term in archery, meaning to stand within a convenient distance from the butt, to give the archers information how near their arrows fall to the mark aimed at.

"But, gentle people, give me aim awhile, For nature puts me to a heavy task; Stand afloat!"—Shakespeare: Titus Andronicus, v. 3.

To cry aim. To applaud, encourage. In archery it was customary to appoint certain persons to cry aim, for the sake of encouraging those who were about to shoot.

"All my neighbours shall cry aim."—Shakespeare: Merry Wives of Windsor, iii. 2.

Aim-eater. An abettor, one who encourages. In archery, the person employed to "cry aim." (See above.)

"Thus salving aim-eater at princes' fall."—English Archaism.

Air, an element. Anxugaros held air to be the primary form of matter. Aristotle gives Fire, Air, Earth, and Water as the four elements.

Air, a manner, as "the air of the court," "the air of gentility," "a good air" (manner, deportment) means the prevailing habit.

Air, in music, is that melody which predominates and gives its character to the piece.

Air one's opinions (To). To state opinions without having firmly based
Air-brained. Giddy, heedless. This word is now generally spelt "hair-brained;" but, by ancient authors, hair-brained. In C. Thomson's Autobiography it is spelt "Air-brained," which seems plausible.

Air-line signifies (in the United States) the most direct and shortest possible route between two given places, as the Eastern and Western Air-line Railway.


"Presently a north-easterly current of wind struck the air-ship, and it began to move with great velocity upon a horizontal line."—Mr. Aherne in The Captains' Log.

Air-throne. Odin's throne in Gladsheim. His palace was in Asgard.

Air. To give oneself mighty airs: to assume, in manner, appearance, and tone, a superiority to which you have no claim. The same as Air, manner (q.v.).

The plural is essential in this case to keep it out of the category of mere eccentricity, or to distinguish it from "air" in the sense of department, as "he had a fine, manly air, " his air was that of a gentleman. Air, in the singular, being generally complimentary, but "air's" in the plural, always conveying censure. In Italian, we find the phrase, Si da di l'aria.

Air-rap-adam. The white elephant, one of the eight which, according to Indian mythology, sustain the earth.

Aisle (pronounce iel). The north and south wings of a church. Latin, aula (axilla, ascella), through the French, aile, a wing. In German the nave of a church is schieff, and the aisle fligel (a wing). In some church documents the aisles are called alleys (walks), and hence the nave is still sometimes called the "middle aisle" or alley. The choir of Lincoln Cathedral used to be called the "Chanters' alley;" and Olden tells us that when he came to be churchwarden, in 1638, he made the Puritans "come up the middle alley on their knees to the rail."".

Aitch-bone of beef. Corruption of "Naith-bone," i.e. the haunch-bone (Latin, nexus, a haunch or buttlock).

Similarly, "an aipron" is a corruption of a "spine-rod," or, more correctly, a corruption of a nadder (Old Eng. nadder). In other words, we have reversed the order; thus "a new" is an old, "a new" is an old, "a new."-Letter from Daniel. Latin, gauda, a horse.

Ajax, the Greater. King of Salamis, a man of giant stature, daring, and self-confident. Generally called Telamon.

Ajax, because he was the son of Telamon. When the armour of Hector was awarded to Ulysses instead of to himself, he turned mad from vexation and stabbed himself.— Homer's Iliad, and later poets.

Ajax, the Less. Son of Oileus (3 syl.), King of Locris, in Greece. The night Troy was taken, he offered violence to Cassandra, the prophetic daughter of Priam; in consequence of which his ship was driven on a rock, and he perished at sea.—Homer's Iliad, and later poets.

Akbar. An Arabic word, meaning "Very Great." Akbar-Khan, the "very great Khan," is applied especially to the Khan of Hindustan who reigned 1556-1605.

Akbar. The giant whom Kustan slew. (Persian mythology.)

Akmans. The most inoffensive of all the Persian gods.

Alabama. U. S. America. The name of an Indian tribe of the Mississippi Valley, meaning "here we rest."

Alabaster. A stone of great purity and whiteness, used for ornaments. So called from "Alabaster," in Upper Egypt, where it abounds.

Aladdin. In the Arabian Nights' Tales, obtains a magic lamp, and has a splendid palace built by the genie of the lamp. He marries the daughter of the sultan of China, loses his lamp, and his palace is transported to Africa. Sir Walter Scott says, somewhat incorrectly:

"Vaneed into air like the palace of Aladdin."

? The palace did not vanish into air, but was transported to another place.

Aladdin's Lamp. The source of wealth and good fortune. After Aladdin came to his wealth and was married, he suffered his lamp to hang up and get rusty.

"It was impomptly ornamented which once overful nobleman in Scotland could have offered it to new an employment."—Aladdin.

Aladdin's Ring, given him by the African magician, was a "preservative against every evil."—Arabian Nights: Aladdin and the Wonderful Lamp.

Aladdin's Window. To finish Aladdin's Window.—i.e. to attempt to com-
Aladine. The sagacious but cruel old king of Jerusalem in Tasso's 'Jerusalem Delivered,' book xx. This is a fictitious character, inasmuch as the Holy Land was at the time under the dominion of the caliph of Egypt. Aladine was slain by Raymond.

Alakho. Son of Baro-Devel, the great god of the gipsies. The gipsies say that he will ultimately restore them to Assan in Assyria, their native country. The image of Alakho has a pen in his left hand and a sword in his right.

Alans. Large dogs, of various species, used for hunting deer.

Alarcon. King of Barca, who joined the armament of Egypt against the Crusaders. His men were only half armed.—'Jerusalem Delivered.'

Alarm. An outcry made to give notice of danger. (Italian, allarme; French, alarmer.)

Alarum Bell. In feudal times a 'alarum bell' was rung in the castle in times of danger to summon the retainers to arms. A variant of alarm (q.v.).

Alasnam. Alasnam's lady. In the 'Arabian Nights' Tales Alasnam has eight diamond statues, but had to go in quest of a ninth more precious still, to fill the vacant pedestal. The prize was found in the lady who became his wife, at once the most beautiful and the most perfect of her race. •

• There is wanting one rare and perfect model, and that one, wherever it is to be found, is like Alasnam's lady, worth them all.—Sir Walter Scott.

Alasnam's Mirror. The 'touchstone of virtue,' given to Alasnam by one of the Genii. If he looked in this mirror it informed him whether a damsel would remain to him faithful or not. If the mirror remained unsullied so would the maiden; if it clouded, the maiden would prove faithless.—'Arabian Nights: Prince Zeyn Alasnam.'

Alastor. The evil genius of a house; a Nemesis. Cicero says: 'Who modi-
tated killing himself, that he might become the Alastor of Augustus, whom he hated.' Shelley has a poem entitled 'Alastor, or The Spirit of Solitude.' The word is Greek (alastor), the avenging god, a title applied to Zeus; the Romans had their Jupiter Vindex; and we read in the Bible, 'Vengeance is mine. I will repay, saith the Lord' (Rom. xii. 19).

Alauda. A Roman legion raised by Julius Cesar in Gaul, and so called because they carried a lurk's tuft on the top of their helmets.

Alawy. The Nile is so called by the Abyssinians. The word means 'the giant.'

Alb. The long white tunic (Latin, albus, white) bound round the waist with a girdle. The dress is emblematical of purity and continence, and worn by priests when saying Mass.

Albadara. A bone which the Arabs say defies destruction, and which, at the resurrection, will be the germ of the new body. The Jews called it Luca (q.v.); and the 'Ossacrum' (q.v.) refers probably to the same superstition.

Alban (St.), like St. Denis, is represented as carrying his head between his hands. His attributes are a sword and a crown.

Albania. Turkey, or rather the region about the Caucasus. The word means the 'mountainous region.'

Albanian Hat (An). 'Un chapeau à l'Albanaise.' A sugar-loaf hat, such as was worn by the Albanians in the sixteenth century.

Albano Stone or Peperino, used by the Romans in building; a volcanic tufa quarried at Albano.

Albany. Scotland. (See ALBIX.)

Albati. The white brethren. Certain Christian fanatics of the fourteenth century, so called because they dressed in white. Also the recently baptised. (Lat.)

Albatross. The largest of web-footed birds, called by sailors the Cape Sheep, from its frequenting the Cape of
Good Hope. It gorges itself, and then sits motionless upon the waves. It is said to sleep in the air, because its flight is a gliding without any apparent motion of its long wings. Sailors say it is fatal to shoot an albatross. Coleridge's Ancient Mariner is founded on this superstition.

Albert (An). A chain from the waistcoat pocket to a button in front of the waistcoat. So called from Prince Albert, the consort of Queen Victoria. When he went to Birmingham, in 1849, he was presented by the jewellers of the town with such a chain, and the fashion took the public fancy.

Albertus (An) in Orlando Furioso) married Alda, daughter of Otho, Duke of Saxony. His sons were Hugh or Ugo, and Fulke or Fulco. From this family springs the Royal Family of England.

Albinazar (in Jerusalem Delivered). One of the leaders of the Arab host which joined the Egyptian armament against the Crusaders. "A chief in rapine, not in knighthood bred." (Book xvii.)

Albigenses (4 syl.). A common name for heretics prior to the Reformation; so called from the Albigenses, inhabitants of the district which now is the department of the Tarn, the capital of which was Albi. It was here the persecution of the Reformers began, under the direction of Pope Innocent III., in 1209. The Waldenses rose after them, but are not unfrequently confounded with them.

Albin. A name at one time applied to the northern part of Scotland, called by the Romans "Caledonia." This was the part inhabited by the Picts. The Scots migrated from Scotia in the North of Ireland, and acquired mastery under Kenneth MacAlpin in 813. In poetry Scotland is called Albion.

The Albigenses were a religious and political movement in medieval France, centered in the region around the city of Albi. The name Albigenses refers to the followers of the Cathar heresy, who were known for their dualistic beliefs and their rejection of the traditional Christian teachings. The movement was suppressed by the papacy in the Albigensian Crusades, which lasted from 1209 to 1229.

Albino. A term originally applied by the Portuguese to those negroes who were mottled with white spots; but now applied to those who are born with red eyes and white hair. Albinos are found among white people as well as among negroes. The term is also applied to beasts and plants. (Latin, albus, white.)

Albino-poets. Oliver Wendell Holmes, in the Antecedent of the Breakfast Table (chap. viii.), speaks of Kirke White as one of the "sweet Albino poets," whose "plaintive song" he admires. It implies some deficiency of virility, as albinism suggests weakness, and possibly is meant as a play upon the name in this particular instance.

Albion. England, so named from the ancient inhabitants called Albiones. The usual etymology of albion (white) is said to have been given by Julius Cæsar in allusion to the "white cliffs."" is quite untenable, as an old Greek treatise, the De Mondo, formerly ascribed to Aristotle, mentions the islands of Albion and Ierne three hundred years before the invasion of Cæsar. Probably "Albion" or Albany was the Celtic name of all Great Britain, subsequently restricted to Scotland, and then to the Highlands of Scotland. Certainly the inhabitants of the whole island are implied in the word Albiones in Festus Avienus' account of the voyage of Hunicus in the fifth century A.D. (See ALEN.)

"Beyond the Pillars of Hercules is the ocean which they found the earth, and in it are 2 very large islands called Britannia, Albion and Ierne." - De Mondo, Sec. III.

Albion. Son of the king of this island when Oberon held his court in what we call Kensington Gardens. He was slain by the elfin Milkah, and brought up in fairyland. When nineteen years of age, he fell in love with Kenna, daughter of King Oberon, but was driven from the empire by the indignant monarch. Albion invaded the territory, but was slain in the battle. When Kenna knew this, she poured the juice of moly over the dead body, and it changed into a snow-drop. - T. Tickell.

Albion the Giant. Fourth son of Neptune, sixth son of Osiris, and brother of Hercules, his mother being Amphitrite. Albion the Giant was put by his father in possession of the island of Britain, where he speciously subdued the Saxons, the first inhabitants. His brother Bergen ruled over Ireland and the Orkneys. Another of his brothers was Lestrigon, who subjected Italy. (See W. Harrison's Introduction to Hakluyt's Chronicle.)

Albracca's Damsel (in Orlando Furioso) is Angelica. Albracca is the capital of Cathay (q.v.).

Album. A blank book for scraps. The Romans applied the word to certain tables overlaid with gypsum, on which were inscribed the annals of the chief priests, the edicts of the praetors, and
rules relating to civil matters. In the Middle Ages, “album” was the general name of a register or list; so called from being kept either on a white (albus) board with black letters, or on a black board with white letters. For the same reason the boards in churches for notices, and the boards in universities containing the names of the college men, are called albums.

*Alcâde* (3 syl.). A magistrate is so called in Spain and Portugal. The word is the Arabic *al qadi* (the Judge).

*Alcâcio Verse* or *Alcaíos*. A Greek and Latin metre, so called from *Alcaeus*, a lyric poet, who invented it. Each line is divided into two parts, thus:

\[ \sim | \sim | - | - | \sim | - | \sim | - | \sim | \]

The first two lines of each stanza of the ninth ode of Horace are in Alcaics. The first two lines of the ode run thus, and in the same metre:

“See how sorrels growns with its wintry snow,
And weari woodbarks bend with the tollsome weight.”

*Alcântara (Order of)*. A military and religious order instituted in 1214 by Alfonso IX., King of Castile, to commemorate the taking of Alcântara from the Moors. The soverign of Spain is, ex-officio, head of the Order. A reenactment of the order of St. Julian of the Pear-tree, instituted by Fernando Gomez in 1756, better known by the French title St. Julian du Parcier. The badge of the order was a pear-tree.

*Alcanus* (in Jerusalem Delivered). The Capuanus of the Crusaders, leader of 6,000 foot soldiers from Helvetia.

*Alce* (2 syl.). One of the dogs of Actæon. The word means “strength.”

*Alocete* (2 syl.). The hero of Molière’s *Misanthropie*. Not unlike Shakespeare’s character of Timon.

*Alchemilla* or *Lady’s Mantle*. The alchemist’s plant; so called because alchemists collected the dew of its leaves for their operations. Lady means the Virgin Mary, to whom the plant was dedicated.

*Alchemy* (Al-ki-mâ). The Arabic *al kimya* (the secret art); so called not only because it was carried on in secret, but because its main objects were the three great secrets of science—the transmutation of baser metals into gold, the universal solvent, and the elixir of life.

*Alcâmedon*. A generic name for a first-rate carver in wood.

*Alcânas*. The personification of carnal pleasure in *Orlando Furioso*; the *cârcie* of classic fable, and *Làz* of the Arabsians. She enjoyed her lovers for a time, and then changed them into trees, stones, fountains, or beasts, as her fancy dictated.

*Alcoine pôma dare* (to give apples to Alcinos). To carry coals to Newcastle; sending cider to Herefordshire. The orchards of Alcinos, King of Coreyra (Corfu), were famous for their fruits.


*Alcuinth*, mentioned by the Venerable Bede, is Dunbarton.

*Aldabella* or *Alabell* (in *Orlando Furioso*). Sister of Oliviero and Brandimarte, daughter of Monaldus, and wife of Orlando.

*Alibaba*. A marchioness of Florence, who gave entertainment to the magistrates of the city. She was very handsome, heartless, and arrogant. When Fazio became rich with Bartoldo’s money, Alibaba invited him from his wife, and his wife, out of jealousy, accused her husband of being privy to Bartoldo’s death. Fazio being condemned for murder and robbery, his wife Bianca accused Alibaba of inveigling him, and the marchioness was condemned by the Duke of Florence to spend the rest of her life in a nunnery. —Jean Milman: *Fazio*.

*Aldebaran*. The sun in Arabian mythology. In astronomy, the star called the *Bull’s eye* in the constellation Taurus. (Arabic al-thu, *debaran*.)

*Alderman*. One of the seniors or elders. Now applied to a class of magistrates in corporate towns. In London an alderman is the chief magistrate in a ward appointed by election. There are also aldermen of the County Council.

A *turkey* is called an alderman, both from its presence in aldermanic feasts,
Alderman

and also because of its red and purple colours about the head and neck, which make it a sort of poultry alderman.

An alderman in chains, by a similar effort of wit, is a turkey hung with sausages.

Alderman (An). A burglar’s tool; a crowbar for forcing safes. So called from the high rank it holds withburglars.

Alderman (An). A cant term for half-a-crown. An alderman as chief magistrate is half a king in his own ward; and half a crown is half a king.

Aldgate Pump. A draught on Aldgate Pump. A cheque with no effects. A worthless bill. The pun is on the word draught, which means either an order on a bank for money or a sup of liquor.


Aldiger (in Orlando Furioso). Buovo’s son, of the house of Claramont, who lived in Agrissom Castle. He was brother of Malagigi and Vivian; all Christians.

Aldine (2 syl). Leader of the second squadron of Arabs who joined the Egyptian armament against the Crusaders. — Tasso: Jerusalem Delivered. (See Syphax.)

Aldine Editions. Editions of the Greek and Latin classics, published and printed under the superintendence of Aldo Manuzio, his father-in-law Andrea of Asolo, and his son Paolo (1490-1597); most of them in small octavo, and all noted for their accuracy. The father invented the type called italic, once called Aldine, and first used in printing Virgil, 1501.

Aldingar (Sir). Steward of Queen Eleanor, wife of Henry II. He impeached her fidelity, and submitted to a combat to substantiate his charge; but an angel, in the shape of a child, established the queen’s innocence. — Percy’s Reliques.

Alo is the Scandinavian ol, called aho in our island. Beer, written hoo, even in the reign of James I. is the Anglo-Saxon bare, from here (barley). A beverage made from barley is mentioned by Tacitus and even Herodotus. Hops were introduced from Holland and used for brewing in 1524, but their use was prohibited by Act of Parliament in 1528—a prohibition which soon fell into disuse. Ale is made from pale malt, whence its light colour; porter and stout from malt more highly dried. Beer is the general word, and in many parts of England includes ale, porter, and stout. The word ale was introduced by the Danes, and the word beer by the Teutons. Among London brewers beer means the dark form, called also stout or porter.

“Ale is among men; but by the gods called beer.” — The Almonist.

Aleberry, a corruption of ale-bree. A drink made of hot ale, spice, sugar, and toast. Burns speaks of the barley-bree (Anglo-Saxon hreu, broth).

“Give an aleberry to be made for her, and put into it powder of camphor.” — The Pathway to Health.


“Be that drunken with cutlers must not be without his ale dagger.” — Shaw. (See N.D. B.)

Pierce Penniless says: — “All that will not wear ale-house daggers at your tuckers [should abstain from inns].” — See Shakespeare Society, p 55.

Ale-draper, a tapster. Ale-drapery, the selling of ale, etc.

“No other occupation gave I but to be an ale-draper.” — H. Chidley: The Play, 1595.

Ale Knight (An). A knight of the ale-hub, a tippler, a sot.

Ale-silver. A yearly tribute paid to the corporation of London, as a licence for selling ale.

Ale-stake. The pole set up before ale-houses by way of signal. A bush was very often fixed to its top. A tavern.

“A earland had he set upon his head
As great as it were for an ale-stake.” — Cumer.

“I know many an ale-stake.”

Headline: English Drama, I, 100.

Ale-wife. The landlady of an ale-house or ale-stand.

Alecto. One of the Furies, whose head was covered with snakes.

“They like Alecto, terrible to view.”

On it: Medusa, the Gorgon’s gaze.

Russe, Journal: Belvedere, b. vi.

Alcetorian Stone (An). A stone, said to be of talismanic power, found in the stomach of cocks. Those who possess it are strong, brave, and wealthy. Milo of Croton owed his strength to this talisman. As a philtre it has the power of preventing thirst or of assuaging it. (Greek, elevator, a cock.)

Alectromancy. Divination by a cock. Draw a circle, and write in succession round it the letters of the
alphabet, on each of which lay a grain of corn. Then put a cock in the centre of the circle, and watch what grains he eats. The letters will prognosticate the answer. Libanius and Jamblicus thus discovered who was to succeed the emperor Valens. The cock ate the grains over the letters t, h, e, o, d = Theod [orus]. Greek alector, cock; manteca, divination.

Aleria (in Orlando Furioso). One of the Amazons, and the best beloved of the ten wives of Guido the Savage.

Alert. To be on the watch. From the Latin cretus, part. of cregere, to set upright; Italian, cretto; French, créte, a watch-tower. Hence the Italian stare all' estra, the Spanish estar alerta, and the French être à l'erte, to be on the watch.

Alessio. The lover of Liza, in Bellini's opera of La Sonambula (Scribe's libretto).

Aletheus (3 syl.). An ambassador from Egypt to King Aludine. He is represented as a man of low birth raised to the highest rank, subtle, false, deceitful, and sly.—Tasso: Jerusalem Delivered.

Alexander and the Robber. The robber's name was Diodoros.—Gesta Romanorum, cxlvii.

You are thinking of Parmenio, and I of Alexander—i.e., you are thinking what you ought to receive, and I what I ought to give; you are thinking of those castigated, rewarded, or gifted; but I of my own position, and what punishment, reward, or gift is consistent with my rank. The illusion is to the talk about Parmenio and Alexander, when the king said, "I consider not what Parmenio should receive, but what Alexander should give."

Only two Alexanders, Alexander said, "There are but two Alexanders—the invincible son of Philip, and the inimitable painting of the hero by Apelles."

The Continence of Alexander. Having gained the battle of Issus (B.C. 333) the family of King Darius fell into his hand; but he treated the ladies as queens, and observed the greatest decorum towards them. A cunning, having escaped, told Darius of this noble continence, and Darius could not but admire such nobility in a rival.—Avrian Annals of Alexander, iv. 20. (See Continence.)

Alexander, so Paris, son of Priam, was called by the shepherds who brought him up.

Alexander of the North. Charles XII. of Sweden, so called from his military achievements. He was conquered at Pultowa, in Russia (1709), by Czar Peter the Great (1682-1718).

"Representing here The frantic Alexander of the North."—Thomson: Winter.

The Persian Alexander. Sandjar (1117-1158).

Alexander the Corrector. Alexander Cruden, author of the "Concordance to the Bible," who petitioned Parliament to constitute him "Corrector of the People," and went about constantly with a sponge to wipe out the licentious, coarse, and profane chalk scrawls which marked his eye. (1760-1770.)

Alexander's Beard. A smooth chin, no beard at all. An Amazonian chin.

"Disguised yet with Alexander’s beard."—Tasso: Pia Stella civis.

Alexandra (in Orlando Furioso). Oronthea's daughter; the Amazon queen.

Alexandra, so Cassandra, daughter of Priam, is called. The two names are mere variants of each other.

Alexandrian. Anything from the East was so called by the old chroniclers and romancers, because Alexandria was the depot from which Eastern stores reached Europe. (Reigned on Alexandrian capitals, i.e., Ptolemy, Augustus, Orestes, Orlando Furioso, x. 3.)

Alexandrian Codex. A manuscript of the Scriptures in Greek, which belonged to the library of the patriarchs of Alexandria, in Africa, A.D. 1998. In 1628 it was sent as a present to Charles I., and (in 1753) was placed in the British Museum. It is on parchment, in uncial letters, and contains the Septuagint version (except the Psalms), a part of the New Testament, and the Epistles of Clement Romamus.

Alexandrian Library. Founded by Ptolemy Soter, in Alexandria, in Egypt. The tale is that it was burnt and partly consumed in 391: but when the city fell into the hands of the caliph Omar, in 642, the Arabs found books sufficient to "heat the baths of the city for six months." It is said that it contained 700,000 volumes.

Alexandrian School. An academy of literature by Ptolemy, son of La'gos,
especially famous for its grammarians and mathematicians. Of its grammarians the most noted are Aristarchos, Harpocration, and Eratosthenes; and of its mathematicians, Ptolemy and Euclid, the former an astronomer, and the latter the geometer whose Elements are still very generally used.

**Alexandrine Age.** From A.D. 323 to 640, when Alexandria, in Egypt, was the centre of science and literature.

**Alexandrine Philosophy.** The system of the Gnostics, or Platonised form of Christianity.

**Alexandrines (4 syl.).** Lambic verses of 12 or 13 syllables, divided into two parts between the sixth and seventh syllable; so called because they were first employed in a metrical romance of Alexander the Great, commenced by Lambert-li-Cors, and continued by Alexandre de Bornay, also called Alexandre de Paris. The final line of the Spenserian stanza is an Alexandrine.

"A needless Alexandrine ends the song.
Which, like a wounded snake, it deigns to show again;"


**Alexandrite (4 syl.).** A variety of chrysoberyl found in the nica-slate of the Urals. So named from Czar Alexander II. (1818-1855-1881), because it shows the Russian colours, green and red.

**Alexis (St.).** Patron saint of hermits and beggars. The story goes that he lived on his father’s estate as a hermit till death, but was never recognized. He is represented, in Christian art, with a pilgrim’s habit and staff. Sometimes he is drawn as if extruded on a mat, with a letter in his hand, lying.

**Alfader (father of alf).** The most ancient and chief of the Scandinavian gods. Odín, father of the Æsir, or gods.

**Alfa na.** (See Horse.)

**Alfar.** The good and bad genii of the Scandinavian gods.

**Alfheim (home of the good genii).** A celestial city inhabited by the elves and fairies. (Scandinavian mythology.)

**Alfonsin.** An instrument for extracting balls. So called from Alfonse Ferri, a surgeon of Naples, who invented it. (1592.)

**Alfonsoine Tables.** Astronomical tables constructed in 1252 by Isaac Hazan, a Jewish rabbi, who named them in honour of his patron, Alfonso X., King of Castile, surnamed ”The Wise.”

**Alfonso,** to whom Tasso dedicated his Jerusalem Delivered, was Alfonso d’Este, Duke of Ferrara.

**Alfonso XII.** of Castile, whose “favourite” was Leonora de Guzman. Being threatened with excommunication unless he put her away (as Leonora was in love with Ferdinand, a brave officer), the king created Ferdinando Marquis of Montalba, and gave him the hand of his mistress in marriage. As soon as Ferdinando discovered who Leonora was, he restored her to the king, and retired to a monastery. — Donzetti’s Opera, La Favorita.

**Alfred’s Scholars.** Werfirth, Bishop of Worcester; Ethelstan and Werwulf, two Mercian priests; Plegmund (a Mercian), afterwards Archbishop of Canterbury; Asser a Welshman; Grimbald, a great French scholar, etc., invited over to England by King Alfred.

**Algarifio (3 syl.).** Son of Cambuscan, and brother of Cambula, who “won Theodora to wife.” It was in the “Squire’s Tale,” by Chaucer, but was never finished. (See CANACE.)

"Call him up that left half told
The story of Cambuscan bold,
Of Cambula, and of Algarifio,
And who had Cancer to wife."

Milton: L’Aldebaran.

**Algebra.** is the Arabic al-gebir (the equalisation); “the supplementing and equalising (process);” so called because the problems are solved by equations, and the equations are made by supplementary terms. Peculiarly identical with the Arabian chemist Gebir.

**Algrind.** of Spencer, is meant for Grindal, Bishop of London in the beginning of Elizabeth’s reign. He was a Marian exile, and not a very cordial co-operator with Bishop Parker.

"The bulls where dwelt old holy saints
I reverence and adore;
Not for themselves, but for the saints.
Which had been a dead of ore,
And now they were to heaven for went,
Their good is with them so;
Then came they to us only lent,
That we might do so much;
Shepherds they were of the best,
And lived in cowling less,
And sith their souls be now at rest.
Why done we them disere;
Such one was (as I have heard)
Old Algrind often see,
That while one was the first shepherd,
And lived with little care." — _Elegy VI._

**Alhambra.** The palace of the ancient Moors in Granada. The word
is the Arabic al-hamra, or at full length kal-at al hamra (the red castle).

All. Cousin and son-in-law of Mahomet, the beauty of whose eyes is with the Persians proverbial; insomuch that the highest term they employ to express beauty is Ayn Halu (eyes of All).—Chardin.

"You have as many aliases as Robin of Bagshot," one of Macbeth's gang: he was Robin of Bagshot, alias Gordon, alias Bluff Bob, alias Carbuncle, alias Bob Booty.—Gay: The Beggar's Opera.

Alibi (elsewhere). A plea of having been at another place at the time that an offence is alleged to have been committed.

"Never mind the character, and stick to the alley! Nothing like an alley, Sammy, nothing."—Dickens: Pickwick Papers.

Alibi Clock (Ay), 1887. A clock which strikes one hour, while the hands point to a different time, the real time being neither one nor the other.

Alibon. Maitre Alibon. Mr. Jackass. Alibon is the name of a jackass in La Fontaine's Fables. (See Gomik.)

Alice. The foster-sister of Robert le Diable, and bride of Rambaldo, the Norman troubadour. She came to Pleremo to place in the duke's hand her mother’s will, which he was enjoined not to read till he was a virtuous man. When Bertram, his head-father, tempted her son to evil, Alice proved his good genius; and when, at last, Bertram claimed his soul as the price of his ill deeds, Alice read the "will," and won him from the evil one. —Meyerbeer's Opera, Roberto il Diavolo.

Alice Brand. Wife of Lord Richard, cursed with the "sleepless eye." Alice signed Urgan the dwarf thrice with the sign of the cross, and he became "the fairest knight in all Scotland;" when Alice recognized him in her own brother. —Sir Walter Scott: The Lady of the Lake, iv. 12.

Alicino (wing dropped). A devil, in The Inferno of Dante.

Ali and Sandic. Contractions of Alexander: the one being Alex and the other ‘xander.

Alex. The seventh heaven, to which Azrael conveys the spirits of the just. (Mohammedan mythology.)

Alien Priory (Is). A priory which owes allegiance to another priory. A sub-priory, like Rufford Abbey, Notts, which was under the prior of Rievaulx in Yorkshire.

Alifanfaron, the giant. Don Quixote attacked a flock of sheep, which he declared to be the army of the giant Alifanfaron. Similarly Ajax, in a fit of madness, fell upon a flock of sheep, which he mistook for Grecian princes.

Allat. The name by which the Arabs adore nature, which they represent by a crescent moon.

Aliprand (in Jerusalem Delivered). One of the Christian knights. Having discovered the armour of Rinaldo cast on one side, he took it to Godfrey, who very naturally inferred that Rinaldo had been slain. (See Gen. xxxvii. 31-55.)

Allira. Sultan of Lower Bucharia. Under the disguised name of Feramor, he accompanied Lulla Rookh, his betrothed, from Delhi, and won her heart by his ways, and the tales he told on the journey. The lady fell in love with the poet, and was delighted to find, on the morning of the wedding, that Feramor was, in fact, the sultan, her intended husband.—T. Moore: Lalla Rookh.

Al Kader (the Divine decree). A particular night in the month Ramadhan, when the Arabs say that angels descend to earth, and Gabriel reveals to man the decrees of God.—Al Koran, ch. xviii.

Alkahest. The hypothetical universal solvent. The word was invented by Paracelsus.

Al Rakim (pronounce Rah-keem). The dog in the legend of the Seven Sleepers of Ephesus.

Al-Sirat (Arabian, the path). The bridge over hell, no wider than the edge of a sword, across which every one who enters heaven must pass. (Mohammedan theology.)

All. Everything. "Our all," everything we possess.

"All is as in clock." "Vadis u: Status at War.

All and Some. "One and all." (Old English, ealle et smaer, all at once, altogether.)

"Now stop your noses, readers, all and same." "Bite u: Alas to an E Athigan.

All and Sunday. All without exception.

"He placed all and sundry to a single sled, and thus they went." "Bite u: Alas to an E Athigan.

All cannot do all. Horace says, "Non omnia possumus omnes." German proverb, "Ein jeder kann nicht
All Fools’ Day

All Fools’ Day (April 1st). (See April Fool.)

All Fours. A game of cards; so called from the four points that are at stake, viz. High, Low, Jack, and Game.

To go on all fours is to crawl about on knees and hands like a little child.

It does not go on all fours is to crawl about on hands and knees like a little child.

It does not go on all fours means it does not suit in every minute particular; it does not fully satisfy the demand. It limps as a quadruped which does not go on all its four legs. Omnibus comparatione omnium (all similie limps).

"No smile can go on all-fours."

All-hallow Summer. The second summer, or the summerly time which sets in about All-Hallows-tide. Called by the French, L’été de St. Martin (from October 9th to November 11th). Also called St. Luke’s Summer (St. Luke’s Day is October 18th). The Indian summer. Shakespeare uses the term—

"Farewell, thou little spring; farewell, All-hallow Summer."

All Hallow’s Day (November 1st).

The French call it Transmant, which we have translated All Saints’ Day. Hallowmas is All-Saints’ festival. (Anglo-Saxon, halig, but Halig-moonth was September, and Halig-deg was simply a Holy-day.)

All Hallowes’ Eve. The Scotch tradition is, that those born on All Hallow’s Eve have the gift of double sight, and commanding powers over spirits. Mary Avenged, on this supposition, is made to see the White Lady, invisible to less gifted vision.

"Being born on All-hallow’s Eve, she Mary Avenged was supposed to be invested with power over the invisible world." (See Sir Walter Scott. The Monastery, chap vi.)

All in all. He is all in all to me, that is, the dearest object of my affection. God be all in all means all creation shall be absorbed or gathered into God. The phrase is also used adverbially, meaning altogether, as:

"Take him for all in all.
I shall not look upon his like again.
Shakespeare. Hamlet iii. 2.

All in the Wrong. A drama, by Murphy, borrowed from De-Touches, the French dramatist.

All Souls’ Day

All is lost that is put in a riven dish.
In Latin, "Pertusum quicquid infunditur in dolium. perit." (It is no use helping the insolvent.)

All is not gold that glitters or glisters. Trust not to appearances. In Latin, "Nulla fides frontis."

"Not all that glitters is lawful prize, Nor all that glisters gold."

(Grey : The Cat and the Gold Fish.)

All my Eye and Betty Martin.

All nonsense. Joe Miller says that a Jack Tar went into a foreign church, where he heard some one uttering these words—Ah! mihi, beate Martin (Ah! [grant] me, Blessed Martin). On giving an account of his adventure, Jack said he could not make much out of it, but it seemed to him very like "All my eye and Betty Martin," Grose has "Mii beate Martinis" [sic]. The shortened phrase, "All my eye," is very common.

All one. The same in effect. Answers the same purpose.

All-overish. A familiar expression meaning all over ill at once. "I feel all-overish," not exactly ill, but uncomfortable all over. The precursor of a fever, influenza, ague, etc.

All Saints or All Hallowes. In 610 the Pope of Rome ordered that the heathen Pantheon should be converted into a Christian church, and dedicated to the honour of all martyrs. The festival of All Saints was first held on May 1st, but in the year 834 it was changed to November 1st. "Hallowes" is from the Anglo-Saxon halig (holy).

All Serene, derived from the Spanish word sereno. In Cuba the word is used as a countersign by sentinels, and is about equivalent to our "All right," or "All’s well."

All Souls’ Day. The 2nd of November, so called because the Roman Catholics on that day seek by prayer and almsgiving to alleviate the sufferings of souls in purgatory. It was first instituted in the monastery of Cluny, in 993.

According to tradition, a pilgrim, returning from the Holy Land, was compelled by a storm to land on a rocky island, where he found a hermit, who told him that among the cliffs of the island was an opening into the infernal regions through which huge flames ascended, and where the groans of the tormented were distinctly audible. The pilgrim told Odillo, abbot of Cluny, of this; and the abbot appointed the day following, which was November 2nd, to
be set apart for the benefit of souls in purgatory.

All the go. All the fashion. Drapers will tell you that certain goods "go off well." They are in great demand, all the mode, quite in vogue.

"Her corsé is hung in the West-end shops, With her name in full on the white below; And all day long there's a big crowd shops To look at the lady who's "all the go.""

Sims: Ballad of Babyman ("Beauty and the Beast").

All there. Said of a sharp-witted person. Not all there, said of one of weak intellect. The one has all his wits about him, the other has not.

All this for a Song! The exclamation of Burleigh, when Queen Elizabeth ordered him to give £100 to Spenser for a royal gratuity.

All to break (Judges ix. 33). "A certain woman cast a piece of millstone upon Abimelech's head, and all to brake his skull" does not mean for the sake of breaking his skull, but that she wholly smashed his skull. A spurious form, owing its existence to a typographical mistake. The to really belongs to the verb; and in the last passage quoted it should be read "all to brake." The to is a Teutonic particle, meaning asunder, in pieces. It is very common in Old English, where we have "To-bite," i.e. bite in pieces, to-cleave, to-root, to-tear. All is the adverb entirely, wholly. So "all to be batterscht" was wholly battered to pieces. All-to-frozen. Here to-frozen is intensive. So in Latin dis-crucior = valde crucior. Plautus (in his Menexeni, ii. line 21) uses the phrase "dis cavit mus," i.e. he fully gives the guard, etc. very much beware of.

Gothic, dis; O. X., tor; Old High German, sar; Latin, dis; Greek, 

"Mercutio's my hand had all-to-frozen name" is, wholly frozen up name. Romeo and Juliet (1597).

Her wings were all-to-ruffled and sometimes rustled.

"Witten: Genres.

All waters (I am for). I am a Jack of all trades, can turn my hand to anything, a good all-round man. Like a fish which can live in salt or fresh water.

"I am for all waters." Shakespeare: Troilus and Cressida, iii. 2.

All work. A mind of all work. A general servant who does all the work of a house; at once nurse-maid, housemaid, and cook.

Allah or Allah (that is, al-lahh). "The adorable." The Arabic name of the Supreme Being.

The city was for Allah from the tower.

Byron: Childe Harward, ii.

Allis Akbar. Allah is most mighty. The cry of the Arabs.—Ockley.

Allan-a-Dale. The minstrel of Robin Hood's yeomen. He was assisted by Robin Hood in carrying off his bride, when on the point of being married against her will to a rich old knight.

Allemand. "Une querelle d'Allemand," a quarrel about nothing. We call put valour "Dutch courage."

Allen. (See Allworthy.)

Allestre. Richard Allestrae, of Derby, was a noted almanac maker in Ben Jonson's time.

"A little more Would fetch all his astronomy from Allestrae." Ben Jonson: Magnetic Lady, iv. 2 (1642).

Alley (Ther). The Stock Exchange Alley.

"John Bye, after many active years in the Alley, retired to the Continent, and died at the age of 86."—Old and New London, p. 476.

Alliensis (Danes) (June 16th, b.c. 390), when the Romans were cut to pieces by the Gauls near the banks of the river Allia; and ever after held to be a dies nefastus, or unlucky day.

Alligator. When the Spaniards first saw this reptile in the New World, they called it el lagarto (the lizard). Sir Walter Raleigh called these creatures lagartos, and Ben Jonson aligartus.

To the present day the Europeans in Ceylon apply the term alligator to what are in reality crocodiles. J. E. Smeaton: Ceylon (vol. i. part 2, chap. iii. p. 146.

Alligator Pears (the fruit of Persea griffithiius) is a curious corruption. The aboriginal Carib word for the tree is "anakara," which the Spanish discoverers pronounced "avocado," and English sailors called "alligator," as the nearest approach to which occurred to them.

Alliteration. Dr. Bethel of Eton.

"Babette dy, declaratory, dull,
Big, bashful Bethel behoves like a bull.

Eton College.

Cardinal Wolsey.

"Brew to butchers, but by bishops bred.
How much his Roman holds his haughty head."

Huchard composed an alliterative poem on Charles the Bald, every word of which begins with c.

Henry Harder composed a poem of 100 lines, in Latin hexameters, on cats, every word of which begins with c. The title is Canum canum Catis certamen cuncta componere currente calamo.

C Cattulli Canni. The first line is—

"Un canum cannus cattum canis canoquem."
Almondials

Hamonicus wrote the Certamen catholicum cum Calvinista, every word of which begins with C.

It is a curious coincidence that the names of these three men all begin with H.

In the Materia more Magistralis every word begins with m.

Placentius, the Dominican, who died 1348, wrote a poem of 258 Latin hexameters, called Pten Poreorum, every word of which begins with p. It begins thus:

"Plandte, Porelli, poreorum pten propria."

Which may be translated:

"Praise, Paul, prue pten's puate progeny."

Tussor, who died 1380, has a rhyming poem of twelve lines, every word of which begins with t.

The Rev. B. Poultier, prebendary of Winchester, composed in 1828 the famous alliterative alphabetic poem in rhymes. Each word of each line begins with the letter of the alphabet which it represents. It begins thus:

"An Austrian army awfully arrived.
Boldly by battery besieged Belgard.
Consick commandar, commanding come.
Dealing destruction, devastating doom.
"

SOME aspire this alliterative ven to Alaric A. Watts (1820). (See H. Southgate, Many Thoughts on Many Things.)

Another attempt of the same kind begins thus:

"About an age ago, as all agree.
Beautiful Belinda, dwelling best.
Cock-a-doodle-down, contending clean.
Dublin's derisive, disputations deem.
"

Allo-Idials. Lands which are held by an absolute right, without even the burden of homage or fidelity; opposed to feudal. The word is Teutonic: all-Id (all property).

Allopathy is in opposition to Ha-

monopathy. The latter word is from the Greek, homoeopathos, similar disease; and the former is allo pathos, a different disease. In one case, "like is to cure like"; and in the latter, the disease is cured by its antitode.

Allo. The fire Allo. A public-house s. It has five human figures, with a motto to each:

1) A king in his regalia . . . . motto I ever all
2) A bishop, in his pontificals . . . . I proc all
3) A lawyer, in his gown . . . . . I plead all
4) A soldier in his regimentals . . . . I fight all
5) A bannister, with his tools . . . . I pay for all.

Several of these signs still exist.

Allo. Tap-droppings. The refuse of all sorts of spirits drained from the glasses, or spilt in drawing. The mixture is sold in gin-houses at a cheap rate.

Allworth. In A New Way to Pay Old Debts, by Massinger.

Allworthy, in Fielding's Tom Jones, is designed for the author's friend, Ralph Allen, of Bristol.

"Let humble Allen, with an awkward shame,
Do good by stealth, and blush to find it fame."

Pope: Epilogue to Sat. i. 135, 136.

Alma (the human soul), quom of "Body Castle," beset by enemies for seven years (the Seven Ages of Man). The besiegers are a rabble rout of evil desires, foul imaginations, and silly conceits. Alma conducted Arthur and Sir Guyon over her castle. "The divine part of a man," says Spenser, "is circular, a curve being the emblem of eternity; but the mortal part triangular, as it consists of three things—blood, flesh, and bones." - Prior's Eneid.

Alma Mater. A college and so calls the university of which he is a member. The words are Latin for "fostering mother."

"Expulsion from his Alma Mater." - The Col-

tume and the Porter.

Almack's. A suite of assembly rooms in King Street, St. James's (London), built in 1763 by a Scotchman named Macaul, who inverts his name to ovigate all prejudice and hide his origin. Balls, presided over by a committee of ladies of the highest rank, used to be given at these rooms; and to be admitted to them was as great a distinction as to be presented at Court. The rooms were afterwards known as Wii's, from the name of the next proprietor, and used chiefly for large dinners. They were closed in 1890.

Almagest. The Sylvaria-maggistro of Ptolemy, translated by the Arabians in 800, by order of the calip Al Maimon, and then called Al-maghest, i. e. "the magistri." It contains numerous observations and problems of geometry and astronomy. It is very rare, and more precious than gold.

Alman. a German. The French Almano, a German, which, of course, is the classic Almano or Almano. Similarly, Almany Germany, French, Almanogue.

"the homomundum and Veteris, Almano linke, . . . set the mdish were unto Aigenturum," - Holland: Annuaire Marcellus.

"Now Folkes comes and comes in

Almanac is the Arabic al manac (the diary). Verstegen says it is the Saxon al-man-eght (all moon heel), and that it refers to the tallies of the full and new moons kept by our Saxon ancestors. One of these tallies may still be seen at St. John's College, Cambridge.

Before printing, or before it was common:
- Solomon Jarchi . . . in and after 150
- Peter de Bellas . . . about 1230
- Walter de Hunveden . . . 137
- John Deane, Oxford . . . 1381
- Nicholas de Lyuna . . . 1296
- Paroch . . . 1350-1364
- First printed by Gutenburg, at Mainz 1457
- By Bodenham, at Nuremburg 1472-73
- Zainer, at Ulm . . . . 1476
- Richard Pymont (Simpson's head) . . . 1497
- Stratter, in Venice . . . . 1498
- Poor Robin's Almanack . . . 1652
- Francis Morant's Almanack between . . . 1728 and 1729
- Stamp duty imposed 1720, repealed 1834.

The Man 't the Almanack stunk with pins (Nat. Lee), is a man marked with points referring to signs of the zodiac, and intended to indicate the favourable and unfavourable times of letting blood.

I don't consult your Almanack (French) I shall not come to you to know what weather to expect. The reference is to the prognostications of weather in almanacs.

Almsbury. It was in a sanctuary at Almsbury that Queen Guenever took refuge, after her adulterous passion for Lancelot was revealed to the king (Arthur). Here she died, but her body was buried at Glastonbury.

Almighty Dollar. Washington Irving first made use of this expression, in his sketch of a "Creole Village" (1837).

"The Almighty Dollar, that great object of universal devotion throughout the land."


"Ben Jonson speaks of "almighty gold."

Almond Tree. Grey hairs. The Preacher thus describes old age:

"I will not keep young men in the house of my children, and the grinders that be upon the brazen altar, because they are few, and those that look out of the windows shall be desolate, and the young men shall be girded with sackcloth, and the maiden girded with wool. She shall sit alone upon the walls, and her daughters shall be grieved for her, because all her grinders are broken with grief." (Eccles. 10: 2-3.)

Almonry. The place where the almoner resides, or where alms are distributed. An almoner is a person whose duty it is to distribute alms, which, in ancient times, consisted of one-tenth of the entire income of a monastery. (See Amherst.)

Alms. Gifts to the poor.

Dr. Johnson says the word has no singular; whereas Todd says it has no plural. Like ricer, it is wholly singular in construction, but is used both as a noun singular and noun plural. Of course it is Almsman, alms-in, Almsman, almes, almes, the 1st and the plural suffix. Riches in the French richece. Both words are singular, but, as nouns of multitude, yes for the plural conjunction. (Latin almos, Greek xoreougen, from the verb xoreo, I pay.)

Alms-basket. To live on alms basket. To live on charity.

Alms-drink. Another's leavings; for alms consists of broken bread and the residue of drink. It is also applied to the liquor which a drinker finds too much, and therefore hands to another.

Alms-flock. Peter's peace, or Rome sect. Abolished in England by Henry VIII.

Alms-house. A house where paupers are supported at the public expense; a poor-house. Also a house set apart for the aged poor free of rent.

"Only sin the two who had neither friends nor attendant set away to me in the alms-house, home of the homeless." (Laughter, Groaners, part iv. 5. 2.)

Alms-man. One who lives on alms.

Alnaschar Dream (Av). Counting your chickens before they are hatched. Alnaschar, the harbinger's fifth brother, invested all his money in a basket of glass-ware, on which he was to make a certain profit. The profit, being invested, was to make more, and this was to go on till he grew rich enough to marry the vizier's daughter. Being angry with his imaginary wife he gave a kick, overturned his basket, and broke all his wares.

"To indulge in Alnaschar-like dreams of commercial interest is not wise."

Alnaschar of Modern Literature. Coleridge has been so called because his "dream" his Kulla Khan, and wrote it out next morning. (1772-1834.)

"I probably had been reading Purchas's Pilgrimage, for no one can doubt the resemblance of the two pieces.

Aloe. A Hebrew word, Greek aloë. A very bitter plant: hence the proverb, Plus alae quam mellis habent, "(Life) has more bitterness than sweets." The French say, "La côte d'Adam contient plus
Along-shore Men

...d'aloës de miel," where côté d'Adam, of course, means woman or one's wife.

Socotrine Aloes came originally from the island called Secotra, in the Indian Ocean.

Along-shore Men or Longshoremen, that is stevedores (2 syl.), or men employed to load and unload vessels.

Alonso of Aguilar. When Fernando, King of Aragon, was laying siege to Granada, after chasing Zagal from the gates, he asked who would undertake to plant his banner on the heights. Alonso, "the lowmost of the dons," undertook the task, but was cut down by the Moors. His body was exposed in the wood of Oxijerm, and the Moorish damsels, struck with its beauty, buried it near the brook of Alpujarra.

Alone. Stand aloof, away. A sea term, meaning originally to hear to windward, or leeward. (Norwegian, German, etc., leeft, wind, breeze.)

Alorus, so the Chaldeans called their first king, who, they say, came from Babylon.

A l'entrance. To the uttermost. (Anglo-French for a l'entrance.)

"A champion has started up to maintain a l'entrance her innocence of the said offence."—Standard.

Alp. The Adrian renegade, a Venetian by extraction, who forswore the Christian faith to become a commander in the Turkish army. He led the host to the siege of Corinth, while that country was under the dominion of the Doge. He loved Francesca, daughter of Minotti, governor of Corinth, but she died of a broken heart because he deserted her country and was an apostate. The renegade was shot in the siege. Byron: Siege of Corinth.

Alph. A mythical "sacred river in Xanadu," which ran "through caverns measureless to man."—Coleridge: Kubla Khan.

Alpah. "I am Alpha and Omega, the first and the last." (Rev. 1:8). "Alpha" is the first, and "Omega" the last letter of the Greek alphabet. Α Ω.

Alphabet. This is the only word compounded of letters only. The Greek alphabet (a) beta (b); our ABC (book), etc.

The number of letters in an alphabet varies in different languages. Thus there are

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<th>Alphabet</th>
<th>Letters</th>
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<td>Hebrew &amp; Syriac</td>
<td>22</td>
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<td>Latin</td>
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<td>Slavonic</td>
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<td>Persia, Zendi</td>
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<td>Sanskrit</td>
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* The Chinese have no alphabet, but about 20,000 syllabic characters.

Kora VII, 21 contains all the letters of the English language, presume "a" to be identical. Even the Italian alphabet is capable of more than seventeen trillion combinations; that is, 17 followed by eighteen other figures. ad 17,000,000,000,000,000,000,000.

while the English alphabet will combine into more than twenty-nine thousand quadrillion combinations; that is, 29 followed by twenty-seven other figures, ad 29,000,000,000,000,000,000,000.

Yet we have no means of marking the several sounds of our different vowels; nor can we show how to pronounce such simple words as fast, pull and hull, sugar (rather and rather), gin and beans, etc. Hence, hence, went in "Beau-seas," rope, and thousands of other words.

* We want the restoration of th to distinguish between this and that: a Greek χι to distinguish between Church and Christ, two g's (one soft and one hard), two c's, two o's, half a dozen a's, and so on.

* Take a, we have sat, sat, Thomas (c), war (o), ad (u), etc. So with r, we have pray (a), met (e), England (i), sew (o), herd (u), etc. The other vowels are equally indefinite.

Alphoes and Arctnusa. The Greek fable says that Alphones, the river-god, fell in love with the nymph Arctusa, who fled from him in affright. The god pursued under the sea, but the nymph was changed into a spring, which comes up in the harbour of Syracuse.

"We have seen a monstrous Alphone of Pamflete, who was an attainted Arctusa."—London Review.

Alpheus (in Orlando Furioso). A magician and prophet in the army of Chaucegagne, slain in sleep by Florida'sno.

Alphesibe or Arsinoe, wife of Alcaeus. She gave her spouse the fatal collar, the source of numberless evils.

As was the meekness of Hamon, and so wore the collar and veil of Empyrié, wife of Amphidias.

Alphonse, etc. (See Alfonso, etc.)
Alpisch or "Elfenreigen" (the weird spirit-song), that music which some hear before death. Faber refers to it in his Pilgrims of the Night.

"Hark, hark, my soul! Angelic songs are swelling."

Pope also says, in the Dying Christian—

"Hark! they whisper: angels say, Satyrs spit, come away."

Alpoc, Alpica (Alpen), in the game of Basset, doubling the stake on a winning card.

"What ply 'tis those conquering eyes Which all the world subdue, Should, while the love wearing dies, Be only on alpica." Etheridge: Basset.

Alquife (al-ke-

fy). A famous enchanter, introduced into the romances of ancient times, especially those relating to Amadis of Gaul.

Alrinach. The demon who presides over floods and earthquakes, rain and hail. It is this demon who causes shipwrecks. When visible, it is in a female form. (Eastern mythology.)

Alruns-wife (Av). The Alruns were the larcies or penates of the ancient Germans. An Alruns-wife was the household goddess of a German family. An Alruns-maiden is a household maiden goddess.

"She (Hypatia) looked as fair as the sun and talked like an Alruns-wife." Kingsley: Hypatia, ch. vii.

Alsatia. The Whitefriars sanctuary for debtors and law-breakers. Cunningham thinks the name is borrowed from Alsace, in France, which being a frontier of the Rhine, was everlastingly the seat of war, and the refuge of the disaffected. Sir Walter Scott, in his Fortunes of Nigel, has described the life and state of this monastery. He has borrowed largely from Shadwell's comedy, The Square of Alsatia. (See PETRANK.)

Alvindur. (See House.)

Altemar (in Jerusalem Delivered). King of Samarcand, who joined the Egyptian armament against the Crusaders. "He was supreme in courage as in might." (Book xvii.) He surrendered himself to Godfrey. (Book xx.)

Altan Kol or Gold River (Thibet). So-called from the gold which abounds in its banks.

Altar (An), in Christian art. St. Stephen (the Pope), and Thomas Becket are represented as immolated before an altar. St. Canute is represented as lying before an altar. St. Charles Borromoe is represented as kneeling before an altar. St. Gregory (the Pope) is represented as offering sacrifice before an altar. And the attribute of Victor is an altar overturned, in allusion to his throwing down a Roman altar in the presence of the Emperor Maximian.

Led to the altar, i.e. married. Said of a lady. The altar is the communicant table reared from the body of the church, where marriages are solemnised. The bride is led up the aisle to the rail.

Altes ego. My double or counterpart. In The Corsican Brothers, the same actor performs the two brothers, the one being the altes ego of the other. (Latin, "a second I"). One who has full powers to act for another.

Althea's Brand, a fatal contingency. Althea's son was to live so long as a log of wood, then on the fire, remained unconsumed. She contrived to keep the log unconsumed for many years, but being angry one day with Meleager, she pushed it into the midst of the fire, and it was consumed in a few minutes. Meleager died at the same time. —Ortel: Metamorphoses, viii. 4.

"The fatal brand Althea burned."

Shakespeare: 2 Henry VI., Act i. 1.

Althea (Divine). The divine Althea of Richard Lovelace was Lucy Sacheverell, called by the poet, "Lucretia."

"When love with unconfined wines

Bore us within my gates,

And my divine Althea brings

To whisper at my grates."

The "grates" referred to were the prison grates. Lovelace was thrown into prison by the Long Parliament for his petition from Kent in favour of the king.

Altisdorna (in the "Curious Impertinent"), an episode in Don Quixote.

Alitia. The plot of ground on which the Greeks held their public games.

Alto relievo. Italian for "high relief." A term used in sculpture for figures in wood, stone, marble, etc., so cut as to project at least one-half from the tablet. It should be reliex (2 syl.).

Alumbrado, a perfectionist; so called from a Spanish sect which arose in 1575, and claimed special illumination. (Spanish, meaning "illuminated," "enlightened").

Alvina Weeps, or "Hark! Alvina weeps," i.e. the wind howls loudly, a Flemish saying. Alvina was the daughter of a king, who was cursed by her parents because she married
unsuitably. From that day she roamed about the air invisible to the eye of man, but her means are audible.

**Alyface (Amais)**, servant of Dame Christian Custance, the guy widow, in Udall’s comedy *Ralph Roister Doister*.

**Alysdo** (in Orlando Furioso). King of Tremizien, in Africa. He was overthrown by Orlando on his way to join the allied army of Agramant.

**A.M. or M.A.** When the Latin form is intended the A comes first, as *Aetius Magister*; but where the English form is meant the M precedes, as *Master of Arts*.

**Amadis of Gaul.** The hero of a romance in prose of the same title, originally written in Portuguese in four books. These four were translated into Spanish by Montalvo, who added a fifth. Subsequent romancers added the exploits and adventures of other knights, so as to swell the romance to fourteen books. The French version is much larger still, one containing twenty-four books, and another running through seven volumes. The original author was Vasco de Lobeira, of Oporto, who died 1403.

The hero, called the “Lion-knight” from the device on his shield, and “Beltenbrok” (darkly beautiful), from his personal appearance, was a love-child of Perion, King of Gaul, and Elizena, Princess of Brittany. He is represented as a poet and musician, a linguist and a gallant, a knight-servant and a king, the very model of chivalry.

Other names by which Amadis was called were the *Lorely Obscur*, the *Knight of the Burning Sword*, the *Knight of the Incalp*, etc. Bernard, in 1563, wrote “Amadigi di Gaula.”

**Amadis of Greece.** A supplemental part of the romance called *Amadis of Gaul*, added by Felchen de Silva.

**Amaimon** (3 svl). One of the chief devils whose dominion is on the north side of the infernal gulf. He might be bound or restrained from doing harm from the third hour till noon, and from the ninth hour till evening.

“*Amaimon sounds well:* Lucifer well.” *Shakespeare: Merry Wives of Windsor*, ii. 2.

**Amalician Code.** A compilation of maritime laws, compiled in the eleventh century at Amalfi, then an important trading town.

**Amalivaca.** An American spirit, who had seven daughters. He broke their legs to prevent their running away, and left them to people the forests.

**Amalthaea.** (See Sillyline Books.)

**Amalthea’s Horn.** The cornucopia or horn of plenty. The infant Zeus was fed with goats’ milk by Amalthea, one of the daughters of Melisseus, King of Crete. Zeus, in gratitude, broke off one of the goat’s horns, and gave it to Amalthea, promising that the possessor should always have in abundance everything desired. (See Zeus.)

**Amanda,** the impersonation of love in Thomson’s *Spring*, is Miss Young, afterwards married to Admiral Campbell.

**Amarant.** A cruel giant slain by Guy of Warwick.—Guy and Amarant, *Perry’s Reliques*.

**Amaranth.** Clement of Alexandria says—*Amaranthos flor. symbolum est immortalitatis.* The word is from the Greek *amarantos* (everlasting). So called because its flowers never fade like other flowers, but retain to the last much of their deep blood-red colour.

“Immortal amaranth— a flower which once
In Paradise, last in the tree of life,
Began to bloom; but soon, for man’s offence,
To heaven removed, where first it grew, there
Grows
And flowers still, shedding the light of life...
With these that never fade, the spring’s chief
Bind their resplendent locks.”


* In 1653 Christina, Queen of Sweden, instituted the Order of the “Knights of the Amaranth,” but it ceased to exist at the death of the Queen. Among the ancients it was the symbol of immortality.

The best known species are “Love lies bleeding” (*amaranthus caudatus*), and “Prince’s feather” (*amaranthus hypochondriacus*). “Cock’s comb” is now ranked under the genus *Celosia*.

**Amaryllis.** A pastoral sweetheart. The name is borrowed from the pastoral of Theocritus and Virgil.


**Amasis (Ring of),** same as Polycrates’ Ring. Polycrates, tyrant of Samos, was so fortunate in everything that Amasis, King of Egypt, advised him to part with something which he highly prized. Polycrates accordingly threw into the sea an engraved ring of extraordinary value. A few days afterwards, a fish was presented to the tyrant, in which the ring was found. Amasis now renounced all friendship with Polycrates,
as a man doomed by the gods; and not long afterwards, a satrap, having entrapped the too fortunate despot, put him to death by crucifixion. — *Herodotus*, iii. 40.

**Amati.** A first-rate violin; properly, one made by Amati of Cremona (c. 1600). (See Cremona.)

**Amaurot** (Greek, the shadowy or unknown place), the chief city in UtOpia (no-place), a political novel by Sir Thomas More, Rabelais, in his *Panœgri- gruel*, had previously introduced the word, and tells us that the Amaurots conquered the Dipodeans or Duplicians.

**Amaurotoe**, a bridge in UtOpia. Sir Thomas More says he could not recollect whether Raphael Hyghholday told him it was 500 paces or 300 paces long; and he requested his friend Peter Giles, of Antwerp, to put the question to the adventurer.

"I cannot recollect whether the reception room of the Spaniard's Castle in the Air is 200 or 300 feet long. I will get the next account who journeys to the moon to take the exact dimensions for me, and will memorise the learned society of Laputa." — *Bunyan*; *Gulliver's Travels*.

**Amazement.** Not afraid with any amazement (1 Peter iii. 6), introduced at the close of the marriage service in the Book of Common Prayer. The meaning is, you will be God's children so long as you do his bidding, and are not drawn aside by any distraction (πρόμαχος). No doubt St. Peter meant "by any terror of persecution." Cramer, being so afraid, was drawn aside from the path of duty.

**Amazin**, meant for Charles II., in Pardage's poem of *Azaria and Husaia*. We are told by the poet, "his father's murderers he destroyed;" and then he postposcruously adds—

"Behold of all, for merciful was he, Like God, in the superlative degree."

To say that such a selfish, promise-breaking, impious libertine was "like God, in the superlative degree," is an outrage against even poetical licence and court flattery.

**Amazon.** A horsewoman, a fighting or masculine woman. The word means "without breast," or rather, "deprived of a pap." According to Grecian story, there was a nation of women in Africa of a very warlike character. There were no men in the nation; and if a boy was born, it was either killed or sent to his father, who lived in some neighbouring state. The girls had their right breasts burnt off, that they might have the better draw the bow.

"These dreadful Amazons, gallant viragoes who . . . carried victorious arms . . . into Syria and Asia Minor"—*J. E. Chambers: David Livingstone* (Introduction, p. 24).

**Amazonia.** In South America, originally called *Mura'nion*. The Spaniards first called it *Orellana*; but after the women joined their husbands in attacking the invaders, the Spaniards called the people Amazons and the country Amazonia.

**Amazonian Chin** (*Al*). A beardless chin, like that of a woman warrior.

"When with his Amazonian chin he drove The haughty lion before him," *Shakespeare: Coriolanus*, ii. 2.

**Ambassador**, a practical joke played on greenhorns aboard ship. A tub full of water is placed between two stools, and the whole being covered with a green cloth, a sailor sits on each stool, to keep the cloth tight. The two sailors represent Neptune and Amphitrite, and the greenhorn, as ambassador, is introduced to their majesties. He is given the seat of honour between them; but no sooner does he take his seat than the two sailors rise, and the greenhorn falls into the tub, amidst the laughter of the whole crew.

**Amber.** This fossilised vegetable resin is, according to legend, a concretion of birds' tears. The birds were the sisters of Melègir, who never ceased weeping for the death of their brother.—*Ovid: Metamorphoses*, viii. line 270, etc.

"Around thee shall the sweetest honey flow, That ever the sorrowing soul hath wept," *T. Moore: The Wandering Minstrel*.

**Amber, a repository.** So called because insects and small leaves are preserved in amber.

"You may be despised to preserve it in your vaults," — *S. and G. Scott: *Waverley*.  "Pretty in amber, to observe the forms Of birds, or stars, or dust, or grubs, or worms, The things, we know, are neither rich nor rare, But wonder how the devil they got there." — *Pope: Ep. to Arbuthnot*, 60-72.

**Amberabid.** Amber-city, one of the towns of Jinnistan, or Fairy Land.

**Ambes-as or Ambes-us.** Two aces, the lowest throw in dice; figuratively, bad luck. (Latin, *ambus-as*, both or two aces.)

"I had rather be in this choice than throw ambes-as for my life"—*Alf's Well*, etc., i. 3.

**Ambi-dexter** properly means both hands right hands; a double dealer; a juror who takes money from both parties for his verdict; one who can use his left hand as deftly as his right.
Ambition, strictly speaking, means "the going from house to house" (Latin, ambitio, going about canvassing). In Rome it was customary, some time before an election came on, for the candidates to go round to the different dwellings to solicit votes, and those who did so were ambitious of office.

Ambrose (St.), represented in Christian art in the costume of a bishop. His attributes are (1) a bertha, in allusion to the legend that a swarm of bees settled on his mouth when lying in his bed, and (2) a scapula, by which he expelled the Arians from Italy.

The pension he inflicted on the Emperor Theodosius has been represented by Rubens, a copy of which, by Vandeck, is in the National Gallery.

Ambrosia. The food of the gods (Greek, a privative, brutus, mortal); so called because it made them not mortal, i.e. it made them immortal. Anything delicious to the taste or fragrant in perfume is so called from the notion that whatever is used by the ce-stials must be excellent.

"A table where the hallowed ambrosia lay." Homer, by Bryant: Odyssey, 1. 444.

"Husband and wife must drink from the cup of conjugal life; but they must both taste the same ambrosia, or the same gall."--R. C. Houghton: A woman of the Orient, part III.

Ambrosian Chant. The choral music introduced from the Eastern Church by St. Ambrose, the Bishop of Milan, in the fourth century. It was used till Gregory the Great changed it for the Gregorian.

Ambrosian Library. A library in Milan, so called in compliment of St. Ambrose, the patron saint.

Ambrosio, the hero of Lewis's romance, called The Monk. Abbot of the Capuchins at Madrid. The temptations of Matilda overcome his virtue, and he proceeds from crime to crime, till at last he sells his soul to the devil. Ambrosio, being condemned to death by the Inquisition, is released by Lucifer; but no sooner is he out of prison than he is dashed to pieces on a rock.

Ambry, a cupboard, locker, or recess. In church, for keeping vestments, books, or other articles. Used by a confusion for almonry, or niche in the wall where

alms, etc., were deposited. Now used for holding the sacramental plate, consecrated oil, and so on. The secret drawers of an escritoire are called ambries. (Archaic English almonry, Latin armarium, French armoire.)

"Their exorcism hath ambries,
And yron-bounden cofre."--Pierre de Ronsard, p. 798

Almonry is from the Latin clewmosynium, a place for alms.

"The place wherein this Chapter or Almonry stands was called the 'Rhenomosyng' or Almonry, now corrupted into Ambrose, for that the alms of the Abbey are there distributed to the poor."--Nonesbury.

Ambusado (3 syl.) is the Italian imboscatura (concealed in a wood).

Ame damné (French), a scapegoat.

"He is the one damne of everyone about the court; the scapegoat, who is to carry away all their iniquities."--Sir Walter Scott: Peveril of the Peak, chap. 46.

Amedieu (3 syl.), "Friends of God:" a religious body in the Church of Rome, founded in 1500. They wore no breeches, but a grey cloak girded with a cord, and were shod with wooden shoes.

Amelia. A model of conjugal affection, in Fielding's novel so called. It is said that the character is intended for his own wife.


Amemon is another hero of Chaldea, who reigned 12 sires. Amemon reigned 6 sires.

Amen Corner, London, the end of Paternoster Row, where the monks finished their Pater Noster, on Corpus Christi Day, as they went in procession to St. Paul's Cathedral. They began in Paternoster Row with the Lord's prayer in Latin, which was continued to the end of the street; then said Amen, at the corner or bottom of the Row; then turning down Ave Maria Lane, commenced chanting the "Hail, Mary!" then crossing Ludgate, they chanted the Uredo. Amen Lane no longer exists.

Amenable honorable, in France, was a degrading punishment inflicted on traitors, parricides, and sacrilegious persons, who were brought into court with a rope round their neck, and made to beg pardon of God, the king, and the court.

Now the public acknowledgment of the offence is all that is required.

Amen'tho's (3 syl.). The Egyptian Hadès. The word means hiding-place.
American Flag. The American Congress resolved (June 14, 1777), that the flag of the United States should have thirteen stripes, alternately red and white, to represent the thirteen States of the Union, together with their thirteen stars, on a blue ground. General Washington's escutcheon contained two stripes, each alternated with red and white, and, like the American stars, those of the General had only five points instead of six. A new star is now added for each new State, but the stripes remain the same.

However, before the separation the flag contained thirteen stripes of alternate red and white to indicate the thirteen colonies, and the East India Company flag, as far back as 1714, had thirteen stripes. The Company flag was sanctioned with St. George's Cross, the British American flag with the Union Jack.

American Peculiarities:—

Natives of New England ...... say Guess.
" New York & Middle States " Expect.
" Southern States .. Heren.
" Western States ..... Calculate.

American States. The Americans are rich in nicknames. Every state has, or has had, its sobriquet. The people of

Alabama ...... are hams.
Arkansas ...... toothpicks.
California ...... gold-hunters.
Connecticut ...... roses.
Delaware ...... wooden nutmegs.
Delaware ...... moss rats.
Florida ...... fly-nin-lire creeks.
Georgia ...... buzzards.
Illinois ...... suckers.
Indiana ...... looters.
Iowa ...... hawk-cree.
Kansas ...... Jayhawkers.
Kentucky ...... corn-crippers.
Louisiana ...... crows.
Maryland ...... foxes.
Maine ...... crabs.
Michigan ...... wolves.
Missippi ...... gophers.
Missouri ...... tadpoles.
Missouri ...... pikes.
Nebraska ...... buzz-catchers.
Nebraska ...... sage-hens.
New Hampshire ...... granite-boys.
New Jersey ...... Blues or clam-catchers.
New York ...... knickerbockers.
North Carolina ...... tar-bucklers or Tuckers.
Ohio ...... back-eyes.
Oregon ...... web-feet or hard cases.
Pennsylvania ...... Penmenaters or Leatherheads.
Rhode Island ...... gun-flint.
South Carolina ...... washer.
Tennessee ...... whoops.
Texas ...... beef-heads.
Virginia ...... green-mountains boys.
Washington ...... beavers.
Wisconsin ...... buckers.

American States. The eight states which retain the Indian names of the chief rivers, as: Alabama, Arkansas, Illinois, Kentucky, Mississippi, Missouri, Ohio, and Wisconsin.

Amothea. (See Horse.)

Amethyst. A species of rock-crystal supposed to prevent intoxication (Greek: αμέθυστος, the antidote of intoxication). Drinking-cups made of amethyst were supposed to be a charm against inebriety.

It was the most cherished of all precious stones by Roman matrons, from the superstition that it would preserve inviolate the affection of their husbands.

Amiable Numbers. (See Amicable, etc.)

Amicable Numbers. Numbers which are mutually equal to the sum of all their aliquot parts: as 220, 24. The aliquot parts of 220 are 1, 2, 4, 5, 10, 11, 20, 22, 44, 55, 110, the sum of which is 284. Again, the aliquot parts of 284 are 1, 2, 4, 71, 142, the sum of which is 220.

Amicus curiae (Latin, a friend to the court). One in the court who informs the judge of some error he has detected, or makes some suggestion to assist the court.

Amicus Plato, sed magis amica Veritas (Plato I love, but I love Truth more). A noble dictum attributed to Aristotle, but certainly a very free translation of a phrase in the Nicomachean Ethics ("Where both are friends, it is right to prefer Truth").

Amiel (3 syl.). A form of the name Elium (friend of God). In Dryden's satire of Absalom and Achitophel it is meant for Sir Edward Seymour, Speaker of the House of Commons. (2 Sam. xxii. 31.)

"Who can Amiel's praise refuse?
Of ancient race by birth, but noblest yet
In his own worth, and without titles great.
The scholar and the soldier too long time as comrades met;
Their reason guided and their passion coiled.

Dryden: Absalom and Achitophel, l. 296-303.

Amiens (3 syl.). The Peace of Amiens, March 27, 1802, a treaty signed by Joseph Bonaparte, the Marquis of Cornwallis, Azara, and Schimmel, and, to settle the disputed points between France, England, Spain, and Holland. It was dissolved in 1803.

Amiha. An orphan adopted by a miller, and beloved by Elvino, a rich farmer. The night before her espousals she is found in the bed of Count Rodolpho, and is renounced by her betrothed husband. The court explains to the young farmer and his friends that Amiha is innocent, and has wandered in her sleep. While he is still talking, the orphan is seen getting out of the window of the mill, and walking in her sleep along the edge of the roof under
which the mill-wheel is rapidly revolving. She crosses a crazy bridge, and comes among the spectators. In a few minutes she awakes, flies to Elvio’no, and is claimed by him as his beloved and innocent bride.—Bellini’s best opera, La Sonnambula.

Aminadab. A Quaker. The Scripture name has a double use, but in old comedies, where the character represents a Quaker, the name has generally only one. Obadiah is used, also, to signify a Quaker, and Rachel a Quackress.

Amine (3 syl.). Wife of Sidi Nouman, who ate her rice with a bodkin, and was in fact a ghoul. “She was so hard-hearted that she led about her three sisters like a leash of greyhounds.”—Arabian Nights.

Aminta (2 syl.) The name assumed by Cathos as more aristocratic than her own. She is courted by a gentleman, but discards him because his manners are too simple and easy for “bon ton;” he then sends his valet, who pretends to be a marquis, and Aminta is charmed with his “distinguished style of manner and talk.” When the game has gone far enough, the trick is exposed, and Aminta is saved from a misalliance.—Molière: Les Précieux Ridicules.

It was a prevailing fashion in the Middle Ages to change names: Voltaire’s proper name was André (1694-1778), Melina Mercouri’s was Scherezade (1922-2003). The real names of Desdemona and Antony were Theodora and Theodosio (1657-1663). Aeschylus was called Jephtah (Ezra 2:1).

Amiral or Amiral. An early form of the word “admiral.” (French, amiral; Italian, ammiraglio.) (See Amiral.)

Amlet (Richard). The gamester in Vanbrugh’s drama called The Confederacy.

Ammon. The Libyan Jupiter; so called from the Greek Ammos (sand), because his temple was in the desert. Herodotus calls it an Egyptian word (li. 42).

Son of Jupiter Ammon. Alexander the Great. His father, Philip, claimed to be a descendant of Hercules, and therefore of Jupiter; and the son was salute the priests of the Libyan temple as son of Ammon. Hence he called the son or descendant both of Jupiter and of Ammon.

Ammonian Horn (Thc), the cornucopia. It was in reality a trunt of very fertile sand, in the shape of a ram’s horn, given by Ammon, King of Libya, to his mistress, Amalthea (q.v.) (the mother of Bacchus).

Ammonites (3 syl.). Fossil molluscs allied to the nautilus and cuttlefish. So called because they resemble the horn upon the ancient statues of Jupiter Ammon. (See above.)

Amon’s Son (in Orlando Furioso) is Rinaldo. He was the eldest son of Amon or Aymon, Marquis d’Esté, and nephew of Charlemagne.

Amoret, brought up by Venus in the courts of love. She is the type of female loveliness—young, handsome, gay, witty, and good; soft as a rose, sweet as a violet, chaste as a lily, gentle as a dove, loving everybody and all beloved. She is no Diana to make gods and men fear her stern brow”; no Minerva to “freeze her foes into congealed stone with rigid looks of chaste austerity”; but a living, breathing virgin, with a warm heart, and beaming eye, and passions strong, and all that man can wish and woman want. She becomes the loving, tender wife of Sir Scudamore. Titius finds her in the arms of Cornambo (sensual passion); combats the monster unsuccessfully, but wounds the lady.—Spenser: Fairy Queene, book iii.

Amoret, a love-song, love-knot, love-affair, love-personified. A pretty word, which might be reintroduced.

He will be in his amoret, and his cantorets pastoral, and his madrigals.—Heywood’s Mistletoe.

“For not in able in she be, But all in hearts and honour, I painted all with amorettes.”—Romanus of the Rose, 265.

Amorous (Thc). Philippe I. of France; so called because he divorced his wife Berthe to espouse Bertrade, who was already married to Foulques, count of Anjou. (1061-1108.)

Amour propre. One’s self-love, vanity, or opinion of what is due to self. To make an appeal to one’s amour propre, is to put a person on his metal. To wound one’s amour propre, is to gull his good opinion of himself—to wound his vanity. (French.)

Amparo de Pobres. A book exposing the begging impostors of Madrid, written by Herrera, physician to Felipe III.

Ampersand, the character made thus, “&”and. In the old Hornbooks, after giving the twenty-six letters, the character & was added, and was called “Ampersand,” a corruption of
Amphialus

"and per-se &! (by itself, and) A B C D . . . X Y Z &.

"Any odd shape folks understand
To mean my French superstitio.")

The martyr Bradford says Lord Russell says
"A per-se &!" with them, "to their comfort,
etc., to stand alone in their defence.

Amphialus, son of Cecropia, in love
with Philocea, but he ultimately married
Queen Helen of Corinth. —Sir
Philip Sidney: The Countess of Tram- broke's Arcadia.

Amphitryon's Council. A council
of confederate Greeks from twelve of
their tribes, each of which had two
deputies. The council met twice a year
— in the spring at Delphi, and in the
autumn at Thermopylae. According to
fable, it was so called from Amphictyon,
son of Deucalion, its supposed founder.
(Greek, amphictiones, dwellers round
about.)

Amphigoria. Words strung together
without any real connection. The two
pleaders in Pantagruel by Rabelais (book ii. c. 11-13) give an excellent example.

Amphigour, nonsense verse, rigmarole.

"A kind of overcurious amphigour, a hetero-
genous combination." —Quarterly Review, i. 30
1836.

Porson's 'Three Children sliding on
the Ice' is a good specimen of amphigour.

Amphion is said to have built Thebes
by the music of his lute, which was so
melodious that the stones danced into
walls and houses of their own accord.
Tennyson has a rhyming jeu d'esprit.

Amphitrite (either 3 or 4 syl.) The
sea. In classic mythology, the wife of
Neptune (Greek, amphi or for tribe,
rubbing or wearing away [the shore] on
all sides.

"His weary chariot hit the bowers

Amphipryon. Le véritable Amphipryon est l'Amphipryon de l'Odéon (Molière).
That is the person who parades the front (whether master of the house or not) is the real host. The tale is that Jupiter assumed the likeness of Amphipryon, and gave a banquet; but Amphipryon himself came home, and claimed the honour of being the master of the house. As far as the servants and guests were concerned, the dispute was now decided—"he who gave the feast was to them the host."

Amphryssian Prophetess (Amphryssia Vales). The Cumean sibyl; so
called from Amphryssos, a river of
Thessaly, on the banks of which Apollo
fed the herds of Admetus; consequently
Amphryssian means Apolloian.

Ampouille (Sauce). The jug or
bottle containing oil in anointing
the kings of France, and said to have
been brought from heaven by a dove for
the coronation service of St. Louis. It
was preserved at Rheims till the first
Revolution, when it was destroyed.

Amram's Son. Moses. (Exodus vi.
20.)

"As when the potent rod
Of Amram's son, in kay pha el day,
Wailed round the coast.
Malson: Paradise Lost, i. 230-40.

Amri, in the satire of Abulam and
Aethophei, by Dryden and Tate, is designed for Henage Finch, Earl of
Nottingham and Lord Chancellor.

A list of nobles next for Amri grace,
Who merits claimed the Abulam's (Lord
Chancellor's) such place—
To whom the double blessing does belong.
With Moses' inspiration, Amri's tongue.
Part ii.

Amrita. The elixir of immortality,
made by churning the milk-sea (Hindu
mythology). Sir William Jones speaks
of an apple so called, because it bestows
immortality on those who partake of it.
The word means immortal. (See Ams-
bro sia.)

Amsanctus. A lake in Italy, in
the territory of Hirtia minor, said to lead down
to the infernal regions. The word means
sacred water.

Amonk. To run amuck. To talk or
write on a subject of which you are
wholly ignorant; to run foul of. The
Malays, under the influence of opium,
become so excited that they sometimes
rush forth with daggers, yelling "Away! Away!" (Kill! Kill!). and fall foul of
any one they chance to meet.

"Satire is my weapon, but I'm too discreet
To run amuck and tilt at all I meet." — Pope: Satires i. 92-93.

Amulet. Something worn, generally
round the neck, as a charm. (Arabic, hamælet, that which is suspended.)
The early Christians used to wear
amulets called Ichthus, fish; the word is composed of the initial letters of
Jesus Christ, Son of God, our Saviour. (See Notarica.)

Amundeville. Lady Adeline Aman-
deville, a lady who "had a twilight tinge
of blue," could make epigrams, give
delightful soirées, and was fond of making matches.—*Byron: Don Juan, xv, xvi.*

*Amyclean Brothers* *(The)*. Castor and Pollux, who were born at Amyclae.

*Amyclæan Silence. More silent than Amyclae.* The inhabitants of Amyclae were so often alarmed by false rumours of the approach of the Spartans, that they made a decree no one should ever again mention the subject. When the Spartans actually came against the town, no one dared mention it, and the town was taken.

*Amyris plays the fool,* i.e. a person assumes a false character with an ulterior object, like Junius Brutus. Amyris was a Sybarite (3 syl.) sent to Delphi to consult the Oracle, who informed him of the approaching destruction of his nation. Amyris fled to Peloponesus and his countrymen called him a fool; but, like the madness of David, his "fool" was true wisdom, for thereby he saved his life.

*Amys and Amylion.* The Pythias and Orestes of medieval story.—*Ellis’s Specimens.*

*Anabaptists.* A nickname of the Baptist Dissenters; so called because, in the first instance, they had been baptised in infancy, and were again baptised on a confession of faith in adult age. The word means the *twice-baptised.*

*Anabaptists.* A sect which arose in Germany in 1521.

*Anacharsia.* Anacharsis among the Scythians. A wise man amongst fools: "Good out of Nazareth; "A Sir Sidney Smith on Salisbury Plain." The opposite proverb is "Saul amongst the Prophets," i.e., a fool amongst wise men.

Anacharsis was a Scythian by birth, and the Scythians were proverbial for their uncultivated state and great ignorance.

*Anacharsis Cloutz.* Barum Jean Baptiste Cloutz, a Frenchman by birth, but brought up in Paris, where he adopted the revolutionary principles, and called himself The Orator of the Human Race. (1755-1791.)

*Anacreon.* The stone on which Ceres rested after searching in vain for her daughter. It was kept as a sacred deposit in the Prytaneum of Athens.

*Anacreon.* A Greek poet, who wrote chiefly in praise of love and wine. (c. 514-478.)


*Anacreon Moore.* Thomas Moore, who not only translated Anacreon into English, but also wrote original poems in the same style. (1779-1832.)

*Anacreon of the Guillotine.* Bertrand Barère de Vieuzy, president of the National Convention; so called from the flowery language and convivial jests used by him towards his miserable victims. (1735-1811.)

*Anacreon of the Temple.* Guillaume Amfrye, abbé de Chalion: the "Tom Moore" of France. (1830-1792.)

*The French Anacreon.* Pontus de Tyard, one of the Pleiad poets (1521-1605). P. Lejouan. (1727-1811.)

*The Persian Anacreon.* Mohammed Hâzi. (Fourteenth century.)

*The Scotch Anacreon.* Alexander Scott, who flourished about 1590.

*The Sicilian Anacreon.* Giovanni Meli. (1710-1815.)

*Anacreon of Painters.* Francesco Alhano, a famous painter of lovely females. (1578-1600.)

*Anacoreton.* In imitation of Anacreon (q.v.).

*Anachronym.* An event placed at a wrong date; as when Shakespeare, in *Troilus and Cressida,* makes Nestor quote Aristotle. (Greek, *a(n) chronos,* out of time.)

*Anagnostos* *(Greek).* A domestic servant employed by the wealthy Romans to read to them at meals. Charlemagne had his reader; and monks and nuns were said to read at meals. (Greek, *anagnoskousa,* to read.)

*Anagrams.* From Kleinor Davies (prophetess in the reign of Charles I) — *Never so mad a lady.*

*Anastasia. Anaxar* (daughter of Anaxilas of Citium).—*Huma est a Vide made by Dr. Bu.*

*Que se vieta.* — *Jubilans Ye I requiem salut.*

*Quod est.* Ye.

*Voltaire.* — *citat of Anet (a fictious).*

*These are interchangeable words: —* Amare and Citius; Amor and Roma; Bros and Rose;大陆 and Love; and many more.

*Anah,* a tender-hearted, pious, meek, and loving creature, granddaughter of Cain, and sister of Alolihbrmah. Japhet loved her, but she had set her heart on the serpent Azaziel, who carried her off
to some other planet when the flood came.—Byron: Heaven and Earth.

**Ana'na.** The pine-apple (the Brazilian ananas).

"Witness then, best Ana'na' then the pride / Of vegetable life." Thomson: Summer, 92. 93.

**Anastasia (St.).** Her attributes are a stake and faggots, with a palm branch in her hand. The allusion is, of course, to her martyrdom at the stake.

**Anathema.** A denunciation or curse. The word is Greek, and means to place, or set up, in allusion to the mythological custom of hanging in the temple of a patron god something devoted to him. Thus Gordius hung up his yoke and beam; the shipwrecked hung up their wet clothes; workmen retired from business hung up their tools, etc. Hence anything set apart for destruction; and so, set apart from the Church as under a curse.

"Me tabula sacer / Vota servas immolavit / Suspensisse potuit / Vestimenta martyris." Homer: Iliad (v. 12-16).

"Horse, having escaped the lovescares of Pyrrha, hangs up his votive tablet, as one who has escaped the dangers of the sea.

**Anatomy.** He was like an anatomy—i.e. a mere skeleton, very thin, like one whose flesh had been anatomised or cut off. Shakespeare uses anatomy as a synonym. Thus the hostess quickly says to the Bragg: "Thou anatomy, thou!" and Puff Teasheet caps the phrase with, "Come, you thin thing; come, you rascal."—2 Henry IV., v. 1.

**Anaxarates (5 syl.) of Salamis was changed into stone for despising the love of Iphis, who hung himself.—Ovid: Metamorphoses, xiv. 750.

**Anaxar'te (4 syl.).** A knight whose adventures and exploits form a supplemental part of the Spanish romance called Amadis of Gaul. This part was added by Feliciano de Silva.

**Ancres.** Helmsman of the ship Argo, after the death of Triphys. He was told by a slave that he would never live to taste the wine of his vineyards. When a bottle made from his own grapes was set before him, he sent for the slave to laugh at his prognostications; but the slave made answer, "There's many a slip 'twixt the cup and the lip." At this instant a messenger came in, and told Ances that a wild boar was laying his vineyard waste, whereupon he set down his cup, went out against the boar, and was killed in the encounter.

**Ancolites (4 syl.).** Inhabitants of parts of Berkshire and Wiltshire, referred to by Caesar in his Commentaries.

**Anchor.** That was my sheet anchor—i.e. my best hope, my last refuge. The sheet anchor is the largest anchor of a ship, which, in stress of weather, is the sailor's chief dependence. The word sheet is a corruption of the word shote (thrown out), meaning the anchor "thrown out" in foul weather. The Greeks and Romans said, "my sacred anchor," because the sheet anchor was always dedicated to some god.

**Anchor (The), in Christian art, is given to Clement of Rome and Nicholas of Bari. Pope Clement, in a.D. 80, was bound to an anchor and cast into the sea. Nicholas of Bari is the patron saint of sailors.

The anchor is a peak—that is, the cable of the anchor is so tight that the ship is drawn completely over it. (See Bower Anchor, Sheet Anchor.)

The anchor comes home, the anchor has been dragged from its hold. Figuratively, the enterprise has failed, notwithstanding the precautions employed. To weigh anchor, to haul in the anchor, that the ship may sail away from its mooring. Figuratively, to begin an enterprise which has hung on hand.

**Anchor Watch (1st).** A watch of one or two men, while the vessel rides at anchor, in port.

**Ancien Régime.** An antiquated system of government. This phrase, in the French Revolution, meant the monarchical form of government, or the system of government, with all its evils, which existed prior to that great change.

**Ancient.** A corruption of ensign—a flag and the officer who bore it. Pistol was Falstaff's "ancient."

"Ten times more dishonourably raged than an ancient lament."—Shakespeare: 1 Henry IV., v. 2.
Ancient of Days

At times, however, distress of mind drove him from land to land, and wherever he abode he told his tale of woe, to warn from cruelty and persuade men to love God's creatures.—Coleridge.

Ancient of Days (Daniel iii. 9).

Jehovah.

Anima (3 syl.). The Palladium of Rome. It was the sacred buckler which Numa said fell from heaven. To prevent its being stolen, he caused eleven others to be made precisely like it, and confided them to twelve priests called Salii, who bore them in procession through the city every year at the beginning of March.

1 Idque animile vocat, quod ab omni parte remissum est.
   *Quemqua notes oculus, angulas omnis absolv.*
   *Ved.: Fonti, iii 37.*

And. The character "&" is a monogram of et (and), made in Italian type, &.

Androns or Hand-iron, a corruption of andeura, andera, undelio, or andana. Ducange says, "Andena est ferrum, quo appodiatur ligna in foco, ut melius incandes, et melius comburatur." Further on he gives anduria, anderius, andellus, etc., as variants. Called "dogs" because they were often made in the resemblance of dogs. The derivation of anderous is not clear: Ducange says, "dictur andena, quasi ante in aum, i.e. calorum," but this probably will satisfy no one. The modern French word is lauder, old French andere, Low Latin andur.

Andrea Ferrara. A sword. So called from a famous sword-maker of the name. (Sixteenth century.)

*We'll put in baill, my bar old Andrea Ferrera shall judge his security."*—Scott: Waverley, ch. 36.

Andrew, a name commonly used in old plays for a valet or man-servant. Probably a Merry Andrew is simply the mirth-making Andrew or domestic jester. (See MERRY ANDREW.)

Similarly, Ambul is used in old plays for a waiting gentilwoman. (See AMBUL.)

Andrew (Anu). A merchant vessel, probably so called from Andrew Doria, the famous Genoese admiral.

"I should think of shallows and of sty.
   And see my wealthy Andrew doomed in sand."—Shakespeare: Merchant of Venice 1.1.

Andrew (St.). Depicted in Christian art as an old man with long white hair and beard, holding the Gospel in his right hand, and leaning on a cross like the letter X, termed St. Andrew's cross. The great pictures of St. Andrew are his Flagellation by Domenichino, and the Adoration of the Cross by Guido, which has also been depicted by Andrea Sacchi, in the Vatican at Rome. Both the Flagellation and the Adoration form the subjects of frescoes in the chapel of St. Andrew, in the church of San Gregorino, at Rome. His day is November 30th. It is said that he suffered martyrdom in Patera (A.D. 70). (See St. Andrew.)

The "adoration of the cross" means his fervent address to the cross on which he was about to suffer. "Hail, precious cross, consecrated by the body of Christ! I come to thee exulting and full of joy. Receive me into thy dear arms." The "flagellation" means the scourging which always preceded capital punishments, according to Roman custom.

St. Andrew's Cross is represented in the form of an X (white on a blue field). The cross, however, on which the apostle suffered was of the ordinary shape, if we may believe the recite in the convent of St. Victor, near Marseilles. The error rose from the way in which that cross is exhibited, resting on the end of the cross-beam and point of the foot.

According to J. Leslie (History of Scotland), this sort of cross appeared in the heavens to Achinius, King of the Scots, and Hungus, King of the Picts, the night before their engagement with Atholstan. As they were the victors, they went barefoot to the Kirk of St. Andrew, and vowed to adopt his cross as their national emblem. (See CONSTANTINE'S CROSS.)

Andrew Maca (The). The crew of H.M.S. Andrea Maca. Similarly, the Bellerophon was called by English sailors "Billy ruffian," and the Achilles the "Ash hook." (See BELLEROPHON, etc.)

Androcles and the Lion. Androcles was a runaway slave who took refuge in a cavern. A lion entered, and instead of tending him to pieces, lifted up his fore paw that Androcles might extract from it a thorn. The slave being subsequently captured, was doomed to fight with a lion in the Roman arena. It so happened that the same lion was let out against him, and, recognizing his benefactor, showed towards him every demonstration of love and gratitude.

In the Gesta Romanorum (Tale civ.) the same story is told, and there is a similar one in Esop's Fables. The original tale, however, is from Aulus Gellius, on the authority of Plutarch, who asserts that he was himself an eye-witness of the encounter.

Android. An automaton figure of a
human being (Greek, andros-eidos, a man's likeness). One of the most famous of these machines is that by M. Vaucanson, called the flute-player. The chess-player by Kempelen is also celebrated. (See Automaton.)

Andromeda. Daughter of Cepheus (2 syl.) and Cassiopeia. Her mother boasted that the beauty of Andromeda surpassed that of the Nereids; so the Nereids induced Neptune to send a seaman on the country, and an oracle declared that Andromeda must be given up to it. She was accordingly chained to a rock, but was delivered by Perseus (2 syl.). After death she was placed among the stars. (See Angelica.)

Andromica (in Orlando Furioso). One of Logistilla's handmaids, famous for her beauty. She was sent with Sophrosyne to conduct Astolfo from India to Arabia.

Anon. Over against; concerning. (Old English, on-een; later forms, on-er, on-erf, on-rent.)

Angelo de Grève (French). A hangman or executioner. The "Place de Grève" was at one time the Tyburn of Paris.

Angel. Half a sovereign in gold; so called because, at one time, it bore the figure of the archangel Michael slaying the dragon.

When the Rev. Mr. Patten, vicar of Whistable, was dying, the Archbishop of Canterbury sent him £10. The wit said, "Tell this grace that now I am sure he is a man of God, for I have seen his angels."

Angel (a public-house sign), in compliment to Richard II., who placed an angel above his shield, holding it up in his hands.

To write like an angel (French). The angel referred to was Angelo Vergezio [Vergezio], a Cremon of the sixteenth century. He was employed both by Henry II. and by François I., and was noted for his calligraphy. (Diodor: Nouvelle Biographie Universelle [1852-66].)

Angel of the Schools. St. Thomas Aquinas. (See Angelic Doctor.)

Angels, say the Arabs, were created from pure, bright germs; the genii, of fire; and man, of clay.

Angels, according to Dionysius the Areopagite, were divided into nine orders:

1) Seraphim, Cherubim, and Thrones, in the first circle.
2) Dominions, Virtues, and Powers, in the second circle.
3) Principalities, Archangels, and Angels, in the third circle.

St. Gregory the Great: Homily 34.

In heaven above,
The effulgent lamps in triple circles move."

Tasso: Jerusalem Delivered, xi. 13.

Angels. The seven holy angels are—Abdiel, Gabriel, Michael, Raguel, Raphael, Simiel, and Uriel. Michael and Gabriel are mentioned in the Bible; Raphael in the Apocalypse.

Milton (Paradise Lost, book i., from 392) gives a list of the fallen angels.

Angel-beast. A favourite round game of cards, which enabled gentlewomen to let the ladies win small stakes. Five cards are dealt to each player, and three heaps formed—one for the king, one for play, and the third for Triolot. The name of the game was in bête (best). Angel was the stake. Thus we say, Shilling-wist.

"This gentleman offers to play at Angel-beast, though he scarce knows the cards."—Mulberry Garden.

Angel Visits. Delightful intercourse of short duration and rare occurrence.

"(Visits) Like those of angels, short and far between."—Brisie: Grève, Pl. 11, 568.

"Like angel-visits, few and far between."—Campbell: Pleasures of Hope, line 375.

Angel-water, a Spanish cosmetic, made of roses, trefoil, and lavender. Short for Angelica-water, because originally it was chiefly made of the plant Angelica.

"Angel-water was the wond-est scent about her."—Selly: Batham.

Angello Doctor. Thomas Aquinas was so called, because he discussed the knotty points in connection with the being and nature of angels. An example is, "Urusm Angelicae morrarur de hoc ad homin transmundo per medium?"

The Doctor says that it depends upon circumstances.

It is said of a quiz that one of his answers was: holy angels can dance on the point of a pin.

Angelic Hymn. The hymn beginning with Glory be to God so high, etc. (Luke ii. 14); so called because the former part of it was sung by the angel host that appeared to the shepherds of Bethlehem.

Angelica. Daughter of Galaphuron, king of Cathay, the capital of which was Alborace. She was sent to sow discord among the Christians, Charlemagne.
sent her to the Duke of Bavaria, but she made her escape from the duke's castle. Being captured in her flight, she was bound to a rock, and exposed to sea-monsters. Rogero delivered her, but she escaped out of his hands by a magic ring. Orlando greatly loved her, but she married Medoro, a young Moor, and returned to India, where Medoro succeeded to the crown in right of his wife. (Orlando Furioso.) (See Andromeda).

Angelic's Draught, something which completely changes affection. The tale is that Angelica was passionately in love with Rinaldo, who hated her, whereas Orlando, whom she hated, actually desired her shadow. Angelica and Rinaldo drink from a certain fountain, when a complete change takes place; Rinaldo is drunk with love, and Angelica's passion changes to abhorrence. Angelica ultimately married Medoro, and Orlando went mad. (Aviosto: Orlando Furioso.)

Angelic Stone. The speculum of Dr. Dee. He asserted that it was given him by the angels Raphael and Gabriel. It passed into the possession of the Earl of Peterborough, thence to Lady Betty Germaine, by whom it was given to the Duke of Buckingham, whose son presented it to Horace Walpole. It was sold in 1842, at the dispersion of the curiosities of Strawberry Hill.

Angelici. Certain heretics of the second century, who advocated the worship of angels.

Angelites (3 syll.). A branch of the Sabellian heretics; so called from Angelius, in Alexandria, where they used to meet. (Dr. Hook: Church Dictionary.)

Angelo. (See Michael Angelo.)

Angelo and Raffaele. Michael Angelo criticised Raffaule very severely.

"Such was the language of this false Italian (Angelou)!
One time he christened Raphael a Pythagorean,
Sware that his mullets were composed of stone;
Sware his expressions were like owls, so tame,
His drawings, like the lame, crippled, lame,
And as he composed, he had none."
Peter Panini: Lyric Odes, viii. (See Michael Angelo.)

Angelus (Thes.). A Roman Catholic devotion in honour of the Incarnation, instituted by Urban II. It consists of three texts, each said as verse and response, and followed by the salutation of Gabriel. The name is derived from the first words, Angelus Domini (The angel of the Lord, etc.). The prayer is recited three times a day, generally about 6 a.m., at noon, and about 6 p.m., at the sound of a bell called the Angelus. The Angelus bell (often wrongly called the Curfew) is still rung at 8 p.m. in some country churches.

"Sweetly over the village the bell of the Angelus sounded."

Anger. Athenodorus, the Stoic, told Augustus the best way to restrain unruly anger was to repeat the alphabet before giving way to it. (See Dander.)

"The sacred line: he did but once repeat,
And laid the storm, and cooled the raging heat."

Tickell: The Horn Book.

Angewin, adjective of Aunjou.

John was not the last of the Anges in Khins of England, though he was the last King of England who reigned over Aunjou.

Angiolina (1 syll.). The young wife of Marino Faliero, the doge. She was the daughter of Lorosano. (Byron: Marino Faliero.)

Anglais's Lord. Orlando, who was lord of Anglais and knight of Brava.

Angle. A dead angle. A term in fortification applied to the plot of earth before an angle in a wall which can neither be seen nor defended from the parapet.

Angle with a Silver Hook (Th.). To buy fish at market.

Angling. The father of angling, Izaak Walton (1583-1683). Angling is called "the gentle craft"; shoe-making was also so called. Probably there is a pun concealed in the first of these; a common bait of anglers being a "gentle." In the second case, St. Ciriass was a Roman gentleman of high birth, and his craftsman took from him their title of "gentle" (generosi).

Angoulaffre of the Broken Teth, a giant "12 cubits in height." His face measured 3 feet across; his nose was 9 inches long; his arms and legs were each 6 feet; his fingers 6 inches and 2 lines; his enormous mouth was armed with sharp-pointed yellow tusks. He was descended from Goliath, and assumed the title of "Governor of Jerusalem." Angoulaffre had the strength of 30 men, and his mace was the trunk of an oak-tree 300 years old. Some say the Tower of Pisa lost its perpendicularity by the weight of this giant, who
Angry (The). Christian II., of Denmark, Norway, and Sweden, was so called on account of his ungovernable temper. (1513-1559.)

Angry (Anguiar). Cross-grained; of a patchy temper; one full of angles, whose temper is not smooth.

Anguva’del. Frithiof’s sword, inscribed with Runic letters, which blazed in time of war, but gleamed with a dim light in time of peace. (See Sword.)

Anima Mundi (the soul of the world), with the oldest of the ancient philosophers, meant “the source of life”; with Plato, it meant “the animating principle of matter,” inferior to pure spirit; with the Stoics, it meant “the whole vital force of the universe.”

Stahl (1710) taught that the phenomena of animal life are due to an immortal anima, or vital principle distinct from matter.

Animal. To go the entire animal, a facetious euphemism for “To go the whole hog.” (See Hog.)

Animal Spirits. Liveliness and animation arising from physical vigour.

Animals admitted into Heaven (The). They are ten: (1) Jonah’s whale; (2) Solomon’s ant; (3) the ram caught by Abraham and sacrificed instead of Isaac; (4) the cuckoo of Belkis; (5) the camel of the prophet Saleh; (6) Balaam’s ass; (7) the ox of Moses; (8) the dog Kratim of the Seven Sleepers; (9) Mahomet’s ass, called Al Borak; and (10) Noah’s cow.

Animals in Christian Art. The ant symbolizes prudence; the ape, malice, lust, and cunning; the ass, sobriety, or the Jewish nation; the asp, Christ, or Christian faith; the bee, industry; the camel, submission; the cock, vigilance; the dog, fidelity; the fox, fraud and cunning; the hog, impurity; the lamb, innocence; the leopard, sin; the lion, pride; the wolf, cruelty.

Some animals are appropriated to certain saints: as the calf or ox to Luke; the cock to Peter; the eagle to John the Baptist; the lion to Mark, the raven to Brigid, etc.

The lamb, the pelican, and the unicorn, are symbols of Christ.

The dragon, serpent, and swine, symbolize Satan and his crew.

Animals sacred to special Deities. To Apollo, the wolf, the griffin, and the crow; to Bacchus, the dragon and the panther; to Diana, the stag; to Asclepius, the serpent; to Hercules, the deer; to Isis, the hen; to Jupiter, the eagle; to Juno, the peacock and the lamb; to Mars, the dog; to Mars, the horse and the raven; to Mercury, the cock; to Minerva, the owl; to Neptune, the bull; to Tethys, the dolphin; to Venus, the dove, the swan, and the sparrow; to Vulcan, the lion, etc.

Animals (Symbolical). The ant, futility and precision; ape, uncleanness; ass, stupidity; bantam cock, quickness, priggishness; bat, blindness; bear, ill-temper, meanness; bee, industry; beedle, blindness; bull, strength, straightforwardness; bullet-dog, pertinacity; butterfly, sportiveness, living in pleasure; cat, deceit; calf, lumpishness, cowardice; cicala, poetry; cock, vigilance, overbearing insolence; crow, longevity; crocodile, hypocrisy; cuckoo, cuckoldom; dog, fidelity, dirty habits; dove, innocence, harmlessness; duck, deceit (French, sourd, a hoop); eagle, majesty, inspiration; elephant, mystery, ponderosity; fly, fecundity, insignificance; fox, cunning, artifice; frog and toad, inspiration; goat, lasciviousness; goose, conceit; golly, gall, gullibility; grasshopper, old age; hare, timidity; hawk, rapacity, penetration; hen, maternal care; horse, speed, grace; jackal, vain ambition, empty conceit; jay, senseless chatter; kitten, playfulness; lamb, innocence, sacrifice; lark, cheerfulness; lion, noble courage; lynx, suspicious vigilance; magpie, garrulity; mole, blindness, obstinacy; monkey, tricks; mule, obstinacy; nightingale, falsehood; ostrich, stupidity; ox, patience; strength; owl, wisdom; parrot, mocking verbosity; peacock, pride; pigeon, creature (pigeon-livered); pig, obstinacy, obstinacy; puppy, empty-headed conceit; rabbit, friendliness; raven, ill-matched; robin red-breast, confiding trust; serpent, wisdom; snake, solitude, timidity; sparrow, lasciviousness; spider, williness; stag, cuckoldom; swallow, a sunshine friend; swan, grace; swine, filthiness; sword, cruelty; tiger, ferocity; tortoise, chastity; turkey-cock, official insolence; turtle-dove, conjugal fidelity; vulture, rapine; wolf, cruelty, savage ferocity, and rapine; worm, enmity; etc.

Animals (The cries of). Apes gibber; assae bray; bees hum; beetles drone; bears growl; bitterns boom; blackbirds whistle; blackcaps — we speak of the
"chick-chick" of the blackcap; bullsellow; canaries sing or quaver; cats meow, purr, swear, and caterwaul; calves bleat and bawl; chaffinches chirp or yelp; chickens pip; cicadas sing; cocks crow; cows moo or low; crows caw; cuckoos cry cuckoo; deer bawl; dogs bark, bay, howl, yelp; doves coo; ducks quack; eagles scream; falcons chant; flies buzz; foxes bark and yelp; frogs croak; geese cackle and hiss; goldfinch—we speak of the "merry twinkle" of the female; grasshoppers chirp and pitter; grous—we speak of the "drumming" of the grouse; guineafowls cry "come back"; guineapigs squeak; hares squeak; hawks scream; hens cackle and cluck; horses neigh and whinny; hyenas laugh; jays chatter; kittens meow; lambs bay and bleat; larks sing; lions roar; magpies chatter; mice squeak and squawk; monkeys chatter and gibber; nightingales pipe and warble—we also speak of its "jug-jug"; owls hoot and sepulchre: oxen low and bellow; parrots talk; peacocks scream; peewits cry peewit; pigeons coo; pigs grunt, squeak, and squeal; ravens croak; redstarts whistle; rooks curse; screech owls seep or shrieck; sheep baa or bleat; snakes hiss; sparrows chirp or yelp; stags bell and call; swallows twitter; swans cry—we also speak of the "bomblation" of the swan; thrushes whistle; tigers growl; tills—we speak of the "twit-twit" of the bottle-tit; turkey-cocks gobble; vultures scream; whisthroughs chirr; wolves howl.

**Animosity** means animation, spirit, as the fire of a horse, called in Latin *equis animositas*. Its present exclusive use in a bad sense is an instance of the tendency which words originally neutral have to assume a bad meaning. (Compare chart. villain.)

**Animula.**

"Animula, vagula, blandula,
Hospes, comesque, corporis;
Quae nonne abias in loca,
Pallidula, rigida, nudula."

*The Emperor Hadrian to his Son.*

Sorrow-laden, bitte-little, flatterine spirit,
Comrade and guest in this body of clay,
Wither, ah! whither, departing in flight,
Rigui, half-naked, pale munition, away.

**Anna. (Donna).** A lady beloved by Don Ottavio, but seduced by Don Giovanni, who also killed her father, the "Commandant of the City," in a duel. (Mozart's opera of Don Giovanni.)

**Annabel, in Dryden's satire of Absalom and Achitophel** is designed for the Duchess of Monmouth. Her maiden name and title were Anne Scott, Countess of Buccleuch, the richest heiress in Europe. The duke was faithless to her, and after her death, the widow, still handsome, married again.

"To all his [Monmouth's] wives, nothing he [David] denied;—
And made the charming Annabel his bride."

*Part I, lines 22, 31.*

**Anna Matilda (Am), an ultra-sentimental girl. Mrs. Hannah Cowley used this pen-name in her responses in the *World* to Della Crucca (R. Merry). (See the Sacred by Gifford.)

**Annates (2 syl.).** One entire year’s income claimed by the Pope on the appointment of a bishop or other ecclesiastic in the Catholic Church. This is called the *first fruits* (Latin, *annus*, a year). By the Statute of Recusants (23 Hen. VIII., 6, 29, and the Confirming Act), the right to English Annates and Tenths was transferred to the Crown: but, in the reign of Queen Anne, annates were given up to form a fund for the augmentation of poor livings. (See BOUNTY, QUEEN ANNE’s.)

**Anne. Sister Anne, Sister of Fatima, the seventh and last of Blueboard’s wives.**

**Anne’s Fan (Queen).** Your thumb to your nose and your fingers spread.

**Anne’s Great Captain.** The Duke of Marlborough (1650-1722).

**Annie Laurie** was eldest of the three daughters of Sir Robert Laurie, of Maxwellton, born December 16, 1682. William Douglas, of Fingland (Kirkcudbright), wrote the popular song; but Annie married, in 1709, James Ferguson, of Craigdarroch, and was the mother of Alexander Ferguson, the hero of Burns’s song called *The Whistle*.

William Douglas was the hero of the song "Wiltie was a wammon wae."

**Annulo De Figuram No Gestato (In).** Wear not God’s image in a ring (or inscribe . . . ), the 24th symbol of the Pythagoreans. Jamblicus tells us that Pythagoras wished to teach by this prohibition that God had an "incorporeal subsistence." In fact, that it meant "thou shalt not liken God to any of His works."

Probably the ring, symbolizing eternity, bore upon the special prohibition.

**Annunciation. Day of the Annunciation.** The 25th of March, also called *Lady Day*, on which the angel announced
to the Virgin Mary that she would be the mother of the Messiah.

**Anus Luotus**, the period during which a widow is morally supposed to remain chaste. If she marries within about nine months from the death of her late husband and a child is born, a doubt might arise as to the paternity of the child. Such a marriage is not illegal, but it is inexpedient.

**Anus Mirabilis.** The year of wonders, 1666, memorable for the great fire of London and the successions of our arms over the Dutch. Dryden has written a poem with this title, in which he describes both these events.

**Anodyne Necklace (Au),** a halter. An anodyne is a medicine to relieve pain. Probably a pun on *nodos, a knot*, is intended also. George Primrose says: “May I die by an anodyne necklace, but I had rather be an under-turnkey than an usher in a boarding-school.”

**Anomous or Unlikists.** A sect in the fourth century which maintained that the essence of the Son is wholly unlike that of the Father. (Greek, *anomoeos, unlike.*

**Anon.** Immediately, at once. The Old English *an-on* or *au-anec* = at once. Variants, *on one, anon.*

“They knew me in breeding of bridle, and anon he vanyste swaye fro him.”—MS. Lincoln, A 1, 17.

“To speak the lion
To the fox anon his wile.”

Wright’s *Political Songs.*

“... For the nonce” is a corrupt form of “For the once,” where *the-in* is the accusative case, meaning “For the once” or “For this once.”

**Anon-rights.** Right quickly.

“He had in town five hundred knaves,
His men [thems] of [off] sent anon-rights.”

Arthur and Meiton, p. 88.

**Ansarian.** The Moesians of Medina were called Ansarians (\\*anarchi\\*s) by Mahomet, because they received him and took his part when he was driven from house and home by the Kureishites (\\*koreishit\\*s).

**Answer.** The Old English *and-swery, verb and swery-an or sweryan,* where *and* is the preposition = the Latin *in* in *repond-re.* (See *Swear.*

To answer like a Norman, that is, evasively.

“We see in France, ‘Answering like a Norman’ which means to give an evasive answer, not by any means.”—Max O’Hall: *Friend M’Donald,* ch. 5.

To answer its purpose, to carry out what was expected or what was intended. Celsus says, “Medicina septius respondet, interdum tamen fallit.”

To answer the bell is to go and see what it was calling for.

To answer the door is to go and open it when a knock or ring has been given.

In both the last two instances the word is “answering to a summons.” To *swear* means literally “to affirm something,” and to *an-swear* is to “say something” by way of rejoinder; but figuratively both the “swer” and the “answer” may be made without words.

“... My story being done,
She [swear] an-swore [affirmed] ‘twas strange...”

“Twas pitiful, ’twas wondrous pitiful.”

Shakespeare: *Othello,* i. 2.

**Answer more Scotio (To).** To divert the direct question by starting another question or subject.

“’Hark you, sirrah,” said the doctor, “I trust you remember you are owing to the lord 4 stone of barren land, and a bow of oats.”...”

“I was thinking,” replied the man more Scotio, that is, returning no direct answer on the subject on which he was addressed; ‘I was thinking my best way would be to come down to your humour, and take your advice, in case my trouble should come back.’—Sir Walter Scott: *The Abbot,* ch. xxvi.

**Anteas, in Greek mythology, was a gigantic wrestler, whose strength was invincible so long as he touched the earth; and every time he was lifted from it, was renewed by touching it again. (See Malgal.)

“Antaeus the Libyan strand,
More terra tend when he reached the sand,”

Holbe’s *Athena,* book iv.

It was Hercules who succeeded in killing this charmed giant. He

“Tafts proud Antaeus from his mother’s plains,
And with strong grasp the struggling giant strains;
Back falls his panting head and clammy hair,
With his weak limbs and fits his life in air.”

Darwin: *Economy of Vegetation.*

**Antecedents.** I know nothing of his antecedents—his previous life, character, or conduct. (Latin, *antecedens,* foregoing.)

**Antediluvian.** Before the Deluge, meaning the Scripture Deluge.

**Anthia.** The lady-love of Abrocomes in Xenophon’s romance, called Ephesiaux. Shakespeare has borrowed from this Greek novel the leading incidents of his *Romeo and Juliet,* especially that of the potion and mock entombment. N.B. This is not the historian, but a Xenophon who lived in the fourth Christian century.

**Anthony.**

*Anthony (St.).* Patron saint of swineherds, because he always lived in woods and forests.
**Anthroposophus**

*St. Anthony’s Cross.* The tau cross, termed a lance.

*St. Anthony’s Fire.* Erysipelas is so called from the tradition that those who sought the intercession of St. Anthony recovered from the pestilential erysipelas called the sacred fire, which proved extremely fatal in 1098.

*St. Anthony’s Pig.* A pet pig, the smallest of the whole litter. St. Anthony was originally a swineherd, and, therefore, the patron saint of pigs.

**Anthroposophus.** The nickname of Dr. Vaughan, rector of St. Bride’s, in Bedfordshire. So called from his Anthroposophia Tromaeca, to show the condition of man after death.

**Anti-Christ,** or the Man of Sin, expected by some to precede the second coming of Christ. St. John so calls every one who denies the incarnation of the eternal Son of God.

**Antigone.** The Modern Antigone. Marie Thérèse Charlotte, Duchesse d’Angoulême, daughter of Louis XVI.; so called for her attachment to Louis XVIII., whose companion she was. (1778-1851.)

**Antimony.** Said to be derived from the Greek antimonathos (bad for monks). The tale is that Valentine once gave some of this mineral to his convent pigs, who thrived upon it, and became very fat. He next tried it on the monks, who died from its effects; so Valentine said, “thus good for pigs, it was bad for monks.” Thus falde is given by Furtéière.

Another derivation is anti-monos (averse to being alone), because it is found in combination with sulphur, silver, or some other substance.

Littre suggests athimonit, and connects it with stibium.

**Antinomian.** [Greek, anti-nomos, exempt from the law.] One who believes that Christians are not bound to observe the “law of God,” but “may continue in that grace may abound.” The term was first applied to John Agricola by Martin Luther.

**Antinous** (1 syl.). A model of manly beauty. He was the page of Hadrian, the Roman Emperor.


**Antipathy** (of human beings)

To *Animals*: Henri III. and the Duke of Schoenberg felt faint at the sight of a cat; Vanghalm felt the same at the sight of a pig, and abhorred pork; Marshal Brézé sickened at the sight of a rabbit; the Duc d’Epernay always swooned at the sight of a leveret, though he was not affected at the sight of a hare.

To *Fish*: Erasmus felt grievous nausea at the smell of fresh fish.

To *Flowers and Fruits*: Queen Anne, Grintry the composer, Favourite the Italian poet, and Vincenzo the painter, all abhorred the smell of roses; Scaliger had the same aversion to watercresses; and King Vladislas sickened at the smell of apples.

To *Music*: Le Mothe de Nayer felt faint at the sound of any musical instrument; Niceno had a strong aversion to the sound of a flute.

To *Thunder*: Augustus trembled at the noise of thunder, and retired to a vault when a thunderstorm was apprehended.

Witches have an antipathy to running water.

“Some men there are have not a gaping pig. Some that are mad if they behold a cat.”

**Antipathy (of animals).** According to tradition, wolves have a mortal antipathy to scillaroots; geese to the soil of Whithy; snakes to soil of Ireland; cats to dogs; all animals dislike the castor-oil plant; camphor keeps off insects; Russian leather is disliked by bookworms; paraffin by flies; cedar-wood is used for wardrobes, because its odour is disliked by moths. Ants dislike green sage.

**Anti-pope** is a pope elected by a king in opposition to the pope elected by the cardinals; or one who usurps the popedom in opposition to the rightful pope. Gibbes gives a list of twenty-four anti-popes, three of whom were deposed by the council of Constance.

**Antisthenes.** Founder of the Cynic School in Athens. He wore a ragged cloak, and carried a wallet and staff like a beggar. Socrates wittily said he could “see rank pride peering through the holes of Antisthenes’ rag.”

**Antonius.** *The Wall of Antonius.* A turf entrenchment raised by the Romans from Dunglass Castle, on the Clyde, to Cuer Ridden Kirk, near the Firth of Forth, under the direction of Lollius Urbicus, legate of Antoninus Pius, A.D. 140.

**Antony.** (See Antony.)

**Antrusions.** The chief followers of the Frankish kings, who were specially
Ants trusty to them. (Old German, tröst, trust, fidelity.)—Stubs: Constitutional History.

Anta. "Go to the ant, thou sluggard...which provideth her meat in the summer" (Proverbs vi. 6-8; and xxx. 25). The notion that ants in general gather food in harvest for a winter's store is quite an error; in the first place, they do not live on grain, but chiefly on animal food; and in the next place they are torpid in winter, and do not require food. Colonel Sykes, however, says there is in Poona a grain-feeding species, which stores up millet-seed; and according to Lubbock and Moggridge, ants in the south of Europe and in Texas make stores.

What are called "ant eggs" are not eggs, but the pupae of ants.

Anubis. In Egyptian mythology, similar to the Hermes of Greece, whose office it was to take the souls of the dead before the judge of the infernal regions. Anubis is represented with a human body and jackal's head.

Anvil. It is on the anvil, under deliberation; the project is in hand. Of course, the reference is to a smithy.

"She had another arrangement on the anvil"—Le Fanu: The House in the Churchyard.

Any-how, i.e., in an irregular manner. "He did it any-how," in a careless, slovenly manner. "He went on any-how," in a wild, reckless manner. Any-how, you must manage it for me; by hook or crook; at all events. (Old English, any-hew.)

Aörian. Poetical, pertaining to the Muses. The Muses, according to Greek mythology, dwelt in Aöria, that part of Boöcia which contains Mount Helicon and the Muse's Fountain. Thomson calls the fraternity of poets

"The Arian hive
Who praised are, and staves right merily"

Castle of Indolence. 1-29

A outrance. (French.) To the farthest point. The correct form of the phrase. (See A L'OUTRANCE.)

Ape. The buffoon ape, in Dryden's poem called The Hind and the Panther, means the Free-thinkers.

"Next her (the bow) the buffoon ape, as a thief
Mimicked all sects, and had his own to choose."—Part I. 36. 48.

He keeps them, like an ape, in the corner of his jaw; first mouthed, to be last swallowed. (Homer iv. 2). Most of the Old World monkeys have cheek pouches, used as receptacles for food.

To lead apes or To lead apes in hell. It is said of old maids. Hence, to die an old maid.

"I will even take sixpence in earnest of the hear-ward, and lead his apes into hell."—Shakespeare: Much Ado about Nothing, i. 1.

Fadlaldin da says to Talanta (3 syl.):

"Buy that you who've served so long and well
Should die a virgin, and lead apes in hell."—H. Caru: Chronicon ad mundum.

"Women, dye me maids, lead apes in hell."—The London Prodigal, i. 2.

To play the ape, to play practical jokes; to play silly tricks; to make facial imitations, like an ape.

To put an ape into your hood (or cap)—i.e., to make a fool of you. Apes were formerly carried on the shoulders of fools and simpletons.

To say an ape's paternoster, is to chatter with fright or cold, like an ape.

Apelles. A famous Grecian painter, contemporary with Alexander the Great.

"There conquers forms embroidered rose to view
Than ever Apelles' wondrous pencil drew."—Archil. Orlando Furioso, book xxiv.

Apemantus. A churlish philosopher, in Shakespeare's Timon of Athens.

"The cynicism of Apemantus contrasted with the meanness of Timon."—Shakespe. A Winter's Tale.

A-per-se. An A 1; a person or thing of unusual merit. "A" all alone, with no one who can follow, remo proumis, and secundus.

Chaucer calls Cresside "the floure and A-per-se of Troi and Greek."

"London, thou art of townes A-per-se."—Lawdon ne M5S.

Apox, the topmost height, really means the pointed olive-wood spike on the top of the cap of a Roman priest. The cap fitted close to the head and was fastened under the chin by a fillet. It was applied also to the crest or spike of a helmet. The word now means the summit or tip-top.

Aphrodite (4 syl.). The Greek Venus; so called because she sprang from the foam of the sea. (Greek, aphros, foam.)

Aphrodite's Girdle. Whoever wore Aphrodite's magic girdle, immediately became the object of love. (Greek mythology.)

Apicius. A gourmand. Apicius was a Roman gourmand, whose income being reduced by his luxurious living to £80,000, put an end to his life, to avoid the misery of being obliged to live on plain diet.

A-pig-ja-back. (See Pig-back.)

Apis, in Egyptian mythology, is the bull symbolical of the god Apis. It was not suffered to live more than
twenty-five years, when it was sacrificed and buried in great pomp. The madness of Cambyses is said to have been in retribution for his killing a sacred bull.

**Aplomb** means true to the plumbline, but is generally used to express that self-possession which arises from perfect self-confidence. We also talk of a dancer's aplomb, meaning that he is a perfect master of his art. (French, a plomb.)

"Here exists the best stock in the world... men of aplomb and reserve, of great range and many moods, of strong instincts, yet apt for culture."—Emerson: *English Traits*, p. 130.

**Apocryphal Number.** The mystical number 666. (Rev. xiii. 18.) (See **NUMBER OF THE BEAST**.)

**Apocrypha.** Those books included in the Septuagint and Vulgate versions of the Old Testament, but not considered to be parts of the original canon. They are accepted as canonical by Catholics, but not by Protestants, and are not printed in Protestant Bibles in ordinary circulation. The word means hidden (Greek, *apokryphos*), "because they were wont to be read not openly... but, as it were, in secret and apart." (Bible, 1539, *Preface to the Apocrypha*). As the reason why these books are not received as canonical is because their genuineness or their authenticity is doubtful, therefore the word "apocryphal" means not genuine or not authentic.

**Apollinarians.** An ancient sect founded in the middle of the fourth century by Apollinaris, bishop of Laodicea. They denied that Christ had a human soul, and asserted that the Logos supplied its place. The Athanasian creed condemns this heresy.

**Apollo.** The sun, the god of music. (Roman mythology.)

Do strike at an imposture,"

*Shakespeare: Winter's Tale,* iii. 7.

A perfect Apollo. A model of manly beauty, referring to the Apollo Belvidere (q.v.).

*The Apollo of Portugal.* Luis Camoëns, author of the *Lusíada*; so called, not for his beauty, but for his poetry. He was god of poetry in Portugal, but was allowed to die in the streets of Lisbon like a dog, literally of starvation. Our own Otway suffered a similar fate. (1527-1579.)

**Apollo Belvidere [Bel-vid-er-ace].** A marble statue, supposed to be from the chisel of the Greek sculptor Calamis, who flourished in the fifth ante-Christian era. It represents the god holding a bow in his left hand, and is called Belvidere from the Belvidere Gallery of the Vatican, in Rome, where it stands. It was discovered in 1506, amidst the ruins of Antium, and was purchased by Pope Julius II.

**Apollodorus.** Plato says: "Who would not rather be a man of sorrows than Apollodorus, envied by all for his enormous wealth, yet nourishing in his heart the scorpions of a guilty conscience?" (The *Republic*). This Apollodorus was the tyrant of Cassandra (formerly Iotentia). He obtained the supreme power B.C. 378, exercised it with the utmost cruelty, and was put to death by Antigonus Gonatas.

**Apolloius.** Master of the Rosicrucians. He is said to have had the power of raising the dead, of making himself invisible, and of being in two places at the same time.

**Apollyon.** King of the bottomless pit. (Rev. ix. 11.) His contest with Christian, in Bunyan's allegory, has made his name familiar. (Greek, the destroyer.)

**Apostate (The.)** Julian, the Roman emperor. So called because he forsook the Christian faith and returned to Paganism again. (231, 361-363.)

**A posteriori** [Latin, from the latter]. An a posteriori argument is proving the cause from the effect. Thus, if we see a watch, we conclude there was a watchmaker. Robinson Crusoe inferred there was another human being on the desert island, because he saw a human footprint in the wet sand. It is thus the existence and character of Deity is inferred from his works. (See **A priori**.)

**Apostles.** The badges or symbols of the fourteen apostles.

Andrew, a cross, because he was crucified on a; 5 cross shaped like the letter X, because he was hanged with a rope.

James the Greater, a scallop-shell, a pharaoh's staff, or a gourd bottle, because he is the patron saint of physicians. (See **SCALLOP-SHELL**.)

James the Less, a fish's pole, because he was killed by a blow on the head with a pole, dealt him by Simon the fuller.

John, a cup with a winged serpent figure out of it, in allusion to the tradition about Asclepius, priest of Diana, who challenged John to drink a cup of poison. John made the sign of a cross on the cup, Satan like a dragon flew from it, and John then drank the cup, which was quite innocuous.

Judas Iscariot, a bag, because he had the bag and "laid what was put therein." John xii. 6.

Jude, a club, because he was martyred with a club.

Matthew, a hatchet or halberd, because he was slain at Nadalbar with a halberd.

Mattias, a battle-axe, because he was first stoned, and then beheaded with a battle-axe.
Apostles, where buried. According to Catholic legend, seven of the Apostles are buried at Rome. These seven are distinguished by a star (*)

Andrew is buried at Amalfi (Naples).
Barnabas, at Rome, in the church of Bartholomew, in the Tiber.
James the Great was buried at St. Lazzaro at Compostella, in Spain.
James the Less, at Rome, in the church of the Holy Apostles.
John, at Ephesus.
Philip, at Rome.
Simon the Zealot at Rome. ("Zelotes"

Mark the Evangelist is said to have been buried at Venedig.
Luke the Evangelist is said to have been buried at Padua.
N.B. Holy Church thirteen of these apostles or evangelists—Rome seven, Naples three, Paul somewhere in Italy, Mark at Venice, Luke at Padua.

Apostles of

Apostles, at Rome (Fourth Alps, Felix Kell, (1746-1829).
Apostles, at Rome, in the church of St. Peter.
Apostles, at Rome.

N. B. Holy Church thirteen of these apostles or evangelists—Rome seven, Naples three, Paul somewhere in Italy, Mark at Venice, Luke at Padua.

Apostles' Creed (The). A church creed supposed to be an epitome of Scripture doctrines, or doctrines taught by the apostles. It was received into the Latin Church, in its present form, in the eleventh century; but a formula somewhat like it existed in the second century. Items were added in the fourth and fifth centuries, and verbal alterations much later.

Apostolic Fathers. Christian authors born in the first century, when the apostles lived. John is supposed to have died about 98, and Polycarp, the last of the Apostolic Fathers born about 98, was his disciple. These three are tolerably certain: Clement of Rome (90-100), Ignatius (died 113), and Polycarp (95-165). Three others are Barnabas, Hermas, and Papias. Barnabas was the companion of Paul, Hermas is a very doubtful name, and Papias (Bp. of Hierapolis) is mentioned by Eusebius.

Polycarp could hardly have been a disciple of John, although he might have received Christian instruction from the old "beloved one."

Apostolic Majesty. A title borne by the Emperor of Austria, as King of Hungary. It was conferred by Pope Sylvester II. on the King of Hungary in 1000.

Apparel. Dress. The ornamental parts of the alb, at the lower edge and at the wrists. Catechumens were used to talk of putting on their apparels, or fine
white surplices, for the feast of Pentecost.

Pugin says: "The alb should be made with apparels worked in silk or gold, embroidered with ornaments."

"Rock tells us... That apparels were stiched on the upper part of the albine, like a collar to it."

**Appeal to the Country (An)**. Asking electors by their choice of representatives to express their opinion of some moot question. In order to obtain the public opinion Parliament is dissolved, and a new election must be made.

**Appalades** (1 syl.). Five divinities whose temple stood near the fountains of Appius, in Rome. Their names are Venus, Fallas, Concord, Peace, and Vesta. They were represented on horseback, like Amazonas.

**Appian Way**. The oldest and best of all the Roman roads, leading from the Porta Capena of Rome to Capua. This "queen of roads" was commenced by Appius Claudius, the decemvir, B.C. 313.

**Apple** (Newton and the). Voltaire tells us that Mrs. Conduit, Newton's niece, told him that Newton was at Woolsthorpe, when, seeing an apple fall, he was led into a train of thought which resulted in his discovery of gravitation (1665).

His mother had married a Rev. B. Smith and in 1661 had returned to Woolsthorpe. Her granddaughter was the wife of Mr. Conduit, who succeeded Newton in the Mint. Newton was on a visit to his mother.

The apple of discord. A cause of dispute; something to contend about. At the marriage of Thetis and Peleus, where all the gods and goddesses met together, Discord threw on the table a golden apple "for the most beautiful." Juno, Minerva, and Venus put in their separate claims; and not being able to settle the point, referred the question to Paris, who gave judgment in favour of Venus. This brought upon him the vengeance of Juno and Minerva, to whose spite the fall of Troy is attributed.

The "apple" plays a large part in Greek story. Besides the "Apple of Discord," related above, we have the three apples thrown down by Hippomènes when he raced with Atalanta. The story says that Atalanta stopped to pick up the apples, whereby Hippomènes won the race, and according to the terms obtained her for wife.

Then there are the golden apples of the Hesperidès, guarded by a sleepless dragon with a hundred heads; but Hercules slew the dragon and carried some of the apples to Eurystheus. This was the twelfth and last of his "labours."

Of course, the Bible story of Eve and the Apple will be familiar to every reader of this dictionary.

**Apples of Isakhar** are "all sweetness on one side, and all bitterness on the other."

**Apples of Paradise**, according to tradition, had a bite on one side, to commemorate the bite given by Eve.

**Apples of Pyban**, says Sir John Mandeville, fest the pignmes with their odour only.

**Apples of Sodom**, Thuvanot says—"There are apple-trees on the sides of the Dead Sea which bear lovely fruit, but within are full of ashes." Josephus speaks of these apples. Witman says the same is asserted of the oranges there. (See Tacitus, Hist., v. 7.)

"Like to the apples on the Dead Sea's shore, All ashes to the taste."—Byron: Childe Harold, iii. 81.

The apple of perpetual youth. This is the apple of Idun, daughter of the dwarf Svall, and wife of Bragi. It is by tasting this apple that the gods preserve their perpetual youth. (Scandinavian mythology.)

The singing apple had the power of persuading any one to anything. (Chery and Fairstar: Countess D. Linnis.)

Pruner Amued's apple—a cure for every disorder. This apple the prince purchased at Samarcand. (Arabian Nights, Prune Amued, etc.)

The apple of the eye. The pupil, of which perhaps it is a corruption. It now, if not, is from an erroneous notion that the little blue or green spot of the eye is a little round solid ball like an apple. Anything extremely dear or extremely sensitive.

"He kept him in the apple of his eye."—Deut. xxiii. 3.

**Apple-john** (11n). An apple so called from its being at maturity about St. John's Day (May 6th). We are told that apple-johns will keep for two years, and are best when shrivelled.

"I am withered like an old apple-john."—Shakespeare: Henry III., iii. 3

Sometimes called the Apples of King John, which, if correct, would militate against the notion about "St. John's Day."

"There were some things, for instance, the Apples of King John— I should be tempted to say"—Russeau: Life of B. Franklin.

"In the United States there is a drink called Apple-Jack," which is apple or cider brandy.

**Apple-pie Bed**. A bed in which the sheets are so folded that a person cannot
get his legs down; from the apple turnover; or, more probably, a corruption of "a nap-pe-pi bed." (French, nappe pliée, a folded sheet.)

Apple-pie Order. Prim and precise order.
The origin of this phrase is still doubtful. Some suggest cap-a-pie, like a knight in complete armour. Some tell us that apples made into a pie are quartered and methodically arranged when the cores have been taken out. Perhaps the suggestion made above of nap-pe-pi (French, nappe pliées, folded linen, neat as folded linen, Latin, pleo, to fold) is nearer the mark.

It has also been suggested that "Apple-pie order" may be a corruption of apples, beta, meaning as orderly as the letters of the alphabet.

"Everything being in apple-pie order, ... Dr. Johnson observed that we should accompany him ... in Mr. Thacker's kitchen."—Adventures in Mandanaland, p. 294 (1860).

April. The opening month, when the trees unfold, and the womb of nature opens with young life. (Latin, apere're, to open.)

April Fool. Called in France un poisson d'Avril (q.r.), and in Scotland a goose (cuckoo). In Hindustan similar tricks are played at the Huli Festival (March 31st). So that it cannot refer to the uncertainty of the weather, nor yet to the mockery trial of our Rodeenar, the two most popular explanations. A better solution is this: As March 25th used to be New Year's Day, April 1st was its octave, when its festivities culminated and ended.

For the same reason that the "Mockery of Jesus" is rejected as a solution of this custom, the tradition that it arose from Noah sending out the dove on the first of the month may be set aside.

Perhaps it may be a relic of the Roman "iucunda" held at the beginning of April. The tale is that Proserpina was spiritual in the Roman mounds, and had just filled her lap with daffodils, when Plato carried her off to the lower world. Her mother, Ceres, heard the echo of her screams, and went in search of the "voice." But her search was a fool's errand, it was hunting the goose, or looking for the "echo of a scream." Of course this tale is an allegory of secundine.

My April morn—i.e. my wedding day; the day when I was made a fool of. The allusion is to the custom of making fools of each other on the 1st of April.

April Gentleman (Av). A man newly married, who has made himself thus an April fool.

April Squire (Av). A novus homo. A man who has accumulated money, and has retired into the country, where his money may give him the position of a squire.

A priori [Latin, from an antecedent]. An a priori argument is when we deduce a fact from something antecedent, as when we infer certain effects from given causes. All mathematical proofs are of the a priori kind, whereas judgments in the law courts are of the a posteriori evidence; we infer the animus from the act. (See A Posteriori.)

Apron. This is a strange blunder. A napperon, converted into an appron. "Napperon" is French for a napkin, from nappe (cloth in general). Halliwell, in his Archarial Dictionary, p. 571, gives Nappern (an apron) North. Other examples of a attached to the following word, or detached from it, are an oster for a master (Old English, oster and man); a son (Danish, son) and a music (Shakespeare, mine uncle); for the nonce (this used, when it is transferred from the preceding pronoun them or them, i.e. the a posteriori case after for.

Apron-string Tenure (Av). A tenure held in virtue of one's wife. Tied to his mother's apron-string, completely under his mother's thumb. Applied to a big boy or young man who is still under mother rule.

A propos de bottes (French). Turning to quite another subject: a propos de rien.

Aqua Regia [royal water]. So called because it dissolves gold, the king of metals. It consists of one part of nitric acid, with from two to four of hydrochloric acid.

Aqua Tofana or Aqua Tofanica. A poisonous liquid much used in Italy in the seventeenth century by young wives who wanted to get rid of their husbands. It was invented by a woman named Tofana, who called it the Manma of St. Nicholas of Bari, from the widespread notion that an oil of miraculous efficacy flowed from the tomb of that saint. In Italian called also Acquella di Napoli.

Aqua Vitas [water of life]. Certain ardent spirits used by the alchemists. Ben Jonson terms a seller of ardent spirits an "aqua-vite man." (Allchemist, i. 1). The "elixir of life" was made from distilled spirits, which were thought to have the power of prolonging life. (See Fat-de-Ver)

Aquarian. A sort in the early Christian Church which insisted on the use of water instead of wine in the Lord's Supper.
Aquarius. One of the signs of the zodiac (January 20th to February 18th). So called because it appears when the Nile begins to overflow.

Aquaeus Rocks. Rocks produced by the agency of water, such as bedded limestones, sandstones, and clays; in short, all the geological rocks which are arranged in layers or strata.

Aquilant (in Orlando Furioso). A knight in Charlemagne’s army, son of Olivero and Sigismunda. He was called black from his armour, and his brother Gryphon white. While Aquilant was searching for his brother he met Marte’sno in Gryphon’s armour, and took him bound to Damascal, where his brother was.

Aquiline (3 syl.). Raymond’s matchless steed, bred on the banks of the Tagus. (Georgies, iii. 271-277; and Tusso, Jerusalem Delivered, book vii.) (See Horse.)

Aquinian Sage (The). Juvenal is so called because he was born at Aquium, a town of the Volscians.

Arabesque [Arabesк]. The gorgeous Moorish patterns, like those in the Alhambra, especially employed in architectural decoration. During the Spanish wars, in the reign of Louis XIV., arabesque decorations were profusely introduced into France. (French, “Arab-like.”)

Arabian Bird (The). The phoenix; a marvellous man, quite sui generis.

“O Antony! O thou Arabian bird!”
Shakespeare: Antony and Cleopatra, iii. 2.

Arabian Nights (The). First made known in Europe by Antoine Galland, a French Oriental scholar, who translated them and called them The Thousand and One Nights (from the number of nights occupied in their recital). They are of Indian, Persian, Egyptian, and Arabian origin.

Common English translations—
4 vol. 12mo, 1795, by R. Heron, published in Edinburgh and London.
3 vol. 12mo, 1794, by Mr. Belloc, London.
3 vol. 8vo, 1800, by Rev. Edward Fenton.
"  1803, by Edw. Wm. Lane.
"  1821, 1822, 1823, 1824, by Rev. James Ridley, are excellent imitations.

Arabians. A class of Arabian heretics of the third century, who maintained that the soul dies with the body.

Arable Figures. The figures 1, 2, 3, 4, etc. So called because they were introduced into Europe (Spain) by the Moors or Arabs, who learnt them from the Hindus. Far more important than the characters, is the decimalism of these figures: 1 figure = units, 2 figures = tens, 3 figures = hundreds, and so on ad infinitum.

The figures i, ii, iii, iv, v, vi, vii, viii, ix, x, etc., are called Roman figures.

The Greeks arranged their figures under three columns of nine figures, units, tens, and hundreds, and employed the letters of the alphabet. As there are but twenty-four letters, a sanaduate letter had to be introduced into each column. In the units column it represented 0, and was called epsilon. In the tens column it represented 10, and was called kappa. And in the third column it represented 100, and was called sigma.

Arabs. Street Arabs. The houseless poor; street children. So called because, like the Arabs, they are nomads or wanderers with no settled home.

Arachné’s Labours. Spinning and weaving. Arachné was so skilful a needlewoman that she challenged Minerva to a trial of skill, and hung herself because the goddess beat her. Minerva then changed her into a spider. “Arachné’s labours ne’ver her hours disdine.” (See Limbo.)

Arab, Al [the partition]. A region, according to the Koran, between Paradise and Jhelum, for those who are neither morally good nor bad, such as infants, lunatics, and idiots. The inmates of Al Arab will be allowed to converse with the blessed and the cursed; to the former this region will appear a hell, to the latter a heaven. (See Limbo.)

Araspes (in Jerusalem Delivered), King of Alexandria, more famed for devices than courage. He joined the Egyptian armament against the Crusaders.

Ara’tos of Achea, in Greece, murdered Nicocles, the tyrant, in order to restore his country to liberty, and would not allow even a picture of a king to exist. He was poisoned by Philip of Macedon.

“Aratus, who at last returned the soul
Of fondly lingering liberty in Greece”
Thomson: Winter, 601, 492.

Arabes (3 syl.). A Mode and Assyrian satrap, who conspired against
Arbor Day

Sardanapalus, and founded the empire of Media on the ruins of the Assyrian kingdom. (Byron: Sardanapalus.)

Arbor Day. A day set apart in Canada and the United States for planting trees. (See Historic Note Book, p. 42.)

Arbor Judae. Said to be so called because Judas Iscariot hanged himself thereon. This is one of those word-resemblances so delusive to etymologists. Judea is the Spanish juda (a French bean), and Arbor Judae is a corruption of Arbor Judae (the bean-tree), so called from its bean-like pods.

Arcades Ambo. [Arcaedes 3 syl.,] both sweet innocents or simpletons, both Verdant Greens. From Virgil’s Eclogue, vii. v. 4. (See below, Arcadian Youth.) Byron’s translation was “blackguards both.”

Arcadian. A shepherd, a fancy farmer: so called because the Arcadians were a pastoral people, and hence pastoral poetry is called Arcadic.

An Arcadian youth. A dunce or blockhead: so called because the Arcadians were the least intellectual of all the Greeks. Juvenal (vii. 160) uses the phrase Arcadian juratus for a stupid fool.

Arcadian Nightingales. Asses.

“April is the month of love, and the country of Chastellean amours with Arcadian nightingales.”—Robertson, Panegyric, v. 7 (verse).

Archangels. According to the Koran, there are four archangels. Gabriel, the angel of revelations; Michael, the champion, who fights the battles of faith; Azrael, the angel of death; and Israfil, who is commissioned to sound the trumpet of the resurrection.

Arch-monarch of the World. Napoleon III. of France. (1808, 1852-1870, died 1873.)

Archers. The best archers in British history and story are Robin Hood and his two comrades Little John and Will Scarlet.

The famous archers of Henry II. were Topus his bowman of the Gwairs, Gilbert, of the white hind, Hubert of Suffolk, and Clifton of Hampshire.

Nearly equal to these were Egbert of Kent and William of Southampton.

Domitian, the Roman emperor, we are told, could shoot four arrows between the spread fingers of a man’s hand.

Tell, who shot an apple set on the head of his son, is a replica of the Scandinavian tale of Egil, who, at the command of King Nidung, performed a precisely similar feat.

Robin Hood, we are told, could shoot an arrow a mile or more.

Archies (The Court of). The most ancient consistory court of England, the dean of which anciently held his court under the arches of Bow church. Of course we refer to the old church, the steeple of which was supported on arches. The present structure was the work of Sir Christopher Wren.

Archimedes (3 syl.), according to the Paracelsians, is that immaterial principle which energises all living substances. There were supposed to be numerous archaei, but the chief one was said to reside in the stomach.

Archilochian Bitterness. Ill-natured satire, so named from Archilochus, the Greek satirist (B.C. 714-672).

Archimago (3 syl.). The name given by Thomson to the “demon Indolence.” Archimago is the title borne by the High Priest of the Persian Magi.

“‘I will,’ he cried, ‘so help me god I destroy That villain Archimago.”

Thomson, Castle of Indolence, c. ii.

Archimago (Hypocrisy). In Spenser’s Faerie Queen (ii. i). He assumes the guise of the Red Cross Knight, and deceives Una; but Sancro sets upon him, and reveals his true character. When the Red Cross Knight is about to be married to Una, he presents himself before the King of Eden, and tells him that the Knight is betrothed to Duesa. The falsehood being exposed, Archimago is cast into a vile dungeon (book i.). In book ii. the arch-hypocrite is loosed again for a season, and employs Braggadochio to attack the Red Cross Knight. These allegories are pretty obvious: thus the first incident means that Truth (Una), when Piety (the Red Cross Knight) is absent, is in danger of being led astray by Hypocrisy; but any In-fidel (Sancro) can lay bare religious hypocrisy.

“Such when Archimago then did view
He wraped well to worke some unchrist wyle.”

Spenser: Faerie Queene, ii. i, st. 8.

“Sometimes Spenser employs the shortened form” Archimago.”

Archimedes’ Principle. The quantity of water removed by any body immersed therein will equal in bulk the bulk of the body immersed. This scientific fact was noted by the philosopher Archimedes. (See Eureka.)

Archimedes Screw. An endless screw, used for raising water, propelling
Architect

ships, etc., invented by Archimede's of Syracuse.

**Architect of his own Fortune.**

Appius says, "Fabrum sua esse quemque fortunae." Longfellow says, "All are architects of Fate." (The Builders.)

**Archeontics.** Heretics of the second century, who held a number of idle stories about creation, which they attributed to a number of agents called "archons." (Greek, archon, a prince or ruler.)

**Arctite (2 syl.).** A young Theban knight, made captive by Duke Theseus, and shut up with Palamon in a prison at Athens. Here both the captives fell in love with Emily, the duke's sister-in-law. After a time both captives gained their liberty, and Emily was promised by the duke to the victor in a tournament. Arcite was the victor, but, as he was riding to receive the prize of his prowess, he was thrown from his horse, and died. So Emily became the bride of Palamon. (Chaucer: The Knight's Tale.)

The story is perhaps better known through Dryden's version, Palamon and Arcite.

**Arco Barba.** War steeds of Arcos, in Andalusia, very famous in Spanish ballads. (See BARRED STEEDS.)

**Arctic Region** means the region of *Arcturus* (the Bear stars). Ark in Sanskrit means "to be bright," applied to stars or anything bright. The Greeks translated *ark* into *arktos*, "a bear"; hence Arcturus (the Bear star), and Arctic region, the region where the north star is found.

**Arden (Enoch).** Mr. G. R. Emerson, in a letter to the Athenaeum (August 18th, 1866), points out the resemblance of this tale by Tennyson to one entitled *Homeward Bound*, by Adelaide Anne Procter, in a volume of Legends and Lyrics, 1838. Mr. Emerson concludes his letter thus: "At this point (i.e. when the hero sees his wife 'seated by the fire, whispering baby words and smiling on the father of her child') Tennyson departs from the story. Enoch goes away broken-hearted to die, without revealing his secret; but Miss Procter makes the three recognise each other, and the hero having blessed his wife, leaves her, to roam 'over the restless ocean.'"

Mrs. Gaskell's *Manchester Marriage* is a similar tale. In this tale "Frank" is made to drown himself; and his wife (then Mrs. Openshaw) never knows of his return.

**Argantes**

**Arene-Neak.** A boy or girl who sneaks about areas to commit petty thefts.

**Areopagus or Mars' Hill.** The seat of a famous tribunal in Athens; so called because the first cause tried there was that of Mars or Arês, accused by Neptune of the death of his son Halirrhothius.

"Then Paul stood in the midst of Mars' Hill."—Acts xvi. 29.

**Arctine (3 syl.), or rather Pietro Arctino, patronised by François I. of France. A poet noted for his disreputable life and licentious verses. (1392-1557.)

"[Shakespeare] tried his hand with Arctine on a licentious subject."—Stevens.

**Arctian Syllables.** *Ut, ve, mi, fa, sol, la*, used by Guido d’Arezzo in the eleventh century for his system of hexachords. Hexachord means a scale of six notes. They are the first syllables of some words in the opening stanza of a hymn for St. John’s Day, "Ut queant laxis re-sonare fibris," etc. St, the seventh note, was not introduced till the seventeenth century. Originally these syllables consisted of six notes only. (See Do.)

"Aprayant on ne se servait que de six notes; et on emploieait le st par moyen de combinaisons appelées *mances*.—Bouhon: *Dictionnaire des Sciences*, p. 125, col. 2.)

**Argan, a miserly hypochondriac.** He reduced himself to this dilemma: if his apothecary would not charge less, he could not afford to be sick; but if he swallowed fewer drugs, he would suffer in health. (Molière’s *Le Malade Imaginaire*.)

**Argand’s Lamp.** A lamp with a circular wick, through which a current of air flows, to supply oxygen to the flame, and increase its brilliance. Invented by Aimé Argand, 1780.

**Argante** (3 syl.). A giantess of unbridled licentiousness, in Spenser’s *Faerie Queene*, iii. 7.

"That giantessse Argante in behold,
A daughter of the Thuan . . . . ."—Book iii. 7, st. 47.

**Argantos** (3 syl.). A Circassian of high rank and matchless courage, but fierce to brutality, and an ultra-defender of the sect of the Nazaréans. He was sent as an ambassador from Egypt to King Al'adine. He and Solymar were by far the most doughty of the Pagan knights. The former was slain by Rinaldo, and the other by Taucred. (Tasso: *Jerusalem Delivered*.)

"Bonaspale stood before the deputes like the Argantes of Italy’s heroic poet, and gave them
Argensia. A political allegory by John Barclay, containing allusions to the state of Europe, and more especially to France, during the time of the league. (1582-1621.) (See Utopia.)

Argentile and Curan. Argentile was the daughter of King Adelbright, who, on his deathbed, committed her in charge to King Edel. Edel kept her a close prisoner, under hope of getting into his possession her lands and dominion. Curan, the son of a Dansk king, in order to woo her, became a kitchen drudge in Edel’s household, and Edel resolved to marry Argentile to this drudge, but she fled away. Curan now turned shepherd, and fell in love with a neathard’s maid, who turned out to be Argentile. The two were married, and Curan claiming his wife’s dominions, became King of Northumberland, and put Edel to death. (Percy’s Reliques.)

Argentine Republic. The Republic of the Argentine, or Silver River; in other words, the Confederation of the Rio de la Plata.

Argo (in Orlando Furioso). Baron of Servia, and husband of Gabrina. He is a sort of Potiphar. His wife tried to seduce Philander, a young Dutch knight, and failing in her effort, she accused him to her husband of adultery; whereupon Argo threw the “faithless guest” into durance. In the course of time Gabrina implored the young captive to defend her against a wicked knight who had assailed her virtue. He consented to be her champion, and was placed in concealment. Presently a knight drew near, and Philander, rushing on him, dispatched him; but the supposed “adulterer” was, in reality, Argo himself; and Gabrina, being now a widow, was free to marry her Dutch “Joseph.”

Argyllian (in Jerusalem Delivered). A haughty, turbulent knight, born on the banks of the Trent. Accusing Godfrey and his brother of having murdered Rinaldo, he induced the Latins to revolt. The revolt spread to the Swiss and English, but Godfrey succeeded in restoring order. Argyllian was arrested, but made his escape, and was slain in battle by Solyman. (Books viii. ix.)

Argo. A ship sailing on an adventure. The galley of Jason that went in search of the Golden Fleece was so called, from the Greek argos (swift).

Argonauts. The sailors of the ship Argo. Apollonios of Rhodes wrote an epic poem on the subject. (Greek, argonauts.)

Argosy. A merchant ship. A corruption of “ragusa.” Ships of the largest size were built at Ragusa in Dalmatia and Venice.

“He hath an argosy bound to Tripolis, another to the Indies...a third to Alexandria, fourth to England.”—Shakespeare: Merchant of Venice, 1.3.

Argot [Argo]. Slang or flash language (French).

“Sans le (le mot d’argot) faire venir du grec argos, que, comme l’on a prétendu avant nous, nous y verrions logiquement une diminutive du vieux mot argus qui signifiait inquisite, reproche, et aussi rus, astuce, subtilité.”—Lavater: Dictionnaire d’Argot, Françoise-Michel, however, in his Philosophie Comparses, says, “L’ancienne langue Française avait le mot argus, mais dans un sens bien différent, que l’on peut établir par les passages suivants...” He then gives five examples.

Argus-eyed. Jealously watchful. According to Grecian fable, Argus had 100 eyes, and Juno set him to watch Io, of whom she was jealous.

Argyle (2 syl.)—of whom Thomson says, in his Autumn (928-30)—

“On thee, Argyle,
Her hope, her stay, her darling, and her host,
The food, importing country, turns her eyes,
Was John, the great duke, who lived
Only two years after he succeeded to the dukedom. Pope (Ep. Sat. ii. 86, 87) says—

“Argyle the state’s whole thunder born to wield,
And shake alike the senate and the field.”

Arians. The followers of Arius, a presbyter of the church of Alexandria, in the fourth century. He maintained (1) that the Father and Son are distinct beings; (2) that the Son, though divine, is not equal to the Father; (3) that the Son had a state of existence previous to His appearance on earth, but not from eternity; and (4) that the Messiah was not real man, but a divine being in a case of flesh.

Aridous [A-reu-deu] in Jerusalem Delivered, herald in Jerusalem. The other herald is Findorius.

Ariel. A spirit of the air and guardian of innocence. He was enslaved to the witch Sycorax, who overtasked him; and in punishment for not doing what was beyond his power, shut him up in a pine-rift for twelve years. On the death of Sycorax, Ariel became the slave of Caliban, who tortured him most cruelly. Prospero liberated him from the pine-rift, and the grateful fairy served him for sixteen years, when he was set free. (Shakespeare: Tempest.)

Ariel. The sylph that watched over Belinda. (Pope: Rape of the Lock, i.)
Aries. One of the angels cast out of heaven. The word means lion of God. (Milton: Paradise Lost, book vi. 371.)

Aries. The Ram. The sign of the Zodiac in which the sun is from March 21st to April 20th.

"At last from Aries rolls the bounteous sun." Thomson: Spring, 28.

Arimanes, pl. Arimaneses (4 syl.). "The prince of earth and air," and the fountain-head of evil. It is a personage in Persian mythology, introduced into Grecian fable under the name of Arimanis. Byron introduces him in his drama called Manfred.

Arimaspian. A one-eyed people of Scythia, who adorned their hair with gold. They were constantly at war with the griffins who guarded the gold mines.

As when a griffon, through the wilderness... Pursues the Arimaspian, who by stealth had from his wakeful custody purloined The guarded gold." Milton: Paradise Lost, ii. 93-6.

Arioch. One of the fallen angels cast out of heaven. The word means a fierce lion. (Milton: Paradise Lost, vi. 371.)

Arion. A Greek musician, cast into the sea by mariners, but carried to Tenea on the back of a dolphin.

Arion. The wonderful horse which Hercules gave to Adrastos. It sprang from Cerés and Neptune, had the power of speech, and its feet on the right side were the feet of a man. (See Horse.)

Aristotle was privately married to Alessandra Bennucci, widow of Tito Strozzi; she is generally called his mistress.

Aristotle of the North. So Lord Byron calls Sir Walter Scott. (Childe Harold, iv. 40.)

Aristeas. The wandering Jew of Grecian fable. (See Jew.)


"Then Aristides lifts his honest front, Spouter of heart; to whom the unblushing Voice Of Freedom gave the noblest name of Just." Thomson: Winter's Tale, I. 229.

The British Aristides. Andrew Marvell (1620-1678).

The French Aristides. Mons. Grévy, born 1813, president of the Third Republic 1879-1887, died 1891. He was a barrister by profession.

Aristippus. (See Hedonism.)

Aristocracy. The cold shade of the aristocracy—i.e. the unsympathizing

Armenians

Armenians. A religious sect so called from Armenia, where Christianity was introduced in the second century. They attribute only one nature to Christ and hold that the Spirit proceeds from the Father only. They enjoin the adoration of saints, have some peculiar ways of administering baptism and the Lord's Supper, but do not maintain the doctrine of purgatory.
Armida. One of the prominent female characters in Tasso’s Jerusalem Delivered. She was a beautiful sorceress, with whom Rinaldo fell in love, and wasted his time in voluptuous pleasure. Two messengers were sent from the Christian army with a talisman to disenchant him. After his escape, Armida followed him in distraction, but not being able to allure him back, set fire to her palace, rushed into the midst of a combat, and was slain.

In 1806, Frederick William of Prussia declared war against Napoleon, and his young queen rode about in military costume to arouse the enthusiasm of the people. When Napoleon was told of it, he wittily said of her: “She is Armida, in her distraction setting fire to her own palace.”

Arminians (Anti-Calvinists), so called from James Harsenmuus, of Holland, whose name, Latinised, is Jacobus Arminius. He asserted that God bestows forgiveness and eternal life on all who repent and believe; that He wills all men to be saved; and that His predestination is founded on His foreknowledge.

Armory. Heraldry is so called, because it first found its special use in direct connection with military equipments, knightly exercises, and the mêlée of actual battle.

“The great man’s badge of war or armor.”
MORRIS: Earthly Paradise, ii 167.

Armoury. The place where armour is kept.

“But the sword of Michael from the armory of God Was given him.”
Milton: Paradise Lost, vi. 220. See also ii. 130.

Arms. In the Bayeux tapestry, the Saxon fight on foot with javelin and battle-axe, and bear shields with the British characteristic of a boss in the centre. The men were moustached.

The Normans are on horseback, with long shields and pommoned lances. The men are not only shaven, but most of them have a complete tumson on the back of the head, whence the spics said to Harold, “There are more priests in the Norman army than men in Harold’s.”

Arms of England (The Royal). The three lions jeopardised were the cognisance of William the Conqueror; the lion rampant, in the second quarter is from the arms of Scotland; and the harp in the fourth quarter represents Ireland. The lion supporter is in honour of England, and the unicorn in honour of Scotland. These two supporters were introduced by James I.

William I. had only two lions passant gardant; the third was introduced by Henry II. The lion rampant first appeared on Scotch seals in the reign of Alexander II. (1214-1249). The harp was assigned to Ireland in the time of Haury VII.; before that time the arm of Ireland were three crowns. The unicorn was not a supporter of the royal arms of Scotland before the reign of Mary Stuart.

Which arm of the service. Military or naval?

The secular arm, Civil, in contradistinction to ecclesiastical jurisdiction.

“The relapsed arm delivered to the secular arm.”—Priestley: Corrections of Christianity.

To arm a magnet. To put an armature on a loadstone.

A coat of arms. An heraldic device.

A passage of arms. A literary controversy; a battle of words.

An assault at arms (or of arms). An attack by fencers; a hand-to-hand military exercise.

At arm’s length. At a distance. To keep one at arm’s length is to reject familiarity.

In arms. A child in arms is an infant carried about in one’s arms.

A city in arms is one in which the people are armed for war.

King of arms. A chief herald in the College of Heralds. Here arms means heraldic devices.

Small arms. Those which do not, like artillery, require carriages.

To appeal to arms. To determine to decide a litigation by war.

To arms! Make ready for battle.

“To arms!” cried Mortimer,
And caught his quivering lance.

Come to my arms. Come, and let me embrace you.

To lay down their arms. To cease from armed hostility; to surrender.

Under arms. Prepared for battle; in battle array.

Up in arms. In open rebellion; roused to anger, as the clergy were up in arms against Colenso for publishing his Lectures on the Pentateuch. The latter is a figure of speech.

With open arms. Cordially; as persons receive a dear friend when they open their arms for an embrace.

Arms [brave men]. Albanian mountaineers.

“Stained with the best of Arms’s blood.”
Byron: The Giaour.

Arn-monat. Anglo-Saxon, arn-month, barn month. The Anglo-Saxon
name for August, because it was the month for garnering the corn.

Arnold, of Melchtal, patriarch of the forest cantons of Switzerland. He was in love with Matilda, a sister of Gessler, the Austrian governor of the district. When the tyranny of Gessler drove the people into rebellion, Arnold gave up Matilda and joined the insurgents; but when Gessler was shot by William Tell, he became united to her in marriage. (Rossini’s opera of Guglielmo Tell.)

Arnoldists. The partisans of Arnold of Brescia, who raised his voice against the abuses and vices of the papacy in the twelfth century. He was burnt alive by Pope Adrian IV.

Arod, in the satire of Absalom and Achitophel, by Dryden and Tate, is designed for Sir William Waller.

But in the sacred annals of our plot
Industrious Arod never be forgot.
The labours of this midnight magistrate
May vie with Cymh. Titus Oates to preserve
The state.”

Aroint thee. Get ye gone, be off. In Cheshire they say, rynt ye, witch; and milk-maids say to their cows when they have done milking them, rynt ye, (or ‘roint) my beauties; but it is doubtful whether this is connected with the word in question.

Aronthous (4 syl.), in Jerusalem Delivered. An Asiatic king, who joined the Egyptian armament against the Crusaders, “not by virtue fired, but vain of his titles and ambitious of fame.”

Ar'soundight. The sword of Sir Laurencelot of the Lake. (See Swoold.)

"It is the sword of a good knight,
Though homespun was his mail,
What matter if it be not louth,
Joyere, Coda's, Durrnho,
Excelsior, or Aoundight?’

Longfellow.

Arras, tapestry. So called from Arras, in Artois, famed for its manufacture. When rooms were hung with tapestry it was a common thing for persons to hide behind it, especially the arras curtain before the door. Hubert concealed the two villains who were to put out Arthur’s eyes behind the arras. Polonius was slain by Hamlet while concealed behind the arras. Falstaff proposed to hide behind the arras at Windsor, etc.

Arrisa, a Roman lady, the wife of Casina Petus. Petus being accused of conspiring against the Emperor Claudius was condemned to death and sent by sea to Rome. Arria accompanied him, and stabbed herself in the boat, then presenting the dagger to her husband, she said: “Petus, it gives no pain” (non dolet). (Pliny, vii.)

Her daughter Arria, wife of Thraseas, when her husband was condemned to death by Nero, opened her veins; but Thraseas entreated her to live, for the sake of her children.

Arrière Pensée (plural arrière pensées), a hidd’n or reserved motive, not apparent on the surface.

Arrot. the weasel, in the tale of Reynard the Fox.

Arrow. The broad arrow, thus . A mark used by the British Board of Ordnance, and placed on their stores. (See Broad Arrow.)

Arrowroot is araruta, the Indian word aru is the name of the plant. There is no evidence of its being used to absorb the poison of poisoned arrows in fleshly wounds.

Arseis (in Jerusalem Delivered). The aged eunuch who brought up Clorinda, and attended her steps.

Artaxerxes, called by the Persians Kais-Ardeshir, and surnamed diruz-dent (long-handed), because his right hand was longer than his left. The Romans translated diruz-dent into longi-mannus; the Greek Artis into Arde (“noble”).

Artégal (Nir) (in Speusier’s Faérie Querne), is the hero of the fifth book, and impersonates Justice, the foster child of Astraea. In the previous books he occasionally appears, and is called Sir Arthegal. It is said that Arthur, Lord Grey of Wilton, was the prototype of this character. He was sent to Ireland as Lord Lieutenant in 1580, and the poet was his secretary. In book iv., canto 6, Sir Artégal is married to Britomart, and proceeds to succour Ire’na (Ireland), whose heritage had been withheld by the tyrant Grantorto. (See Artégal.)

Artemus Ward. A showman, very cute, and very American. The hypothetical writer of the essays or papers so called, the real author being Charles F. Browne.

Being asked if his name was Artémus or Artemus, he wrote on his address card:—

"Don’t bother me with your eee’s and short e’s.
Nor ask me more than you have on my card.
Oh! spare me from etymological sorties.
And simply accept me as Artemus Ward."
Artesian Wells

Which, however, leaves the pronunciation of “Ward” doubtful.

Artesian Wells. So called from Artesium (the Latin for Artòis), in France, where they were first bored.

Artful Dodger. A young thief, a most perfect adept in villainy, up to every sort of wicked dodge. (Dickens: Oliver Twist.)

Arthegal. Uterine brother of Prince Arthur. Spenser, in his Faerie Queene (book iii.), makes Britomart see his person and name in the magic glass. She falls in love with the looking-glass hero, and is told by Merlin that she will marry him, and become the mother of a line of kings that would supersede both the Saxons and Normans. He referred, of course, to the Tudors, who were descendants of Cadwallader. (See Artegal.)

Arthur, King of the Silures, a tribe of ancient Britons, was mortally wounded in the battle of Camlan, in Cornwall, raised by the revolt of his nephew, Modred. He was taken to Glastonbury, where he died.

His wife was Guenever, who committed adultery with Sir Launcelot of the Lake, one of the Knights of the Round Table.

He was the natural son of Uther and Igraine (wife of Gorlois, duke of Cornwall), and was brought up by Sir Ector. He was born at Tintadgol or Tintagel, a castle in Cornwall.

His habitual residence was Caerleon, in Wales; and he was buried at Avalon.

His sword was called Excalibur or Excelsior; his spear, Rome (1 syl.), and his shield, Tristram. His dog was named Cavall. (See Round Table Knights.)

Arthurian Romances. These may be divided into six parts:


(2) The Merlin, which celebrates the birth and exploits of King Arthur. By Walter Mapes.

(3) The Launcelot. Perhaps by Ulrich.

(4) The search or Quest of the San Grael. It is found by Sir Galahad, a knight of pure heart and great courage; but no sooner does he find it than he is taken up to heaven. By (?) Walter Mapes.


(6) Sundry Tales, but especially the adventures of Sir Tristan. By Luke Gast, of Salisbury.

Arthur’s Seat, a hill near Edinburgh, is A’rd Seir (hill of arrows), where people shot at a mark.

Articles of Roup (Scotch). Conditions of sale at an auction announced by a crier. (Roup is the Teutonic re-open, to cry out.)

Artists. The Prince of, Albert Dürer; so called by his countrymen. (1471-1528.)

Artotyrites (4 syl.). Certain heretics from among the Montanists; so called because they used bread and cheese in the Eucharist. They admitted women to the priesthood. (Greek, artos, barley-bread, and turoe, cheese.)

Arts. Degrees in Arts. In the mediaeval ages the full course consisted of the three subjects which constituted the Trivium, and the four subjects which constituted the Quadrivium—:

The Trivium was grammar, logic, and rhetoric.

The Quadrivium was music, arithmetic, geometry, and astronomy.

The Master of Arts was the person qualified to teach or be the master of students in arts; as the Doctor was the person qualified to teach theology, law, or medicine.

Arundel. The heraldic device of the family is six swallows (hirondelles), a pun upon the name.

Arundel. (See Horse.)

Arundelian Marbles. A collection of ancient sculptures collected at great expense by Thomas Howard, Earl of Arundel, and presented to the University of Oxford in 1667 by his grandson, Henry Howard, afterwards Duke of Norfolk. They contain tables of ancient chronology, especially that of Athens, from B.C. 1582 to 264, engraved in old Greek capitals. Date of the tables, B.C. 263.

Arvakur. (See Horse.)

Aryans. The parent stock of what is called the Indo-European family of nations. They lived probably in Bactria, i.e., between the river Oxus and the Hindu-koosh mountains. The Aryan family of languages include the Persian and Hindu, with all the European except Basque, Turkish, Hungarian, and Finnic. Sometimes called the Indo-European, sometimes the Indo-Germanic, and sometimes the Japetic.

Sanskrit, Zend, Latin, Greek, and Celtic are, of course, included.
**Arzina.** A river that flows into the North Sea, near Wardhus, where Sir Willoughby's three ships were frozen, and the whole crew perished of starvation.

"In these fell regions, in Arzina caught, And to the story deep his idle ship, Immediate seal'd, he with his hapless crew... Froze into statues." — Thomson: Winter, 984.

**As you were,** in military drilling, means, return to the position in which you were before the last exercise. As you were before.

**Asa** was a term of address to all the gods of Gladshoeim; as Asa Odin, Asa Thor, Asa Loki, Asa Tyr, etc.

"That's all very well, Asa Odin," answered Frey; "but who, let me ask, is to undertake the feeding of the human animal?" — Kneyer: Heroes of Asgard, p. 73.

**Asa Loki.** Descended from the giants and received among the celestials. He is represented as a treacherous malignant power, fond of assuming disguises, and plotting evil. One of his progeny is Helo (g.v.). (Scandinavian mythology.) (See ESIR.)

**Asa Thor.** Eldest son of Asa Odin, and the first-born of mortals. (Scandinavian mythology.)

**Asaph.** A famous musician in David's time (1 Chron. xxv. 1, 2). Mr. Tate, who wrote the second part of Abalom and Achitophel, lauds Dryden under this name.

"While Judith's throne and Sion's rock stand fast, The song of Asaph and the same shall last." — Abalom and Achitophel, part II. 1085-1.

**Asbolos.** One of Actaeon's dogs. The word means stout-coloured. (See AMARANTH.)

**Ascalaphus.** Turned by Proserpine, for mischief-making, into an owl. (Greek fable.)

**Ascapart.** A giant conquered by Sir Bevis of Southampton. He was thirty feet high, and the space between his eyes was twelve inches. This mighty giant, whose effigy figures on the city gates of Southampton, could carry under his arm without feeling distressed Sir Bevis with his wife and horse. (See GIANTS.)

"As Bevis of Southampton fell upon Ascapart." — Shakespeare: 2 Henry VI, act ii. 3.

**Ascendant.** In casting a horoscope the easternmost star, representing the house of life, is called the ascendant, because it is in the act of ascending. This is a man's strongest star, and so long as it is above the horizon his fortune is said to be in the ascendant. When a man's circumstances begin to improve, and things look brighter, we say his star is in the ascendant. (See HOUSES, STARS.)

**House of the Ascendant** includes five degrees of the zodiac above the point just rising, and twenty-five below it. Usually, the point of birth is referred to.

The lord of the Ascendant is any planet within the "house of the Ascendant." The house and lord of the Ascendant at birth were said by astrologers to exercise great influence on the future life of the child. Perhaps Deborah referred to the influence of the stars when she said "the stars in their courses fought against Sisera." (Judges v. 20.)

**Ascension Day** or **Holy Thursday.** The day set apart by the Catholic and Anglican Church to commemorate the ascenst of our Lord from earth to heaven.

Formerly it was customary to beat the bounds of each respective parish on this day, and many practical jokes were played even during the first quarter of the nineteenth century, to make the boys remember the olden time. The custom was as such; "hounding them," pouring water clandestinely on them from house windows, beating them with thin rods, etc. Beating the bounds was called in Scotland riding the marches (boundes).

**Asolepides** or **Asolepide Metry.** A Greek and Latin verse, so called from Asolepides, the inventor. Each line is divided into two parts, thus: —

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The first ode of Horace is Asolepide. The first and last two lines run thus, and in the same metre:—

Dear friend, patron of my song, sprung from the race of kings; Thy name ever a grace and a protection brings.

My name, if to the lyre haply you chance to wed, Pride would thine as the stars lift my exalted head. E. C. B.

**Ascodrogites** (4 syl.). Certain heretics who said "they were vessels full of new wine" (Greek, anakos). By new wine they meant the Gospel. (Matt. ix. 17.)

**Ascot Races.** A very fashionable "meet," run on Ascot Heath, Berkshire (6 miles from Windsor). The best horses of all England compete, and at a somewhat more advanced age than at the "great classic races" (g.v.).

**Aseran Poet** or **Sage.** Hesiod, the Greek didactic poet, born at Asera, in Boeotia. Virgil calls him "the Old Aseran." (Eclogues, vii. 70.)

**Asgard.** The fortress of the Aisir or the Northern gods, the Olympos of
Scandinavian mythology. It is said to be situated in the centre of the universe, and accessible only by the rainbow-bridge (Bifrost). The word As means a “god,” and yard an “enclosure,” our “yard.” Odin was priest of Asgard before he migrated to the Lake Logur or Mokar Sea.

Ash Tree, or “Tree of the Universe.”
(See Yggdrasil.)

Ash Wednesday. The first Wednesday in Lent, so called from an ancient Roman Catholic custom of sprinkling ashes on the heads of those condemned to do penance on this day.

The ashes were those of the palms burnt on Palm Sunday. The penitents were sprinkled with ashes, the less offending were signed on the forehead with the sign of the cross, the officiating minister saying, “Rerneras, homo, quam parvis et in pulverum reverteres.” The custom, it is said, was introduced by Gregory the Great.

Ashmolean Museum. Presented to the University of Oxford in 1682 by Elias Ashmole. Sometimes called the Tradesman’s Museum. Sometimes it belonged to the Tradesman family.


— Heavens’ queen and mother both.”
Milton: The Phoenix.

Ashur. The highest god of the Assyrians. It had the head of an eagle and four wings, but the body of a man.

“Out of that land went forth Ashur, and settled Nineveh.”—Gen. x. 11.

Astitus. Astitus, astitum frvent (Latin, “one ass rubs another”), that is, we fraternise with persons like ourselves; or, in other words, “Birds of a feather flock together.” The allusion needs no explanation.

A'sir. [See Aesir.]

Ask. The vulgar Ask is the more correct (Saxon, axian, to ask). In assenting to Bills, the King used to reply, “Be it as it is axed.” Chaucer says in the Doctor of Medicine’s Tale, “For my worke nothing will I axe.” Launfal, 1027, has, “Ho that wyle there asy justus.” Other quotations could easily be added.

Ask and Embla. The Adam and Eve made by Odin, one from ash-wood and the other from elm.
(See Horse.)

Asmodeus [the destroyer]. The demon of vanity and dress, called in the Talmud “the king of devils.”

The Asmodeus of domestic peace (in the Book of Tobit). Asmodeus falls in love with Sara, daughter of Raguel, and causes the death of seven husbands in succession, each on his bridal night. After her marriage to Tobit, he was driven into Egypt by a charm, made by Tobias of the heart and liver of a fish burnt on perfumed ashes, and being pursued was taken prisoner and bound.

“Better pleased
Than Asmodeus with the fishy fare
That drove him, though enamoured, from the spouse
Of Tobit’s son, and with a vengeance sent
From media prof to Egypt, there fast bound.”

Asmodeus. The companion of Don Cleofas in The Devil on Two Sticks.
(Chap. III.)

Asmodeus’ flight. Don Cleofas, catching hold of his companion’s cloak, is perched on the steeple of St. Salvador. Here the holy fiddler stretches out his hand, and the roofs of all the houses open in a moment, to show the Don what is going on privately in each respective dwelling.

“void the reader take an Asmodeus-flight, and, waiting open all roofs and privacies, look down from the roof of Notre Dame, what a Paris were it!”—D’Arblay: French Revolution II, 11 chap. VI.

As’oka of Mugadha. In the third century the “nursing father” of Buddhism, as Constantine was of Christianity. He is called “the king beloved of the gods.”

As’ors. Evil genii of the Indians.

Aspa’sia, a courtezen. She was the most celebrated of the Greek Hetaroe, to whom Pericles attached himself. On the death of Pericles she lived with Lycurgus, a cattle-dealer.

Asp’a’tia, in the Maid’s Tragedy, of Beaumont and Fletcher, is noted for her deep sorrows, her great resignation, and the pathos of her speeches. Amyntor deserts her, women point at her with scorn, she is the jest and by-word of every one, but she bears it all with patience.

Aspen. The aspen leaf is said to tremble, from shame and horror, because our Lord’s cross was made of this wood. The fact is this: the leaf is broad, and
placed on a long leaf-stalk so flexible as scarcely to be able to support it in an upright position. The upper part of the stalk, on which the play mainly depends, is flattened; and, being at right angles with the leaf, is peculiarly liable to be acted on by the least breath of air.

Aspen leaf. Metaphorically, a chattering tongue, never quiet.

"Those aspen leaves of theirs never leave wagging."—Sir T. More.

Aspersions properly means "sprinklings" or "scatterings." Its present meaning is base insinuations or slanders.

"No sweet aspersion [rain] shall the heavens let fall.
To make this contract grow."

Shakespeare: The Tempest, iv. 1.

Casting aspersions on one, i.e. sprinkling with calumnies, slandering or insinuating misconduct.

"I defy all the world to cast a just asperion on my character."—Fielding: Tom Jones.

Aspinaltic Lake. The Dead Sea, where asphalt abounds both on the surface of the water and on the banks. Asphalt is a bitumen. (From the Greek asphaltes.)

Asrael. (See Azrael.)

Ass. (See Golden Ass.)

Ass. The ass on which Mahomet went to heaven to learn the will of God was called Al Borak (the lightning).

Ass. There is a dark stripu running down the back of an ass, crossed by another at the shoulders. The tradition is that this cross was communicated to the creature when our Lord rode on the back of an ass in His triumphant entry into Jerusalem. (See Christian Traditions.)

Ass, dref to music. This tradition arose from the hideous noise made by "Sir Balam" in braying. Because Midas had no power to appreciate music, Apollo gave him the ears of an ass. (See Ass-Kared.)

"Avarice is as dref to the voice of virtue, as the ass to the voice of Apollo."—Orlando Furioso, x. 11.

An ass in a lion's skin. A coward who hectors, a fool that asps the wise man. The allusion is to the fable of an ass that put on a lion's hide, but was betrayed when he began to bray.

An ass with two panniers. A man walking the streets with a lady on each arm. This occupies the whole pavement, and is therefore bad manners well meriting the reproach. In Italy they call such a simpleton a pitchir with two handles, his two arms akimbo forming the two handles. In London we call it walking bodkin, because the man is sheathed like a bodkin and powerless. Our expression is probably a corruption of the French Faire le panier à deux anses ("put your arms akimbo," or "make yourself a basket with two handles").

The ass waggheth his ears. This proverb is applied to those who lack learning, and yet talk as if they were very wise; men wise in their own conceit. The ass, proverbial for having no "taste for music," will nevertheless wag its ears at a "concord of sweet sounds," just as if it could well appreciate it.

Till the ass ascends the ladder—i.e. never. A rabbinical expression. The Romans had a similar one, Cum asinus in tegulis ascenderit (when the ass climbs to the tiles). And Buxtorf has Si ascenderit asinus per scutas.

Sell your ass. Get rid of your foolish ways.

That which thou knowest not procure thane ass can tell thee. An allusion to Balaam's ass.

To make an ass of oneself. To do something very foolish. To expose oneself to ridicule.

To mount the ass (French). To become bankrupt. The allusion is to a custom very common in the sixteenth century of mounting a bankrupt on an ass, with his face to its tail. Thus mounted, the defaulter was made to ride through the principal thoroughfares of the town.

Asses have ears as well as pitchirs. Children, and even the densest minds, hear and understand many a word and hint which the speaker supposed would pass unheeded.

Asses that carry the mysteries (as inus portae mysteria). A classical knuck at the Roman clergy. The allusion is to the custom of employing asses to carry the cista which contained the sacred symbols, when processions were made through the streets. (Warburton: Divine Legation, ii. 4.)

Well, well! honey is not for the ass's mouth. Persuasion will not persuade fools. The gentlest words will not divert the anger of the unreasonable.

Wriggle for an ass's shadow. To contend about trifles. The tale told by Demosthenes is, that a man hired an ass to take him to Megara; and at noon, the sun being very hot, the traveller dismounted, and sat himself down in the shadow of the ass. Just then the owner
came up and claimed the right of sitting in this shady spot, saying that he let out the ass for hire, but there was no bargain made about the ass's shade. The two men then fell to blows to settle the point in dispute. A passer-by told the travelers to move on, and leave the owner of the beast to walk in the ass's shadow as long as he thought proper.

**Ass's Bridge (The)**. Prop. 5, book i. of Euclid. This is the first difficult proposition in geometry, and stupid boys rarely get over it the first time without tripping.

It is the ass's pitfall, not his bridge.

If this be rightly called the "Bridge of Asses," He's not the fool who sticks, but he that passes. E. C. B.

**Asses (Feast of)**. (See FOOLS.)

**Ass-eared.** Midas had the ears of an ass. The tale says Apollo and Pan had a contest, and chose Midas to decide which was the better musician. Midas gave sentence in favour of Pan; and Apollo, in disgust, changed his ears into those of an ass.

**Assas'sins.** A band of Carmathians, collected by Hassan, subah of Nishapur, called the Old Man of the Mountains, because he made Mount Lebanon his stronghold. This band was the terror of the world for two centuries, when it was put down by Sultan Bibar. The assassins indulged in hashish (bang), an intoxicating drink, and from this liquor received their name. (A.D. 1090.)

"The Assassins . . . before they attacked the enemy, would intoxicate themselves with a powder made of hemp-leaves . . . called hashish."—J. Wolf.

**Assay' or Essay'.** To take the assay is to taste wine to prove it is not poisoned. Hence, to try, to taste; a savour, trial, or sample. Holinshed says, "Wolsey made dukes and earls serve him of wine with a say taken" (p. 847).

Edmund, in *King Lear* (v. 5), says to Edgar, "Thy tongue, some say of breeding breathes;" i.e. thy speech gives indication of good breeding—it savours of it. Hence the expression, I make my first assay (trial).

"[He] makes now before his uncle no more To give the assay of arms against your majesty."

*Shakespeare: Hamlet*, ii. 2.

A cup of assay. A cup for the assay of wine.

To put it in assay. To put it to the test.

**Assaye Regiment.** The 74th Foot, so called because they first distinguished themselves in the battle of Assaye, where 2,000 British and 2,000 Sepoy troops under Wellington defeated 50,000 Maharrattas, commanded by French officers, in 1803. This regiment is now called "the 2nd Battalion of the Highland Light Infantry." The first battalion was the old No. 71.

**Assen'to Treaties.** [Spanish, agreement treaties.] Contracts entered into by Spain with Portugal, France, and England, to supply her South American colonies with negro slaves. England joined in 1713, after the peace of Utrecht.

**Assine'go.** A young ass, a simpleton (a Portuguese word).

"Thou hast no more brain than I have in mine elbows; and an ass may turn it twice."—Shakespeare: *Troilus and Cressida*, i. 1.

**Assumption (Feast of).** The 15th of August, so called in honour of the Virgin Mary, who (according to the Roman and Greek Churches) was taken to heaven that day (A.D. 45), in her corporeal form, being at the time seventy-five years of age.

This seems very improbable, if Christ was crucified A.D. 33. It would make Mary survive her son twelve years, and to have been thirty years old at his birth instead of about fifteen.

**Assurance.** Audacity, brazen self-confidence. "His assurance is quite unbearable."

To make assurance double sure. To make security doubly secure.

"But yet I'll make assurance double sure, And take a bond of fate."

*Shakespeare: Macbeth*, i. 4.

**Astag'oras (in Jerusalem Delivered).** A female fiend, who had the power of raising storms, and whose partners were the three Furies: Tisip'honé, Meg'ará, and Alé'cto.

**Astar'te (3 syl.).** Goddess of the Moon, in Phoenician mythology.

"With these in troop Came Astaroth, whom the Phenicians called Astarte, queen of heaven, with crescent horns."—*Miller: Paradise Lost*, i. 457-8.

**Astar'te (3 syl.).** The lady beloved by Manfred. In order to see and speak to her, the magician entered the hall of Arima'nes, and the spirits called up the phantom of the young lady, which told the count that "to-morrow would end his earthly ills." When Manfred asked her if she loved him, she sighed "Manfred," and vanished. (Byron: *Manfred*.)

"Astarte, my beloved, speak to me."

*Manfred*, ii. 4.
Astolat. By some identified with Guilford, in Surrey.

Astolpho (in Orlando's Furioso). An English duke (son of Otho), who joined Charlemagne against the Saracens. He was carried on the back of a whale to Algina's isle; but when Alduna tird of him, she turned him into a myrtle. He was disenchanted by Melissa. Astolpho descended into the inferior regions, and his flight to the moon (book xviii.) is one of the best parts of the whole poem. (See Inferno.)

It came upon them like a blast from Astolpho's horn — i.e. it produced a panic. Logistica gave Astolpho a magic horn, and whatever man or beast heard its blast was seized with panic, and became an easy captive. (Orlando Furioso, book vii.)

Like Astolpho's book, it told you everything. The same fairy gave Astolpho a book, which would not only direct him aright in his journeys, but would tell him anything he desired to know. (Ariosto: Orlando Furioso, book viii.)

Astoreth. (See Ashtaroth.)

Astrea. Equity, innocence. During the Golden Age this goddess dwelt on earth, but when sin began to prevail, she reluctantly left it, and was metamorphosed into the constellation Virgo.

"When hard-hearted interest first began to poison earth, Astrea left the plain." — Thomson: Castle of Indolence, can. 1.

Astral Body (The). The nomenclature of a phenomenal body. This "spirit body" survives after the death of the material body, and is the "ghost" or "double." Macbeth's dagger was an astral body; so, in theosophy, is the "kama-rupa," or mind body; and in transubstantiation the verbal "blood and flesh" of Christ is the astral body of the accidents "bread and wine."

Man is supposed to consist of body, soul, and spirit. The last is the astral body of man.

Astral Spirits. The spirits of the stars. According to the mythology of the Persians, Greeks, Jews, etc., each star has its special spirit. PTOLEMAEUS maintained that every man had his attendant star, which received him at death, and took charge of him till the great resurrection.

Astrea. A poetical name of Mrs. Aphra Behn, born of good family in the reign of Charles I. Her works are very numerous and very indecent, including seventeen dramatic pieces. She died 1689, and was buried in Westminster Abbey.


Astronomy. (See DIAPOZON, MICRO-COSM.)

Astronomer of Dublin (The). The head of the chief rebel of Dublin, set on a tall white-painted stake on the highest point of Dublin Castle, where it remains till it falls to decay or is replaced by the head of a greater rebel. The Irish say: "God send to Dublin many more astronomers."

"His head is poised high Upon the castle hear. Devising stars as though he were A great astronomer." — Derrick.

Astronomers Royal: (1) Flamsteed, 1675; (2) Halley, 1719; (3) Bradley, 1742; (4) Bliss, 1792; (5) Maskelyne, who originated the Nautical Almanack, 1753; (6) Pond, 1811; (7) Airy, 1835; (8) Christie, 1881.

Asthropel. Sir Philip Sidney. "Phil. Sid." being a contraction of Philos Sidus, and the Latin sidus being changed to the Greek astron, we get astron-philos (star-lover). The "star" that he loved was Penelope Devereux, whom he called Stella (star), and to whom he was betrothed. Edmund Spenser wrote a pastoral called Astrophei, to the memory of his friend and patron, who fell at the battle of Zutphen. (1564-1586.)

Asylum means, literally, a place where refuge is forbidden (Greek, "a Canton, right of pillage"). The ancients set apart certain places of refuge, where the vilest criminals were protected, both from private and public assaults.

Asynth. The goddesses of Asgard. The gods were called the Æsir, the singular of which is Æsa.

At. Straining at a quat (Matt. xxiii. 24). Greek, di-antize, to strain off. Here "at" is an error, probably in the first instance typographical, for "out." "Out" is given in the Bible of 1603, and has been restored by the Revisers.

Ate (2 syl.). Goddess of vengeance and mischief. This goddess was driven out of heaven, and took refuge among the sons of men.

"With Ate by his side come hot from hell, ... Cry 'Har o,' and let sin the dogs of war." — Shakespeare: Julius Caesar, iii. 1.
Atellanes or Atellan Fables. Includes in the Roman theatres, introduced from Atella, in Campania. The characters of Macchus and Bucco are the foundations of our Punch and Clown. (See Punch.)

Atergates. A deity with the upper part like a woman and the lower part like a fish. She had a temple at Ascalon. (See Dagon.)

Athanasian Creed, so called because it embodies the opinions of Athanasius respecting the Trinity. It was compiled in the fifth century by Hilary, Bishop of Arles.

7 In the Episcopal Prayer Book of America this creed is omitted.

Athelstan (3 syl.), surnamed "The Unready" (i.e. impolitic, unwise), thane of Coningsburgh. (Sir Walter Scott: Ivanhoe.)

Athensium (the review so called) was founded by James Silk Buckingham in 1829. It was named after the institution founded by Hadrian, where works of art and learning were dedicated to Athene.

Atheneian Bee. Plato, a native of Athens, was so called because his words flowed with the sweetness of honey.

Athens. The Modern Athens, i.e. Edinburgh. Willis says that its singular resemblance to Athens, approached from the Piraeus, is very striking.

"An imitation Acropolis is commenced on the Calton Hill, and has the effect of the Parthenon. Hyndmarch is rather more lofty than the Pentland Hills, and Pentlandic is farther off and grander than Arthur's Seat; but the old Castle of Edinburgh is a noble feature, superbly magnificent." - Euphranor.

Athens of Ireland, Belfast. Athens of the New World, Boston, noted for its literary merit and institutions.

Athens of the West. Cordova, in Spain, was so called in the Middle Ages.

Athole Brose. A compound of oatmeal, honey, and whisky.

At Home (At). A notification sent to friends that the lady who sends it will be at home on the day and at the hour specified, and will be glad to see the persons mentioned in the card of invitation. These "At homes" are generally held in an afternoon before dinner. Light refreshments are provided, and generally some popular games are introduced, occasionally music and dancing.

Not at Home. Not disengaged, or prepared for the reception of visitors; not in the house.

Atin. Strife. The squire of Pyrochloes, and stirrer up of contention. (Spenser: Fairie Queene, book ii.)

Atkins. (See Tommy Atkins.)

Atlantaean Shoulders. Shoulders able to bear a great weight, like those of Atlas, which, according to heathen mythology, supported the whole world.

"Sage he spoke:
With Atlantean shoulders fit to bear
The weight of mightiest monarchies."


Atlantida. Figures of men, used in architecture instead of pillars. So called from Atlas, who in Greek mythology supported the world on his shoulders. Female figures are called Caryatides (q.v.). (See Telemones.)

Atlante (3 syl.) (in Orlando Furioso). A sage and a magician who lived in an enchanted palace, and brought up Rigoletto all manly virtues.

Atlantic Ocean. An ocean, so called from the Atlas mountains.

Atlantis. A mythic island which contained the Elysian Fields.

The New Atlantis. An island imagined by Lord Bacon, where was established a philosophical commonwealth bent on the cultivation of the natural sciences. (See Utopia, City of the Sun.)

Atlas. King of Mauritania in Africa, failed to have supported the world upon his shoulders. Of course, the tale is merely a poetical way of saying that the Atlas mountains prop up the heavens, because they are so lofty. We call a book of maps an "Atlas," because it contains or holds the world. The word was first employed in this sense by Mercator, and the title-page of his collection of maps had the figure of Atlas with the world on his back.

"How Atlas, propping heaven, as poets feign,
His subterranean wonders spread!"

Thomson: Atlantis, 495-8.

Atman, in Buddhist philosophy, is the noumenon of one's own self. Not the Ego, but the ego divested of all that is objective; the "spark of heavenly flame."

"The unseen and unperceivable, which was formerly called the soul, was now called the self, Atman. Nothing could be predicated of it except that it was, that it perceived and thought, and that it must be blessed." - Max Muller: Aeschylean Tragedy, 1855, p. 77.

Atomic Philosophy. The hypothesis of Leucippus, Democritus, and Epicurus, that the world is composed of a congeries of atom, or particles of
Atomic Theory

matter so minute as to be incapable of further diminution.

Of course it is quite impossible even to think of a portion of matter which has not an upper and under side, with some breadth and thickness. According to Democritus, the expounder of the Atomic Theory of matter, images composed of the atoms floated from the object to the mind.—McCoY: Psychological Cogitative Powers, p. 53.

Atomic Theory. That all elemental bodies consist of aggregations of atoms, not united fortuitously, but according to fixed proportions. The four laws of Dalton are—constant proportion, reciprocal proportion, multiple proportion, and compound proportion.

*: This has nothing to do with the atomic theory of Leucippus. It merely means that gases and other elements always combine in certain known ratios or units.

* Atomic Volume. The space occupied by a quantity, compared with, or in proportion to, atomic weight.

Atomic Weight. The weight of an atom of an element, compared with an atom of hydrogen, the standard of unity.

Atossa. Sarah, Duchess of Marlborough, so called by Pope, because she was the friend of Lady Mary Wortley Montagu, whom he calls Sappho. Herodotus says that Atossa, the mother of Xerxes, was a follower of Sappho.

Atrip. The anchor is atrip when it has just been drawn from the ground in a perpendicular direction. A sail is atrip when it has been hoisted from the cap, and is ready for trimming. The word is from the Norwegian and Danish trip, a short stop.

Attaint. A term in chivalry, meaning to strike the helmet and shield of an antagonist so firmly with the lance, held in a direct line, as either to break the lance or overthrow the person struck. Hence to "attain of treason," etc.

"Attaint was a term of taking, used to express the champion's having attained his mark, or, in other words, struck his lance straight and fair against the helm or breast of his adversary."—Sir Walter Scott: The Monastery (note).

Attercop. An ill-tempered person, who mars all sociability. Strictly speaking, the attercop is the poison-spider. (Anglo-Saxon, attor, poison; cop, spider. Our cob-web should be cop-web, i.e., spider-web.)

Attice Beé (The). Sophocles, the tragic poet, a native of Athens: so called from the great sweetness of his compositions. (b.c. 495-405.)

Attice Bird (The). The nightingale; so called because Philomel was the daughter of the King of Athens.

"Where the Attic bird
Trills her thick-varied notes the summer long,"—Milton: Paradise Regained, iv. 226-6.

Attic Boy (The). Cephalus, beloved by Aurora or Morn; passionately fond of hunting.

"Till civil-suited Morn appear,
Not tricked and frowned, as she was wont
With the Attic boy to hunt.
But kerchoated in a comedy cloud."—Milton: Il Penseroso.

Attic Faith. Inviolable faith, the very opposite of "Punic Faith."

Attic Muse (The). Xemophon, the historian, a native of Athens; so called because the style of his composition is a model of elegance. (b.c. 444-359.)

Attic Order, in architecture, a square column of any of the five orders. (See Orders.)

Attic Salt. Elegant and delicate wit. Salt, both in Latin and Greek, was a common term for wit, or sparkling thought well expressed: thus Cicero says, "Scipio annus sale superbabat" (Scipio surpassed all in wit). The Athenians were noted for their wit and elegant turns of thought, and hence Attic salt means wit as pointed and delicately expressed as by the Athenians. "Attic point," wit.

Attic Science. A knowledge of Attic Greek.

Attics, Attic Storey. Attics are the rooms in the attic storey, and the attic storey generally is an extra storey made in the roof. In the Roman and Renaissance styles of architecture the low storey above the cornice or entablature is called the "Attic Storey." Professor Goldsacker derives the word from the Sanskrit attaka (a room on the top of a house). (See The Transactions of the Philological Society, 1834.)

Attic storey. The head; the body being compared to a house, the head is the highest, or attic storey.

"Here a gentleman present, who had in his attick
More pepper than brains, shrieked: 'The man's a famine.'"—Jonson: Fable for Critics (stanza 50).

Ill-furnished in the attic storey. Not clever, dull.
Quer in the attic storey. Fuddled, partially intoxicated.

Atticus. The most elegant and finished scholar of the Romans. His admirable taste and sound judgment were so highly thought of that even Cicero submitted to him several of his treatises,
Attingians. Hereticks of the eighth century, who solemnised baptism with the words, “I am the living water.” (Attin, a name of Neptune.)

Attock. The forbidden river, beyond which no pure Hindoo can pass.

Attorney, Solicitor (French, avocat, to attend, or turn over to another). One legally qualified to manage matters in law for others, and to prosecute or defend others, as the case may be. A solicitor is one who solicits or petitions in Courts of Equity on behalf of his clients. At one time solicitors belonged to Courts of Equity, and attorneys to the other courts.

From and after Act 36, 37 Vict. c. 57, “all persons admitted as solicitors, attorneys, or process, . . . empowered to practise in any court, the jurisdiction of which is hereby transferred to the High Court of Justice, or the Court of Appeal, shall be called Solicitors of the Supreme Court” (1873).

Power of Attorney. Legal authority given to another to collect rents, pay wages, invest money, or to act in matters stated in the instrument on your behalf, according to his own judgment. In such cases quius aliquam facit per alienum, facit per se.

Warrant of Attorney. The legal instrument which confers on another the “Power of Attorney.”

Atys. Metamorphosed into a fir-tree by Cybele. See the poem by Catullus, translated by Leigh Hunt.

Au Courant (French). “acquainted with” (lit. = in the current of events). To keep one au courant of everything that passes, is to keep one familiar with, or informed of, passing events.

Au Fait (French). Skilful, thorough master of; as, He is quite au fait in those matters, i.e. quite master of them or conversant with them.

Au Grand Sérieux (French). In sober earnest.

Au Pied de la Lettre (French). Literatim et verbatim; according to the strict letter of the text.

Au Revoir (French). “Good bye for the present.” Literally, till seeing you again.

Aubry’s Dog. (See Doo.)

Audeanism. The doctrine of Audaus of Mesopotamia, who lived in the fourth century. He maintained that the Old Testament justifies the belief that God has a sensible form (Gen. i. 26).

Audhumla [the nourishing power], in Scandinavian mythology, is the cow created by Surt to nourish Ymir. She supplied him with four rivers of milk, and was herself nourished by licking the rocks. (See Ymir.)

Bör, the first man, was made by Audhumla licking salt from the snow. Odin was the son of Bör.

The breath of Audhumla was very sweet, but her milk was bitter.

Audley. We will John Audley it, i.e. abridge it. A theatrical phrase. In the eighteenth century one Shuter had a travelling company which visited different fairs. It was his custom to lengthen out his performance till a goodly number of new-comers had collected on the open stage of his theatre, when a boy called out John Audley, and the play which was going on inside was brought to an end as soon as possible. (1759.)

Audrey. A country wench, who jilted William for Touchstone. (Shakespeare: *As You Like It*.)

Auga’s Stables. The stables of Augas, King of Elis, in Greece. In these stables he had kept 3,000 oxen, and the stalls had not been cleansed for thirty years. When Herculés was appointed to cleanse these stables, he caused two rivers to run through them.

To cleanse the Augeran stables. To clear away an accumulated mass of corruption, moral, religious, physical, or legal. To reform wrongs almost past the power of man to tackle.

Augsburg Confession. The chief standard of faith in the Lutheran church. So called because, while the Diet of the German Empire was sitting at Augsburg, in 1530, the confession of faith drawn up by Melanchthon and Luther was presented to Charles V.
August

Aug'gury means properly the function of an augur (perhaps from arium garrisus). St. Pierre says: "The first navigators, when out of sight of land, watched the flight of birds, as indications of the shore, and with no other guidance discovered many new islands." From this custom (he says) arose the practice of consulting birds before entering on any important enterprise. (Studies.)

August. The sixth month (beginning from March) was once called sextilis, but was changed to Augustus in compliment to Augustus Caesar of Rome, whose "lucky month" it was, in which occurred many of his most fortunate events.

The preceding month (July), originally called Quintilis, had already been changed to Julius in honour of Julius Caesar.

Augusta. London; so called by the Romans.

"Oft let me wander o'er the dewy fields, or ascend Rome's eminence, Augusta, in thy plains, And see the country far diffused around." Thomas: Spring, lxxii, 16-20.

Augustan Age. The best literary period of a nation; so called from Augustus, the Emperor of Rome, the most palmy time of Latin literature. Horace, Ovid, Propertius, Tibullus, Virgil, etc., flourished in this reign.

Augustan Age of English Literature. Beginning in the reign of Elizabeth and ending in that of James I. For list of authors, see Historic Note-book, p. 69.

Augustan Age of China, France, Germany, Hindustan, Portugal, etc., see ditto.

Augustan History. A series of histories of the Roman Empire from 157 to 285, ascribed to the six following authors: Delius Spartianus, Julius Capitolinus, Ælius Lampridius, Valutius Gallicanus, Trebellius Pollio, and Flavius Vopiscus.

Augustine (The Second). Thomas Aquinas, also called the Angelic Doctor. (1224-1275.)

Augustinians. Friars or nuns of the Augustine Order, established in the eleventh century in commemoration of St. Augustine, and in imitation of the ancient order founded by him in the fourth century.

Those who believe, on the authority of St. Augustine, in absolute predestination and effectual grace. That is, that predestination is quite independent of man, and that grace has no reference to preceding piety and moral conduct, but is vouchsafed by God's own absolute will. Whom He would He did predestinate, and "whom He did predestinate, them He also called" (Romans viii. 30).

Augustus. No proper name, but a mere title given to Octavian, because he was head of the priesthood. In the reign of Diocletian the two emperors were each styled Augustus (sacred majesty), and the two viceroys Caesar. Prior to that time Hadrian limited the title of Caesar to the heir presumptive.

Augustus. Philippe II. of France; so called because he was born in the month of August. (1165, 1180-1223.)

Sigismund II. of Poland. (1520, 1546-1572.)

Aulay, in Indian mythology, is the horse with a huge trunk, on which Baly the giant rode.

"Through these wide portals oft bad Baly rode Triumphant from his proud abode. When, in his greatness, he bestowed The Aulay, hunger of four-footed kind. The Aulay-horse, that in his force With elephantine trunk, could bend And lift the elephant, and on the wind Whirl him away, with away and swing, Even like a pebble from the practised sling." Sonnet: Curses of Kahana, xii. 2.

Auld Brig and New Brig, of Robert Burns, refers to the bridges over the river Ayr, in Scotland.

Auld Hornie. After the establishment of Christianity, the heathen deities were degraded by the Church into fallen angels; and Pan, with his horns, crooked nose, goat's beard, pointed ears, and goat's feet, was transformed to his Satanic majesty, and called Old Horny.

"O thou, whatever title suit thee, Auld Hornie, Satan, Nick, or Choiste." Burns.

Auld Rookie. Edinburgh old town; so called because it generally appears to be capped by a cloud of "reek" or smoke.

Aulno Council. The council of the Kaiser in the old German Empire, from which there was no appeal (1495-1866) (Latin, aulé, a court). The name is now given in Austria to a council of Vienna which manages the war department of the Austrian Empire.

Aunt Sally. A game in which a wooden head is mounted on a pole. The fun of the game is to knock the nose of the figure, or break the pipe stuck in its mouth. This is to be done by throwing at it, from a stated distance, a short club. The word aunt was anciently
**Aureola**

A circle of light, emblematical of glory, placed by the old painters round the heads of martyrs and saints. The notion was derived from Exod. xxv. 23, *Facies coronam aureolam* (*Thou shalt by thine own merits make for thyself a crown, besides that of gold which God has promised to the faithful*) (Donne: Sermons). Strictly speaking, the glory confined to the head alone is a nimbus, and only when it envelopes the entire body is it called an aureola.

Du Cange informs us that the aureola of nun is white, of martyrs red, and of doctors green.

"The nimbus of a Christ should contain a cross, of the Virgin Mary, a circle of stars, of God the Father, a triangle with rays; of a living saint, a square without rays.

"They say, who know the life divine, And upward gaze with rapt gaze, That by each golden crown on high, Rich with celestial jewelry, Which far our Lord's renowned set. There hangs a radiant crown, All glistening with pure and living light Too dazzling for a sinner alone, Prepared for virgin souls, and them Who seek the martyr's reward."—*Keble: Christian Year.*

**Auris**

*Auri sacra fames* (the cursed hunger for wealth), applied to that restless craving for money which is almost a monomania.

**Aurora**

Early morning. According to Grecian mythology, the goddess Aurora, called by Homer "rosy-fingered," sets out before the sun, and is the pioneer of his rising.

"You cannot shut the windows of the sky, Through which Aurora shows her brightening face."—*Thomson: Castle of Indulgence, canto ii. 8.*

*Aurora's tears.* The morning dew.

**Aurora Australis.** The Southern lights, a similar phenomenon to the "Aurora Borealis."

**Aurora Borealis** (Latin). The electrical lights occasionally seen in the northern part of the sky: also called "Northern Lights," and "Merry Dancers." (See *Derwentwater.*)

**Aurora Rubra.** A rich, noble English orphan; left to the care of guardians; a Catholic in religion; and in person "A rose with all its sweetest leaves yet folded."—*Byron: Don Juan, xxi. 43.*

**Aurora Septentrionalis.** Same as *Aurora Australis* (q.v.).

**Austria.** An ancient name of Italy; so called from Auson, son of Ulysses, and father of the Ausona.

"All the green delights Ausonia pours."—*Thomson: Summer, 190.*

**Austro.** A wind pernicious to flowers and health. In Italy one of the South winds was so called; its modern name is the *Sirocco.* (Greek, *austeros,* hot, dry). In England it is a damp wind, generally bringing wet weather.

"Nought but purrid streams and nauseous fogs, For ever hang on doozy *Auster's* head."—*Thomson: Castle of Indulgence, l. 78.*

**Austrian Lips.** The thick underlip, characteristic of the house of Hapsburg. Derived from Cymburgis, daughter of Ziemovitz, Duke of Masovia, and niece of the then King of Poland, Cymburgis was noted for her beauty and unusual strength.

**Aut Caesar aut nullus** [Latin, *Either Caesar or no one,*] everything or nothing; all or not at all. Caesar used to say, "he would sooner be first in a village than second at Rome," Milton makes Satan say,

"Better to reign in Hell, than serve in Heaven."—*Milton: Par. Lost, l. 163.* (See 6th.)

**Authentic Doctor.** Gregory of Rimini. (Fourteenth century.)

**Auto da Fe.** [In act of faith.] A day set apart by the Inquisition for the examination of "heretics." Those not acquitted were burnt. The reason why inquisitors burnt their victims was, because they are forbidden to "shed blood"; an axiom of the Roman Catholic Church being, "Evetis ad non port norit unguinem" (the church is untainted with blood).

**Autolyus.** The craftiest of thieves. He stole the flocks of his neighbours, and changed their marks. Sisyphos outwitted him by marking his sheep under their feet, a device which so tickled the rogue that he instantly "cottoned" to him. Shakespeare introduces him in *The Winter's Tale* as a pedlar, and says he was called the son of Mercury, because
he was born under that "thieving planet."

"Autunnuus is no lapidary, though he drives a roaring trade in flash jewellery." — Paul Koll Gazette.

**Automaton**—plural, automatons or automata. Machines which imitate the actions, etc., of living creatures. The most famous are the following:—(1) The pigeon that could fly, made, n.c. 400, by Archytas, of Tarentum; (2) the wooden eagle of Regiomontanus, the German, which flew from the city of Königsberg to meet the emperor, saluted him, and returned, 1430-1476; (3) the duck of Vaucanson of Grenoble, which could eat and drink, and even in a way digest food; its wings, viscera, bones, etc., minutely resembled those of a living animal. Vaucanson also made an image of Pan, which, at the beek of Syrinx, rose from his seat, played on his pipe, bowed when applauded, and sat down again. He also made an asp which, on being touched by an actress, in the character of Cleopatra, flew at her breast with a malignant hiss. Louis XV. set him to make a human figure, but he died before he had completed it. (Greek, auta-nao, I self-move.) (See ANDROID.)

7 Pierre Droz and his son Louis were noted for their automatons; so was Frederick of Knause (Vienna). The chess-player of Wolfgang, baron of Kempelen, in 1784, created quite a furor in Paris. Napoleon on one occasion played chess with this automaton. (See BRAZEN HEADS.)

**Automédon.** A coachman. He was the charioteer of Achilles.

**Autumn.** He is come to his autumn, i.e. to be hanged, to his "fall." A pun on the phrase "turning a man off" by dropping the plank on which he stands. The drop is the "leaf," and autumn is called the "fall," or "full of the leaf."

**Avia.** In Burmah, has marble quarries of which idols are made, and only priests are allowed to trade there. (Synax, vol. ii. p. 376.)

"As on Avia’s shore, Where none but priests are privileged to trade In that base marble of which gods are made." — T. Moore: Lalla Rookh, part i.

**Avalanche** (3 syl.) means properly something which goes downwards (French, à râler). The word is applied to a mass of snow mixed with earth, ice, and stones, which slips down a mountain side to the lower ground. Metaphorically, we speak of an "avalanche of applause," an "avalanche of bouquets" showered on the stage, etc.

**Avernus.** An ocean island, where King Arthur resided and was buried. The word means "apple island" (aervil, apple; ystl, island); and it is generally thought to mean Glastonbury, a name derived from the Saxon glasun (green like glass).

**Avant Courier.** (French, avant courrier.) A "messenger sent before" to get things ready for a party of travellers, or to announce their approach. Anything said or done to prepare the way for something more important to follow; a foiler, a harbinger.

**Avant Garde.** (French.) The van or advanced guard of an army.

**Avatar.** The advent to earth of a deity in a visible form. The ten avatāras of Vishnu, in Hindū mythology, are by far the most celebrated. 1st advent, in the form of a fish; 2nd, in that of a tortoise; 3rd, of a hog; 4th, of a monster, half man and half lion, to destroy the giant Iravan; 5th, in the form of a dwarf (this Avātar is called Varuna); 6th, in human form, under the name of Rama; 7th, under the same figure and name, to slay the thousand-armed giant Rautasurṣiγunjan; 8th, as a child named Krishna, who performed numerous miracles (this is the most memorable of all the advents); 9th, under the form of Buddha. These are all past. The 10th advent will be in the form of a white horse (Kalki) with wings, to destroy the earth.

"In Vishnu land what a nature? Or who in Moscow, towards the czar?"

—Bionnoum.

**Ave María** [Hail, Mary] (1 syl. 2 syl.) The first two words of the angel’s salutation to the Virgin Mary. (Luke i. 28.) In the Roman Catholic Church the phrase is applied to an invocation to the Virgin beginning with those words; and also to the smaller beads of a rosary, the larger ones being termed pater-nosters.

**Avenel** (2 syl.) White Lady of Arveol. A tutelary spirit in Scott’s Monastery.

**Avenger of Blood** (The). The man who, in the Jewish polity, had the right of taking vengeance on him who had slain one of his kinsmen. The Avenger in Hebrew is called goel.

"Of the priests were appointed for the protection of homicides, and of those who had caused another’s death by accident. The Korn sanctions the Jewish custom. Familial feuds have been a common hunting ground of poets and novelists.

**Avernum** (Greek, a-orinis, "without a bird"). A lake in Campaunia, so called
from the belief that its sulphurous and mephitic vapours killed any bird that happened to inhale them. Poets call it the entrance to the infernal regions; hence the proverb, The descent to Avernus is easy, but coming back again is quite another matter, meaning that all bad habits are easily acquired, but very hard to be abandoned.

Avertin (St.). The patron saint of lunatics; so called from the French avertiner (lunatics).

Avesta. The sacred Scriptures of the Magians, composed by Zoroaster. Better known as the Zend-Avesta or “living word in the Zend language.”

Avenègle. Son of Erebus and Nox. (Spenser: Faerie Queen.)

Aviènas. A writer of fables in the decline of the Roman empire. In the Middle Ages, a collection of fables used to be called Avyнет, or Esqoet.

A vinculo matrimonii (Latin). Divorced from marriage ties. A total divorce. A divorce a mensa et thoro is a partial divorce. The divorce a vinculo matrimonii is because the marriage was never legal, as in the case of bigamy, or marriage within the prohibited degrees; but a divorce a mensa et thoro is because the parties cannot live together from incompatibility of temper, in which case they may, if they choose, come together again.

Avis. An order of knighthood in Portugal, founded by Sancho I., and having for its object the subjugation of the Moors.

Avoid Extremes. The wise saw of Pittacus of Mytilene. (B.C. 652-569.)

Avoir. Avoir Martel en tête (French). To be distracted. Martel is a hammer, hence distraction, torment, torture.

Avoirdupois. French, avoir, avert or aver, goods in general, and pouez = poids (weight). Not the verb, but the noun avoir. Properly avoir de poids (goods having weight), goods sold by weight. We have the word aver, meaning goods in general, hence also cattle; whence such compounds as aver-corn, aver-penny, a-er-silver, aver-land, and so on. We have also the noun “having, havings” = possessions.

There is a common French phrase avoir du poids (to be weight), with which our word avoirdupois has been amalgamated.

“Fared my present havings [properties] to bestow My bounties upon you.”
Shakespeare: Henry VIII., ii. 2.

Axinomancy. Divination by an axe; much practised by the ancient Greeks with a view of discovering

“One of your having, and yet cart and care.”
Mirms Looking Glass.

Even medicines, as wholesale goods, are bought and sold by avoirdupois weight.

A-weather. The reverse of a-lee. “A-weather” is towards the weather, or the side on which the wind strikes. “A-lee” is in the lee or shelter, and therefore opposite to the wind side; as helm a-weather.

Awkward. French, gauche, not dexterous. Awk means the left hand. Hence in Holland’s Plutarch we have “The awk or left hand”; and again, “They receive her awkly when she presenteth... the right hand.” (See Sinister.)

Awkward Squad. In military language means recruits not yet fitted to take their place in the regimental line.

“A squad is a troop or company of soldiers under a sergeant. It is a contraction of squadron. A squadron of cavalry is the unit of a regiment. Three or four squadrons make a regiment, and a certain number of regiments constitute an army.” In naval affairs a squadron is a section of a fleet.

Awl. “I’ll pack up my awes and be gone,” i.e. all my goods. The play is on awl and all.

Axe. “To hang up one’s axe.” To retire from business, to give over a useless project. The allusion is to the ancient battle-axe, hung up to the gods when the fight was done. All classical scholars will call to mind the allusion of Horace to a similar Roman custom. Being snubbed by Pyrrha, he says, “He will hang up his axe upon her wall,” or more literally, his “drenched garments on the temple-walls of Neptune.” (1 Odes, V. 14-17.) (See Ask.)

To put the axe on the helve. To solve a difficulty. To hit the right nail on the head.

To send the axe after the helve. To spend good money after bad, or under the hope of recovering bad debts.

He has an axe to grind. Some selfish motive in the background; some personal interest to answer. Franklin tells of a man who wanted to grind his axe, but had no one to turn the grindstone. Going to the yard where he saw young Franklin, he asked the boy to show him how the machine worked, and kept praising him till his axe was ground, and then laughed at him for his pains.
Crime. An agate was placed on a red-hot axe, and indicated the guilty person by its motion. (Greek, *azīnē manteia*.)

**Ayang** (Anglo-Indian). A native Hindu nurse or lady’s maid.

"The ayahs, or nurses, are said to be the best in the world." — D. Tylor: *Visit to India*, chap. ii. p. 57.

**Aye’shah** (3 syl.). Muhomet’s second and favourite wife. He married her when she was only nine years old, and died in her arms.

**Ayrshire Poet.** Robert Burns, born near the town of Ayr. (1759-1796.)

**Azarel.** The scape-goat; so called by the Jews, because the high priest cast lots on two goats; one lot was for the Lord, and the other lot for Azazel or Satan, and the goat on which the latter lot fell was the scape-goat.

**Azazel.** A seraph who fell in love with Aynah, a granddaughter of Cain. When the flood came, he carried her under his wing to some other planet. (Byron: *Heaven and Earth.*)

**Azazel.** In Milton’s *Paradise Lost*, Azazel is the standard-bearer of the infernal host. According to the Koran, when God commanded the angels to worship Adam, Azazel replied, "Why should the son of fire fall down before a son of clay?" and God cast him out of heaven. His name was then changed to Ekbal, which means "despair."

"Then straight commands that at the walk the sound
Of trumpets loud, and clarions, he appeared
His mighty standard; that proud honour claimed
Azazel as his right, a cherub tall." — Milton: *Paradise Lost*, book i. 531-4.

**Azim.** The young convert who joined "the creed and standard" of the veiled prophet of Khorassan, in Moore’s *Lalla Rookh*. When he was witness of the prophet’s infamy, he joined the caliph’s army, and was mainly instrumental in defeating that of the veiled prophet.

**Azo, Marquis of Esté, married Parisina, who fell in love with Hugo, a natural son of Azo. The marquis ordered Hugo to be beheaded; but no one knows what the fate of Parisina was. Azo, at any rate, married again, and had a family. This Azo was in reality Niccolo of Ferara. (Byron: *Parisina.*)

**Azor’s Mirror.** Zemira is the name of the lady, and Azor that of the bear, in Marmontel’s *Tale of Beauty and the Beast*. Zemira entreats the kind monster to let her see her father, if only for a few moments; so drawing aside a curtain, he shows him to her in a magic mirror. This mirror was a sort of telescope, which rendered objects otherwise too far off distinctly visible.

**Azoth.** The panacea of Paracelsus, regarded by his followers as "the tincture of life."

**Azrael (3 syl.)**. The angel that watches over the dying, and takes the soul from the body. The angel of death. He will be the last to die, but will do so at the second trump of the archangel.

"The Mohammedan doctors say that Azrael was commissioned to inflict the penalty of death on all mankind." — R. Christmas.

*The wings of Azrael.* The approach of death; the signs of death coming on the dying.

"Those who listen in the . . . watch the hour for the wings of Azrael." — *Dante.*

**Azrael.** The archangel commissioned to blow the trumpet of the resurrection. (*The Koran.*)

**Aztecs.** An indigenous people of Mexico who, in 1325, founded Tenochtitlan. They were in the zenith of their power in the fourteenth and fifteenth centuries. When the Spaniards arrived, their king was Montezuma; their supreme god was Tlatoani; and Huitzilopochtli was the divine protector of their nation, to whom they offered human victims.

**Azucena.** An old gipsy who stole Manrico, infant son of Garzia, the Conte di Luna’s brother. (Verdi: *Il Trovatore.*)

**Azur.** Sky blue. Represented in royal arms by the planet Jupiter, in noblemen’s by the sapphire. The ground of the old shield of France was azure. Emblem of fidelity and truth. Represented in heraldic devices by horizontal lines.

**Azuriel.** The fairy who owned what we call Holland Park. King Oberon gave him his daughter Keena in marriage when he drove Albion from his empire. Albion invaded Kensington, the territory of King Oberon, but was slain in battle by Azuriel. (Tickell.)

**Azymites (3 syl.).** The Roman Catholics are so called by the Greek Church, because the holy wafers used by them in the eucharist are made of unleavened bread. (Greek, *azūmos*, unleavened.)
This letter is the outline of a house. It is called in Hebrew beth (a house). In Egyptian hieroglyphs this letter is a sheep.

B stands for 300. *Satis B. trecentum subi cognaturn retinere.* And, again, *Et B. trecentum per se retinere videtur.* But with a line above, it denotes 3,000.

For *Becca* and *Beval* (French for B sharp and B flat), see *Beckenham.*

*Marked with a B* (French), i.e. a poor thing. In the French language almost all personal defects begin with the letter B; e.g. *bgle* (squint-eyed), *borgue* (one-eyed), *boan* (humpty), *boiteux* (lame), etc.

Not to know B from a battledoar. To be quite illiterate, not to know even his letters. Migeon tells us that *hornbooks* used to be called battledoars. The phrase might therefore originally mean not to know the B of, from, or out of, your hornbook. But its more general meaning is "not able to distinguish one letter from another."

"He knoweth not a B from a battledoar."—*Howell: English Proverbs.*

"Distinguish a B from a battledoar."—*Decker: Quarterly Hornebook.*

I know B from a Bull's foot. Similar to the proverb, "I know a hawk from a herneshaw." (See HAWK.) The bull's parted hoof somewhat resembles a B.

"There were members who scarcely knew it from a bull's foot."—*Birkenhead: Modern Chivalry.*

B. C. Marked with B.C. (bad character). When a soldier disgraced himself by insubordination he was formerly marked with "B. C." before he was drummed out of the regiment.

B. and S. Brandy and soda-water.

B. K. K. The name of "residence" given by officers in mutiny, who do not wish to give up their address. The word stands for *BurracKN.*

B. Flata. Bugs. The pun is "B" (the initial letter), and "flat." from the flatness of the obnoxious insect. Also called *Norfolk Howard,* from Mr. Bugg, who advertised in the *Times* that he should in future change his name into "Norfolk Howard." (See P SHARP.)


Register of the B.'s, i.e. the British.

A Carlow caution.

B. of B.K. Some mysterious initials applied to himself in his diary by Arthur Orton, "the Tichborne Claimant." Supposed to denote "Baronet of British Kingdom."

Baal-Pear or *Belephegor.* The *Triaps* of the Moabites and Midianites.

Baal Samin. The god of celestial places.

Baal Shemesh. The Sun-god.

Baal Zebubb [Beelzebub], god of corruption or of flies. (See FLIES.)

Baba. Same as *papa* (Turkish). Alibaba is "father Ali."

Babu. The bogie with which nurses in Languedoc terrify unruly children.

Babes in the Wood. (1) Simple trustful folks, never suspicious, and easily gullible.

(2) Insurrectionary hordes that infested the mountains of Wicklow and the wooded hills of Enniscorthy towards the close of the eighteenth century. (See CHILDREN.)

(3) Men in the stocks or in the pillory.

Babes (Brittle ot), in Rome. VATICAN, or, more correctly, VAGITAN-US (q.v.), the god who caused infants to utter their first cry. FABULIN-US (q.v.), the god to whom Roman parents made an offering when an infant uttered its first word. CUBA (q.v.), the goddess who kept infants quiet in their cots. DOMIDUCHA, the goddess who brought young children safe home, and kept guard over them when out of their parents' sight.

Babies in the Eyes. That is, love in the expression of the eyes. Love is the little babe Cupid, and hence the conceit, originating from the reflection of the onlooker in the pupil of another's eyes.

"In each of her two crystal eyes
Simileth a naked boy [Cupid]."

She clung about his neck, gave him ten kisses.

*Tood eld his locks, looked babies in his eyes.*


Babel. A perfect Babel. A thorough confusion. "A Babel of sounds." A confused uproar, in which nothing can be heard but hubbub. The allusion is to the confusion of tongues at Babel. (Genesis xi.)

"God... comes down to see their city,

And in divers sorts

Upon their tongues a various spirit, to rage

Quite out their native language, and instead

To saw a jangling noise of words unknown.

For with a hideous gabble rashly loud

Among the building's each to other calls.

Not understood... Thus was the building left

H ridious, and the work Confusion nam'd.

Babonc. (See Bacchus.)

Babouin. Taissez-vous, petit babouin; laissez parler votre mère, qui est plus sage que vous. The tale or fable is this: A girl one day went out to make an offering to Venus, and prayed the goddess to give her for husband a young man on whom she had fixed her affections. A young fellow happened at the time to be behind the image of Cupid, and hearing the petition, replied, “So fine a gentleman is not for such as you.” The voice seemed to proceed from the image, and the girl replied, “Hold your tongue, you little monkey; let your mother speak, for she is wiser than you.”

Baby Charles. So James I. used to call his son Charles, afterwards Charles I.

Babylon. The modern Babylon. So London is sometimes called, on account of its wealth, luxury, and dissipation.

Babylonian Numbers. Nce Babylonianos textus numerus. Do not pry into futurity by astrological calculations and horoscopes. Do not consult fortune-tellers. The Chaldeans were the most noted of astrologers. (Hoyuac : Odes, book i. xi. 2.)

Babylonic Captivity. The seventy years that the Jews were captives in Babylon. They were made captives by Nebuchadnezzar, and released by Cyrus (B.C. 538).

Babylonian Garment (A). Babylonea vestis, a garment woven with divers colours. (Plluy, viii. 74.)

"I saw among the spoils a goodly Babylonian garment."—Joshua vii. 21.

Baca. The Valley of Baca, also called the Valley of Tears, translated in the New Version "the Valley of Weeping," apparently a dry sterile valley, the type of this earth spoilt by sorrow and sin. "Blessed is the man . . . in whose heart are the ways of them. Who passing through the valley of Baca make it a well . . ." (Psalm lxxxiv. 6). That man is blessed whose trust in God converts adverse circumstances into proofs of divine love. "Whom He loveth He chasteneth." They "go from strength to strength."

In the mountains of Lebanon is a valley called Baca, but it is described as fertile and very delicious. The Valley of Lebanon (Joshua xi. 17) is encompassed by mountains, one of which is very barren, and abounds in thorns, rocks, and flints but another is called a terrestrial paradise. Baca means "mulberry trees," but Bekah means a "plain." Perowne says Bacah is from a Hebrew root which means "weeping."

Our sources of common pleasure dry up as we journey on through the vale of Baca."—Walter Scott: The Antiquary.

Bacchus. The Holy Bottle, and also the priestess of the Holy Bottle, the oracle of Lantern-land consulted by Panurge on the momentous question whether or not he ought to marry. The Holy Bottle answered with a click like the noise made by a glass snapping. Bacbuc told Panurge the noise meant true (drink), and that was the response, the most direct and positive ever given by the oracle. Panurge might interpret it as he liked, the obscurity would always save the oracle.

So Pic or thuck (say 1) or neither.
Or both, for ought I care, or neither:
None understood than Bacoat.
Here's heads for Pic, and tails for thuck.
E. C. B.

Bacchanaalia. Festivals in honour of Bacchus, distinguished for their licentiousness and debauchery. Plato says he has seen the whole population of Athens drunk at these festivals.

Bacchanaalian. Drunken, rollicksome, devoted or pertaining to Bacchus (q.v.).

Bacchant. A person given to habits of drinking; so called from the "bacchants," or men admitted to the feasts of Bacchus. Bacchants wore fillets of ivy.

Bacchante (2 syl.). A female wine-bibber; so called from the "bacchantes," or female priestesses of Bacchus. They wore fillets of ivy.

Baccho. A sacred bull which changed its colour every hour of the day. (Egyptian mythology.)

Bacchus [genus]. In Roman mythology the god of wine. He is represented as a beautiful youth with black eyes, golden locks, flowing with curls about his shoulders and filleted with ivy. In peace his robe was purple, in war he was covered with a panther's skin. His chariot was drawn by panthers.

The famous statue of Bacchus in the palace of Borghese (3 syl.) is represented with a bunch of grapes in his hand and a panther at his feet. Pliny tells us that, after his conquest of India, Bactchus entered Thebes in a chariot drawn by elephants.

* The Etruscan Bacchus was called Esar or Nosar; the Umbrian Desar; the
Bacchus, in the Lusiad, is the evil demon or antagonist of Jupiter, the lord of destiny. As Mars is the guardian power of Christianity, Bacchus is the guardian power of Mohammedanism.

Bacchus sprang from the thigh of Zeus. The tale is that Semelē asked Zeus to an early betrothal "in all his glory, but the foolish request proved her death. Zeus saved the child which was prematurely born by sewing it up in his thigh till it came to maturity. The Arabian tradition is that the infant Bacchus was nourished during infancy in a cave of Mount Meros. As "Meros" is Greek for a thigh, the Greek fable is readily explained.

What has that to do with Bacchus? i.e. what has that to do with the matter in hand? When Thespis introduced recitations in the vintage songs, the innovation was suffered to pass, so long as the subject of recitation bore on the exploits of Bacchus; but when, for variety sake, he wadered to other subjects, the Greeks puller him up with the exclamation, "What has that to do with Bacchus?" (See Hecuba, Moutons.)

Bacchus a voyo plus d'hommes que Neptune. The ace-hole wrecks more men than the ocean.

A priest of Bacchus. A toper.

"The jolly old priests of Bacchus in the parlour make their lionations of cheer." J. S. Le Fanu: The House in the Churchyard, p. 135

A son of Bacchus. A toper.

Bacchoch. The travelling cripple of Ireland. Generally, a talkative, facetious fellow, prompt at repartee, and not unlike the ancient jester.

Bachelor. A man who has not been married. Probably from burerlarum, a man employed on a grazing-farm, Paris, bachelor, bachelette (a damsel).

A Bachelor of Arts. The student who has passed his examination, but is not yet of standing to be a master. Formerly the bachelor was the candidate for examination. The word used to be spelt bachiller: thus in the Proceedings of the Privy Council, vol. i. p. 72, we read: "The king ordered that the bachillers should have reasonable pay for their trouble."

Froissart styles Richard II. le jeune damaud Richard. The Italian is donzella.

Bachelor of Salamanca (The). Don Cherubim. He is placed in different situations of life, and is made to associate with all classes of society. (Le Sage: The Bachelor of Salamanca (a novel).)

Bachelor's Buttons. Several flowers are so called. Red Bachelor's Buttons, the double red campion; yellow Bachelor's Buttons, the "upright crowfoot"; white Bachelor's Buttons, the white ranunculus and white campion.

"The similitude these flowers have to the jagged cloath buttons ancienntly worn ... gave occasion ... to call them Bachelor's Buttons."—Herold: Herold.

Or else from a custom still sometimes observed by rustics of carrying the flower in their pockets to know how they stand with their sweethearts. If the flower dies, it is a bad omen; but if it does not fade, they may hope for the best.

To wear bachelor's buttons. To remain a bachelor. (See above.)

Bachelor's Fare. Broad and cheese and kisses.

Bachelor's Porch. The north door used to be so called. The menservants and other poor men used to sit on benches down the north aisle, and the maidservants, with other poor women, on the south side. Even when married the custom was not discontinued. After service the men formed one line and the women another, down which the clergy and gentry passed amidst salutations, and the two lines filed off. In some country churches these arrangements are still observed.

Bachelor's Wife (i). A hypothetical wife. A bachelor has only an imaginary wife.

"Bachelor's wives and old maid's children be well taught."—Heywood: Phoebe.

Back (To). To support with money, influence, or encouragement: as to "back a friend." A commercial term meaning to endorse. When a merchant backs or endorses a bill, he guarantees its value.

Fulstaff says to the Prince:—

"You care not who sees your back. Call you
Back and Edge

Entirely, heartily, tooth and nail, with might and main. The reference is to a wedge driven home to split wood.

"They were working back and edge for me."—Baldwood: Robbery under Arms, ch. ii.

To back and fill. A mode of tacking, when the tide is with the vessel and the wind against it. Metaphorically, to be irresolute.

To back out. To draw back from an engagement, bargain, etc., because it does not seem so plausible as you once thought it. Many horses are unwilling to go out of a stable head foremost, and are backed out.

"Octavius back[s] out; his caution and reserve come to his rescue."—C. Clarke: Shakespeare.

To back the field. To bet on all the horses bar one. A sporting term used in betting.

To back the sails. So to arrange them that the ship’s way may be checked.

To back up. To uphold, to support. As one who stands at your back to support you.

At the back of. Behind, following close after. Figure from following a leader.

"With half the city at his back."—Byron: Don Juan.

To see his back; to see the back of anything. To get rid of a person or thing: to see it leave.

Back the eam or back water is to row backwards, that the boat may move the reverse of its ordinary direction.

On the back of. Immediately after. Figure from soldiers on the march.

To the back, that is, to the backbone, entirely.

To break the back of a thing. To surmount the hardest part.

His back is up. He is angry, he shows that he is annoyed. The allusion is to a cat, which sets its back up when attacked by a dog or other animal.

To get one’s back up. To be irritated (See above).

To have his back at the wall. To act on the defensive against odds. One beset with foes tries to get his back against a wall that he may not be attacked by foes behind.

"He planted his back against a wall, in a skilful attitude of fence, ready with his bright shining rapier to do battle with all the heavy, fierce, unarmed men, some six or seven in number."—Mrs. Gaskell: The Poor Clare, iii.

To set one’s back up. (See above.)

"That word set my back up."—Dame Huddles Letter (1110).

To turn one’s back on another. To leave, forsake, or neglect him. To leave one by going away.

"At length we ... turn our backs on the outskirts of civilization."—Proutum: Moss, i. 10.

Behind my back. When I was not present. When my back was turned.

Laid on one’s back. Laid up with chronic ill-health; helpless. Figure from persons extremely ill.

Thrown on his back. Completely worsted. A figure taken from wrestlers.

Backbite (To). To slander behind one’s back.

"The only thing in which all parties agreed was to backbite the manager."—W. Irving: Traveller, Barnthorn, p. 158.

Backbone (The). The main stay.

"Sober ... practical men ... constitute the moral backbone of the country."—W. J. Scott: In Darkest England (Part 1, 2, p. 17).

To the backbone. Thoroughly, as true to the backbone.

"A union man, and a nationalist to the backbone."—F. Roosevelt: T. H. Benton, chap. 1, p. 117.

Backgammon is the Anglo-Saxon bar eanen (back game); so called because the pieces (in certain circumstances) are taken up and obliged to go back to enter at the table again.

Background. Placed in the background, i.e. made of no consequence. Pictures have three distances, called grounds: the foreground, where the artist is supposed to be; the middle ground, where the most salient part of the picture is placed; and the background or distance, beyond which the eye cannot penetrate.

Back-lander. A blow on the face with the back of the hand. Also one who takes back the decanter in order to hand himself another glass before the decanter is passed on.

"I’ll take a back-lander, as Clive don’t seem to drink."—Thackeray: The Newcomes.

Back-spear (To). To cross-examine.

(Scotch.)

"He has the wit to lay the scene in such a remote ... country that nobody should be able to back-spear him."—Sir W. Scott: The Betrothed (Introduction).

Back-stair Influence. Private or unrecognised influence. It was customary to build royal palaces with a staircase for state visitors, and another for those who sought the sovereign upon private matters. If any one wanted a private interview with royalty, it was highly desirable to conciliate those
appointed to guard the back stairs, as they could admit or exclude a visitor.

"Once, we confess, beneath the patriot's cloak, From the cracked bag the drooping guineas broke.
And, jingling down the back stairs, told the crew
'Old Cato is as great a rogue as you.'"


**Backwardation** (Stockbrokers' term). The sum paid by a speculator on a "bear account" (i.e. a speculation on a fall in the price of certain stock), in order to postpone the completion of the transaction till the next settling day. (See Contango.)

**Backward Blessing** (Muttering a). Muttering a curse. To say the Lord's Prayer backwards was to invoke the devil.

**Backwater.** (1) Water at the lower end of a millrace to check the speed of the wheel. (2) A current of water from the island, which clears off the deposit of sand and silt left by the action of the sea; as the Backwater of Weymouth.

**Bacon.** The Bacon of Theology. Bishop Butler, author of the Analogy. (1692-1752."

"Bacon's brazen head. (See Brazen.) To taste your bacon. To strike or scourge one. The Saxons were called "hogs" by their Norman lords. Henry VIII. spoke of the common people as the "swinish multitude"; and Falstaff says to the travellers at Gadshill, "Oh, bacons, on!" (1 Henry IV., ii. 2). Bacon is the outside portion of the sides of pork, and may be considered generally as the part which would receive a blow.

To save one's bacon. To save oneself from injury.

"But as he rose to save his bacon,
By hat and wig he was forsaken."

(Comus: Dr. Synge, stanza vi. line 240.

There seems to be another sense in which the term is used - viz. to escape loss; and in this sense the allusion is to the care taken by our forefathers to save from the numerous dogs that frequented their houses the bacon which was laid up for winter store, the loss of which would have been a very serious calamity.

A chaw-bacon. A rustic. Till comparatively modern times the only meat which rustic had to eat was bacon. I myself know several farm labourers who never taste any meat but bacon, except on club and feast days.

He may fetch a fitch of bacon from Durnmore, i.e. he is so amiable and good-tempered he will never quarrel with his wife. The allusion is to a custom founded by Juga, a noble lady, in 1111, and restored by Robert de Fitzwalter in 1244; which was, that "any person from any part of England going to Durnow, in Essex, and humbly kneeling on two stones at the church door, may claim a gammon of bacon, if he can swear that for twelve months and a day he has never had a household brawl or wished himself unmarried."

**Baconian Philosophy.** A system of philosophy based on principles laid down by Francis Bacon, Lord Verulam, in the 2nd book of his **Novum Organum.** It is also called inductive philosophy.

**Baconian Theory.** The theory that Lord Bacon wrote the plays attributed to Shakespeare.

**Bactrian Sage.** Zoroaster, a native of Bactria (Balkh), about 500 years before the birth of Christ.

**Bad.** Charles le mauvais. Charles II. of Navarre (1332-1387). He is gone to the bad. Has become a ruined man, or a depraved character. He has gone amongst bad people, in bad ways, or to bad circumstances.

To the bad. On the wrong side of the account; in arrears.

**Bad Blood.** Vindictiveness, ill-feeling.

"If there is any bad blood in the fellow he will be sure to show it." - Brother Jonathan.

To make bad blood, to stir up bad blood. To create or renew ill-feeling and a vindictive spirit.

**Bad Books.** You are in my bad books. Under disgrace. Also In my black books. (See under Black Books.)

**Bad Debts.** Debts not likely to be paid.

**Bad Form.** not comme il faut. Not in good taste.

**Bad Lot (A).** A person of bad moral character, or one commercially unsound. Also a commercial project or stock of worthless value. The allusion is to auctioneering slang, meaning a lot which no one will bid for. So an inefficient soldier is called one of the Queen's bad bargains.

**Bad Shot (A).** A wrong guess. A sporting phrase; a bad shot is one which does not bring down the bird shot at, one that misses the mark.

**Badaud.** A booby. C'est un frère badaud: he is a regular booby. Le
**Badger**

A licensed huckster, who was obliged to wear a badge. By 5 Eliz., c. 12, it was enacted that "Badgers were to be licensed annually, under a penalty of £5."

"Under Dec. 17, 1665, we read of 'Certain persons upon Houses side who . . . by great quantities of corn, two of whom were authorized badgers.'"—State Papers (Domestic Series).

**Baggage**

In allusion to the ancient custom of badger-baiting. A badger was kennelled in a tub, where dogs were set upon him to worry him out. When dragged from his tub the poor beast was allowed to retire to it till he recovered from the attack. This process was repeated several times. Badger. It is a vulgar error that the legs of a badger are shorter on one side than on the other.

"I think that Titus Gates was as much a badger."—Lord Macaulay.

"Drawing a badger" is drawing him out of his tub by means of dogs.

**Badinage.** Playful merriment, banter (French), from the verb badiner, to joke or jest. The noun badinage means a switch, and in France they catch wild ducks by covering a boat with switches, in which the ducks seek protection. A person quizzed is like these wild ducks.

**Badinage.** A nickname given to Napoleon III. It was the name of the workman whose clothes he wore when he contrived to escape from the fort of Ham, in 1846.

"If Badinage and Bismarck have a row together let them settle it between them with their fists, instead of troubling hundreds of thousands of men who have no wish to fight."—Zola: The Dreyfusat, chap. ii. (1892).

**Baggian.** The party of the Emperor Napoleon III. The party of the Empress were called "Montjoyeux" and "Montjoicressis," from Montijo in Spain. She was the second daughter of the Count of Montijo.

**Bag.** Bag and Baggage, as "Get away with you, bag and baggage," i.e. get away, and carry with you all your belongings. Bag and baggage policy. In 1876 Mr. Gladstone, speaking on the Eastern question, said, "Let the Turks now carry away their abuses in the only possible manner, namely, by carrying away themselves . . . One and all, bag and baggage, shall, I hope, clear out from the province they have desolated and profaned." This was termed by the Conservatives the bag and baggage policy.

A bag of bones. Very emaciated; generally "A mere bag of bones."

A bag of game. A large butte, from the custom of carrying game home in "bags."

A bag of tricks or A whole bag of tricks. Numerous expedients. In allusion to the fable of the Fox and the Cat. The fox was commiserating the cat because she had only one shift in the case of danger, while he had a thousand tricks to evade it. Being set upon by a pack of hounds, the fox was soon caught, while puss ran up a tree and was quite secure.

A good bag. A large catch of game, fish, or other animals sought after by sportmen.

Got the bag. Got his dismissal. (See Sack.)

"Old bag." The bottom of the bag. The last
Bag

expedient, having emptied every other one out of his bag.

To empty the bag. To tell the whole matter and conceal nothing. (French, vider le sac, to expose all to view.)

To let the cat out of the bag. (See under Cat.)

Bag (n. 76). To steal, or slip into one's bag, as a poacher or pilferer who slyly slips into his bag what he has contrived to purloin.

Bags. A slang word for trousers, which are the bags of the body. When the pattern was very staring and "loud," they once were called howling-bags.

Bag-man (A.). A commercial traveller, who carries a bag with specimens to show to those whose custom he solicits. In former times commercial travellers used to ride a horse with saddle-bags sometimes so large as almost to conceal the rider.

Bag o' Nails. Some hundreds of years ago there stood in the Tyburn Road, Oxford Street, a public-house called The Bacchanals; the sign was Pan and the Satyrs. The jolly god, with his cloven hoof and his horns, was called "The devil;" and the word Bacchanals soon got corrupted into "Bag o' Nails." The Devil and the Bag o' Nails is a sign not uncommon even now in the midland counties.

Bags de Secrètes. Records in the Record Office of trials for high treason and other State offences from the reign of Edward IV, to the close of the reign of George III. These records contain the proceedings in the trials of Anne Boleyn, Sir Walter Raleigh, Guy Fawkes, the recidivists, and of the risings of 1715 and 1745. (Bags = Bag.)

Bagatelle (A). A trifle; a thing of no consideration. "Oh! nothing. A mere bagatelle." In French, "Il dépense tout son argent en bagatelles" means, he squanders his money on trumpery. "Il ne s'amuse qu'à des bagatelles," he finds no pleasure except in trifling. Bagatelle! as an exclamation, means Nonsense! as "Vos dites qu'il me fera un procès. Bagatelle!" (fiddlesticks!)

"He considered his wife a bagatelle, to be shut up at pleasure."—The Depraved Husband.

Baguette d'Armide (Le). The sorcerer's wand. Armida is a sorceress in Tasso's Jerusalem Delivered. Baguette is a rod or wand.

Bahagnia, Bohemia; Bahaignons, Bohemians. (1330.)

Bailiff

Bahr Geist (A). A banshee or grey-spectre.

"Know then (said Eveline) it [the Bahr Geist] is a spectre, usually the image of the deposed person, who, either for wrong suffered, sustained during life, or through treasure hidden, haunts the spot from time to time, becomes familiar to those who dwell there, and takes an interest in their fate."—Sir W. Scott: The Border, chap. 12.

Bail (French, bailleur). To deliver up.

Common bail or bail below. A bail given to the sheriff, after arresting a person, to guarantee that the defendant will appear in court at any day and time the court demands.

Special bail or bail above, consists of persons who undertake to satisfy all claims made on the defendant, and to guarantee his rendering himself up to justice when required.

Bail. (See LEG-BAIL.)

To bail up. To disarm before robbing, to force to throw up the arms. (Australian.)

Bailey. The space enclosed within the external walls of a castle, not including the "Keep." The entrance was over a drawbridge, and through the embattled gate (Middle-age Latin baliiun or ballium, a corruption of valium, a rampart).

When there were two courts to a castle, they were distinguished as the outer and inner bailey (rampart). Subsequently the word included the court and all its buildings; and when the court was abolished, the term was attached to the castle, as the Old Bailey (London) and the Bailey (Oxford).

Bailiff. At Constantinople, the person who had charge of the imperial children used to be called the bajalin, from baios, a child. The word was subsequently attached to the Venetian consul at Constantinople, and the Venetian ambassador was called the bailio, a word afterwards extended to any superintendent or magistrate. In France the bailii was a superintendent of the royal domains and commander of the troops. In time, any superintendent of even a private estate was so called, whence our farmer's bailiff. The sheriff is the king's bailiff—a title now applied almost exclusively to his deputies or officers. (See BUMBAILIFF.)

Bailleur. Un bon bailleur en fait bailleur deux (French). Yawning is catching.

Bailiff (Harry). Mine host in Chaucer's Canterbury Tales. When the poet began the second "Fit" of the
Bain Marie. A saucepan containing hot water into which a smaller saucepan is plunged, either to keep it hot, or that it may boil without burning. A glue pot is a good example. Mons. Bouillet says, "Ainsi appelé du nom de l'inventeur" (Balneum Maris). But derivations from proper names require authentication.

Bairam (3 syl.). The name given to two movable Moslem feasts. The first, which begins on the first day of the moon which follows that of Ramadan, and lasts three days, is a kind of Paschal feast. The second, seventy days later, lasts four days, and is not unlike the Jewish Feast of Tabernacles.

"As the Mohammedan year is a lunar one, in 53 years these feasts will have occurred at all the four seasons.

Baisser. Il semble qu'il n'y a qu'à se baisser et en prendre (French). One would think he has only to pick and choose. Said of a person who fancies that fortune will fall into his lap, without his stirring. Literally, "to stoop down and pick up what he wants."

Bait. Food to entice or allure, as bait for fish. Bait for travellers is a "feed" by way of refreshment taken en passant. (Anglo-Saxon, betan, to bait or feed.)

Bajaderes. Indian dancing girls. A corruption of the Portuguese baia-dervae, whence baiadera, bajadera.

Bajulus. A pedagogue. A Grand Bajulus, a "big" pedagogue. In the Greek court, the preceptor of the Emperor was called the Grand Bajulus. Originally "porter." (Cf. Bailiff.)

Bajura. Mahomet's standard.

Baked. Half-baked. Imbecile, of weak mind. The metaphor from half-baked food.

Baked Meat means meat-pie. "The funeral baked meats did coldly furnish forth the marriage table" (Hamlet); i.e. the hot meat-pies (venison pasties) served at the funeral and not eaten, were served cold at the marriage banquet.

Baker (The). Louis XVI. was called "the Baker," the queen was called "the baker's wife" (or La Boulangerie), and the dauphin the "shop boy," because a heavy trade in corn was carried on at Versailles, and consequently very little was brought to Paris.

"The return of the baker, his wife, and the shop-boy to Paris [after the king was brought from Versailles] had not had the expected effect. Flour and bread were still scarce." — A. Dumas: The Countesses de Charzy, Chap. ix.

Baker's Dozen. Thirteen for twelve. When a heavy penalty was inflicted for short weight, bakers used to give a surplus number of loaves, called the inbread, to avoid all risk of incurring the fine. The 13th was the "vantage loaf."

Mr. Riley (Liber Albus) tells us that the 13th loaf was "the extent of the profit allowed to retail dealers," and therefore the vantage loaf means, the loaf allowed for profit.

To give one a baker's dozen, in slang phraseology, is to give him a sound drubbing — i.e. all he deserves and one stroke more.

Baker's Knee (.d). A knop-knee, or knee bent inwards, from carrying the heavy bread-basket on the right arm.

Bakshish. A Persian word for a gratuity. These gifts are insolently demanded by all sorts of officials in Turkey, Egypt, and Asia Minor, more as a claim than a gratuity.

Bal. Donner le bal à quelqu'un (French). To make one dance for it; to abuse one. In several games played with a ball, the person who catches the ball or to whom the ball is given, is put to an immense amount of labour. Thus, in Hurling, the person who holds the ball has one of the labours of Hercules to pass through. His opponent tries to lay hold of him, and the hurler makes his way over hills, dales, hedges, and ditches, through bushes, briars, mire, plashes, and even rivers. Sometimes twenty or thirty persons lie tugging together in the water, scrambling and scratching for the ball. (See Strutt, Sports and Pastimes, section xii.) (See Ball.)

Balsam. The Earl of Huntington, one of the rebels in Monmouth's army.

"And, therefore, in the name of dulness, he The well-lunged Balsam,"

Dryden: Absalom and Achitophel, 1273-4.

Balsam. A "citizen of sober fame," who lived hard by the Monument of London: "he was a plain, good man; religious, punctual, and frugal," his week-day meal being only "one solid dish." He grew rich; got knighted;
seldom went to church; became a courtier; "took a bribe from France;" was hanged for treason, and all his goods were confiscated to the State. (See Diamond Pitt.) It was Thomas Pitt, grandfather of the Earl of Chatham, who suggested to Pope this sketch. (Pope: Moral Essays, Ep. iii.)

Balaam. Matter kept in type for filling up odd spaces in periodicals. These are generally refuse bits—the words of an oft, who talks like "Balaam's ass." (Numb. xxii. 30.) (American.)

Balaam Basket or Box (A). An ass's pannier. In printer's slang of America, it is the place where rejected articles are deposited. (See Balaam.)

Balafre, Le [the gashed]. Henri, son of Francois, second Duke of Guise. In the Battle of Dormans he received a sword-cut which left a frightful scar on his face. (1550-1598). So Ludovic Lealy, an old archer of the Scottish Guards, is called in Sir Walter Scott's Quintin Durward.

Bala. Donner trois tours de balai par le chemin (French). To be a witch. Literally, to run your brush three times up the chimney. According to an ancient superstition, all witches had to pass their brooms on which they rode three times up the chimney between one Sabbath and the following.

Balak, in the second part of Abra- lon and Achitophel, a satire by Dryden and Tate, is meant for Dr. Burnet, author of Burnet's Own Time.

Balâm the ox, and the fish Nun, are the food of Mahomet's paradise; the mere lobs of the livers of these animals will suffice for 70,000 saints. (Al Koran.)

Balas. Bravest and strongest of the giant race. Vasco de Lobeira, in Annals of Gaul. Also, Emir of the Saracens, and father of Ferembras or Fierabras (q.v.).

Balance (The). "Libra," the 7th sign of the zodiac, which contains the autumnal equinox. According to fable it is Astraea, who, in the iron age, returned from earth to heaven. Virgil, to praise the equity of Augustus, promises him a future residence in this sign.

According to Persian mythology, at the last day there will be a huge balance big as the vault of heaven. The two scale pans will be called that of light and that of darkness. In the former all good will be placed, in the latter all evil. And each individual will receive an award according to the judgment of the balance.

Balance. He has a good balance at his bankers. His credit side shows a large balance in his favour.

Balance of power. The States of Europe being so balanced that no one nation shall have such a preponderance as to endanger the independence of another.

Balance of trade. The money-value difference between the exports and imports of a nation.

To balance an account. To add up the debit and credit sides, and subtract the loss of the two from the greater. The remainder is called the balance.

To strike a balance. To calculate the exact difference, if any, between the debit and credit side of an account.

Balayer. Chauve doit balayer devant sa porte (French), "Let everyone correct his own faults." The allusion is to a custom, nearly obsolete in large towns, but common still in London and in villages, for each housewife to sweep and keep clean the pavement before her own dwelling.

Balclutha (The tower of), in Ossian, is Dunn-dee, where Dunn means a tower. Those circular buildings so common in the Orkney and Shetland Islands, the Hebrides, and all the north of Scotland, are duns. Dee is a corruption of Tay, the river on which the city is built; in Latin, Tus-duunum.


Baldachin. The dais or canopy under which, in Roman Catholic processions, the Holy Sacrament is carried (Italian, baldacchino, so-called from Baldacco (Italian for Bagdad), where the cloth was made). Also the canopy above an altar.

Baldassare. Chief of the monastery of St. Jacopo di Compostella. (Doni- zetti's opera La Favorita.)

Balder. The god of peace, second son of Odin and Frigg. He was killed by the blind god Höder, at the instigation of Loki, but restored to life at the general request of the gods. (Scandinavian mythology.)

N.B.—Sydney Dobell (born 1824) has a poem entitled Balder, published in 1854.

Balder is the sun or daylight which is killed by the blind god at the instigation of Loki or darkness, but is restored to life the next day.
Balders abode was Broadblink (cast splendour).

**Baldersdash.** Ribaldry, jargon. (Danish baldor, tattle, clatter.)

**Baldwin.** The youngest and comeliest of Charlemagne’s paladins; and the nephew of Sir Roland.

Baldwin (in *Jerusalem Delivered*). The leader and ambitious Duke of Bologna, leader of 1,200 horse in the allied Christian army. He was Godfrey’s brother; not so tall, but very like him.

**Baldwin, the Ass** (in the tale of Reynard the Fox). In the third part of the Beast-epic he is called “Dr. Baldwin.” (Old German, bold friend.)

**Bale.** When bale is highest, boot is highest. When things have come to the worst they must needs mend.

**Balearica Tormenta.** Here tormenta means instruments for throwing stones. Caesar (Gallie War, iv. 25) says: “Fundi, tormentis, sagittis hostes propellere.” The inhabitants of the Balearic Islands were noted slingers, and indeed owe their name to this skill. (Greek, ballo, to cast or hurl.) Pronounce Bale-ari-ca.

**Balfour of Burley.** Leader of the Covenanters in Scott’s *Old Mortality*, a novel (1816).

**Ballow.** (See Horse.)

**Balissarda or Balisarda.** Roger’s sword, made by a sorceress, and capable of cutting through enchanted substances.

“With Balisarda’s slightest blow
Nor helm, nor shield, nor cuirass could avail,
Nor sturdy-tempered plate, nor twisted mail.”

*Rinaldo* (Orlando Furioso), book xva.

**Balistraría.** Narrow apertures in the form of a cross in the walls of ancient castles, through which cross-bowmen discharged their arrows.

**Baliverse** (in Orlando Furioso). The basest knight in the Saracen army.

**Balk** means the high ridge between furrows (Anglo-Saxon balce, a beam, a ridge); hence a rising ground.

A balk of timber is a beam running across the ceiling, etc., like a ridge. As the balk is the part not cut by the plough, therefore “to balk” means to leave untouched, or to disappoint.

To make a balk. To miss a part of the field in ploughing. Hence to disappoint, to withhold deceitfully.

To make a balk of good ground. To throw away a good chance.

**Balik.** One who from an eminence balks or directs fishermen where shoals of herring have gathered together. (Anglo-Saxon, balt-an, to shout.)

**Balista.** The Queen of Sheba or Saba, who visited Solomon. (Al Kowm, c. ii.)

**Ball.** To strike the ball under the line. To fail in one’s object. The allusion is to the game of tennis, in which a line is stretched in the middle of the court, and the players standing on each side have, with their racketts, to knock it alternately over the line.

“Then last strucken the ball under the line.”—John Heywood’s *Works* (London, 1590).

To take the ball before the bound. To anticipate an opportunity; to be over-hasty. A metaphor from cricket, as when a batsman runs up to meet the ball at full pitch, before it bounds. (See **Balle**.)

**Ball of Fortune (A).** One tossed, like a ball, from pillar to post; one who has experienced many vicissitudes of fortune.

“Brown had been from infancy a ball for fortune to spurn at.”—Sir Walter Scott: *Guy Mannering*, chap. xxvii.

The ball is with you. It is your turn now.

To have the ball at your feet. To have a thing in one’s power. A metaphor from foot-ball.

“We have the ball at our feet; and, if the government will allow it, we can now crush out the rebellion.”—Lord Auckland.

To keep the ball a-rolling. To continue without intermission. To keep the fun alive; to keep the matter going. A metaphor from the game of bandy, or la feit de la croix.

“It is Russian that keeps the ball rolling [the Servian and Bulgarian War, has, fomented and encouraged by Russian agents].”—*Newspaper paragraph*, 1883.

To keep the ball up. Not to let conversation or fun flag; to keep the thing going. A metaphor taken from several games played with balls.

“I put in a word now and then to keep the ball up.”—Bentham.

To open the ball. To lead off the first dance at a ball. (Italian, ballar, to dance.)

**Balls.** The three golden balls. The emblem of St. Nicholas, who is said to have given three purses of gold to three virgin sisters to enable them to marry.

As the cognisance of the Medici family, they probably represent three golden pills—a punning device on the name. Be this, however, as it may, it is from the
**Ballad**

Lombard family (the first great moneylenders in England) that the sign has been appropriated by pawnbrokers. (See MUGGILLO for another account.)

**Ballad** means, strictly, a song to dance-music, or a song sung while dancing. (Italian, ballare, to dance, ballata, our ballad, ballet [g.r.]).

**Ballads.** "Let me make the ballads, and who will pay make the laws." Andrew Fletcher of Saltoun, in Scotland, wrote to the Marquis of Montrose, "I knew a very wise man of Sir Christopher Musgrave's sentiment. He believed, if a man were permitted to make all the ballads, he need not care who should make the laws" (1703).

**Ballambangan (The Straits of).** A sailor's joke for a place where he may lay any wonderful adventure. These straits, he will tell us, are so narrow that a ship cannot pass through without jamming the tails of the monkeys which haunt the trees on each side of the strait; or any other rigmarole which his fancy may conjure up at the moment.

**Ballast.** A man of no ballast. Not steady; not to be depended on. Unsteady as a ship without ballast. A similar phrase is, "The man wants ballast."

**Balle.** Prendre de balle un bon (French). Strike while the iron is hot; make hay while the sun shines. The allusion is to certain games at ball, which must be struck at the moment of the rebound.

**Ballare.** To take a ball to someone. (French.)

**Balladino (Don Antonio).** Intended for Anthony Munday, the dramatist. (Ben Jonson, The Case Illustred, a comedy.)

**Ballad (pronounce bal-lay).** A theatrical representation of some adventure or intrigue by pantomime and dancing. Baltazarini, director of music to Catherina de' Medici, was the inventor of modern ballads.

**Balliol College.** Oxford, founded in 1263, by John de Bailiol, Knight (father of Bailiol, King of Scotland).

**Balloon.** (A pilot.) Metaphorically, a feeler, sent to ascertain public opinion. "The first balloon sent from . . . has shown (the sender) the direction of the wind, and he now trims his sails accordingly." — Newspaper paragraph, January, 1889.

**Balloon Post.** During the siege of Paris, in 1871, fifty-four balloon posts were dispatched, carrying two-and-a-half million letters, weighing ten tons.

**Balm (French, baume).** Contraction of balas (g.r.). The Balm of Gilead = the balsam of Gilead.

**Is there no balm in Gilead? Is there no remedy, no consolation, not even in religion?**

**Balmawhapple.** A stupid, obstinate Scottish laird in Scott's Waverley, a novel (1805).

**Balmérito (Lord) was beheaded, but the executioner at the first stroke cut only half through the neck, and (we are told) his lordship turned round and grinned at the bungler.**

**Balmung or Gram.** The sword of Siegfried, forged by Wieland, the Vulcan of the Scandinavians. Wieland, in a trial of merit, drove Amilias, a brother smith, through steel helmet and armour, down to the waist; but the cut was so fine that Amilias was not even aware that he was wounded till he attempted to move, when he fell into two pieces. (Scandinavian mythology.)

**Balm.** "I am going to the balm" — i.e. "To Balmal asleep;" one of Dick Swiveller's pet phrases. (Dickens: Old Curiosity Shop.)

**Balm-stick (To put on the).** In prison slang means to feign insanity: and the "Balm Yard" is the prison ward in which the insane, real or feigned, are confined.

**Balmire.** A land occupied by projectors. (Sciff: Gulliver's Travels.)

**Balteswar.** One of the kings of Cologne — i.e. the three Magi, who came from the East to pay reverence to the infant Jesus. The two other magi were Melchior and Gasper.

**Balto.** The Mediterranean of the north (Swedish, balten; Danish, ballt; Latin, balteus; English, belt), the sea of the "Belts."

**Balwhadder (The Rev. Micah).** A Scotch Presbyterian minister, full of fossilised national prejudices, but both kind-hearted and sincere. (Galt: Annals of the Parish, a novel (1821).)

**Bambino.** A picture or image of the infant Jesus, swaddled (Italian, bambino, a little boy). The most celebrated is that in the church of Sta. Maria, in the Ara Coeli of Rome.
**Bambocciaides** (4 syl.). Pictures of grotesque scenes in low life, such as country wakes, penny weddings, and so on. They are so called from the Italian word bamboccio (a cripple), a nickname given to Pieter van Laer, the first Dutch painter of such scenes, distinguished in Rome.

**Bamboozle** or Bamboche. (See Michael-Angelo des Bamboches.)

**Bamboozle.** To cheat by cunning, or daze with tricks.

"The third refinement observable in the letter I send you, consists of the choice of certain words invented by some pretty fellows, such as bauer, bambocci, ... and kidney ... some of which are now struggling for the vogue, and others are in possession of it."—Swift: The Tatler (Sept. 28, 1710).

To bambocci into (doing something). To bambocci one out of something. To get something by trickery.

**Bampton Lectures.** Founded by the Rev. John Bampton, canon of Salisbury. He left an estate to the university of Oxford, to pay for eight divinity lectures on given subjects, to be preached at Great St. Mary's, and printed afterwards.

**Ban.** A proclamation of outlawry; a denunciation by the church (Anglo-Saxon, ge-ban, a proclamation; verb, ge-bannan).

*Marriage bans.* (See BANNS.)

To ban is to make a proclamation of outlawry. To banish is to proclaim a man an exile. (See BANID.)

**Lever le ban et l'arrière ban** (French). To levy the ban was to call the king's vassals to active service; to levy thearrière ban was to levy the vassals of a suzerain or under-lord.

"Le mot ban, qui signifie bannie, se disait de l'appel fait par le seigneur a ses vassaux pour les convoyer sous son étendard. On distinguait le ban composite des vassaux immédiats, qui étaient convoqués par le roi lui-même, et l'arrière ban, composite des vassaux convocés par leurs suzerains."—Pouillet: Dictionnaire d'Histoire, etc.

**Banagher.** (See under BEATS.)

**Banat.** A territory under a ban (lord), from the Illyrian word bojan, a lord. The Turks gave this title to the lords of frontier provinces—e.g. the Banat of Croatia, which now forms part of the kingdom of Hungary.

**Banbury.** A Banbury-man—i.e. a Puritan (Ben Jonson); a bigot. From the reign of Elizabeth to that of Charles II. Banbury was noted for its number of Puritans and its religious "zeal."

As thin as Banbury cheese. In Jack Drum's Entertainment we read, "You are like a Banbury cheese, nothing but paring;" and Bardolph compares Smollett to Banbury cheese (Merry Wives, i. 1). The Banbury cheese is a rich milk cheese about an inch in thickness.

**Banco. Sittings in Banco.** Sittings of the Superior Court of Common Law in its own bench or court, and not in circuit, as a judge of nisi prius (q. v.). (Banco is Italian for "bench" or "seat of justice.")

So much banco—i.e. so much bunk money, as distinguished from current coin. At Hamburg, etc., currency is inferior to "bank money." (Not money in the bank, but the fictitious value set on cash by bankers.)

**Bancus Regius.** The king's or queen's bench. Bancus Communis, the bench of common pleas.

**Bando.** A pocket-handkerchief. It is an Indian word, properly applied to silk goods, but now restricted to cotton handkerchiefs having a dark ground of Turkey red or blue, with little white or yellow spots. (Hind., bandhu, a mode of dyeing.)

**Bandbox.** He comes out of a bandbox—i.e. he is so neat and precise, so carefully got up in his dress and person, that he looks like some company dress, carefully kept in a bandbox.

Neat as a bandbox. Neat as clothes folded and put by in a bandbox.

**Bandbox Plot** (The). Rapin (History of England, iv. 297) tells us that a bandbox was sent to the lord-treasurer, in Queen Anne's reign, with three pistols charged and cocked, the triggers being tied to a pack-thread fastened to the lid. When the lid was lifted, the pistols would go off, and shoot the person who opened the lid. He adds that [dean] Swift happened to be by at the time, and seeing the pack-thread, cut it, thereby saving the life of the lord-treasurer.

"Two ink-horns took your Whigs did fill\nWith gunpowder and lead;\nWith two sepulchres made of quill,\nYou in a bandbox laid;\nA tinder-box there was beside,\nWhich had a trigger to it;\nTo which the very string was tied,\nThat was designed to do it."

*Plot upon Plot* (about 1719).

**Bande Noire.** Properly, a black band; metaphorically, the Vandal Society. Those capitalists that bought up the Church property confiscated in the great French revolution were so called, because they recklessly pulled down ancient buildings and destroyed relics of great antiquity.
Bandit, plural banditti or bandits, properly means outlaw (Italian, bandito, banished, men pronounced “banned”). As these outlaws very often became robbers, the term soon came to signify banded highwaymen.

Banda. Clerical bands are a relic of the ancient amice, a square linen tippet tied about the neck of priests during the administration of mass (Discontinued by the parochial clergy the latter part of the 19th century, but still used by clerics on the Continent.)

Legal bands are a relic of the wide collars which formed a part of the ordinary dress in the reign of Henry VIII., and which were especially conspicuous in the reign of the Stuarts. In the showy days of Charles II., the plain bands were changed for lace ends.

"The eighth Henry, as I understand, was the first prince that ever wore a band." John Taylor, the Water Poet (1659-1654).

Bandy. I am not going to bandy words with you—i.e. to dispute about words. The reference is to a game called Bandy. The players have each a stick with a crook at the end to strike a wooden or other hard ball. The ball is banded from side to side, each party trying to beat it home to the opposite goal. (Anglo-Saxon, bendan, to bend.)

"The bat was called a bandy from its being bent."—Bandy: Popular Antiquities (article 'Bandy'), p. 330.

Bane really means ruin, death, or destruction (Anglo-Saxon, banna, a murderer); and "I will be his bane," means I will ruin or murder him. Bane is, therefore, a mortal injury.

"My bane and antidote are both before it. The word in a moment turns me to an end, But this [Pisto] assures me I shall never die."—Addison: Cato.

Bangorian Controversy. A theological paper-war stirred up by a sermon preached March 31st, 1717, before George I., by Dr. Hoadly, Bishop of Bangor, on the text, "My kingdom is not of this world." The best reply is by Law, in a series of Letters to Hoadly.

Bang-up, or Slap-bang. First-rate, thumping, as a "thumping legacy." It is a slang punning synonym of thumping or striking. Slap-bang is double bang, or doubly striking.

Banian or Banyan (A). A loose coat (Anglo-Indian).

"His coat was brownish black perhaps of wool, In summer time a banyan loose he wore."—Leblond: Passion's Story (stanza 12).

Bantín Days [Ban-yen]. Days when no meat is served to a ship’s crew. The term is derived from the Banians, a class of Hindu merchants, who carried on a most extensive trade with the interior of Asia, but being a caste of the Vaiya, abstained from the use of meat. (Sanskrit, banij, a merchant.)

Bank. A money-changer’s bench or table. (Italian banco or banca.)

Bank of a River. Stand with your back to the source, and face to the sea or outlet: the left bank is on your left, and right bank on your right hand.

Sisters of the Bank, i.e. of the bankside, "the brothel quarter" of London. Now removed to a different quarter, and divided into “North” and “South.”

"On this side of the Banke was sometimes the bordello or stews."—Stow: Survey.

Bankrupt. Money-lenders in Italy used to display the money they had to lend out on a banco or bench. When one of these money-lenders was unable to continue business, his bench or counter was broken up, and he himself was spoken of as un banco-bello, i.e. a bankrupt.

Bankside. Part of the borough of Southwark, noted in the time of Shakespeare for its theatres and retreats of the demi-monde, called “Sisters of the Bank.”

"Come, I will send for a whole coach or two of Bankside lasses, and we will be jovial!"—Randelph: The Muse's Looker, f. Gillis.

Bank’s Horse. A learned horse, called Marocco, belonging to one Banks, in the reign of Queen Elizabeth. It is said that his shoes were of silver. One of his exploits was “the ascent of St. Paul’s steeple.”

Bannameyne Club. A literary club which takes its name from George Bannameyne, to whose industry we owe the preservation of very much of the early Scotch poetry. It was instituted in 1823 by Sir Walter Scott, and had for its object the publication of rare works illustrative of Scotch history, poetry, and general literature. The club was dissolved in 1839.

Banner means a piece of cloth. (Anglo-Saxon, fana; Latin, unda; Welsh, bann; Italian, bandiera; French, banniere.)

"An emperor’s banner should be six feet long, and the same in breadth; a king’s banner five feet; a prince’s and a duke’s banner, four feet; a marquis’s, an earl’s, a viscount’s, a baron’s, and a banneret’s banner shall be but three feet square."—Park.

The banner of the Prophet is called
Banneret, and is kept in the Eyab mosque of Constantinople.

The two black banners borne before the Califs of the house of Abbas were called Night and Shadow.

The sacred banner of France is the Oriflamme (q.v.).

Banners in churches. These are suspended as thank-offerings to God. Those in St. George's Chapel, Windsor, Henry VII.'s Chapel, Westminster, etc., are to indicate that the knight whose banner is hung up, avows himself devoted to God's service.

Banneret. One who leads his vassals to battle under his own banner. A knight made in the field was called a banneret, because the chief ceremony was cutting or tearing off the pointed ends of his banner.

Bannière. Cent ans bannière, cent ans censure. The ups and downs of life. A grand seigneur who has had his banner carried before him for a century, may come to drive his hand-barrow through the streets as a costermonger.

Bannière. Il faut la croix et la bannière pour l'âme. If you want to have him, you must make a great fuss over him—you must go to meet him with cross and banner, "aller au devant de lui avec un croix et la bannière."

Banns of Marriage. The publication in the parish church for three successive Sundays of an intended marriage. It is made after the Second Lesson of the Morning Service. To announce the intention is called "Publishing the banns," from the words "I publish the banns of marriage between . . . . ." (Anglo-Saxon, ge-bannan, to proclaim, to announce).

To forbid the banns. To object to the proposed marriage.

"And a better fate did poor Maria deserve than to have a banns forbidden by the curate of the parish who published them."—Sterne: Sentimental Journey.

Banquet used at one time to mean the dessert. Thus, Taylor, in the Penniless Pilgrim, says: "Our first and second course being三位一体 dishes at one board, and after that, always a banquet." (French, banquet: bain, a bath, or table. We use "table" also for a meal or feast, as "the funeral baked meats did coldly furnish for the marriage table," i.e. feast.)

"After supper . . . . a delicate banquet, with abundance of wine."—Cromwell's End.

A banquet of brine. A flood of tears.

"My heart was charged to overflowing, and forced into my eyes a banquet of brine."—G. Thomson: Autobiography, p. 343.

Banquet. A Scotch general of royal extraction, who obtained several victories over the Highlanders and Danes in the reign of Donald VII. He was murdered by the order of Macbeth, and his ghost haunted the guilty usurper. (Shakespeare: Macbeth.)

Banshee. The supposed domestic spirit of certain Irish or Highland Scottish families, supposed to take an interest in its welfare, and to wail at the death of one of the family. The Welsh "Cyfaeth" is a sort of Banshee.

The distinction of Banshee is allowed only to families of pure Milesian stock. (Gaelic, ban-sith, a woman-fairy.)

Bantam. A little bantam cock. A little plucky fellow that will not be bullied by a person bigger than himself. The bantam cock will encounter a dung-hill cock five times his own weight, and is therefore said to "have a great soul in a little body." The bantam originally came from Bantam, in Java.

Bantling. Dum Bantling. Reducing superfluous fat by living on meat diet, and abstaining from beer, furnaceous food, and vegetables, according to the method adopted by William Banting, a London cabinet-maker, once a very fat man (born 1796, died 1878). The word was introduced about 1864.

Bantling. A child. Mahn suggests the German, bauklings, a bastard. (Query, bantling, a little one in swaddling-clothes.)

Banyan. A Hindū shopkeeper. In Bengal it denotes a native who manages the money concerns of a European, and also serves as an interpreter. In Madras such an agent is called Dubash (i.e. one who can speak two languages). (See BANIAN DAYS.)

Bap or Raphomat. An imaginary idol or symbol, which the Templars were said to employ in their mysterious rites. The word is a corruption of Mahomet. (French, Raphomat; Old Spanish, Matomat.)

Baptes (2 syl.). Priests of the goddess Cotyto, whose midnight orgies were so obscene that they disgusted even Cotyto, the goddess of obscenity. They received their name from the Greek verb bapto, to wash, because they bathed themselves in the most effeminate manner. (Juvenal, ii, 91.)
Baptist. John the Baptist. His symbol is a sword, the instrument by which he was beheaded.

Bar. The whole body of barristers; as bench means the whole body of bishops.

"A dinner was given to the English Bar."—The Times.

Bar, excepting. In racing phrase a man will bet "Two to one, bar one," that is, two to one against any horse in the field with one exception. The word means "barring out" one, shutting out, or debarring one.

Bar. At the bar. As the prisoner at the bar, the prisoner in the dock before the judge.

Trial at bar, i.e. by the full court of judges. The bar means the place set apart for the business of the court.

To be called to the bar. To be admitted a barrister. The bar is the partition separating the seats of the benchers from the rest of the hall. Students having attained a certain status used to be called from the body of the hall within the bar, to take part in the proceedings of the court. To disbar is to discard from the bar. Now, "to be called within the bar" means to be appointed king's (or queen's) counsel; and to disbar means to expel a barrister from his profession.

Bar, in heraldry. An honourable ordinary, consisting of two parallel lines drawn across the shield and containing a fifth part of the field.

A bar sinister in heraldic shield means one drawn the reverse way; that is, not from left to right, but from right to left. Popularly but erroneously supposed to indicate bastardy.

Bar (Trial at). The examination of a difficult cause before the four judges in the superior courts.


"A mere monster, brought in with a large painted nose. ... He kills a sport, ruining whole nurseries, invents infernal machines."—C. Lamb.

Barataria. Sancho Panza's island-city, over which he was appointed governor. The table was presided over by Doctor Pedro Bézio de Aquére, who caused every dish set upon the board to be removed without being tasted—some because they heated the blood, and others because they chilled it; some for one ill effect, and some for another; so that Sancho was allowed to eat nothing. The word is from barato (cheap).

"The meat was put on the table, and whisked away, like Sancho’s inauguration feast at Barataria."—Thackeray.

Barathron. A deep ditch behind the Acropolis of Athens into which malefactors were thrown: somewhat in the same way as criminals at Rome were cast from the "Tarpeian Rock."

Barb. An arrow. The feathers under the beak of a hawk were called barb feathers (beard feathers). The point of an arrow has two iron "feathers," which stick out so as to hinder the extraction of the arrow. (Latin, barba, a beard.)

N.B.—The barb is not the feather on the upper part of the shaft, but the hooked iron point or head.

Barb. A Barbary steed, noted for docility, speed, endurance, and spirit. (See Barbed Steeds.)

Barbari. Quod non fecerunt Barbari, fecerunt Barberini (What the barbarians left standing, Barberini contrived to destroy). Pope Barberini robbed the roof of the Pantheon to build the Baldacchino, or canopy of St. Peter's. It is made entirely of bronze, and weighs ninety tons.

Barbarians is certainly not derived from the Latin barba (a beard), as many suppose, because it is a Greek word, and has many analogous ones. The Greeks and Romans called all foreigners barbarians (babblers; men who spoke a language not understood by them); the Jews called them Gentiles (other nations); the Russians Ostrogs (foreigners). The reproachful meaning crept in from the natural egotism of man. It is not very long ago that an Englishman looked with disdainful pity on a foreigner, and the French still retain much of the same national exclusiveness. (S. Wunderberg.)

"If then I know not the meaning of the voice [words], I shall be to him that speaketh a barbarian [a foreigner], and he that speaketh will be a barbarian unto me."—1 Cor. xiv. 11.

Barbarossa [Red-beard, similar to Rufus]. The surname of Frederick I. of Germany (1121-1190). Also Khair-eddin Barbarossa, a famous corsair of the sixteenth century.

Barbary. St. Barbary, the patron saint of arsenals and powder magazines. Her father delivered her up to Martian, governor of Nicomedia, for being a Christian. After she had been subjected to the most cruel tortures, her unnatural
father was about to strike off her head, when a lightning flash laid him dead at her feet. Hence, those who invoke saints select St. Barbara in thunderstorms. (See BARBE.)

Roan Barbary. The favourite horse of Richard II. (See Horse.)

"O, how it joyed my heart when I beheld in London streets that comination day, When Bolingbroke rode on roan Barbary. To think that thou (Rich. II.) so often hast beatrieid, That horse that I so carefully have dressed." Shakespeare: Richard II., v. 5.

Barbason. A fiend mentioned by Shakespeare in the Merry Wives of Windsor, ii. 2, and in Henry V., ii. 1.

"Aaminam sounds well, Lucifer well, Barbason well; yet they are . . . the names of fiends."— Merry Wives.

Barbashure (or Blue-Beard). See "Punch's Prize Novelists," by Thackeray.

Barbe (Sic.). The powder-room in a French ship: so called from St. Barbara, the patron saint of artillery. (Sec BARBARY.)

A barbe de fou apprend-on a voir (French). An apprentice is taught to shave on the chin of a fool.

T'as fait un barbe, qui n'est pas beau (French). You may waste half the day on making your toilet, and yet not come forth an Adonis. You cannot make a silk purse of a sow's ear. Not every block will make a Mercury.

"Heed lying cards a million on your head.
On socks, a cubic high, plant your proud tread,
You're just what you are—all's all about it."— Pope: Anacreon, iii. 38.

Barbecue (3 syl.). A West Indian dish, consisting of a hog roasted whole, stuffed with spices, and basted with Madeira wine. Any animal roasted whole is so called.

"Oldfield, with more than hearty throat inflated.
Cries, 'Send me, ye gods, a whole hog barbecued!'"— Pope: Satires, ii. 23, 29.

Barbed Steed (a corruption of barbeted). A horse in armour. (French, barde, caparisoned.)

"And now, instead of mounting barbeted steeds To strew the souls of fearful creatures,
He eathers mildly in a lady's chateau,
To the lascivious pleasing of a lust."— Shakespeare: Troilus and Cressida, i. 11.

Barbel. Latin, belerbellos (the barbel fish): so called from the barbules, or fleshy appendages round the mouth.

Barbellona. A sect of Gnostics. Their first immortal son they called Barbeloth, omniscient, eternal, and incorruptible. He engendered light by the instrumentality of Christ, author of Wisdom. From Wisdom sprang Autogenes, and from Autogenes, Adam (male and female), and from Adam, matter. The first angel created was the Holy Ghost, from whom sprang the first prince, named Protarchontes, who married Arrogance, whose offspring was Sin.

Barber. Every barber knows that "Omnibus notum totius mundi."— Horace: Ep. a Brutus, v. 1. 3.

In Rome the towmegue or barbers' shops were the fashionable resort of loutards and idlers. Here every scandal was known, and all the talk of the town was repeated.

Barber Poet. Jacques Jasmin, last of the Troubadours, who was a barber of Gascony. (1798-1864.)

Barber's Pole. The gilt knob at the end represents a brass basin, which is sometimes actually suspended on the pole. The basin has a notch cut in it to fit the throat, and was used for lathering customers who came to be shaven. The pole represents the staff held by pereous in venescence; and the two spiral ribbons painted round it represent the two bandages, one for twisting round the arm previous to blood-letting, and the other for binding. Barbers used to be the surgeons, but have fallen from "their high estate." Since science has made its voice "to be heard on high."

N.B. — The Barbers' Hall stood in Monkwell Street, Cripplegate. The last barber-surgeon in London was Middle-ditch, of Great Suffolk Street, in the Borough. He died 1821.

"To this day" (1811), says Warton, "belongs the Barber-Surgeon's picture of Henry VIII granting a charter to the Corporation. The barbers and surgeons of London, originally constituting one company, had been separated, but were again, in the 33 Henry VIII., reunited into a single society and it was the ceremony of presenting them with a new charter which is referred to in that memorable line in Holinshed's history, now in their hall in Monkwell Street."

Barbican (Thre) or Barbacan. The outwork in a fort to defend the drawbridge in a fortified town or castle (French, barbacan). Also an opening or loophole in the wall of a fortress, through which guns may be fired.

Barbier. Un barbier rase l'antre (French). Caw me and I'll caw thee. One good turn deserves another. One barber shaves another.

Barcarole (3 syl.). A song sung by Venetian barcaroli, as they row their gondolas. (Italian, barcarola, a boatman.)

Barcelona (J). A fichu, piece of velvet for the neck, or small neck-tie, made at Barcelona, and common in
Barclayans

Barrochëbah or Barochëbehah (Shimeon). A fanatical leader of the Jews who headed a revolt of the Jews against the Romans A.D. 132, took Jerusalem in 132, and was slain by Julius Severus in an assault of Bethel, A.D. 153.

Bardeasanists. Followers of Bardeasian, of Edessa, founder of a Gnostic sect in the second century. They believed that the human body was ethereal till it became imbruted with sin. Milton, in his *Comus*, refers to this:—

"When Lust
By unchaste looks, loose gestures, and foul talk,
But most by beard, and his lashings so
Let’s in declension to the inward put,
The soul groves cliffed by contagion,
Embodiments and imbrutes."

Bardit. The ancient German chant, which incited to war.

Bardo de Bard. A wealthy Florentine scholar, father of Romola, in George Eliot’s *Romola*, a novel (1863).

Bardo. One of Falstaff’s inferior officers. Falstaff calls him “the knight of the burning lamp,” because his nose was so red, and his face so “full of meteors.” He is a low-bred, drunken swaggerer, without principle, and poor as a church mouse. (Merry Wives; Henry IV., i., ii.)

"We must have better assurance for Sir John than Bardot’s. We like not the security."—Lord Macaulay.

Barbs. The oldest bardic compositions that have been preserved are of the fifth century; the oldest existing manuscript is the Psalter of Cashel, a collection of bardic compilations, compiled in the ninth century by Cormac Mac Cullinan, bishop of Cashel and king of Munster.

Bard of Ayton. Shakespeare, who was born and buried at Stratford-upon-Avon. Also called “The bard of all times.” (1564-1616.)

Bard of Ayrshire. Robert Burns, a native of Ayrshire. (1759-1796.)

Bard of Hope. Thomas Campbell, author of The Pleasures of Hope. (1777-1844.)

Barley. Dogs in their wild state never bark: they howl, whine, and growl, but do not bark. Barking is an acquired habit; and as only domesticated dogs...
Barley-mow. A heap of barley housed, or where it is housed. (Anglo-Saxon, mow, a heap; Italian, mucedo; Spanish, mucho.)

Barley Sugar. Sugar boiled in a decoction of barley. It is not now made so, but with saffron, sugar, and water, flavoured with oil of citron, orange, or lemon.

"Barley sugar was prepared by boiling down ordinary sugar in a decoction of pearl barley."—Knowledge (July 19th, 1863).

Barmecide (3 syl.). The word is used to express the uncertainty of things on which we set our heart. As the beggar looked forward to a feast, but found only empty dishes; so many a joy is found to be mere illusion when we come to partake of it.

"To-morrow! the mysterious unknown guest. Who comes aloud. Remember Barmecide! And tremble to be happy with the rest."—Longfellow.

Barmecide's Feast. A feast where there is nothing to eat: any illusion. Barmecide asked Schac'abac, a poor, starving wretch, to dinner, and set before him an empty plate. "How do you like your soup?" asked the merchant. "Exceptionally well," replied Schac'abac. "Did you ever see whiter bread?" "Never, honourable sir," was the civil answer. Wine was then brought in, and Schac'abac was pressed to drink, but excused himself by saying he was always quarrelsone in his cups. Being over-persuaded, he fell foul of his host, and was provided with food to his heart's content. (Arabian Nights: Barré's Sixth Brother.)

Barnabas. St. Barnabas' Day, June 11. St. Barnabas was a fellow-labourer of St. Paul. His symbol is a rake, because the 11th of June is the time of hay-harvest.

Barnabites (3 syl.). An Order of monks, so called because the church of St. Barnabas, in Milan, was given to them to preach in. They are also called "Canons of St. Paul," because the original society made a point of reading St. Paul's Epistles.

Barnaby Lecturers. Four lecturers in the University of Cambridge, elected annually on St. Barnabas' Day (June 11), to lecture on mathematics, philosophy, rhetoric, and logic.

Barnaby Rudge. A half-witted lad whose companion is a raven. (Dickens: Barnaby Rudge.)

Barnacle. The Solar goose. The strange tales of this creature have arisen
Barnacles. Placemen who stick to their offices but do little work, like the barnacles which live on the ship but impede its progress.

"The redundants would be 'Barnacles' with a vengeance... and the work be all the worse done for theingers-on."—Nineteenth Century Augusts, 1888, p. 280.

Barnacles. Spectacles, or rather reading-glasses; so called because in shape they resemble the twitchers used by farriers to keep under restraint unruly horses during the process of bleeding, dressing, or shoeing. This instrument, formerly called a barnacle, consisting of two branches joined at one end by a hinge, was fixed on the horse's nose. Dr. Latham considers the word a corruption of binocles (double-eye), Latin, binus oculus. Another suggestion is "binnacle," the case on board ship in which the steering compass is placed, illuminated when it is dark by a lamp.

Barnardine. A reckless, dissolute fellow, "fearless of what's past, present, and to come." (Shakespeare's Measure for Measure.)

Barn-burners. Destructive, who, like the Dutchman of story, would burn down their barns to rid themselves of the rats.

Barnet. An epicure who falls in love with, and marries, a lady on account of her skill in dressing a dish of stewed carp. (Edward, a novel by Dr. John Moore, 1706.)

Barnwell (George). The chief character in a prose tragedy, so called, by George Iffle. He was a London apprentice, who fell in with a wanton in Shore-ditch, named Sarah Millwood, whom he visited, and to whom he gave £200 of his master's money, and ran away. He next robbed his uncle, a rich grazier at Lud-low, and beat out his brains. Having spent the money, Sarah turned him out of doors, and each informed against the other. Sarah Millwood and George Barnwell were both hanged. (Lillo, 1693-1739.)

Baron-Devel. The great god of the gipsies. His son is named Alako.

Baron properly means a man (Old High German, baro). It was a term applied to a serving-soldier, then to a military chief, and ultimately to a lord. The reverse of this is seen in our word slave (a servile menial), which is the Slavonic word slav (noble). (See Idiot.)

Baron Bung. Mine host, master of the beer bung.

Baron Munchausen (pron. Mookh-muzehn). Said to be a satire on Bruce, the Abyssinian traveller, to whom the work was dedicated. The author was Raspé, a German fugitive from the officers of justice, living in Cornwall (1785). The chief incidents were compiled from various sources.

Baron of Beef. Two sirloins left uncuit at the backbone. The baron is the backpart of the ox, called in Danish, the ruy. Jocosely, but wrongly, said to be a pun upon baron and sir loin.

Barons' War (The). An historical poem by Michael Drayton (1603), "The pictures of Mortimer and the queen, and of Edward's entrance into the castle, are splendid and Upstart."—Campbell.

Barrack Hack (The). A lady who hangs on the sleeve of a military officer, attends all barrack fêtes of every description, and is always ready to get up a dance, dinner, or picnic, to please the officers on whom she dances attendance.

Barracks. Means huts made of the branches of trees (Gaelic, barr, the top of anything; barrach, the top-branches of trees; barrachad, a hut made of branches). Our word is plural, indicative of the whole collection; but the French baraque is singular. (See B. K. S.)

Barrack (7s). To jeer at, to receive with derisive applause. The substantive barrackoing = derisive cheers and shouts, is also in use. These terms were introduced during the visit of the Australian cricketers in 1899.

Barratry or Bartry. Qui fait barat, barat lui vient (French). With what measure ye mete, it shall be measured to you again. Barratry is false faith to one's employers. It is a sea term, and means the commission of a fraud on the owners or insurers of a
ship by the captain or the crew. The fraud may consist of many phases, such as deserting the ship, sinking her, falsifying her cargo, etc. The French have other proverbs to the same effect: as, *La tricherie revient presque toujours à son maître.* “He made a pit and... is fallen into the ditch which he made. His mischief shall return upon his own head.” (Psalm vii. 14, 15, 16.)

**Barrel Fever.** Intoxication or illness from intemperance in drink.

**Barrel’s Blues.** The 4th Foot; so called from the colour of their facings, and William Barrel, colonel of the regiment (1794-1799). Now called “The King’s Own (Royal Lancaster Regiment).” They were called “Lions” from their badge, The Lion of England.

**Barrette.** Parler à la barrette (French). To give one a thump on the head. The word barrette means the cap worn by the lower orders.

“Et moi, je pourrais me servir à la barrette.”
Molière; Le Bourgeois. It is also used to signify the ordinary birretta of ecclesiastics and (probably) of French lawyers. Il à reçu le chapeau or la barrette. He has been made a cardinal.

“Le pape lui envoya sa barrette, mais elle ne servit qu’à le faire mourir cardinal.”—Voltaire; *Le Siècle de Louis XIV.,* chap. xxix.

**Barrière’s (3 syl.).** To block up. The term rose in France in 1588, when Henri de Guise returned to Paris in defiance of the king’s order. The king sent for his Swiss Guards, and the Parisians tore up the pavement, threw chains across the streets, and piled up barrels filled with earth and stones, behind which they shot down the Swiss as they passed through the streets. The French for barrel is barrique, and to barricade is to stop up the streets with these barrels.

*The day of the Barricades:*
(1) May 12th, 1588, when the people forced Henri III. to flee from Paris.
(2) August 6th, 1648, the beginning of the Fronde War.
(3) July 27th, 1830, the first day of the grand séminaire which drove Charles X. from the throne.
(4) February 21th, 1848, which drove Louis Philippe to abdicate and flee to England.
(5) June 23rd, 1848, when Affre, Archbishop of Paris, was shot in his attempt to quell the insurrection.
(6) December 2nd, 1851, the day of the coup d’état, when Louis Napoleon made his appeal to the people for re-election to the Presidency for ten years.

**Barrier Treaty, November 5th, 1715,** by which the Dutch reserved the right of holding garrisons in certain fortresses of the Spanish Netherlands.

**Barriskin.** Jargon, words not understood. (Old French, *baraska*, from the Breton, *bara gwyn*, “white bread,” taken as a type of barbarous words; modern French, *baragouin*, gibberish.)

**Barring-out.** A practice of barring the master out of the schoolroom in order to dictate terms to him. It was once common, but is now number with past customs. Miss Edgeworth has a tale so called.

**Barrister.** One admitted to plead at the bar; one who has been called to the bar.” The bar is the rail which divides the counsel from the audience, or the place thus enclosed. Tantamount to the rood-screen of a church, which separates the chancel from the rest of the building. Both these are relics of the ancient notion that the laity are an inferior order to the privileged class.

“A silk gown or bencher pleads within the bar, a stuff gown or outer barrister pleads without the bar.

*An Outer or Utter Barrister.* This phrase alludes to an ancient custom observed in courts of law, when certain barristers were allowed to plead; but not being benchers (king’s counsel or sergeants-at-law) they took their seats: “at the end of the forms called the bar.” The Utter Barrister comes next to a bencher, and all barristers inferior to the Utter Barristers are termed “Inner Barristers.”

*The whole society is divided into three ranks: Benchers, Utter Barristers, and Inner Barristers.*

*An Inner Barrister.* A barrister inferior in grade to a Bencher or Utter Barrister.

*A Renewing Barrister.* One appointed to revise the lists of electors.

*A Vacation Barrister.* One newly called to the bar, who for three years has to attend in “long vacation.”

**Barristers’ Bags.** In the Common Law bar, barristers’ bags are either red or dark blue. Red bags are reserved for Queen’s Counsel and sergeants; but a stuff gownsman may carry one “if presented with it by a silk.” Only red bags may be taken into Common Law Courts; blue bags must be carried no farther.
than the robing room. In the Chancery Courts the etiquette is not so strict.

**Barristers’ Gowns.** “Utter barristers wear a stuff or bombazine gown, and the puckered material between the shoulders of the gown is all that is now left of the purse into which, in early days, the successful litigant... dropped his... pecuniary tribute... for services rendered.” *Notes and Queries*, 11 March, 1893, p. 124. The fact is that the counsel was supposed to appear merely as a friend of the litigant. Even now he cannot recover his fees.

**Barry Cornwall, poet.** *A nom de plume of Bryan Waller Procter*. It is an anagram of his name. (1788-1874.)

**Baranianas.** Heretics who arose in the sixth century. They made their sacrifices consist in taking wheat flour on the top of their first finger, and carrying it to their mouth.

**Bar-sur-Aube (Prévôt).** *Je ne pourrais pas être roi, si j’étais prévôt de Bar-sur-Aube* (French). I should not care to be king, if I were Provost of Bar-sur-Aube [the most lucrative and honourable of all the provostships of France]. Almost the same idea is expressed in the words

> “And often to our comfort we shall find, / The sharped beak in a safer hold / Than in the full-winged eagle.”

> Almost to the same effect Pope says: / “And more true joy Marcellus exult’d feels, / Than Caesar with a senate at his heels.”

> *See Castle of Bungay.*

**Bartolo.** A doctor in the comedies of *Le Mariage de Figaro,* and *Le Barbier de Séville,* by Beaumarchais.

**Bartholomew (St.).** The symbol of this saint is a knife, in allusion to the knife with which he was flayed alive.

**St. Bartholomew’s Day, August 24th.** Probably Bartholomew is the apostle called “Nathaniel” by St. John the Evangelist (i. 45-51).

**Massacre of St. Bartholomew.** The slaughter of the French Protestants in the reign of Charles IX., begun on St. Bartholomew’s Day, i.e. between the 24th and 25th August, 1572. It is said that 30,000 persons fell in this dreadful persecution.

**Bartholomew Fair.** Held in West Smithfield (1333-1855) on St. Bartholomew’s Day.

> *A Bartholomew doll.* A tawdry, overdressed woman; like a flashy, bespangled doll offered for sale at Bartholomew Fair.

**A Bartholomew pig.** A very fat person. At Bartholomew Fair one of the chief attractions used to be a pig, roasted whole, and sold piping hot. Falstaff calls himself,

> “A little tidy Bartholomew boar-pig.” — *Henry IV.*, l. 4.

**Barthram’s Dirge (in Sir Walter Scott’s *Border Minstrelsy*).** Sir Noel Paton, in a private letter, says: “The subject of this dirge was communicated to Sir Walter as a genuine fragment of the ancient *Border Muse* by his friend Mr. Surtees, who is in reality its author. The ballad has no foundation in history; and the fair lady, her lover, and the nine brothers, are but the creation of the poet’s fancy.” Sir Noel adds: “I never painted a picture of this subject, though I have often thought of doing so. The engraving which appeared in the *Art Journal* was executed without my concurrence from the oil sketch, still, I presume, in the collection of Mr. Pender, the late M.P., by whom it was brought to the Exhibition of the Royal Scottish Academy here” (at Edinburgh) November 19th, 1866.

**Bartol’doo.** A rich old miser, who died of fear and penurious self-denial. Fazio rifled his treasures, and, being accused by his own wife Bianca, was put to death. (Dun Milman: *Fazio.*)

**Bartole (2 syl.).** *He knows his “Bartole” as well as a cordelier his “Dormi”* (French). Bartole was an Italian lawyer, born in Umbria (1313-1365), whose authority amongst French barristers is equal to that of Blackstone with us. The cordeliers or Franciscans were not great at preaching, and perhaps for this reason used a collection called Dormi, containing the best specimens of the fourteenth and fifteenth centuries. This compilation was called Dormi from the first word in the book. The compilation is anonymous.

**Bartolist.** One skilled in law. (See above.)

**Bazilai (3 syl.).** The Duke of Ormond, a friend and staunch adherent of Charles II. The allusion is to Bazilai, who assisted David when he was expelled by Absalom from his kingdom (2 Sam. xvii. 27-29).

> “Bazilai crowned with honours and with joy / In exile with his godlike prince he mourned, / For him he suffered, and with him returned.”

> *Dryden: Absalom and Achitophel*, l. 517-524.

**Bas Bleu.** (See *Blue Stocking*.)
Base. The basis, or that on which an animal walks (Greek, báima, to go, and básis, a footstep). The foot is the foundation—hence, base of a pillar, etc. It is also the lowest part, and hence the notion of worthless. Base in music (Italian, basso) is the lowest part, or the part for the lowest compass of voice.

Base Tenure. Holding by copy of court-roll, in opposition to freeholders.

Base of Operation, in war. That is, a fortified or otherwise secure spot, where the magazines of all sorts can be formed, whence the army can derive stores, and upon which (in case of reverse) it can fall back. If a fleet, it is called a mooring base; if a fortified or other immovable spot, it is called a fixed base. The line from such a base to the object aimed at is called "the Line of Operation."

Basah. An arrogant, domineering man; so called from the Turkish viceroyes and provincial governors, each of whom bears the title of bascha (pacha).

A three-tailed basah. A beglerbeg or prince of princes among the Turks, having a standard of three horse-tails borne before him. The next in rank is the basah with two tails, and then the bey, who has only one horse-tail.

Basilian Monks. Monks of the Order of St. Basil, who lived in the fourth century. This Order has produced 14 popes, 1,905 bishops, 3,010 abbots, and 11,983 martyrs.

Basileia. Originally the court of the Athenian archon, called the basileus, who used to give judgment in the stoa basileiké. At Rome these courts of justice had their naves, aisles, porticoes, and tribunals; so that when used for Christian worship very little alteration was needed. The church of St. John Lateran at Rome was an ancient basilica.

Basilois or Basiliaca. A digest of laws begun by the Byzantine emperor Basil I in 867, and completed by his son Leo, the philosopher, in 880.

Basilidians. A sect of Gnostic heretics, followers of Basilides, an Alexandrian Gnostic, who taught that from the unborn Father "Mind" was begotten; from Mind proceeded "The Word"; from the Word or Logos proceeded "Understanding"; from Understanding "Wisdom" and "Power"; from Wisdom and Power "Excellencies," "Princes," and "Angels," the agents which created heaven. Next to these high mightinesses come 305 celestial beings, the chief of whom is Abraxas (q.v.), and each of whom has his special heaven. What we call Christ is what the Basilidians term The first-begotten "Mind."

Basiliscus. A braggart; a character in an old play entitled Solymus and Perseda. Shakespeare makes the Bastard say to his mother, who asks him why he boasted of his ill-birth, "Knight, knight, good mother, Basiliscus-like"—i.e. my boasting has made me a knave.

(King John, i. 1.)

Basilisk. The king of serpents (Greek, basiliscus, a king), supposed to have the power of "looking any one dead on whom it fixed its eyes." Hence Dryden makes Clytus say to Alexander, "Nay, frown not so; you cannot look me dead." This creature is called a king from having on its head a mitre-shaped crest. Also called a cockatrice, and fabulously alleged to be hatched by a serpent from a cock's egg.

Plunging a beast in mortal's gore: Or basilisk, when roused, whose breath Teeth, sting, and exhal'd all are death.

King: Art of Love.

Basket. To be left in the basket. Neglected or un cared for. Left in the waste-basket.

To give a basket. To refuse to marry. In Germany a basket [korb] is fixed on the roof of one who has been jilted, or one who, after long courtship, cannot persuade the lady courted to become his wife.

Baschians. Clerks of the basilica or palace. When the Kings of France inhabited the "Palace of Justice," the judges, advocates, proctors, and lawyers went by the common name of the clercs de la bascoche; subsequently (in 1303) divided into "Clerks of the Palace," and "Clerks of the Châtelet." The chief of the baschians was called Le roi de la bascoche, and had his court, coin, and grand officers. He reviewed his "subjects" every year, and administered justice twice a week. Henri III. suppressed the title of the chief, and transferred all his functions and privileges to the Chancellor.

Bass. Matting made of bast, that is the lime or linden tree. Dutch, bast, bark; Swedish, basta, to bind; so called because used for binding. "Ribbons from the linden tree give a wreath no charms to me." The shepherds of
Bastard. Any sweetened wine, but more correctly applied to a sweet Spanish wine (white or brown) made of the bastard muscadine grape.

"I will pledge you willingly in a cup of bastard."—See Walter Scott: Kenilworth, chap. III.

Baste (1 syl.). I’ll baste your jacket for you, i.e. cane you. I’ll give you a thorough basting, i.e. beating. (Spanish, baston, a stick; Italian, bastone; French, bâton.)

 Bastille means simply a building (French, bastir, now bâtir, to build). Charles V built it as a royal château; Philippe-Auguste enclosed it with a high wall; St. Louis administered justice in the park, under the oak-trees; Philippe de Valois demolished the old château and commenced a new one; Louis XI. first used it as a state prison; and it was demolished by the rabble in the French Revolution, July 14th, 1789.

 Bastina’d, A beating (Italian, bastone; French, baston, now bâton, a stick). The Chinese, Turks, and Persians punish offenders by beating them on the soles of the feet. The Turks call the punishment zarb.

 Bastion (4), in fortification, is a work having two faces and two flanks, all the angles of which are salient, that is, pointing outwards towards the country. The line of rampart which joins together the flanks of two bastions is technically called a curtain.

 Bastions in fortifications were invented in 1526 by Archimedes Pauly; but San Michael of Verona, in 1577, is said by Maffei and Vassari to have been the real inventor.

Bat. Harlequin’s lath wand (French, batte, a wooden sword).

To carry out one’s bat (in cricket). Not to be “out” when the time for drawing the stump has arrived.

Off his own bat. By his own exertions; on his own account. A cricketer’s phrase, meaning runs won by a single player.

Bat-horses and Bat-men. Bat-horses are those which carry officers’ baggage during a campaign (French, bâ, a pack-saddle). Bat-men are those who look after the pack-horses.

Batavia. The Netherlands; so called from the Batavi, a Celtic tribe who dwelt there.

"Flat Batavia’s willowy groves.”—Wordsworth.

Bat me an Ace. (See Bolton.)

Bath. Knights of the Bath. This name is derived from the ceremony of bathing, which used to be practised at the inauguration of a knight, as a symbol of purity. The last knights created in this ancient form were at the coronation of Charles II. in 1661. G.C.B. stands for Grand Cross of the Bath (the first-class); K.C.B. Knight Commander of the Bath (the second class); C.B. Companion of the Bath (the third class).

King of Bath. Richard Nash, generally called Beau Nash, a celebrated master of the ceremonies at Bath for fifty-six years. (1674-1761.)

There, go to Bath with you! Don’t talk nonsense. Insane persons used to be sent to Bath for the benefit of its mineral waters. The implied reproof is, what you say is so silly, you ought to go to Bath and get your head shaved.

Bath Brick. Alluvial matter made in the form of a brick, and used for cleaning knives and polishing metals. It is not made at Bath, but at Bridgewater, being dredged from the river Parrett, which runs through Bridgewater.

Bath Chair (A). A chair mounted on wheels and used for invalids. Much used at Bath, frequented by invalids for its hot springs.

Bath Metal. The same as Pinchbeck (q.v.). An alloy consisting of sixteen parts copper and five of zinc.

Bath Post. A letter paper with a highly-glazed surface, used by the highly-fashionable visitors of Bath when that watering-place was at its prime. (See Post.) Since the introduction of the penny post and envelope system, this paper has gone out of general use.

Bath Shillings. Silver tokens coined at Bath in 1811-1812, and issued for 4s., for 2s., and for 1s., by C. Culverhouse, J. Orchard, and J. Phipps.

Bath Stone. A species of limestone, used for building, and found in the Lower Oolite, in Wiltshire and Somersetshire. It is easily wrought in the quarry, but hardens on exposure to the air. Called “Bath stone because several of the quarries are near Bath, in Somersetshire.
Bath (Major). A poor, high-minded officer, who tries to conceal his poverty by bold speech and ostentatious bearing. Colman's Poor Gentleman (Lieutenant Worthington) is a similar character. (Fielding: Amelia (a novel) 1751.)

Bath-kol (daughter of the voice). A sort of divination common among the ancient Jews after the gift of prophecy had ceased. When an appeal was made to Bath-kol, the first words uttered after the appeal were considered oracular.

Bathos [Greek, bathos, depth]. A ludicrous descent from grandiloquence to commonplace. A literary mermaid.

"Humano capit cervicem plector equinam
Jungere at seit ... ut tumipter strum
Denomat in pacem nullar fornas suprema."
"Partiunt montes, nascetur ridiculus mus.
Horrors: De Arte Poetica, bk. x. 130.
A good example is the well-known couplet:
"And thou, Dalmatia, the great god of war,
Lieutenant-general to the earl of Mar."

Bathsheba. The Duchess of Portsmouth, a favourite court lady of Charles II. The allusion is to the wife of Uriah the Hittite, criminally betrayed by David (2 Sam. xi.). The Duke of Monmouth says:

"My father, whom with reverence yet I use, Charmed into ease, is careless of his name: And, bribed with petty sums of foreign gold, Is grown in Bathsheba's embrace old."
( Dryden: Absalom and Achitophel, l. 707-10.

Bathyllus. A beautiful boy of Samos, greatly beloved by Polykrates the tyrant, and by the poet Anacreon. (See Horace: Epistle xiv. 9.)

"To them [i.e. the aesthetic school] the boyhood of Bathyllus is of more moment than the maturish of Napoleon." —Mallet: The New Republic, book iv. chap. 1.

Battista. The fabric is so called from Battista of Cambrai, who first manufactured it.

Batrachomyomachia (pronounce Ba-trako-nyo-mak'ia). A storm in a puddle; much ado about nothing. The word is the name of a mock heroic poem in Greek, supposed to be by P. of Caria, and means The Battle of the Frogs and Mice.

Batta or Batty (Hindustanee). Perquisites; wages. Properly, an allowance to East Indian troops in the field. In garrison they are put on half-batta.

"He would rather lie on half-pay in garrison than court the venison, than vegetate on full batta where there was none." —O. K. Duty: Thomas Muero, vol. i. chap. iv. p. 227.

Battar, Al [the Trenchant]. One of Mahomet's swords, consecrated from the Jews when they were exiled from Medina.

Battle. Rations or "commons" allowed to students at the University of Oxford. (To batten, to feast.)

Battel Bills. Battery bills at the universities. (See above.)

Battersea. You must go to Battersea to get your simples cut. A reproof to a simpleton, or one who makes a very foolish observation. The market gardeners of Battersea used to grow simples (medicinal herbs), and the London apothecaries went there to select or cut such as they wanted. (See Navio.)

Battle. Professor Creasy says there are fifteen decisive battles, which led to some great political change: B. C. 490. Marathón; 413, Syracuse; 331, Arbela; 207, Metaurus; the defeat of the Romans under Varus by Arminius, 9; Chalons, A.D. 451; Tours, 732; Hastings, 1066; Joan of Arc's victory at Orléans, 1429; the Armada, 1588; Blenheim, 1704; Pultowa, 1709; Saratoga, 1777; Valmy, 1792; and Waterloo, 1815.

Battle royal. A certain number of cocks, say sixteen, are pitted together; the eight victors are then pitted, then the four, and last of all the two; and the winner is victor of the battle royal. Metaphorically, the term is applied to chess, etc.

Battle scenes. Le Clerc could arrange on a small piece of paper not larger than one's hand, an army of 20,000 men.

The Battle-painter or Delle Battaglie. (See Michael Angelo.)

Battle of the Books. A satire, by Dean Swift, on the contention among literary men whether ancient or modern authors were the better. In the battle the ancient books fight against the modern books in St. James's Library.

Battle of the Giants; i.e. the battle of Marignan (Mar-rin-yun) in 1515, when Francois I. won a complete victory over 12,000 Swiss, allies of the Milanese.

Battle of the Hervings, in 1429. A sortie made by the men of Orleans, during the siege of their city, to intercept a supply of salt herrings sent to the besiegers.

Battle of the Moat. A skirmish or battle between Mahomet and Abu Sofian (chief of the Koreishites) before Medina; so called because the "prophet" had a most dug before the city to keep off the invaders; and in the most much of the fighting took place.

Battle of the Standard, in 1138, when
the English overthrew the Scotch, at Northallerton, in Yorkshire. The standard was a high crucifix borne by the English on a wagon.

**Battle of the Spurs (1892)**, in which the allied citizens of Ghent and Bruges won a famous victory over the chivalry of France under the walls of Courtray. After the battle more than 700 gilt spurs (worn by French nobles) were gathered from the field.

In English history the Battle of Guinganget (1613) is so called, "because the French spurred their horses to flight, almost as soon as they came in sight of the English troops."

A close battle. A naval fight at "close quarters," in which opposing ships engage each other side by side.

**A line of battle.** The position of troops drawn up in battle array. At sea, the arrangement formed by ships in a naval engagement. A line-of-battle ship is a ship fit to take part in a main attack. Frigates do not join in a general engagement.

**A pitched battle.** A battle which has been planned, and the ground pitched on or chosen beforehand, by both sides.

**Half the battle.** Half determines the battle. Thus, "the first stroke is half the battle," that is, the way in which the battle is begun half determines what the end will be.

**Trial by battle.** The submission of a legal suit to a combat between the litigants, under the notion that God would defend the right. It was legal in England till the nineteenth century.

**Wager of Battle.** One of the forms of ordeal or appeal to the judgment of God, in the old Norman courts of the kingdom. It consisted of a personal combat between the plaintiff and the defendant, in the presence of the court itself. Abolished by 59 Geo. III. c. 46.

**Battle of the Frogs and Mice (The). [See Batraciomyomachia.]**

**Battle of the Kegs (The).** A mock-heroic by Francis Hopkinson (1738-1791). In the War of Independence certain machines, in the form of kgs, charged with gunpowder, were sent down the river to annoy the British at Philadelphia. When the British found out the nature of these machines, they waged relentless war with everything they saw floating about the river.

**Battle of the Poets (The).** A satirical poem by John [Sheffield], Duke of Buckingham, in which all the versifiers of the time are brought into the field (1725).

**Battle of the Whips.** The Scythian slaves once rose in rebellion against their masters, and many a bloody encounter followed. At length, one of the Scythian masters said to his followers: Let us throw away our spears and swords, and fight in future with whips. We get killed by the former weapons and weakened. So in the next encounter they armed themselves with whips, and immediately the slaves saw the whips, remembering former scourgings, they turned tail and were no more trouble.

**Battle (Sarah), who considered whist the business of life and literature one of the relaxations. When a young gentleman, of a literary turn, said to her he had no objection to unbind his mind for a little time by taking a hand with her, Sarah was indignant, and declared it worse than sacrilege to speak thus of her noble occupation. Whist "was her life business; her duty; the thing she came into the world to do, and she did it. She unbent her mind afterwards over a book." (J. Lamb: Elia.)

**Battledore (3 syl.)** means, properly, a baton for washing linen by striking on it to knock out the dirt. The plan is still common in France. The word is the French bateau; a beater used by washerwomen; Portuguese, Batador; Spanish, batidero, a wash-board.

**Battu. Autant pleure mal batin que bien batin (French). It little matters whether stripes are given maliciously or not, as they smart the same. Whether misfortunes come from God or Satan, they are misfortunes still. A slight variant is "Autant yaut bien batin que mal batin," which means, it is of no consequence whether badly beaten or not, enough that I am beaten; "over shoes, over boots."

**Battu de fol Oiseau (Etre), or "étre batin de l'oiseau," to be utterly dismayed; to be dazed. The allusion is to bird-catching at night, when a candle or lantern is held up before the birds aroused from their sleep; the birds, being dazed, are beaten down easily with sticks.

**Battus paieront (Les). Ve victis! Those who lose must pay the piper. C'est la loi du pays de Béarn que le battu paie l'amende." Again, "C'est la coutume de Lorré, les battus paient
Baebœ. (See Bawbee.)

Baebœ. A fool should never hold a baebœ in his hand. "'Tis a foolish bird that fouls its own nest." The baebœ was a short stick, ornamented with ass's ears, carried by licensed fools. (French, baudoil, a playing ; Old French, baudel, a child's toy.)

If every fool held a baebœ, fuel would be dear. The proverb indicates that the world contains so many fools that if each had a separate baebœ there would be but little wood left for lighting fires.

To deserve the baebœ. "To be so foolish as to be qualified to carry a fool's emblem of office.

Baua. (See Philemon.)

Baua. (Thc.) A merciless satire by Gifford on the Della Crusca poem, published 1794. The word is from Virgil's Eclogue, iii. 9.

He may with foxes plough, and walk be-greats, Who praises Baua of on Marvum dotes. E. C. B.

Bave'sca. The Ciel's horse.

Bavus. Any bad poet. (See BVIAD.)

"May none choice patron bless each grey goose quick.
May every Bavius have but go still." Pope: Prologue to the Nature; 26-30.

Bawbee.

"What'IL hire, what'IL hire, what'IL hire me?" Three plums and a wallip for an bawbee."

The tale is that the people of Kirkmahoe were so poor, they could not afford to put any meat into their broth. A 'cute cobbler invested all his money in buying four sheep-shanks, and when a neighbour wanted to make mutton broth, for the payment of one halfpenny the cobbler would "plump" one of the sheep-shanks into the boiling water, and give it a "wallip" or whisk round. He then wrapped it in a cabbage-leaf and took it home. This was called a guslin bone, and was supposed to give a rich "gust" to the broth. The cobbler found his guslin bone very profitable.

Jenny's barbear. Her marriage portion. The word means, properly, a dulcised copper coin, equal in value to a halfpenny, issued in the reign of James V. of Scotland. (French, ba illion, de-based copper money.)

The word "bawbee" is derived from the laird of Sillebawhy, a mint-master. That there was such a laird is quite certain from the Treasurer's account, September 7th, 1541, "In argent
Bay the Moon

but she rejected his suit. On one occasion the god was so importunate that Daphnis fled from him and sought the protection of her father, who changed her into the bay-tree. The gallant god declared henceforth he would wear bay leaves on his brow and lyre instead of the oak, and that all who sought his favour should follow his example.

The Queen's Bays. The 2nd Dragoon Guards; so called because they are mounted on bay horses. Now called The Queen's.

Bay. The colour of a horse is Varro's equus badius, given by Ainsworth as: "brown, bay, sorrel, chestnut colour." Coles gives the same. Our bayard; bright bay, light bay, blood bay, etc.

Bay the Moon (To). To bark at the moon. (French, aboyer, to bark at.) (See Bark.)

Bay Salt is salt of a bay colour. It is the salt of sea-water hardened by the heat of the sun.

Bayadere (bah-yah-dare). A dancing girl dressed in Eastern costume; so called from the bajaderes of India, whose duty is to dance before the images of the gods; but the grandees employ similar dancers for their private amusements. The word is a corruption of the Portuguese baila-deira.

Bayard (Chevalier), Pierre du Terrail, a celebrated French knight (1476-1521). Le chevalier sans peur et sans reproche.

The British Bayard. Sir Philip Sidney. (1554-1584.)

The Polish Bayard. Prince Joseph Poniatowski. (1763-1814.)

Bayard of the East (The) or Of the Indian Army. Sir James Outram (1803-1863).

Bayard. A horse of incredible swiftness, belonging to the four sons of Aymon. If only one of the sons mounted, the horse was of the ordinary size; but if all four mounted, his body became elongated to the requisite length. The name is used for any valuable or wonderful horse, and means a "high-bay" (bay-ard). (Villemoue: Les Quatre-Fils Aymon.) (See Horse.)

"Keep Bayard in the stable, i.e. keep what is of value under lock and key. (See above.)"

Bold as Blind Bayard. Foolhardy. If a blind horse leaps, the chance is he will fall into a ditch. Grose mentions the following expression, To ride bayard of ten toes—"Going by the marrow-bone stage"—i.e. walking.

Bayarde. The famous steed of Rinaldo, which once belonged to Amadis of Gaul. (See Horse.)

Bayardo's Leap. Three stones, about thirty yards apart, near Sleaford. It is said that Rinaldo was riding on his favourite steed Bayardo, when the demon of the place sprang behind him; but the animal in terror took three tremendous leaps and unhorsed the fiend.

Bayes, in the Rehearsal, by the Duke of Buckingham, was designed to satirise John Dryden, the poet laureate.

Bayes's Troops. Dead men may rise again, like Bayes's troops, or the savages in the Fantoccini (Something New). In the Rehearsal, by George Villiers, Duke of Buckingham, a battle is fought between foot-soldiers and great horses. At last Drawcasir kills all on both sides. Smith then asks how they are to go off, to which Bayes replies, "As they came on—upon their legs"; upon which they all jump up alive again.

Bayeux Tapestry. Supposed to be the work of Matilda, wife of William the Conqueror. It represents the mission of Harold to the duke, and all the incidents of his history from that event till his death at Hastings in 1066. It is called Bayeux from the place where it is preserved. A drawing, on a reduced scale, of this curious antique is preserved in the Guildhall Library.

Bayle (2 syl.). Dances of the common people were so called in Spain, in opposition to the stately court dances, called danza. The Baylès were of Moorish invention, the most celebrated being La Sarabanda, La Chacona, Las Gambelas, and El Hermano Bartolo.

Bayonet. So called from La Bayonne, a lower ridge of the Montagne d'Arrhune. A Basque regiment, early in the seventeenth century, running short of powder, stuck their knives into their muskets, and charged the Spaniards with success. Some derive this word from Bayonne.

Bayonets. A synonym of "rank and file," that is, privates and corporals of infantry. As, "the number of bayonets was 25,000."

"It is on the bayonets that a Quartermaster-General relies for his working and fatigue parties."—Howitt: Hist. of Eng. (1854, p. 256.)

Bead (Anglo-Saxon, bid, a prayer). When little balls with a hole through them were used for keeping account of
the number of prayers repeated, the term was applied to the prayers also, (See Beadman).

To count one's beads. To say one's prayers. In the Catholic Church beads are threaded on a string, some large and some small, to assist in keeping count how often a person repeats a certain form of words.

To pray without one's beads. To be out of one's reckoning. (See above.)

Bailly's Beads. When the disc of the moon has (in an eclipse) reduced that of the sun to a thin crescent, the crescent assumes the appearance of a string of beads. This was first observed by Francis Bailly, whence the name of the phenomenon.

St. Cuthbert's Beads: Single joints of the articulated stems of escrinutes. They are perforated in the centre, and bear a fanciful resemblance to a cross; hence, they were once used for rosaries (beads). St. Cuthbert was a Scotch monk of the sixth century, and may be called the St. Patrick of the north of England and south of Scotland.

St. Martin's Beads. Flash jewellery. St. Martin-le-Grand was at one time a noted place for sham jewellery.

Bead-house. An almshouse for beadsmen.

Bead-roll. A list of persons to be prayed for; hence, also, any list.

Beadle. A person whose duty it is to bid or cite persons to appear to a summons; also a church servant, whose duty it is to bid the parishioners to attend the vestry, or to give notice of vestry meetings. (Anglo-Saxon, beadle, from bedan, to bid or summon.)

Beadsmen or Bedsmen. An inhabitant of an almshouse; so called because in Catholic times most charities of this class were instituted that the inmates might "pray for the soul of the founder." (See Beard.)

"Seated with some grey beadsmen." Craple : Borough.

Beak. A magistrate. (Anglo-Saxon beag, a gold collar worn by civic magistrates.)

* W. H. Black says, "The term is derived from a Mr. Beke, who was formerly a resident magistrate at the Tower Hamlets.

Beaker. A drinking-glass; a rummer. (Greek, bikos, a wine jar.)

"Here, tierrad, reach your beaker." Browning: "Die in the 'S dhearon, l. 1.

Bean. Thrown on my bean-ends. Driven to my last shift. A ship is said to be on her beam-ends when she is laid by a heavy gale completely on her beams or sides. Not unfrequently the only means of righting her in such a case is to cut away her masts.

On the starboard beam. A distant point out at sea on the right-hand side, and at right angles to the keel.

On the port beam. A similar point on the left-hand side.

On the weather beam. On that side of a ship which faces the wind.

Bean (of a stag). That part of the head from which the horns spring. (Anglo-Saxon beam, a tree; the horns are called branches.)

Bean. Every bean has its black. Nemo sine vitis nascitur, "everyone has his faults." The bean has a black eye. (Ogni grano la sua semola.)

He has found the bean in the cake, he has got a prize in the lottery, has come to some unexpected good fortune. The allusion is to twelfth cakes in which a bean is buried. When the cake is cut up and distributed, he who gets the bean is the twelfth-night king.

Beans, slang for property, money, is the French biens, goods. "A bean" =a guinea, is in Grose.

"Like a beans [almu-money] in a monk's hood." --Colyer.

(See Barristers' Gowns.)

Beans. Pythagoras forbade the use of beans to his disciples—not the use of beans as a food, but the use of beans for political elections. Magistrates and other public officers were elected by beans cast by the voters into a helmet, and what Pythagoras advised was that his disciples should not interfere with politics or "love beans"—i.e. office.

Aristotle says the word bean means ven'ery, and that the prohibition to "abstain from beans" was equivalent to "keeping the body chaste."

* The French have the proverb, "If he gives me beans I will give him beans." N'v'l me donne des pois, je lui donnerai des fèves, i.e. I will give him tit for tat, a Rowland for an Oliver.

Beans are in flower, les fèves fleurissent, and this will account for your being so silly. Our forefathers imagined that the perfume of the flowering bean was bad for the head, and made men silly or light-headed.

He knows how many beans go to make
Bear Feast. He is “up to snuff;” he is no fool; he is not to be imposed upon. The reference is to the ancient custom of moving beans in counting.

“I was a fool, I was, and didn’t know how many beans make five [that is, how many beans must be moved to make up five].”—Farquhar.

“Few men knew how many blue beans it takes to make five.”—Gell.


“F. Mark! does it rattle?
S. Yes, like three blue beans in a blue bladder.”
Old Fortunatus (Ancient Drama), iii. p. 158.

“Blue beans” are bullets or shot.
Three small bullets or large shot in a bladder would make a very good rattle for a child. (See Blue Beans.)

Full of beans. Said of a fresh and spirited horse.

To get beans. To incur reproof.

I'll give him beans. A joking; a good joke. A very common phrase. Probably from the French referred to above, meaning as good as I get; “beans for his peas.”

Bean Feast. Much the same as wayz-goose (q.v.). A feast given by an employer to those he employs.

Bean Goose (The). A migratory bird which appears in England in the autumn of the year, and is so named from a mark on its bill like a horse-bean. It is next in size to the Grey Lag-goose. The term comes from the northern counties where the bean (goose) is common.

“Empere d'une dont les mandibules sont talées en forme de bec ovale.”—Royal Dictionnaire.

Bean-king (The). Rey de Habas, the child appointed to play the part of king on twelfth-night. In France it was at one time customary to hide a bean in a large cake, and he to whom the bean fell, when the cake was distributed, was for the nonce the bean king, to whom all the other guests showed playful reverence. The Greeks used beans for voting by ballot.

Bean-king’s festival. Twelfth-night. (See above.)

Bear (A). (Stock Exchange), a fall, or a speculator for a fall. To operate for a bear. To realise a profitable bear.

Bearing the market is using every effort to depress the price of stocks in order to buy it.

The centres of bears and bulls, i.e. the Stock Exchange.

Dr. Warton says the term bear came from the proverb of “Selling the skin before you have caught the bear,” and referred to those who entered into contracts in the South Sea Scheme to transfer stock at a stated price. (See Bull.)

“So was the huntsman by the bear oppressed, Whose hide he sold before he caught the beast.”

Waller: Battle of the Summer Islands, c. II.

A Bear account. A speculation in stocks on the chance of a fall in the price of the stock sold, with a view of buying it back at a lower price or receiving the difference. (See Bulls.)

Bear (The). Albert, margrave of Brandenburg. He was also called “The Fair” (1106-1170).

The bloody Bear, in Dryden’s poem called The Hind and Panther, means the Independents.

“The bloody bear, an independent beast, Unlicked to form, in groves her hair expressed.”
Pt. i. 35, 36.

The Great Bear and Little Bear. The constellations so called are specimens of a large class of blunders founded on approximate sounds. The Sanskrit raksh means “to be bright;” the Greeks corrupted the word into arktos, which means a bear; so that the “bear” should in reality be the “bright ones.” The fable is that Calisto, a nymph of Diana, had two sons by Jupiter, which Juno changed into bears, and Jupiter converted into constellations.

“The wind-shaken surge, with high and monstrous wave, Seems to cast water on the burning bear, And quench the guards of thy ever-fixed pole.”
Shakespeare: Othello, ii. 1.

“Twas here we saw Calisto’s star retire Beneath the waves, unawed by Juno’s ire.”
Clinic: Lyly, book v.

The Bear or Northern Bear. Russia.

“France turns from her abandoned friends aevalf, And scatters the bear that grew for patriot flesh.”
Campbell: Poland, stanza 5.

A Broided Bear. A young nobleman under the control of a travelling tutor. (See Bear-Leader.)

The Bear and Ragged Staff. A public-house sign in compliment to Warwick, the king-maker, whose cognisance it was. The first earl was Arth or Artgal, of the Round Table, whose cognisance was a bear, because arth means a bear (Latin, ursus). Morvid, the second earl, overcame, in single combat, a mighty giant, who came against him with a club, which was a tree pulled up by the roots, but stripped of its branches. In remembrance of his victory over the giant he added “the ragged staff.”

The Bear and the Tea-kettle (Kamchatka). Said of a person who injures
himself by foolish rage. One day a bear entered a hut in Kamchatka, where a kettle was on the fire. Master Bruin went to the kettle, and smelling at it burnt his nose; being greatly irritated, he seized the kettle with his paws, and squeezed it against his breast. This, of course, made matters worse, for the boiling water scalded him terribly, and he growled in agony till some neighbours put an end to his life with their guns.

A bear sucking its paws. It is said that when a bear is deprived of food, it sustains life by sucking its paws. The same is said of the English badger. Applied to industrious idleness.

As savage as a bear with a sore (or seald) head. Unreasonably ill-tempered.

As a bear has no tail, for a lion he'll fail. The same as Ne sutor supra crepida, "let not the cobbler aspire above his last." Robert Dudley, Earl of Leicester, being a descendant of the Warwick family, changed his own crest, which was "a green lion with two tails," for the Warwick crest, a "bear and ragged staff." When made governor of the Low Countries, he was suspected of aiming at absolute supremacy, or the desire of being the monarch of h's fellows, as the lion is monarch among beasts. Some wit wrote under his crest the Latin verse, "Ursae carent causad non quaeat esse too."

"Your bear for lion needs must fall.
Because your true bear has no tail."

To take the bear by the tooth. To put your head into the lion's mouth; needlessly to run into danger.

You dare as soon take a bear by his tooth. You would no more attempt such a thing, than attempt to take a bear by its tooth.

Bear (To). Come, bear a hand! Come and render help! In French, "Donner un coup à quelqu'un." Bring a hand, or bring your hand to bear on the work going on.

To bear arms. To do military service.

To bear away (Nautical). To keep away from the wind.

To bear one company. To be one's companion.

"His faithful dog shall bear him company." Pope: Essay on Man, epistle I. 112.

To bear down. To overpower; to force down.

"Fuly prepared to bear down Cooper. The Pilot, chap. xvi.

To bear down upon (Nautical). To approach from the weather side.

To bear in mind. Remember; do not forget. Carry in your recollection.

"To learn by heart." means to learn memoriter. Mind and heart stand for memory in both phrases.

To bear out. To corroborate, to confirm.

To bear up. To support; to keep the spirits up.

To bear with. To show forbearance; to endure with complacency.

"How long shall I bear with this evil congregation?" - Numbers xv. 27.

To bear the bell. (See Bell.)

Bear of Bradwardine (The) was a wine goblet, holding about an English pint, and, according to Scott, was made by command of St. Duthac, Abbot of Aberbrothoc, to be presented to the Baron of Bradwardine for services rendered in defence of the monastery. Inscribed upon the goblet was the motto: "Beware the bear!"

Bear Account (A). (See Bear.)

Bear Garden. This place is a perfect bear-garden—that is, full of confusion, noise, tumult, and quarrels. Bear-gardens were places where bears used to be kept and baited for public amusement.

Bear-leader. One who undertakes the charge of a young man of rank on his travels. It was once customary to lead muzzled bears about the streets, and to make them show off in order to attract notice and gain money.

"Bear" [said Dr. Pangloss to his pupil]. Under favour, young gentleman, I am the bear-leader, being appointed your tutor." - C. Colman: Feast-at-Law.

Bears are caught by Honey. In French, "If faut avoar mouzaine bite par douceur," for, as La Fontaine says, "Plus fait douceur que violence." Bears are very fond of honey. Bribes win even bears.

: There is another phrase: Divise honey with a bear, i.e. It is better to divide your honey with a bear than to provoke its anger.

Beard. Cutting the beard. The Turks think it a dire disgrace to have the beard cut. Slaves who serve in the seraglio have clean chins, as a sign of their servitude.

Kissing the beard. In Turkey wives kiss their husband, and children their father on the beard.

To make one's beard (Chaucer). This is the French "Faire la barbe à quelqu'un," and refers to a barber's taking hold of a man's beard to dress it, or to his shaving the chin of a customer. To make one's beard is to have him wholly at your mercy.
Beard (27). To *beard one* is to defy him, to contradict him flatly, to insult by plucking the beard. Among the Jews, no greater insult could be offered to a man than to pluck or even touch his beard.

To *beard the lion in his den*. To contradict one either in his own gory way, or on some subject he has made his hobby. To defy personally or face to face.

"Dar'st thou, then, To hear the lion in his den, The Douglas in his hall?"—Sir W. Scott: Marmion, canto vi. stanza 14.

*Maugre* his beard, in spite of him.

To *laugh at one's beard*. To attempt to make a fool of a person—to deceive by ridiculous exaggeration.

"By the prophet! but he laughs at our beards," exclaimed the Pacha angrily. "These are foolish lies."—Maryat: Pacha of Many Tales.

To *laugh in one's beard* [*Rire dans sa barbe*] To laugh in one's sleeve.

To *run in one's beard*. To offer opposition to a person; to do something obnoxious to a person before his face. The French say, "*à la barbe de quelqu'un,*" under one's very nose.

With the *beard on the shoulder* (Spanish). In the attitude of listening to overhear something; with circumspection, looking in all directions for surprises and ambushes.

"They rode, as the Spanish proverb expresses it, *with the beard on the shoulder,* looking round from time to time, and using every precaution against pursuit."—Sir W. Scott: Peveril of the Peak, chap. vll.

Tax *upon beards*. Peter the Great imposed a tax upon beards. Every one above the lowest class had to pay 100 roubles, and the lowest class had to pay a copee, for enjoying this "luxury." Clerks were stationed at the gates of every town to collect the beard-tax.

**Bearded**. *Bearded Master* (magister barbatus). So Persius styled Socrates, under the notion that the beard is the symbol of wisdom. (n.c. 468-399.)


*The Bearded*. Geoffrey the Crusader, and Bouchard of the house of Montgomery.

*Hangman's-beard*. Baldwin IV., Earl of Flanders. (1160-1186.)

*John the Bearded*. Johann Mayo, the German painter, whose beard touched the ground when he stood upright.

**Bearded Women**:

**Bartel Grettje**, of Stuttgart, born 1562.

The Duke of Saxony had the portrait taken of a poor Swiss woman, remarkable for her large bushy beard.

In 1728 a female dancer appeared at Venice, with a large bushy beard.

Charles XII. had in his army a woman whose beard was a yard and a half long. She was taken prisoner at the battle of Pultowa, and presented to the Czar, 1724.

Mlle. Bois de Chêne, born at Geneva in 1834, was exhibited in London in 1852-3; she had a profuse head of hair, a strong black beard, large whiskers, and thick hair on her arms and back.

Julia Pastrana was exhibited in London in 1857; died, 1862, at Moscow; was embalmed by Professor Suckaloff; and the embalmed body was exhibited at 191, Piccadilly. She was found among the Digger Indians of Mexico.

Margaret of Holland had a long, stiff beard.

**Bearings**. I'll bring him to his bearings. I'll bring him to his senses. A sea term. The bearings of a ship at anchor is that part of her hull which is on the water-line when she is in good trim. To bring a ship to her bearings is to get her into this trim. (Dana: The Seaman's Manual, 84.)

To lose one's bearings. To become bewildered; to get perplexed as to which is the right road.

To take the bearings. To ascertain the relative position of some object.

**Bearnais (Le).** Henri IV. of France; so called from Le Bearn, his native province (1553-1610).

**Beasts** (Heraldic):

*Couchant*, lying down.

*Counterpassant*, moving in opposite directions.

*Dormant*, sleeping.

*Gardant*, full-faced.

*Assant*, rising from the top or bottom of an ordinary.

*Nascant*, rising out of the middle of an ordinary.

*Passant*, walking.

*Passant gardant*, walking, and with full face.

*Passant regardant*, walking and looking behind.

*Rampant*, rearing.

*Regardant*, looking back.

*Seant*, seated.

*Salient*, springing.

*Statant*, standing still.
Beastly Drunk. It was an ancient notion that men in their cups exhibited the vicious qualities of beasts. Nash describes seven kinds of drunkards:—
(1) The Ape-drunk, who leeps and sings;  
(2) The Lea-drunk, who is quarrelsome;  
(3) The Swine-drunk, who is sleepy and yapping;  
(4) The Sheep-drunk, wise in his own conceit, but unable to speak;  
(5) The Martin-drunk, who drinks himself sober again;  
(6) The Goat-drunk, who is lascivious; and  
(7) The Fox-drunk, who is crafty, like a Dutchman in his cups. [See MAULIN.]

Beat. A track, line, or appointed range. A walk often trodden or beaten by the feet, as a policeman's beat. The word means a beaten path.

Not in my beat. Not in my line; not in the range of my talents or inclination.

Off his beat. Not on duty; not in his appointed walk; not his speciality or line.

"Off his own best his opinions were of no value."—Emerson: English Traits, chap. 1.

On his beat. In his appointed walk; on duty.

Out of his beat. In his wrong walk; out of his proper sphere.

To beat up one's quarters. To hunt out where one lives; to visit without ceremony. A military term, signifying to make an unexpected attack on an enemy in camp.

"To beat up the quarters of some of our less-known relations."—Lamb: Essays of Elia.

Beat (To). To strike. (Anglo-Saxon, beatan.)

To beat an alarm. To give notice of danger by beat of drum.

To beat or drum a thing into one. To repeat as a drummer repeats his strokes on a drum.

To beat a retreat (French, battre en retraite); to beat to arms; to beat a charge. Military terms similar to the above.

To beat the air. To strike out at nothing, merely to bring one's muscles into play, as pugilists do before they begin to fight; to toil without profit; to work to no purpose.

"Make fight, not as one that beateth the air."—1 Cor. ix. 26.

To beat the bush. One beat the bush and another caught the hare. "Il a battu les buissons, et autre a pris les oiseaux." "Il bat le buisson sans prendre les oiseaux" is a slightly different idea, meaning he has toiled in vain. "Other menlaboured, and ye are entered into their labours" (John iv. 48). The allusion is to beaters, whose business it is to beat the bushes and start the game for a shooting party.

To beat the Devil's Tattoo. (See Tarroon.)

To beat the Dutch. To draw a very long bow; to say something very incredible.

"Well! if that don't beat the Dutch!"

To beat time. To mark time in music by beating or moving the hands, feet, or a wand.

To beat up supporter. To hunt them up or call them together, as soldiers are by beat of drum.

Beat (To). To overcome or get the better of. This does not mean to strike, which is the Anglo-Saxon beaten, but to better, to be better, from the Anglo-Saxon verb bētan.

Dead beat. So completely beaten or worsted as to have no leg to stand on. Like a dead man with no fight left in him; quite tired out.

"I'm dead beat, but I thought I'd like to come in and see you all once more."—Loë: Without a Home, p. 32.

Dead beat escoumment (of a watch). One in which there is no reverse motion of the escape-wheel.

That beats Banagher. Wonderfully inconsistent and absurd—exceedingly ridiculous. Banagher is a town in Ireland, on the Shannon, in King's County. It formerly sent two members to Parliament, and was, of course, a famous pocket borough. When a member spoke of a family borough where every voter was a man employed by the lord, it was not unusual to reply, "Well, that beats Banagher."

"Well," says he, "to gratify them I will. So let a mewel. But, Jack, this beats Banagher" (c.f.).—W. B. Yeats: Fairy Tales of the Irish Peasants, p. 105.

That beats Ternagant. Your ranting, raging pomposity, or exaggeration, surpasses that of Ternagant (q.v.).

To beat hollow is to beat wholly, to be wholly the superior.

To beat up against the wind. To tack against an adverse wind; to get the better of the wind.

Beat. (French, batir, to abate.)

To beat down. To make a seller "abate" his price.

Beaten to a Mummy. Beaten so that one can distinguish neither form nor feature.

Beaten with his own Staff. Confuted by one's own words. An argumentum ad hominem.

"Can High Church bigotry go farther than this? And how well have I since been beaten with mine own staff."—J. Wesley. (He refers to
his excluding Bohus from "the Lord's table," because he had not been canonically baptized.)

**Beating about the Bush.** Not coming directly to the matter in hand, but feeling your way timidly by indirection, as persons beat bushes to ascertain if game is lurking under them.

**Beating the Bounds.** On Holy Thursday, or Ascension Day, it used to be customary for the parish school children, accompanied by the clergymen and parish officers, to walk through their parish from end to end. The boys were struck with willow wands all along the lines of boundary. Before maps were common, the boys were thus taught to know the bounds of their own parish. The custom still prevails in some parishes.

**Benti Possidentes.** Blessed are those who have [for they shall receive]. "Possession is nine points of the law."

**Beatific Vision.** The sight of the Deity, or of the blessed in the realms of heaven. (See Isaiah vi. 1-4, and Acts vii. 55, 56.)

**Beatrice.** Beloved from girlhood by Dante, a native of Florence, was of the Portinari family. She died under twenty-four years of age (1296-1290). Beatrice married Simone de' Bardi, and Dante married Gemma Donati.

**Beau.** Beau Brummel. George Bryan. (1778-1840.)

Le Beau D'Orsay. Father of Count D'Orsay, and called by Byron Jennu Capoèn. Beau Fielding, called "Handsome Fielding" by Charles II., whose name was Hendrome Fielding. He died in Scotland Yard, London.

**Beau Heurt.** The "Sir Foping Flutter" of Etheredge. (The Man of Mode: or, Sir Foping Flutter.)

**Beau Nash.** Son of a Welsh gentleman, a notorious dinner-out. He undertook the management of the bath-rooms at Bath, and conducted the public baths with a splendour and decorum never before witnessed. In old age he sank into poverty. (1674-1761.)

**Beau Tibbs.** noted for his finery, vanity, and poverty. (Godsmith: Citizen of the World.)

**Beau Ideal.** The model of beauty or excellency formed by fancy.

**Beau Jour beau Retour (A).** My turn will come next. (Never used in a good sense, but always to signify the resentment of an injury.)

**Beau Lion (Un).** A fine dashing fellow; an aristocrat every inch; the "lion" of society. The lion is the king of beasts.

**Beau Monde.** The fashionable world; people who make up the coterie of fashion.

**Beau Trap.** A loose pavement under which water lodges, and which squirts up filth when trodden on, to the annoyance of the smartly dressed.

**Beaudero [good scholar].** Applied to Henry I., who had clerk-like accomplishments, very rare in the times in which he lived (1068, 1100-1135).

**Beaumontagne [pronounce bo-mohn-tay].** Bad work, especially ill-fitting carpenter's work; literary padding; pasto and scissors literature; so called from putty used by carpenters, etc., for filling up cracks and bad joinery. German, peg, dough; and Emile Beaumont, the geologist (1798-1851), who also gives his name to "Beaumontite."

**Beautiful. Beautiful or fair as an angel.** Throughout the Middle Ages it was common to associate beauty with virtue, and ugliness with sin; hence the expressions given above, and the following also—"Seraphic beauty," "Cherubic loveliness," "Ugly as sin," etc.

**Beautiful Parricide.** Beatrice Cenci, the daughter of a Roman nobleman, who plotted the death of her father because he violently defiled her. (Died 1599.)

"Francesco Cenci (vi siècle) ... avait quatre fils et une fille (Beatrice). Il les maîtrisait cruellement, on les faisait servir à ses plaisirs ordinaires ... révélatrice de tant d'horreurs, Beatrice, sa fille, de concert avec deux de ses frères, et Lucrèce leur mère, fit assassiner Francesco Cenci. Accusée de Parricide, elle périt tout à coup sur l'ordre de la sentence de Clement VIII. 1599."

**Beauty.** Tout est beau sans chandelles. "La nuit tous les chats sont gris." Beauty in but skin deep.

"Il forme de jeune, minuit ne crée colori." Virgil, Georgica, i.

**Beauty and the Beast.** The hero and heroine of Madame Villeneuve's fairy tale. Beauty saved the life of her father by consenting to live with the Beast, and the Beast, being disenchanted by Beauty's love, became a handsome prince, and married her. (Contes Marins, 1740.)
**Beauty**

✍ A handsome woman with an uncouth or uncomely male companion.

**Beauty of Buttermere.** Mary Robinson, married to John Hatfield, a heartless impostor, executed for forgery at Carlisle in 1803.

**Beauty Sleep.** Sleep taken before midnight. Those who habitually go to bed, especially during youth, after midnight, are usually pale and more or less haggard.

"Would I please to remember that I had raised him up at night . . . [in] his beauty sleep."—Brontë: *Lorna Doone*, ch. 64.

**Beaux Esprits** (French). Men of wit or genius (singular number, *un bel esprit*, a wit, a genius).

**Beaux Yeux** (French). Beautiful eyes or attractive looks. "I will do it for your beaux yeux" (because you are so pretty, or because your eyes are so attractive).

**Beaver.** A hat; so called from its being made of beaver-skins.

**Beaver.** That part of the helmet which lifted up to enable the wearer to drink. Similarly *bever*, the afternoon draught in the harvest-field, called *four's*. (Italian, *bevere*, to drink; Spanish, *beber*; Latin, *bibere*, French, *buveur*, a drinker; Armoric, *benvauch*, beverage, etc.)

"Hamlet: Then you saw not his face?"

"Horatio: O, yes, my lord: he wore his beaver up."—Shakespeare: *Hamlet*, 1.2.

**Becarre, Bethel.** *Sauter de becarrs en bénil* (French), to jump from one subject to another without regard to pertinence; "Sauter du coq à l'âne," from Genesis to Revelation. Literally, to jump from sharps to flats. Becarre is the Latin *B quadratum* or *B quarré*. In old musical notation *B* sharp was expressed by a square *b*, and *n* flat by a round *b*.

*Bénil* is *B mollis*, soft (flat).

**Becasse.** You goose; you simpleton; you buoby. *Becasse* is a woodcock. "C'est une becasse," he or she is a fool.

**Becket's Assassins.** William de Tracy, Hugh de Morville, Richard Brito (or le Bret), and Fitz-Urse.

**Bed.** The great bed of Ware. A bed twelve feet square, and capable of holding twelve persons; assigned by tradition to the Earl of Warwick, the king-maker. It is now in Rye House.

"Although the sheet were long enough for the bed of Ware in England."—Shakespeare: *Twelfth Night*, ii. 2.

**Bed-post.** To make the bed. To arrange it and make it fit for use. In America this sense of "make" is much more common than it is with us. "Your rooms is made," arranged in due order. To make it all right.

"As you make your bed you must lie on it. Everyone must bear the consequences of his own acts. "As you sow, so must you reap." "As you brew, so must you bake."

To bed out. To plant what are called "bedding-out plants" in a flower-bed.

* Bedding-out plants are reared in pots, generally in a hot-house, and are transferred into garden-beds early in the summer. Such plants as geraniums, marguerites, fuchsias, penstemons, petunias, verbenas, lobelias, calceolarias, etc., are meant.

You got out of bed the wrong way, or with the left leg foremost. Said of a person who is patchy and ill-tempered. It was an ancient superstition that it was unlucky to set the left foot on the ground first on getting out of bed. The same superstition applies to putting on the left shoe first, a "fancy" not yet wholly exploded.

* Augustus Caesar was very superstitious in this respect.

**Bed of Justice.** (See Lit.)

**Bed of Roses (A).** A situation of case and pleasure.

**Bed of Thorns (A).** A situation of great anxiety and apprehension.

**Bed-post.** In the twinkling of a bed-post. As quickly as possible. In the ancient bed-frames movable staves were laid as we now lay iron laths; there were also staves in the two sides of the bedstead for keeping the bed-clothes from rolling off; and in some cases a staff was used to beat the bed and clean it. In the reign of Edward I., Sir John Chichester had a mock skirmish with his servant (Sir John with his rapier and the servant with the bed-staff), in which the servant was accidentally killed. Wright, in his *Domestic Manners*, shows us a chambermaid of the seventeenth century using a bed-staff to beat up the bedding. "Twinkling" means a rapid twist or turn. (Old French, *girier*: Welsh, *gwyng*, *gwing", our wriggle.)

"I'll do it instantly, in the twinkling of a bed-staff."—Shakespeare: *Timon of Athens*, 1670.

"He would have cut him down in the twinkling of a bed-post."—*Robinson*: *dlue into English*.

* Bobadil, in *Every Man in his Humour*,
and Lord Duberley, in the Heir-at-Law,

Bede (Adam). A novel by George Eliot (Marian Evans), 1859. One of the chief characters is Mrs. Poyser, a woman of shrewd observation, and as full of wise saws as Sancho Panza.

Bedell. The Vice-chancellor’s bedell (not beadle). The officer who carries the mace before the Vice-Chancellor, etc., in the universities is not a beadle but a bedell (the same word in an older form).

Beder. A valley famous for the victory gained by Mahomet, in which “he was assisted by 3,000 angels, led by Gabriel, mounted on his horse Haiyum.” (Al Koran.)

Beder. King of Persia, who married Giauha’re, daughter of the most powerful of the under-sea emperors. Queen Labè tried to change him into a horse, but he changed her into a mare instead. (Arabian Nights, “Beder and Giuahar.”)

Bedford. Saxon, Bede can fords (fortresses ford)—that is, the ford at the fortress of the river Ouse.

Bedford Level. Land drained by the Earl of Bedford in 1649. This large tract of fenny land lay in the counties of Norfolk, Suffolk, Cambridge, Huntingdonshire, Northamptonshire, and Lincolnshire.

Bedfordshire. I am off to Bedfordshire. To the land of Nod, to bed. The language abounds with these puns, e.g. “the narrowbone stage,” “A Dunce scholar,” “Knight of the beer-barrel,” “Admiral of the blue,” “Master of the Mint” (q.e.), “Master of the Rolls” (q.e.), etc. And the French even more than the English.

Bediver. A knight of the Round Table, and the butler of King Arthur.

Bedlam. A lunatic asylum or madhouse; a contraction for Bethlehem, the name of a religious house in London, converted into a hospital for lunatics. Tom o’ Bedlam. (See Tom.)

St. Mary of Bethlehem, London, was founded as a priory in 1247, and in 1248 it was given to the mayor and corporation of London, and incorporated as a royal foundation for lunatics.

Bedlamite (3 syl.). A madman, a fool, an inhabitant of a Bedlam.

Bedouins [Bedwins]. The homeless street poor are so called. Thus the Times calls the ragged, houseless boys “the Bedouins of London.” The Bedouins are the nomadic tribes of Arabia (Arabic, bedawin, a dweller in a desert; badr, a desert). (See STREET ARABS.)

“These Bedouins of the prairie busily carry their beds with them.”—A.D. Richardson: Beyond the Mississippi, chap. V.

Bedreddin Hassan, in the story of Nonreddin and his Son, in the Arabian Nights.

“Comparing herself to Bedreddin Hassan, whom the vizier... discovered by his superlative skill in composing stream-barts without pepper in them.”—Scott: Heart of Midlothian.

Bed-rock. American slang for one’s last shilling. A miner’s term, called in England the “stone-head,” and in America, the “Bed-rock,” the hard basis rock. When miners get to this bed the mine is exhausted. “I’m down to the bed-rock,” i.e. my last dollar.

“‘No, no!’ continued Tennessee’s partner, hastily, ‘I’ll play this yer hand alone. I’ve come down to the bedrock; it’s just as Tennessee, that has played it pretty rough and expensive, like, on a stranger... Now what’s the fair thing? Some would say more, and some would say less. Here’s seventeen hundred dollars in one hand and a watch—it’s about all my pile, and call it square.’”—Fred Hoots: Tennessee’s Partner.

Bedver. King Arthur’s butler; Caius or Kaye was his sewer. (Geoffrey: British History, ix. 13.)

Bee. The Athenian Bee. Plato. (See Athenian Bee, page 72, col. 1.)

It is said that when Plato was in his cradle, a swarm of bees alighted on his mouth. The story is good enough for poets and orators. The same tale is told of St. Ambrose. (See Ambrose, page 41, col. 1.)

The Bee of Athens. Sophocles. (See Attic Bee, page 73, col. 1.)

Xenophon (b.c. 444-356) is also called “the Bee of Athens,” or “the Athenian Bee.”

See also ANIMALS (SYMBOLICAL), page 50, col. 2.

To have your head full of bees. Full of devices, crotches, fancies, inventions, and dreamy theories. The connection between bees and the soul was once generally maintained: hence Mahomet admits bees to Paradise. Porphyry says of fountains, “they are adapted to the nymphs, or those souls which the ancients called bees.” The moon was called a bee by the priestesses of Ceres, and the word lunatic or moon-struck still means one with “bees in his head.”

“Un des rats dans la tête.”—French Proverb.

(See MAGGOT.)

To have a bee in your bonnet. To be cranky; to have an idiosyncrasy; also,
to carry a jewel or ornament in your cap. (See Hughes.)

"For , sir, find out that bee
That here my love away—
I'll seek him in your honest brave! . . ."
Herrick: The Maid Maid's Song.

Bee. A social gathering for some useful work. The object generally precedes the word, as a spelling—bee (a gathering to compete in spelling). There are apple-bees, husking-bees, and half a dozen other sorts of bees or gatherings. It is an old Devonshire custom, which was carried across the Atlantic in Elizabethan times.

Bee-line. The line that a bee takes in making for the hive; the shortest distance between two given points.

"Our footsteps, seen afterwards, showed that we had steered a bee-line to the bug."—Kane: Arctic Explorations, vol. i. chap. xvii. p. 198.

Bees.

Jupiter was nourished by bees in infancy. (See Athenian Bee, p. 72, col. 1.)

Pindar is said to have been nourished by bees with honey instead of milk.

The coins of Ephesus had a bee on the reverse.

The Greeks consecrated bees to the moon.

With the Romans a flight of bees was considered a bad omen. Appian (Civil War, book ii.) says a swarm of bees lighted on the altar and prognosticated the fatal issue of the battle of Pharsalia.

The priestesses of Ceres were called bees.

In Christian Art St. Ambrose is represented with a bee-hive, from the tradition that a swarm of bees settled on his mouth in his infancy.

Beef, Ox. The former is Norman, and the latter Saxon. The Normans had the cooked meat, and when set before them used the word they were accustomed to. The Saxon was the herdsman, and while the beast was under his charge called it by its Saxon name.

"Old Alderman Ox continues to hold his Saxon title while he is under the charge of serfs and hindsman; but becomes Bef, a very French gallant, when he arrives before the worshipful jaws that are destined to consume him."—Townsh.

Weaver's beef of Colchester, i.e. sprats, caught abundantly in the neighbourhood. (Fuller : Worthies.)

Beefeaters. Yeomen of the Guard in the royal household, appointed in 1483, by Henry VII., to form part of the royal train in banquets and other grand occasions. The old theory was that the word means "an attendant on the royal buffets," Anglicised into buffeters or buffeters, and corrupted into Beefeaters; but Professor Skeat says no such word as buffeter has yet been found in any book; nor does buffeter exist in French.

A plausible reply to this objection is that the word may have got corrupted almost ab initio in those unlettered days; and the earliest quotation of "Beefeater," already adduced, is above 150 years from the institution of the force, and even then the allusions are either satirical or humorous: as "Begone, ye greeny beefeaters, ye," are "best." (Innsmouth, ii. 1; A.D. 1610): "Bows, or Beefeaters, as the French were pleased to term us" (1628): "You beefeater, you saucy cur" (1671). Not one of the quotations fixes the word on the Yeomen of the Guard, and that the English have been called Beefeaters none will deny. Even if the allusion given above could be certainly affixed to Yeomen of the Guard it would only prove that 150 or 160 years after their establishment in the palace they were so called (corruptly, humorously or otherwise).

Arguments in favour of the old derivation:

(1) Certainly Henry VII. himself did not call these yeomen "beef-eaters." He was as much French as Welsh, and must have been familiar with the buffet (buf-ey); he had no spark of humour in his constitution, and it is extremely doubtful whether beef was a standing dish at the time, certainly it was not so in Wales. We have a good number of menus extant of the period, but beef does not appear in any of them.

(2) We have a host of similar corruptions in our language, as Andrew Mines (q.v.), Billy-ruffians (see Bille-Rophon), Hurl and Hmoth (q.v.), Charlin's War (q.v.), Bag-o-Nails, Goat and Companion, Sparrow-grens (asparagus), Wince (obscure), Linstrum (lustring, from lustre), Dog-cheap (god-kepe, i.e. a good bargain), and many more of the same sort.

(3) There can be no doubt that the "beefeaters" waited at the royal table, for in 1602 we read that "the dishes were brought in by the latheryards [beefeaters], who are fine, big fellows" (quoted in Notes and Queries, February 4th, 1893, p. 86).

(4) If beef was a general food in the sixteenth century, which is extremely doubtful, it would be supremely ridiculous to call a few yeomen "eaters of beef," unless beef was restricted to them. In the present Argentine Republic, beef dried, called "jerked beef,"
is the common diet, and it would be foolish indeed to restrict the phrase “eaters of jerked beef” to some half-score waiters at the President’s table.

(5) That the word buffetier or bufeetier is not to be found (in the English sense) in any French author, does not prove that it was never used in Anglo-French. We have scores of perverted French words, with English meanings, unrecognised by the French; for example: encore, double entendre, surtout (a frock coat), epervine, and so on.

(6) Historic etymology has its value, but, like all other general rules, it requires to be narrowly watched, or it may not infrequently over-ride the truth. Historically, Rome comes from Romulus, Scotland from Scotia or Scotia, Britain from Brutus. All sorts of rubbishy etymology belong to the historic craze.

Beefsteaks. Yeomen Extraordinary of the Guard appointed as warders of the Tower by Edward VI. They wear the same costume as the Yeomen of the Guard mentioned above. (See BUPHA-90.)

Beefsteak Club o’ved its origin to an accidental dinner taken by Lord Peterborough in the scene-room of Rich, over Covent Garden Theatre. The original gridiron on which Rich broiled the peer’s steak is still preserved in the palladium of the club, and the members have it engraved on their buttons. (History of the Clubs of London.)

Beefington or Milor Beefington, a character in Canning’s mock tragedy, The Rovers, a burlesque, in the Anti-Jacobin, on the sentimental German dramas of the period. Casimere is a Polish emigrant, and Beefington an English nobleman, exiled by the tyranny of King John.

Beelzebub. God of flies, supposed to ward off flies from his votaries. One of the gods of the Philistines. (See AYYY.) The “rooks had a similar deity, Zeus Apomoniou.” The Jews, by way of reproach, changed Beelzebub into Baal Zeboub (q.v.), and placed him among the demons. Milton says he was next in rank to Satan, and stood

"With Atlas’on shoulders, fit to bear
The weight of mightiest monarchies."

(BOOK II.)

"One next himself in power, and next in cruise,
Long after known in Palestine, and named
Beelzebuth." (Paradise Lost, 1. 78-81)

Beer. Ceres, when wandering over the earth in quest of her daughter, taught men the art of making beer, because "ils me ne purent apprendre l’art de faire le vin." (Mem. de l’Academie des Inscriptions, xvii.) (See AVE.)

He does not think small beer of himself. [See SMALL BEER.]

Beer and Skittles. Life is not all beer and skittles, i.e. not all eating, drinking, and play; not all pleasure; not all harmony and love.

"Sport like life, and life like sport, isn’t all skittles and beer."

Beer aux Monches, or Bier aux cornes. To stand gaping in the air (at the flies or the rooks). Bier, Old French for bayer, to gape.

Beeswing. The film which forms on the sides of a bottle of good old port. This film, broken up into small pieces, looks like the wings of bees. A port drinker is very particular not to “break the beeswing” by shaking the bottle, or turning it the wrong way up.

"Beeswingsed port is old port which has formed its second crust or beeswing.

Beetle (To). To overhang, to threaten, to jut over (Anglo-Saxon, bent-int, to menace). Hence beetle or beetled brow.

"Or to the dreadful summit of the cliff,
That beetle over has leaped into the sea." (Shakespeare: Hamlet, 1. 4).

Beetle-cruisher. A large, flat foot. The expression was first used in Punch, in one of Leech’s caricatures. Those who know London know how it is overrun with cockroaches, wrongly called black-beetles.

Befana. The good fairy of Italian children, who is supposed to fill their stockings with toys when they go to bed on Twelfth Night. Some one enters the children’s bedroom for the purpose, and the wakeful youngsters cry out, “Ecco la Befana.” According to legend, Befana was too busy with house affairs to look after the Magi when they went to offer their gifts, and said she would wait to see them on their return; but they went another way, and Befana, every Twelfth Night, watches to see them. The name is a corruption of Epiphania.

Before the Lights, in theatrical parlance, means on the stage, before the foot-lights.

Before the Mast. To serve before the mast. To be one of the common sailors, whose quarters are in the forward part of the ship. The half-deck is the sanctum of the second mate, and, in Greenland fishers, of the spikeoneer, harpooneers,
Beggar. A beggar may sing before a pickpocket. (In Latin, "Cantebit vacus coram latrone vatori.") A beggar may sing before a highwayman because he has nothing in his pocket to lose.

Set a beggar on horseback, and he'll ride to the de'il. There is no one so proud and arrogant as a beggar who has suddenly grown rich.

"Such is the sad effect of wealth—rank pride—Mount but a beggar, how the rogue will rule!"

Ister Finder: Epistle to Lord Loselade.

Latin: "Asperius nihil est humilii cum surgit in altum."

French: "Il n'est orgueil que de pauvre enrichi."

Italian: "Il vilan nobilitado non conosce il parentado" (A beggar ennobled does not know his own kinsmen).

Spanish: "Quando el villano está en el mulo, non conoce a dios, ni al mundo" (when a beggar is mounted on a mule, he knows neither gods nor men).


Beggars should not be choosers. Beggars should take what is given them, and not dictate to the giver what they like best. They must accept and be thankful.

Beggars’ Barn. The thick foam which collects on the surface of ponds, brooks, and other pieces of water where the current meets stoppage. It looks like harm or yeast, but, being unfit for use, is only beggarly barn at best.

Beggars’ Bullets. Stones.

Beggars’ Bush. To go by beggar’s bush, or Go home by beggar’s bush—i.e. to go to ruin. Beggar’s bush is the name of a tree which once stood on the left hand of the London road from Huntingdon to Caxton: so called because it was a noted rendezvous for beggars. These punning phrases and proverbs are very common.

Beggars’ Daughter. Bessee, the beggar’s daughter of Bednall Green. Bessee was very beautiful, and was courted by four suitors at once—a knight, a gentleman of fortune, a London merchant, and the son of the innkeeper at Romford. She told them that they must obtain the consent of her father, the poor blind beggar of Bethnal Green. When they heard that, they all slunk off except the knight, who went to ask the beggar’s leave to wed the “pretty Bessee.” The beggar gave her £3,000 for her dower, and £100 to buy her wedding gown. At the wedding feast he explained to the guests that he was Henry, son and heir of Sir Simon de Montfort. At the battle of Evesham the barons were routed, Montfort slain, and himself left on the field for dead. A baron’s daughter discovered him, nursed him with care, and married him; the fruit of this marriage was “pretty Bessee.” Henry de Montfort assumed the garb and semblance of a beggar to escape the vigilance of King Henry’s spies. (Pevry: Reliques.)

Begging Hermits were of the Augustine order; they renounced all property, and lived on the voluntary alms of “the faithful.”

* Begging Friars were restricted to four orders: Franciscans (Grey Friars), Augustines (Black Friars), Carmelites (White Friars), and Dominicans (Preaching Friars).

Begging the Question. Assuming a proposition which, in reality, involves the conclusion. Thus, to say that parallel lines will never meet because they are parallel, is simply to assume as a fact the very thing you profess to prove. The phrase is a translation of the Latin term, petitio principii, and was first used by Aristotle.

Beghards. A brotherhood which rose in the Low Countries in the twelfth century, and was so called from Lambert Bègue. The male society were Beghards, the female, Béguins. They took no vows, and were free to leave the society when they liked. In the seventeenth century, those who survived the persecutions of the popes and inquisition joined the Tertiari of the Franciscans. (See Béguins.)

Begtasha. A religious order in the Ottoman Empire, which had its origin in the fourteenth century. The word is derived from Hadji Begtash, a dervish, its founder.

Béguin. This is a really happy phrase for one whose wits are gone wool-gathering; he is a man of “stammering understanding.”

Béguines. A sisterhood instituted in the twelfth century, founded by Lambert Bègue or Lambert le Bègue. The members of the male society were
called Beghards (q.v.). The Béguins were at liberty to quit the cloister, if they chose, and marry. The cap called a béguin was named from this sisterhood.

"Secta quaedam postera illorum qui Bequini vulgatissimi appellantur, qui se Fratres Pauperes de terra ordine S. Franciscicommunitatem nominant, ex aliquibus pluribus tamen tamen haereticorum condonant et consulant." — Bernard Guesu: Life of John, xxi.

Begum. A lady, princess, or woman of high rank in India; the wife of a ruler. (Boy or Beg, governor of a Turkish province, a title of honour.)

Behemoth (Hebrew). The hippopotamus: once thought to be the rhinoceros. (See Job xl. 15.)

"Behold : in plated mail,
Behemoth rears his head."

Thomson: Summer, 708, 710.

2. The word is generally, but incorrectly, pronounced Behemoth; but Milton, like Thomson, places the accent on the second syllable.

"Scarce from his mold
Behemoth, great born of earth, upheaved.

Behmenists. A sect of visionary religiousists, so called from Jacob Behmen (Bohme), their founder. (1575-1625.)

Behram. The most holy kind of fire, according to Parseesem. (See Adam.)

Bejan. A freshman or greenhorn. This term is employed in the French and Scotch universities, and is evidently a corruption of bejaume (yellow heak), a French expression to designate a nestling or unfledged bird. In the university of Vienna the freshman is termed bejanus, and in France footmoney is bejuanis.

"His grandmother yielded, and Robert was straightway a bejan or yellow-beak." — Lockwood: R. Falconer.

Bel-a-faire-pour. A handsome, daredevil of a fellow.

Bel Esprit (French). A vivacious wit: a man or woman of quick and lively parts, ready at repartee. (Plural, beurs esprits.)

Belch. Sir Toby Belch. A reckless, roistering, jolly knight of the Elizabethan period. (Shakespeare: Twelfth Night.)

Belcher. A pocket-handkerchief—properly, a blue ground with white spots; so called from Jim Belcher, the pugilist, who adopted it.

Beldam. An old woman; literally, a grandmother. The French also use belage for old age.

"Old men and beldames in the streets
Do prophesy upon it dangerously." — Shakespeare: King John, iv. 2.

Belesees (3 syl.). A Chaldean soothsayer and Assyrian satrap, who told Arba'ees, governor of Med'ia, that he would one day sit on the throne of Sar'dana-pilus, the king of Nineveh and Assyria. His prophecy was verified, and he was rewarded by Arba'ees with the government of Babylon. (Byron: Sardanapalus.)

Belfast Regiment (The). The 35th Foot, which was raised in Belfast in 1701. There is no such regiment now in the British Army. What used to be called No. 35 is now called the 1st battalion of the Royal Sussex, the 2nd battalion being the old No. 107.

Bel-fires. Between Bel's two fires. Scylla on one side and Charybdis on the other. In Irish, Ilter dha toiseabhchadh, in a dilemma. The reference is to the two fires kindled on May Eve in every village, between which all men and beasts devoted to sacrifice were compelled to pass.

Belford. A friend of Lovelace's Clarissa Harlowe. These "friends" made a covenant to pardon every sort of liberty which they took with each other.

Belfry. A military tower, pushed by besiegers against the wall of a besieged city, that missiles may be thrown more easily against the defenders. Probably a church steeple is called a belfry from its resemblance to these towers, and not because bells are hung in it. (French, beffroi, a watch-tower, Old French, belfre, belfrey, from German, borg-frei, borgen, to protect, frit [fride], a place fenced in for security.)

"Apart, and warn the fire wide,
The white owl in the bell's skies." — Tetseynor: The Owl, stanza 1.

Belial (Hebrew). The worthless or lawless one, i.e. the devil. Milton, in his pandemonium, makes him a very high and distinguished prince of darkness. (Paradise Lost.)

"What concord hath Christ with Belial?"—2 Cor. vi. 15.

"Belial came last—thain whom a spirit more lewd Fell not from heaven, or more gross to love Vire for it else." — Milton: Paradise Lost, book ii. 400-2.

Sons of Belial. Lawless, worthless, rebellious people. (See above.)

"Now the sons of Eli were sons of Belial."—1 Sam. ii. 12.
Belinda. The heroine of Pope's satirical poem, entitled the Rape of the Lock. The poem is based on a real incident:—Lord Petre cut off a lock of Miss Fermor's hair, and this liberty gave rise to a bitter feud between the two noble families. The poet says that Belinda wore on her neck two curls, one of which the baron cut off with a pair of scissors borrowed of Clarissa. Belinda, in anger, demanded back the ringlet; but it had flown to the skies and became a meteor, which "shot through liquid air, and drew behind a radiant trail of hair." (See Berenice.)

Belinunxia. A herb sacred to Belis, with the juice of which the Gauls used to poison their arrows.

Belisarius. Belisarius begging for an obolus. Belisarius, the greatest of Justinian's generals, being accused of conspiring against the life of the emperor, was deprived of all his property; and his eyes being put out, he lived a beggar in Constantinople. The tale is that he fastened a bag to his road-side hut, and had inscribed over it, "Give an obolus to poor old Belisarius." This tradition is of no historic value.

Bell. Acton, Curry, and Ellis. Assumed names of Anne, Charlotte, and Emily Brontë.

Bell. As the bell clinks, so the fool thinks, or, As the fool thinks, so the bell clinks. The tale says when Whittington ran away from his master, and had got as far as Hounslow Heath, he was hungry, tired, and wished to return. Bow Bells began to ring, and Whittington fancied they said, "Turn again, Whittington, Lord Mayor of London." The bells clinked in response to the boy's thoughts. "Les gens de peu de jugement sont comme les cloches, a qui l'ouf fait dire tout ce que l'ouf veut." Dickens has the same idea in his Christmas Chimes.

The Passing Bell is the hallowed bell which used to be rung when persons were in extremis, to scare away evil spirits which were supposed to lurk about the dying, to pounce on the soul while "passing from the body to its resting-place." A secondary object was to announce to the neighbourhood the fact that all good Christians might offer up a prayer for the safe passage of the dying person into Paradise. We now call the bell rung at a person's decease the "passing bell."

The Athenians used to beat on brassen kettles at the moment of a decease to scare away the Furies.

Ringing the hallowed bell. Bells were believed to disperse storms and pestilence, drive away devils, and extinguish fire. In France it is still by no means unusual to ring church bells to ward off the effects of lightning. Next is this peculiar to France, for even in 1852 the Bishop of Malta ordered the church bells to be rung for an hour to "lay a gale of wind." Of course, the supposed efficacy of a bell resides in its having been consecrated.

"Pu'men placuo, ful'gura frango, sa'bita pa'ngo, Ex'cito lenitos, dis'sipuo ventos, pace cru'ento".

(Death's tale I tell, the winds dispeel, ill-feeling quell; The stifful shake, the storm-clouds break, the Sabbath wake. E. T. B.)

(See RINGING THE BELL BACKWARDS.)

Sound as a bell. (See SIMILES.)

Tolling the bell (for church). A relic of the Avô Bell, which, before the Reformation, was tolled before service to invite worshippers to a preparatory prayer to the Virgin.

To hear the bell. To be first fiddle: to carry off the palm; to be the best. Before cups were presented to winners of horse-races, etc., a little gold or silver bell used to be given for the prize.

"Jockey and his horse were by their masters sent To put in for the bell... They are to run and cannot miss the bell."

North: Forest of Varieties.

"It does not refer to bell-wethers, or the leading horse of a team, but "bear" means bear or carry off.

Who is to bell the cat? Who will risk his own life to save his neighbours? Any one who encounters great personal hazard for the sake of others undertakes to "bell the cat." The allusion is to the fable of the cunning old mouse, who suggested that they should hang a bell on the cat's neck to give notice to all mice of her approach. "Excellent," said a wise young mouse, "but who is to undertake the job?" (See BELL-THE-CAT.)

"Is there a man in all Spain able and willing to bell the cat [i.e., persuade the queen to abdicate]?"

—The Times.

Bells. The Koran says that bells hang on the trees of Paradise, and are set in motion by wind from the throne of God, as often as the blessed wish for music. (Sale.)

"Bells as musical"

As those that, on the golden-leafed trees
Of Eden, shook by the eternal breeze.

T. Moore: Lalla Rookh, part I.
At three bells, at five bells, etc. A term on board ship pretty nearly tantamount to our expression o'clock. Five out of the seven watches last four hours, and each half-hour is marked by a bell, which gives a number of strokes corresponding to the number of half-hours passed. Thus, "three bells" denotes the third half-hour of the watch, "five bells" the fifth half-hour of the watch, and so on. The two short watches, which last only two hours each, are from four to six and six to eight in the afternoon. At eight bells a new watch begins. (See Watch.)

"Do you there hear? Clean shut and a shave for muster at six bells."—Dundie Hall.

I'll not hang all my bells on one horse. I'll not leave all my property to one son. The illusion is manifest.

Give her the bells and let her fly. Don't throw good money after bad; make the best of the matter, but do not attempt to bolster it up. When a hawk was worthless, the bells were taken off, and the bird was suffered to escape, but the advice given above is to "leave the bells" and let the hawk go.

Ringing the bells backwards, is ringing a muffled peal. Backwards is often used to denote "in a contrary direction" (tout le contraire), as, "I hear you are grown rich." "Yes, backwards." To ring a muffled peal, is to ring a peal of sorrow, not of joy.

In olden times bells were rung backwards as a tocsin, or notice of danger.

"Reasons were lighted upon cares and enemies; the bells were rung backwards in the churches; and the general summons to arm announced an extremity of danger."—Sir W. Scott: The Bardsted, chap. iii.

Like sweet bells jangled, out of tune and harsh (Hamlet, iii. 1). A most exquisite metaphor for a distressed man, such as that of Don Quixote.

Warwick shakes his bells. Beware of danger, for Warwick is in the field. Trojans beware, Achilles has donned his armour. The bells mean the bells of a hawk, the hawk shakes his balls.

"Neither the king, but he that loveth him best, Dares stir a wing, if Warwick shakes his bells."—Shakespeare: 3 Henry VI., i. 1.

Bell, Book, and Candle. A ceremony in the greater excommunication introduced into the Catholic Church in the eight century. After reading the sentence a bell is rung, a book closed, and a candle extinguished. From that moment the excommunicated person is excluded from the sacraments and even divine worship. "Bell, book, and candle shall not drive me back."—Shakespeare: King John, iii. 3.

In spite of bell, book, and candle, i.e. in spite of all the opposition which the Christian hierarchy can offer. (See Cursing.)

Bell of Patrick's Will (cloch an endlauchta Phatraic) is six inches high, five broad, and four deep. It certainly was in existence in the sixth century. In the eleventh century a shrine was made for it of gold and silver filigree, adorned with jewels.

Bell Savage, or La Belle Sauvage.—Pocahontas. According to one derivation it is a contraction of Isabelle Savage, who originally kept the inn. It is somewhat remarkable that the sign of the inn was a pun on the Christian name, a "bell on the Hope" (hoop), as may be seen in the Close Roll of 1463. The hoop seems to have formed a garter or frame to most signs. The site of the inn is now occupied by the premises of Messrs. Cassell & Co.

"They now returned to their inn, the famous Bell Savage."—Scott: Kenilworth, iii.

Bell-the-Cat. Archibald Douglas, Earl of Angus, was so called. James III. made favourites of architects and masons. One mason, named Cochran, he created Earl of Mar. The Scotch nobles held a council in the church of Tauldr for the purpose of putting down these upstarts, when Lord Gray asked, "Who will bell the cat?" "That will I," said Douglas, and he fearlessly puts to death, in the king's presence, the obnoxious minions. (See Bell.)

Bell-wawering. Vacillating, swaying from side to side like a bell. A man whose mind jangles out of tune from delirium, drunkenness, or temporary insanity, is said to have his wits gone bell-wawering.

"I doubt me his wits have gone bell-wawering by the road."—Sir W. Scott: The Monastery, chap. vii.

Belladonna (Italian, beautiful lady). This name was given to the Deadly Nightshade, from a practice once common among ladies of touching their eyes with it to make the pupils large and lustrous.

Bellarmine (A). A large Flemish potche, i.e. a corpulent beer-jug of some strong wine, originally made in Flanders in ridicule of Cardinal Bellarmine, the great persecutor of the reformed party there. These jugs had at the
Bellaston

neck a rude likeness of the cardinal with his large, square, ecclesiastical board.

"like a larger jug, that some man call A bellarmine."... Whereas the lower hand of pagan workmen, over the proud ambitious head, hath carved An idol large, with beard episcopal; Making the vessel look like tyrant Eulog." Carrolls: The Ordinary.

"One of the Fellows of Exeter (College), when Dr Pridanx was rector, sent his servant, after nine o'clock one night, with a large bottle to fetch some ale from the alehouse. When he was coming home with it under his gown the proctor met him, and asked him what he did out so late, and what had he under his gown? The man answered that his master had sent him to the stationers to borrow Bellarmine, which book he had under his arm; and so he went home. Whence a bottle with a jug belly is called a Bellarmine to this day, 1867." Oxonian, vol. i, p. 342.

Bellaston (Lady). A profligate, whose conduct and conversation are a life-like photograph of the court be" usages of Louis XV. (Fielding: Tom Jones.)

Belle. A beauty. The Belle of the room. The most beautiful lady in the room (French).

La belle France. A common French phrase applied to France, as "Merry England," is to our own country.

Belle. Lettres. Polite literature (French); similarly, Beaux arts. the fine arts.

Bellefontaine (Benedict). The most wealthy farmer of Grand Pré (Nova Scotia), and father of Evangeline. When the inhabitants of his village were exiled, and he was about to embark, he died of a broken heart, and was buried on the sea-shore. (Longfellow: Evangeline.)

Bellerophon. One of the ships which took part in the Battle of the Nile, and was called by the English sailors "the Bully-rufran," or "Belly-rufron."

"Why, she and the Belly-rufron seem to have pretty well shared and shared alike."—Captain Marryat: Poor Jack, chap. xiii.

Bellerophon. The Joseph of Greek mythology: Antea, the wife of Pre" tos, being the "Potiphar's wife" who tempted him, and afterwards falsely accused him. Being successful in various enterprises, he attempted to fly to heaven on the winged horse Peg'son, but Zeus sent a gad-fly to sting the horse, and the rider was overthrown.

Letters of Bellerophon. Letters or other documents either dangerous or prejudicial to the bearer. Pre"tos sent Bellerophon with a letter to the King of Lydia, his wife's father, recounting the charge, and praying that the bearer might be put to death.

Pausanias, the Spartan, sent messen"ers from time to time to King Xerxes, with similar letters; the discovery by one of the bearers proved the ruin of the traitor.

David's letter sent by Uriah (2 Sam. xi. 14) was of a similar treacherous character; hence the phrase, "Letters of Uriah."

Bellerus. Beller'sium is the Land's End, Cornwall, the fabled land of the giant Bellerus.

"Sleep'st by the fable of Bellerus old." Milton: Lycidas, 100.

Bellicent. Daughter of Gormoise and Igera. According to Tennyson, she was the wife of Lot, King of Orkney; but in La Mort d'Arthur Margause is called Lot's wife.

Bellin. The ram, in the tale of Reynard the Fox.

Bellisant. Sister to King Pepin of France, wife of Alexander, Emperor of Constantinople. Being accused of infidelity, the emperor banished her, and she became the mother of Valentine and Orson. (Valentine and Orson.)

Bellman. Before the new police force was established, watchmen or bellmen used to parade the streets at night, and at Easter a copy of verses was left at the chief houses in the hope of obtaining an offering. These verses were the reliefs of the old incantations sung or said by the bellman to keep off elves and hobgoblins. The town crier.

Bello. Goddess of war and wife of Mars. (Roman mythology.)

"Her features, late so exquisitely lovely, inf"amed with the fury of frenzy, resembled those of a Belloam."—Sir Walter Scott.

Bellowa. The pit of the stomach. To knock a man on the "bellowa" takes his "wind (breath) away." Níng old rose and burn the bellows. (See Sng.)

Bellwether of the Flock. A jocose and rather deprecating term applied to the leader of a party. Of course the allusion is to the wether or sheep which leads the flock with a bell fastened to its neck.

Belly. The belly and its members. The fable of Menenius Agrippa to the Roman people when they seceded to the Sacred Mount: "Once on a time the members refused to work for the lazy belly; but, as the supply of food was
thus stopped, they found there was a necessary and mutual dependence between them." Shakespeare introduces the fable in his Coriolanus, i. 1.

The belly has no ears. A hungry man will not listen to advice or arguments. The Romans had the same proverb, l'enter non habet aures; and in French, l'entre affamé n'a point d'oreilles.

Belly-timber. Food.

"And now, Dame F Fever, to dinner, to dinner. The old fox must have his belly-timber, though the hounds have been after him the whole day." —Sir W. Scott: F Fever of the Peak, chap. 48.

Belomancy (Greek). Divination by arrows. Labels being attached to a given number of arrows, the archers let them fly, and the advice on the label of the arrow which flies farthest is accepted and acted on. This practice is common with the Arabs.

Beloved Disciple. St. John. (John xiii. 23, etc.)


Below the Belt. (See Belt.)

Belphégor. A nasty, licentious, obscene fellow. Bel-Phegor was a Moabite deity, whose rites were celebrated on Mount Phegor, and were noted for their obscenity. The Standard, speaking of certain museums in London, says: "When will men cease to be deluded by these unscrupulous Bel-phéorgs?" (meaning "quacks").

* Phegor, Phogor, or Poer, a famous mountain beyond the Jordan. Nebi and Pisgah were neighbouring mountains. Beth-Peor is referred to in Deut. iii. 29.

Belphoebe, meant for Queen Elizabeth. She was sister of Amalric, Equally chaste, but of the Diams and Minerva type. Cold as an icicle, passionless, immovable. She is a white flower without perfume, and her only tender passion is that of chivalry. Like a moonbeam, she is light without warmth. You admire her as you admire a marble statue. (Spencer: Féeerie Queree, book iii.)

Belt. To hit below the belt. To strike unfairly. It is prohibited in prize-fighting to hit below the waist-belt.

To call men knaves and fools, to charge a man with nepotism, to make a slanderous report which is not actionable, indeed to take away a man's character in any way where self-defence is impossible, is "hitting him below the belt."

"Lord Salisbury hits hard, but never hits below the belt." —Daily Telegraph, November, 1883.

To hold the belt. To be the champion. In pugilism, etc., a belt is passed on to the champion.

Beltane (3 syl.). A festival observed in Ireland on June 21st, and in some parts of Scotland on May Day. A fire is kindled on the hill, and the young people dance round it, and feast on cakes made of milk and eggs. It is supposed to be a relic of the worship of Baal. The word is Gaelic, and means Bel's fire; and the cakes are called beltane-cakes.

Belted Knight. The right of wearing belt and spurs. Even to the present day knights of the shire are "girt with a belt and sword," when the declaration of their election is officially made.

Belted Will. Lord William Howard, warden of the western marches (1563-1640).

"His Bilboa blade, by marchmen felt, Hung in a broad and studious belt; Hence, in rude phrase, the border's still Called noble Howard Belted Will." —Scott.

Beltenebros. Amadis of Gaul so calls himself after he retires to the Poor Rock. His lady-love is Oriana. (.Amadis of Gaul, ii. 6.)

Belvawney (Miss), of the Portsmouth theatre. She always took the part of a page, and wore tights and silk stockings. (Dickens: Nicholas Nickleby, 1838.)

Belvedere [bel-ve-dear]. A sort of pleasure-house or look-out on the top of a house. The word is Italian, and means a fine prospect.

Belvidera (in Otway's Vereire Preserved). Sir Walter Scott says, "More tears have been shed for the sorrows of Belvedera and Monimia than for those of Juliet and Desdemona."

"And Belvidera pours her soul in love." —Thomson: Winter.

Bemuse (2 syl.). To get into a dreamy, half-intoxicated state.

"Bemusing himself with beer." —Sala: Gaslight and Daylight.

Ben. The Neptune of the Saxons.

Ben (a theatrical word). Benefit. "A big ben," a good or bumping benefit.

Big Ben of Westminster. A name given to the large bell, which weighs 13 tons 10 cwt., and is named after Sir Benjamin Hall, the Chief Commissioner of Works when the bell was cast. (1856.)
Ben Jochanan, in the satire of Absalom and Achitophel, by Dryden and Tate, is meant for the Rev. Samuel Johnson, who suffered much persecution for his defence of the right of private judgment.

"A Jew [Englishman] of humble parentage was he;
In trade a Levite [clergyman], though of low degree."
Part II. 354, 355.

Ben trovato (Italian). Well found; a happy discovery or invention.

Benai'ah (3 syl.), in the satire of Absalom and Achitophel, by Dryden and Tate, is meant for George Edward Sackville, called General Sackville, a gentleman of family, and a zealous partisan of the Duke of York. Benai'ah was captain in David's army, and was made by Solomon generalissimo. (I Kings ii. 35.)

"Nor can Benai'ah's worth forgotten be.
Of publick arts, when publick storms were high:
Whose conduct, while the Moon's fierce unrests made
Secured at once our honour and our trade."
Part II. 820-23.

Benares (3 syl.). One of the "most holy" cities of the Hindus, revered by them as much as Mecca is by the Mohammedans.

Benbow (Admiral), in an engagement with the French near St. Malo, on the Spanish coast, in 1701, had his legs and thighs shivered into splinters by a chain-shot, but, supported in a wooden frame, he remained on the quarter-deck till morning, when Du Casse bore away. Already, the Portuguese governor of India, in his engagement with the united fleet of Cambay's and Egypt, had his legs and thighs shattered in a similar manner; but, instead of retreating, had himself bound to the ship's mast, where he "waved his sword to cheer on the combatants," till he died from loss of blood. (See Cynoegeros, Jaffee, etc.)

"Whirled by the cannon's rave, in shivers torn,
His thighs far shattered over the waves are worn.
Bound to the mast the god-like hero stands,
Waves his proud sword and cheers his woeful lands.
Though winds and seas their wonted aid deny,
To yield he knows not, but he knows to die."
Camoes: Lusiad, book x.

Benbow. A sort, generous, free, idle, and always hanging about the ale-house. He inherited a good estate, spent it all, and ended life in the workhouse. The tale is in Crabbe's Borough.

Bench. The seat of a judge in the law courts; the office of judge.

To be raised to the bench. To be made a judge.

The King's [queen's] bench. The Supreme Court of Common Law; so called because at one time the sovereign presided in this court, and the court followed the sovereign when he moved from one place to another. Now a division of the High Court of Judicature.

Bench of bishops. The whole body of English prelates, who sit together on a bench in the House of Lords.

To be raised to the Episcopal bench. To be made a bishop.

Bench and Bar. Judges and pleaders. The bench is the seat on which a judge sits. The bar was formerly a wooden barrier, to separate the counsel from the audience. Now, silk gowns (q.r.) sit nearer the judge, and their juniors behind them. (See Barristers.)

Bencher. Senior members of the Inns of Court; so called from the bench on which they used to sit. They exercise the function of calling students to the bar, and have the right of expelling the obnoxious. (See Bar, page 94, col. 1.)

"He was made successively, Barrister, Outer Barrister, Bench, and Reader."—Wood.

Bend, meaning power, as Beyond my bend, i.e. my means or power. The allusion is to a bow or spring; if strained beyond its bending power, it breaks. (See Bent.)

Bend sinister. He has a bend sinister. He was not born in lawful weallock. In heraldry, a band running from the upper right-hand corner to the lower left-hand corner (as the shield appears before you on paper) is called a bend sinister, and is popularly, but erroneously, supposed to indicate bastardy.

Ben'demee. A river that flows near the ruins of Chilmiror or Istachar, in the province of Chusistan in Persia.

"There's a lower of roses by Ben'demee's stream,
And the nightingale sings round it all the day long."—T. Moore: Lalla Rookh, Part I.

Bender. Sixpence.

Ben'digo. A rough fur cap, named from a noted pugilist, William Thompson; so nicknamed from his birthplace in Australia.
Bendy (Old). The devil, who is willing to bend to anyone's inclination. The way of sin is so broad that every shade of error can be admitted without obstruction.

Benedictus (5 syl.). "Bless you:" a benediction used in the Roman Catholic Church; also the canticle.

Benedick. A sworn bachelor caught in the wiles of matrimony, like Benedick in Shakespeare's comedy of Much Ado about Nothing.

"Let our worthy Cantah be bachelor or Benedick, what concern is it of ours."—Mrs. Edwards; A Gilton Girl, chap. xli.

Benediction and Benedict are used indiscriminately, but the distinction should be observed.

Benedict. A bachelor, not necessarily one pledged to celibacy, but simply a man of marriageable age, not married. St. Benedict was a most uncompromising stickler for celibacy.

"Is it not a pun? There is an old saying, 'Needles and pins; when a man marries his trouble begins.' If so, the unmarried man is beneficent.—Life on the West.

Benedictines (4 syl.). Monks who follow the rule of St. Benedict, viz. implicit obedience, celibacy; abstaining from laughter, spare diet, poverty, the exercise of hospitality, and unremitting industry.

Benefice (3 syl.). Under the Romans certain grants of lands made to veteran soldiers were called beneficia, and in the Middle Ages an estate held ex mero beneficio of the donor was called "a benefice." When the popes assumed the power of the feudal lords with reference to ecclesiastical patronage, a "living" was termed by them a benefice held under the pope as superior lord. This assumption roused the jealousy of France and England, and was stoutly resisted.

Benefit of Clergy. Exemption of the clerical order from civil punishment, based on the text, "Touch not mine anointed, and do my prophets no harm." (1 Chron. xvi. 22). In time it comprehended not only the ordained clergy, but all who being able to write and read, were capable of entering into holy orders. This law was abolished in the reign of George IV. (1827).

Ben' en gerel. (See Hamet.)

Benet (French). A simpleton, so called because they were supposed to be, in a special way, the objects of God's care. (French, beni, Old French, beneit, from Latin, benedictus.) We call an idiot an "innocent" (q.v.).

Benevolence. A "forced" gratuity, under the excuse of a loan, exacted by some of the Plantagenet kings. First enforced in 1473, it was declared illegal by the Bill of Rights in 1689.

"Royal benevolences were encroaching more and more on the right of parliamentary taxation."—Green; History of the English People, Vol. ii. book vi. chap. i. p. 107.

Benevolus, in Cowper's Task, is John Courtney Throckmorton of Weston Underwood.

Bengal Tigers. The old 17th Foot, whose badge, a royal tiger, was granted them for their services in India (1802-23). Now the Leicester Regiment.

Bengalese (3 syl.) for Beng'ali or Bengalees. Natives of Bengal. (Singular, Beng'ali or Bengalee.)

Bengodi. A wonderful country where they tie the vines with sausages, where you may buy a fat goose for a penny and have the giblets given into the bargain. In this place there is a mountain of Parmesan cheese, and people's employment is making cheesecakes and macaroons. There is also a river which runs Malmsey wine of the very best quality. (Boccaccio: Eighth Day, Novella iii.)

Benicia Boy. John C. Heenan, the American pugilist, who challenged and fought Tom Sayers for "the belt" in 1860; so called from Benicia in California, his birthplace.

Benjamin. The pet, the youngest. Queensland is the Benjamin of our colonial possessions. The allusion is to Benjamin, the youngest son of Jacob (Gen. xxxv. 18).

Benjamin. A smart overcoat; so called from a tailor of the name, and rendered popular by its association with Joseph's "coat of many colours."

Benjamin's Mess. The largest share. The allusion is to the banquet given by Joseph, viceroy of Egypt, to his brethren. "Benjamin's mess was five times so much as any of theirs." (Gen. xliii. 34).

Bennakkar. A wealthy merchant and magician of Delhi, in Ridley's Tales of the Genii.

"Like the jeweller of Delhi, in the house of the magician Bennakkar. I at length reached a vaulted room dedicated to secrecy and silence."—Sir W. Scott.

Benshee, Ben'shee (see Banshee). The Scotch Bodach Glay, or Grey Spectre, is a similar superstition; and the Pari-Banou (Nymph of the Air)
of the Arabian Nights is also a sort of Benehve.

"How oft has the Benehve cried!" [How busy death has been of late with our nobilities].—J. Moore: Irish Melodies, No. II.

Bent. Inclination; talent for something. Out of my bent, not in my way, not in the range of my talent. Bent on it, inclined to it. As a thing bent is inclined, so a bent is an inclination or bias. Genius or talent is a bent or bias.

"Wherever is done best, is done from the natural bent and disposition of the mind."—Hesiod: Table Talk.

They fool me to the top of my bent, i.e. as far as the bow can be bent without snapping. (Hamlet, iii. 2.) (See BEND.)

Benvolio. Nephew to Montague, a testy, litigious gentleman, who would "quarrel with a man that had a hair more or a hair less in his beard than he had." Mercutio says to him, "Thou hast quarrelled with a man for coughing in the street, because he hath wakened thy dog that hath lain asleep in the sun." (Shakespeare: Romeo and Juliet, iii. 1.)

Beppo. The contraction of Giuseppe, and therefore equal to our Joe. Husband of Laura, a Venetian lady. He was taken captive in Troy, turned Turk, joined a band of pirates, grew rich, and, after several years' absence, returned to his native land, where he discovered his wife at a carnival ball with her cavaliere servente. He made himself known to her, and they lived together again as man and wife. (Byron: Beppo.)

Berchta [the white lady]. This fairy, in Southern Germany, answers to Hulda (the gracious lady) of Northern Germany; but after the introduction of Christianity, when pagan deities were represented as demons, Berchta lost her former character, and became a bogie to frighten children.

Beroeans (3 syr.). The followers of the Rev. John Burdall, of Kincardineshire (1773). They believe that all we know of God is from revelation; that all the Psalms refer to Christ; that assurance is the proof of faith; and that unbelief is the unpardonable sin. They took their name from the Bereans, mentioned in the Book of the Acts (xvii. 11), who "received the Word with all readiness of mind, and searched the Scriptures daily."

Berecythian Hero. Midas, the Phrygian king; so called from Mount Berecythus, in Phrygia.

Berengarians. Followers of Berenger, archdeacon of Angers, the learned opponent of Lanfranc (eleventh century). He said that the bread by consecration did not become the very body of Christ "generated on earth so many years before, but becomes to the faithful, nevertheless, the blessed body of Christ."

Berevet (4 syr.). The sister-wife of Ptolemy III., who vowed to sacrifice her hair to the gods, if her husband returned home the vanquisher of Asia. She suspended her hair in the temple of the war-god, but it was stolen the first night, and Conon of Samos told the king that the winds had wafted it to heaven, where it still forms the seven stars near the tail of Leo, called Coma Berenices.

Pope, in his Rape of the Lock, converts the purloined ringlet into a star or meteor, "which drew behind a radiant trail of hair." (Canto v.)

Berg Folk. Pagan spirits doomed to live on the Scandinavian hills till the day of redemption. (Scandinavian mythology.)

Bergaen (4). A great liar; so called from Antiphanes Berga.

Bergamir. A frost-giant, father of the Jötuns, or second dynasty of giants. (Scandinavian mythology.)

Berger. L'heure du Berger (French). The shepherd's hour, i.e. the swain's or lover's hour; the happy hour of treat; the critical moment.

Bergomask. A clown or merry-andrew; a native of Bergamo. Compare, a gasconader; a Boctian.

Berkley (Mr.). An Englishman of fortune, good-humoured, and humane. He is a bachelor and somewhat eccentric, but sound common sense is a silver thread which is never lost. (Longfellow: Hyperion [a romance], 1839.)

Berkshire (Saxon, Bearene - seire, forest-shire), a name peculiarly appropriate to this county, which contains the forest districts of Wimseor and Bagshot.

Berlin Decree. A decree issued at Berlin by Napoleon I., forbidding any of the nations of Europe to trade with Great Britain (1806). This mad fancy was the first step to the great man's fall.

Berlin Time. The new Berlin Observatory is 44° 14' east of Paris, and 53° 30' east of Greenwich. The Berlin day begins at noon, but our civil day begins the midnight preceding.
Berliner. The people of Berlin, in Prussia.

Berroja. Insula de la Torre, from which Amadis of Gaul starts when he goes in quest of the Enchantress-Damsel, daughter of Fin'etor the necromancer.

Bermoothes. An hypothetical island feigned by Shakespeare to be enchanted, and inhabited by witches and devils. Supposed by some to be Bermudas; but a correspondent in Notes and Queries (January 23rd, 1886, p. 72) utterly denies this, and favours the suggestion that the island meant was Lampedusa.

"From the still-versed Bermoothes, there she's hid."—Shakespeare: The Tempest, i. 2.

Bermudas. To live in the Bermudas, i.e. in some out-of-the-way place for cheapness. The shabby gentile hires a knocker in some West-end square, where letters may be left for them, but live in the Bermudas, or narrow passages north of the Strand, near Covent Garden.

Bernard (St.). Abbot of the monastery of Clairvaux in the twelfth century. His fame for wisdom was very great, and few church matters were undertaken without his being consulted.

Petit Bernard. Solomon Bernard, engraver of Lyons. (Sixteenth century.)

Poor Bernard. Claude Bernard, of Dijon, philanthropist (1588-1641).


Bernard. Bonus Bernardus non videt omnia (see above). We are all apt to forget sometimes; events do not always turn out as they are planned beforehand.

"Poor Peter was to win honours at Shrewsbury school, and carry them thence to Cambridge; and after that a living awaited him, the gift of his benevolent sepulchred Peter Arley, into the Bermudas non videt omnia, and Poor Peter's lot in life was very different to what his friends had planned."—Mrs. Gaskell Cranford, chap. vi.

Bernard Soup (St.). (See Stone Soup.)

Bernardo, in Dibdin's Bibliomaniac (a romance), is meant for Joseph Havelock, antiquary and critic (1811).

Bernardo del Carpio. One of the most favourite subjects of the Spanish minstrels; the other two being the Cid and Lara's seven infants.

Bernard's Inn. Formerly called Mackworth Inn, from Dean Mackworth, who died 1454.

"This house was, in the thirty-first year of the reign of Henry VI, a place belonging to Dr. John Mackworth, dean of the cathedral church of Lincoln, and at that time in the holding of one Lionel Bernard ... and it hath ever since retained the name of Bernard's Inn."—Harleian MSS. No. 1104.

Berner or Barnes (Juliana). Priores of Sopewell nunnery, near St. Albars, reputed authoress of the Boyle of Hawking and Hunting (1486). Generally called "Dame Berner." Another book ascribed to her is the Boyle of the Blazing of Arms (1485).

Bernese (2 syl.). A native of Bern, in Switzerland.

Berneseque Poetry. Scrio-comic poetry: so called from Francesco Berni, of Tuscany, who greatly excelled in it. (1490-1536.)

Bernouilli's Numbers or the properties of numbers first discovered by James Bernoulli, professor of mathematics at Basle (1654-1705).

Berserker. Grandson of the eight-handed Starkaeder and the beautiful Alfhilde, called her-serve (bure of mail) because he went into battle unarmoured. Hence, any man with the fighting fever on him.

"You say that I am berserker. And ... bare I go to-morrow to the war."—Rev. G. Kingsley: Berserker the Wake.

Berth. He has tumbled into a nice berth. A nice situation or fortune. The place in which a ship is anchored is called its berth, and the sailors call it a good or bad berth as they think it favourable or otherwise. The space also allotted to a seaman for his hammock is called his berth. (Norman, berth, a cradle.)

To give a wide berth. Not to come near a person; to keep a person at a distance. The place where a ship lies in harbour is called her berth: hence, to give a "wide berth" is to give a ship plenty of room to swing at anchor.

Bertha. The betrothed of John of Leyden, but, being a vassal of Count Oberthal, she was unable to marry without her lord's consent. When she went with her mother to ask permission of marriage, the count, struck with her beauty, determined to make her his mistress. She afterwards makes her escape from the castle, and, fancying that the "prophet" had caused the death of her lover, goes to Munster, fully resolved to compass his death by setting fire to the palace. She is apprehended, and, being brought before the prophet-king, recognises her lover in—
him, saying, "I loved thee once; but now my love is turned to hate," and stabs herself. (Meyerbeer's opera, Le Prophète.)

**Bertha.** The blind daughter of Caleb Plummer in Dickens's *Cricket on the Hearth* (a Christmas story), 1845.

**Bertha (Frau).** A German impersonation of the Epiphany, corresponding to the Italian Befana. Represented as a white lady, who steals softly into nurseries and rocks infants asleep in the absence of negligent nurses; she is, however, the terror of all naughty children. Her feet are very large, and she has an iron nose. (See Befana.)

**Berthes [Stock Exchange term].** The London, Brighton, & South Coast Railway Deferred Stock.

**Berthe au Grand Pied.** Mother of Charlemagne, and great-granddaughter of Charles Martel; so called because she had a club-foot.

**Bertolde [Baw-told].** Imperturbable as Bertolde, i.e. not to be taken by surprise, thrown off your guard, or disconcerted at anything. Bertolde is the hero of a little jeu d'esprit in Italian prose, J. Cesare Croce. He is a comedian by profession, whom nothing astonishes, and is as much at his ease with kings and queens as with persons of his own rank and vocation.

**Bertram.** One of the conspirators against the Republic of Venice "in whom there was a hesitating softness fatal to a great enterprise." He betrayed the conspiracy to the senate. (Byron: Marino Faliero.)

**Bertram (Henry),** in Sir W. Scott's novel of *Guy Mannering*, was suggested by James Annesley, Esq., rightful heir of the earldom of Anglesey, of which he was dispossessed by his uncle Richard. He died in 1743.

**Bertram, Count of Rousillon,** beloved by Helena, the hero of Shakespeare's comedy, *All's Well That Ends Well.*

"I cannot reconcile my heart to Bertram, a man noble without generosity, and young without truth; who marries Helena as a coward, and leaves her as a profligate."—Dr. Johnson.

**Bertram Risingham.** The vassal of Philip of Mortham. Oswald Wycliffe induced him to shoot his lord at Murston Moor, and for this vile deed the vassal demanded of him all the gold and movables of his late master. Oswald, being a villain, tried to outwit Bertram, and even murder him; but in the end it turns out that Mortham was not killed, neither was Oswald his heir, for Redmond O'Neale, the page of Rokeby, is found to be Mortham's son. (Scott: Rokeby.)

**Bertram o. **The send-father of Robert le Diable. After alluring his son to gamble away all his possessions, he meets him near the rocks St. Ire'nè, and Hel'ena seduces him in the "Dance of Love." When Bertram at last comes to claim his victim, he is resisted by Alice, the foster-sister of the duke, who reads to him his mother's will, and angels come to celebrate the triumph of good over evil. (Meyerbeer's opera *Roberto il Diavolo.*

**Berwicks [Stock Exchange term],** meaning the North-Eastern Railway shares. The line runs to Berwick.

**Beryl Molosane (3 syl.).** The lady beloved by George Geith; a laughing, loving beauty, all sunshine and artlessness; tender, frank, full of innocent chatter; helping everyone and loving everyone. Her lot is painfully unhappy, and she dies. (F. G. Trafford [J. H. Riddell]: George Geith.)

**Bieszak** ([the interval]. The space between death and the resurrection. (The Koran.)

**Bessal.** A great grandfather (French, biamneul). This word should be restored.

**Besants or Besanta.** Circular pieces of bullion without any impression, supposed to represent the old coinage of Byzantium, and to have been brought to Europe by the Crusaders.

**Beside the Cushion.** Beside the question; not to the point; not pertinent to the matter in hand. French, hors de propos; Latin, nihil ad rhombum. It was Judge Jeffreys who used the phrase, "Besides [sic] the cushion."

**Besom.** To hang out the besom. To have a fling when your wife is gone on a visit. To be a quasi bachelor once more. Taking this in connection with the following phrase, it evidently means, holding the marriage service in abeyance.

"This is French argot. *Beris le balai* (to burn the besom) means to live the life of a hobo, whence balard. Paris slang for a hobo-line. Probably our phrase, "burn the belows," is pretty much the same as *roir le balai.*

**Jumping the besom.** Omitting the marriage service after the publication of banns, and living together as man
and wife. In Southern Scotch, a street-walker is called a bevon, and in French balai (a besom) means the life of a libertine, as Edité le balai; Il ont bien rôti le balai ensemble, where balai means a bunch or something worse. No further explanation can be needed or could be given.

**Bess.** Good Queen Bess. Queen Elizabeth (1533, 1558-1603).

**Bess o' Bedlam.** A female lunatic vagrant. Bedlam is a common name for a madhouse, and Bess is a national name for a woman, especially of the lower order. The male lunatic is a Tom o' Bedlam.

**Bess of Hardwicke.** Elizabeth, Countess of Shrewsbury, to whose charge, in 1572, Mary Queen of Scots was committed. The countess treated the captive queen with great harshness, being jealous of the earl her husband. Bess of Hardwicke married four times: Alexander Barley (when she was only fourteen years of age); William Cavendish; Sir William St. Lo. Captain of Queen Elizabeth's Guard; and lastly, George, Earl of Shrewsbury. She built Hardwicke Hall, and founded the wealth and dignity of the Cavendish family.

**Bessemor Iron.** Pig-iron refined, and converted into steel or malleable iron by passing currents of air through the molten metal, according to a process discovered by Sir H. Bessemer, and patented in 1853.

**Bessie Bell and Mary Gray.** A ballad. The tale is that these two young ladies, natives of Perth, to avoid the plague of 1666, retired to a rural retreat called the Burnbraes, about a mile from Lynedock, the residence of Mary Gray. A young man, in love with both, carried them provisions. Both ladies died of the plague, and were buried at Dornock Hough.

**Besseus.** A cowardly, bragging captain, a sort of Bobbaldil (q.v.). (Broumont and Fletcher: A King and no King.)

**Best.** At best or At the very best. Look at the matter in the most favourable light. Making every allowance.

"Life at best is but a mangled yarn."

**At one's best.** At the highest or best point attainable by the person referred to. For the best. With the best of motives; with the view of obtaining the best results.

I must make the best of my way home.

It is getting late and I must use my utmost diligence to get home as soon as possible.

To have the best of it, or, To have the best of the bargain. To have the advantage or best of a transaction.

To make the best of the matter. To submit to ill-luck with the best grace in your power.

**Best Man (at a wedding).** The bridegroom's chosen friend who waits on him, as the bride's maids wait on the bride.

**Best Things (The Eight),** according to Scandinavian mythology:—

1. The ash Yggdrasil is the best of trees;
2. Skildbladnir, of ships;
3. Odin, of the Æsir;
4. Sleipnir, of steeds;
5. Bifrost, of bridges;
6. Bragi, of bards;
7. Habrok, of hawks
8. Garm, of hounds.

**Bestiaries or Bestials.** Books very popular in the eleventh, twelfth, and thirteenth centuries, containing the pictures of animals and their symbolisms.

"The unicorn has but one horn in the middle of its forehead. It is the only animal that ventures to attack the elephant; and so alert is the neck of its feet, that with one blow it can rip the belly of that beast. Hunters can catch the unicorn only by placing a young virgin in its haunt. No sooner doe he see the damsel, than he runs towards her, and lies down at her feet, and so suffers himself to be captured by the hunters. The unicorn represents Jesus Christ, who took on Him our nature in the virgin's womb, was bestowed to the Jews, and delivered into the hands of Pontius Pilate. Its one horn signifies the Gospel of Truth."—Le Bestiarie Dit de Calumain, écrit de Normandy 11th century.

**Bête.** Morte la bête, mort le venin. Dead men tell no tales; dead dogs don't bite. When one is dead his power of mischief is over. Literally, if the beast is dead, its poison is dead also.

**Quand Jean-Bête est mort, il à laissé bien des héritiers.** Casimir Delavigne says to the same effect, Les sots depuis Adam sont en majorité. Jean-Bête means a fool or dolt.

**Bête Noire.** The thorn in the side, the bitter in the cup, the spoke in the wheel, the black sheep, the object of aversion. A black sheep has always been considered an eyesore in a flock, and its wool is really less valuable. In times of superstition it was looked on as bearing the devil's mark.

"The Dutch sale of tin is the bête noire of the Cornish miners."—The Times.

**Beth Gelert, or the Grave of the Greyhound.** A ballad by the Hon. William Robert Spencer. The tale is that
one day Llewellyn returned from hunting; when his favourite hound, covered with gore, ran to meet him. The chief-tain ran to see if anything had happened to his infant son, found the cradle overturned, and all around was sprinkled with gore and blood. Thinking the hound had eaten the child, he stabbed it to the heart. Afterwards he found the babe quite safe, and a huge wolf under the bed, quite dead. Gélfert had killed the wolf and saved the child.

Bethlemenites (4 syll.) Followers of John Huss, so called because he used to preach in the church called Bethlehems of Prague.

Betrothed (The). One of the Tales of the Crusaders, by Sir Walter Scott, 1832. Lady Eveline Berenger is the betrothed of Sir Damian de Lacy, whom she marries.

Better. My better half. A courteous way of saying my wife. As the twain are one, each is half. Horace calls his friend animae dissidium nesci. (1 Odes iii. 8.)

To be better than his word. To do more than he promised. To think better of the matter. To give it further consideration; to form a more correct opinion respecting it.

Better kind Friend, etc. Better kind friend than friend kind. Friend is a corruption of frend, meaning a stranger. Better [a] kind stranger than a kinsman who makes himself a stranger, or an estranged kinsman.

Better off. In more easy circumstances.

Bettina. A mascot who always brought good luck wherever she went. Though a mere peasant, she is taken to the Prince of Fiombino's palace of Laurent, to avert his ill-luck; but by marrying Pippo (a shepherd) she loses her gift. However, the prince is reminded that the children of a mascot are hereditary mascots, and makes Bettina promise that her first child shall be adopted by the prince. (See Mascotte.)

Bettina. The name under which Elizabeth Brentano translated into English Goethe’s Letters to a Child in 1835. She was the wife of Ludwig Achim von Arnim, and it was her correspondence with Goethe which were the Letters to a Child referred to. Elizabeth Brentano was born 1785.

Betty. A name of contempt given to a man who interferes with the duties of female servants, or occupies himself in female pursuits; also called a "Molly."

Betty. A skeleton key: the servant of a picklock. Burglars call their short crowbars for forcing locks Jennie and Jemmy. "Jenny" is a "small engine," i.e. 'ginie, and Jemmy is merely a variant.

Betzibuzz. Dumfries, or the Cape of St. Andrew, in Scotland.

"The north-initiated tempest foams
O’er Griz’s and Bethizibuzz’s highest peak."

Betwixt and Betwixen Neither one nor the other, but somewhere between the two. Thus, grey is neither white nor black, but betwixt and between the two.

Beurre. Avoir beurre ou la tête. To be covered with crimes. Taken from a Jewish saying, "If you have butter on your head (i.e. have stolen butter and put it in your cap), don’t go into the sun." (Vidocq: Volcurs, vol. i. p. 16.)
Beuves (1 syl.), or Buvo'ro of Agyre'mont. The father of Malagigi, and uncle of Rinaldo. (Ariosto: Orlando Furioso.)

Bever. A "drink" between meals (Italian, bereve, to drink—our beverage; Latin, bibere—our imbib.) At Eton they used to have "Bever days," when extra beer and bread were served during the afternoon in the College Hall to scholars, and any friends whom they might bring in.

"He . . . will devour three breakfasts . . . without prejudice to his bevers."—Beaumont and Fletcher: Women Hater, 1.3.


"Whate'er can deck mankind,
Or charm the heart, in sequent Bevi showed."—Thomson: Winter, 631-5.

Bevisa. The horse of Lord Marnion. (Sir Walter Scott.) (See Horse.)

Bever of Southampton. A knight of romance, whose exploits are recounted in Dryden's Polytollon. The French call him Beuves de Hunton.

Bevoriasius, whose Commentary on the Generations of Adam is referred to by Sterne in the Sentimental Journey, was Johannes Bevoricius, physician and senator, author of a large number of books. The Commentary will be found at fol. 1 (1632).

Bevy. A bevy of ladies. A throng or company; properly applied to redbucks, quails, and pheasants. Timid gregarious animals, in self-defence, go down to a river to drink in bevy or small companies. Ladies, from their timidity, are placed in the same category (Italian, bereve, to drink).

"And upon her deck what a bevy of human flowers—young women, how lovely!—swept o'er, how noble!"—De Quincey: Dream-フォー.

Ben'diel, in the satire of Abulom and Achitophel, by Dryden and Tate, is meant for the Marquis of Worcester, afterwards Duke of Beaufort.

"Benedict with each grace and virtue fraught,
Serene his looks, serene his life and thought;
On whom so largely Nature heaped her store,
There scarce remained for arts to give him more."—Part II. 947-50.

Bezon'ian. A new recruit; applied originally in derision, to young soldiers sent from Spain to Italy, who landed both ill-acquainted and in want of everything (Ital. besognio, from bisogno, need; French besoin).

"Beso and perving besognios and marauders."—Sir W. Scott: Monastery, xvi.

"Great men oft die by a sile bezonians."—Shakespeare: 2 Henry IV., act iv. 1.

"Under which king, Bezonian? Speak or die" (2 Hen. IV., act v. 3). Choose your leader or take the consequences—Cesar or Pompey? "Speak or die."

Bheem or Bhima. One of the five Pandus, or brotherhoods of Indian demi-gods, famous for his strength. He slew the giant Kinchick, and dragged his body from the hills, thereby making the Kinchick ravine.

Bisum, in rhetoric, means converting the proof into a disproof. As thus: That you were the murderer is proved by your being on the spot at the time. Reply: Just the contrary, if I had been the guilty person most certainly I should have run away. (Greek, biaion.)

Bianca. Wife of Fazio. When Fazio became rich, and got entangled with the Marchioness Aldabella, she accused him to the Duke of Florence of being privy to the death of Bartoldo, an old miser. Fazio was arrested and condemned to death. Bianca now repented of her jealous rashness, and tried to save her husband, but failing in her endeavours, went mad, and died of a broken heart. (Dean Milman: Fazio.)

N. B.—The name is employed by Shakespeare both in his TAMING of the Shrew and also in Othello.

Bianchi. (See Nerl.)

Bias. The weight in bowls which makes them deviate from the straight line; hence any favourite idea or pursuit, or whatever predisposes the mind in a particular direction.

Bowls are not now loaded, but the bias depends on the shape of the bowls. They are flattened on one side, and therefore roll obliquely.

"Your stomach makes your fabric roll,
Just as the bias rules the bowl."—Prior: Althin, iii. line 120.
Biberius Calidus Nero. The punning nickname of Tiberius Claudius Nero. Biberius [Tiberius], drink-loving, Calidus Nero [Claudius Nero], by metathesis for calidus nero, hot with wine.

*The Bible* means simply a book, but is now exclusively confined to the "Book of Books." (Greek, *bibles*, a book.)

The headings of the chapters were prefixed by Miles Smith, Bishop of Gloucester, one of the translators.

(i) *Bibles named from errors of type, or from archaic words*:

The *Breaches Bible*. So called because *Genesis iii. 7* was rendered, "The eyes of them both were opened . . . and they sowed figge-tree leaves together, and made themselves breaches." By Whittingham, Gilby, and Sampson, 1579.

The *Idle Bible*, 1509. In which the "idole shepherd" (Zech. xi. 17) is printed "the idle shepherd."

The *Bug Bible*, 1551. So called because *Psalm cxii. 5* is translated, "Thou shalt not be afraid of bugges [bogies] by nighte."

The *Great Bible*. The same as Matthew Parker's Bible (q.v.).

The *Place-maker's Bible*. So called from a printer's error in Matt. v 9, "Blessed are the placemakers [peace-makers], for they shall be called the children of God."

The *Princes Bible* makes David pathetically complain that "the printers [princes] have persecuted me without a cause" (Ps. cxix. 161).

The *Tragical Bible*, 1549 (Beck's Bible), in which the word "halm" is rendered "treacle." The Bishops' Bible has *tragele* in Jer. iii. 28; xlvi. 11; and in Ezek. xxvii. 17.

The *Unrighhteous Bible*, 1652 (Cambridge Press). So called from the printer's error, "Know ye not that the unrighteous shall inherit the Kingdom of God?" (1 Cor. vi. 9).

The *Vinegar Bible*. So called because the heading to Luke xx. is given as "The parable of the Vinegar" (instead of Vineyard). Printed at the Clarendon Press in 1571.

The *Wicked Bible*. So called because the word *not* is omitted in the seventh commandment, making it, "Thou shalt commit adultery." Printed by Barker and Lucas, 1632.

To these may be added: the *Discharge Bible*, the *Esa to Bar Bible*, Rebecca's *Camele Bible*, the *Bilbok Bible*, the *Standing Fishes Bible*, and some others.

(ii) *Bibles named from proper names, or dignities*.

*Bishop's Bible*. The revised edition of Archbishop Parker's version. Published 1568.

*Coverdale's Bible*, 1535. Translated by Miles Coverdale, afterwards Bishop of Exeter. This was the first Bible sanctioned by royal authority.

*Cranmer's Bible*, 1539. This is Coverdale's Bible corrected by Archbishop Cranmer. It was printed in 1540, and in 1549 every parish church was enjoined to have a copy under a penalty of 40s. a month.

*The Douay Bible*, 1581. A translation made by the professors of the Douay College for the use of English boys designed for the Catholic priesthood.

*The Geneva Bible*. The Bible translated by the English exiles at Geneva, the same as the "Breeches Bible" (q.v.).

*King James's Bible*. The Authorised Version; so called because it was undertaken by command of James I. Published 1611.

Matthew Parker's Bible, or "The Great Bible," published in the reign of Henry VIII. under the care of Archbishop Parker and his staff (1530-1541). In 1572 several prolegomena were added.

Matthew's Bible is Tindal's version. It was so called by John Rogers, superintendent of the English churches in Germany, and was published with notes under the fictitious name of Thomas Matthews, 1537.

The *Mazarine Bible*. The earliest book printed in movable metal type. It contains no date. Copies have been recently sold from £2,300 to £5,000. Called the *Mazarin Bible* from the *Bibliothèque Mazarine*, founded in Paris by Cardinal Mazarine in 1648.

*Sacy's Bible*. So called from Isaac Louis Sacy (Le-maistre), director of the Port Royal Monastery. He was imprisoned for three years in the Bastille for his Jansenist opinions, and translated the Bible during his captivity (1666-1670).

*Tyndale's Bible*. William Tyndale, or Tindal, having embraced the Reformed religion, retired to Antwerp, where he printed an English translation of the Scriptures. All the copies were bought up, whereupon Tyndale printed a revised edition. The book excited the rancour of the Catholics, who strangled the "heretic" and burnt his body near Antwerp in 1536.

*Wykoff's Bible*, 1380, but first printed in 1580.
Bible-backed

Bickerstaff

(in) Versions.
The Authorised Version, 1611. (See KING JAMES'S BIBLE.)

The Revised Version. Published in May, 1886. The work was begun in June, 1870, by twenty-five scholars, ten of whom died before the version was completed, the eighty-five sessions extending over fourteen years. The Apocrypha was issued in 1895.

Bible-backed. Round-shouldered, like one who is always poring over a book.

Bible-carrier (A.). A pogram; creak-shoes; or saint, in a scornful sense.

"Of all books, they least respect the Bible. Many will leave statute books, coronals, you play-books, and such-like topish pamphlets, but not a bible in their house or hands... Some use to carry other books with them to church... to draw away their minds from hearing the word; and if it is read and preached to them, some goe yet further, and will not suffer their wives, children, or other of their household to read the Word. And some again, at such time, as to carry the scriptures with them to church, terming them in reproach bible-carriers."—Gouge: Whole Armour of God, p. 316 (1616).

Bible Christians. A Protestant sect founded in 1815 by William O'Bryan, a Wesleyan, of Cornwall; also called Byrantites (3 syl.).

Bible-Clerk. A sizar of the Oxford university; a student who gets certain pecuniary advantages for reading the Bible aloud at chapel. The office is almost a sinecure now, but the emolument is given, in some colleges, to the sons of poor gentlemen, either as a free gift, or as the reward of merit tested by examination.

Bible Statistics.
The Number of Authors is 50. About 30 books are mentioned in the Bible, but not included in the canon.

In the Old Testament: 46
Books: 22
Chapters: 1,392
Verses: 92,340
Words: 902,266
Letters: 7,894,300

Apocrypha: Books, 14; chapters, 183; verses, 663; words, 358,193; letters, 1,083,876.

In the New Testament: 66
Books: 27
Chapters: 1,940
Verses: 31,173
Words: 472,092
Letters: 4,869,161

Middle book: 23: Proverbs: 2: These
Middle chapter: John xxxi. Rom. xi. xii.
Middle verses: 2 Chron. xxvii. 20, Arx vii. 17.

Least verse: 1 Chron. v. 29, John xi. 33.
Smallest chapter: Psalms xlviii.
Longest chapter: Psalms cxix.
Ezra vii. 21 contains all the letters of the alphabet except K.
2 Kings xxviii. and Isaiah xxxvi. are exactly alike.
The last two verses of 2 Chron. and the opening verses of Ezra are alike.
Ezra ii. and Nehemiah vii. are alike.
The word and occurs in the Old Testament 1,454 times.
The word occurs in the New Testament 7,000 times.
The word Jesu occurs 5,000 times.
The letter Mem in the Hebrew text occurs 77.18 times.
The letter Yaw in the Hebrew text occurs 72.37 times. (These are the most frequent.)
The letter Teth occurs 11.56 times. (These are the least frequent.)

The Bible was divided into chapters by Cardinal Hugo de Sancto-Carlo, about 1230.
The Old Testament was divided into verses by Rabbi Meordea Nathan; and the New Testament, in 1544, by R. Stephens, a French printer, it is read, while on horseback.

Of the 5,000 languages and dialects on the earth, the Bible has been translated into 100.
The Septuagint, a translation into Greek, was made in 422 p. 256 n.c.
The first complete English translation was by Wyclif, A.D. 1320; the first French translation, in 1192; the first German, in 1450; the first American edition was printed at Boston in 1722.
The oldest MS. of the Bible in the British Museum is the "Codex Alexandrinus." Parts of the New Testament are omitted. The "Codex Vaticanus" is the oldest in the Vatican Library at Rome.

Bible Pauperum (the poor man's Bible). Some forty or fifty pictures of Bible subjects used in the Middle Ages, when few could read, to teach the leading events of Scripture history. (See MIRROR OF HUMAN SALVATION.)


Biblomancy. Forecasting future events by the Bible. The plan was to open the sacred volume at random, and lay your finger on a passage without looking at it. The text thus pointed out was supposed to be applicable to the person who pointed it out. (Greek, biblia, Bible; manteia, prophecy.) (See SORTES.)

Another process was to weigh a person suspected of magic against a Bible. If the Bible bore down the other scale, the accused was acquitted.

Bibulus. Colleague of Julius Caesar, a mere cipher in office, whence his name has become proverbial for one in office who is a mere fitiuent.

Biceps. Muscular strength of the arm; properly, the prominent muscles of the upper arm; so called because they have two heads. (Lat., biceps, two heads.)

Biceps Parthenius (Pers., Ivol. 2), i.e. Parthenius with two heads or tops (his caput).

"Nec fonte luna prodit calamino, Nec in lucublitate somniumse Parthenius. Amen, in secretis arc media prudente, Persae: Notitia prologue.

Bickerstaff (Isaac). A name assumed by Dean Swift in a satirical pamphlet against Partridge, the almanack-maker. This produced a paper war so diverting that Steele issued the Tatler under the editorial name of "Isaac Bickerstaff, Esq., Astrologer." (1709)
**Bicorn.** An hypothetical beast supposed to devour all men under petty-coat government. It is described as very fat and well liking. There was another beast called Chichevache, which fed on obedient wives, but the famished beast was thinner than the most rascal of Pharaoh’s lean kine, for its food always fell short. Of course, bi-corn (two-horns) contains an allusion familiar to all readers of our early literature.

**Bid.** To bid fair. To seem likely: as “He bids fair to do well”; “It bids fair to be a fine day.” (Anglo-Saxon, *bidan* or *beidan*, to promise, to offer.)

To bid for [votes]. To promise to support in Parliament certain measures, in order to obtain votes.

To bid against one. To offer or promise a higher price for an article at auction.

I bid him defiance. I offer him defiance; I defy him.

**Bid.** I bid you good night. I wish you good night, or I pray that you may have a good night. This is the Anglo-Saxon *bidan*, to ask, pray, or intreat. Whence “beads-men” (q.v.), “bidding prayer” (q.v.). “Bid him welcome.”

Neither be not God-speed. —2 John 10, 11.

To bid the [marriage] beaus. To ask if anyone objects to the marriage of the persons named. “Si quis” (q.v.).

To bid to the wedding. In the New Testament is to ask to the wedding feast.

**Bid-ale.** An invitation of friends to assemble at the house of a poor man to drink ale, and thus to raise alms for his relief.

*The ordinary amusements in country parishes (in 1530) were church-bails, clerk-ales, and bid-ales, . . . consisting of drinking and sports, particularly dice-ee.* —F. Short, *Di.* History of the Church of England, p. 322.

**Bidding Beads.** Telling off prayers by beads (Anglo-Saxon, *biddan*, to ask, to pray).

**Bidding-Prayer.** The prayer for the souls of benefactors said before the sermon; a relic of this remains in the prayer used in cathedrals, university churches, etc. Bidding is from bead or bide. (Anglo-Saxon, *biddan*, to pray for the souls of benefactors.) (See BEADMAN.)

**Biddy** (i.e. Bridget). A generic name for an Irish servant-maid, as Mike is for an Irish labourer. These generic names are very common: e.g. Tom Tag, a waterman; Jack Pudding, a buffoon; Cousin Jonathan, an American of the United States; Cousin Michel, a German; John Bull, an Englishman; Moll and Becky, English female servants of the lower order; John Chinaman, a Chinese; Colin Tompion, a Swiss; Nic Frog, a Dutchman; Mossou, a Frenchman; and many others.

In Arbuthnot’s *John Bull* Nic Frog is certainly a Dutchman; and Frogs are called “Dutch Nightingales.” The French sometimes serve kid frog’s at table as a great delicacy, and this has caused the word to be transferred to the French; but, properly, Nic Frog is a Dutchman.

**Bideford Postman.** Edward Capern, the post (born 1819), so called because at one time he was a letter-carrier at Bideford. He died in 1894.

**Bifocal.** [See Pilpail.]

**Biforked Letter of the Greeks.** The capital U, made thus Y, which resembles a bird flying.

*[The birds] flying, write upon the sky
The biforked letter of the Greeks.*

**Bifrost, in Scandinavian mythology, is the name of the bridge between heaven and earth; the rainbow may be considered to be this bridge, and its various colours are the reflections of its precious stones. (Icelandic, *bifa*, tremble, and *rost*, path.)

The keeper of the bridge is Heimdall. It leads to Doonstead, the palace of the Norns or Fates.

**Big.** To look big. To assume a consequential air.

To talk big. To boast or brag.


**Big Bird.** To get the big bird (i.e. the goose). To be hissed on the stage. A theatrical expression.

**Big-endians.** A religious party in the empire of Lilliput, who made it a matter of conscience to break their eggs at the big end; they were looked on as heretics by the orthodox party, who broke theirs at the small end. The Big-endians are the Catholics, and the Little-endians the Protestants.

**Big Gooseberry Season** (*The*). The time when Parliament is not assembled.
Big-wig (A). A person in authority, a "nob." Of course, the term arises from the custom of judges, bishops, and so on, wearing large wigs. Bishops no longer wear them.

Bigaroon. Incorrectly spelt Bien-voon. A white-heart cherry. (French, bigarrue; Latin, bigarella; i.e. bis var-ellos, double-varied, red and white mixed. The French word, bigarrue, means party-colour, bigarrer.)

Big, Bigas (pron. bee). jewels, female ornaments. (Also written bie.)

She is all in her bigas to-day—i.e. in full fig, in excellent spirits, in good humour.

Big. To hook the big—i.e. to get entangled. The big is the bend or doubled part of a rope, and when the rope of one anchor gets into the "big" of another, it gets "hooked."

Bigorne (2 syl.). A corruption of "Biicorn" (q.v.).

Big'ot means simply a worshipper (Anglo-Saxon, bigas, to worship; German, bigots). Various explanations have been given from time to time, but none are well supported.

Bigot and his Castle of Bungay. (See Castle, etc.)

Bilbo. A rapier or sword. So called from Esso, in Spain, once famous for its finely-tempered blades. Fulstaff says to Ford:

"I suffered the pang of three several deaths; first, an intolerable fright, to be detected at last, to be compassed, like a good bilbo, hot to point, heel to head; and then . . . .—Meredyth West, ill. a.

Bilboes. A bar of iron with fetters annexed to it, by which mutinous sailors are linked together. The word is derived from Bilboa, in Spain, where they were first made. Some of the bilboes taken from the Spanish Armada are still kept in the Tower of London.

Bille. It raises my bile. It makes me angry or indignant. In Latin, biliosus (a bilious man) meant a choleric one. According to the ancient theory, bile is one of the humours of the body, and when excited abnormally it produces cholera or rage.

"It raised my bile to see him so reflect their great acts. —Hoot: Pte. of Midsummer Fairies, stanza 54.

"Black bile is melancholy."

Bilge Water. Filthy drainings. The bilge is the lowest part of a ship, and, as the rain or sea-water which trickles down to this part is hard to get at, it is apt to become foul and very offensive.

Bilk. To cheat, to obtain goods and decamp without paying for them.

"The landlord explained it by saying that 'a bilk' is a man who never misses a meal and never pays a cent."—A. E. McClure: Rocky Mountains, letter xxi. p. 211.

"To 'bilk' in cribbage is to spoil your adversaries' score; to balk him. Perhaps the two words are mere variants.

Bilker (A). A person who gives a cabman less than his fare, and, when remonstrated with, gives a false name and address. Sometimes a "bilker" gets out and says, "Cabby, I shall be back in a minute," turns the corner and is no more seen.

"The time for taking out a summons expires in seven days, and it often takes longer than that to hunt a 'bilker' down."—Nineteenth Century (March, 1863, p. 177).

Also a cabman who does not pay the owner for the cab.

Bill (The). The nose, also called the beak. Hence, "Billy" is slang for a pocket-handkerchief.

"Lastly came Winter, clothed all in frize. Chattering his teeth, for cold that did him chill. Whiles on his brow he heard his breath did freeze. And the dull drops that from his purple bill flowed. As from a humbeck, did down a distill." — Spenser: Faerie Queene, canto vii.


A public bill is the draft of an Act of Parliament affecting the general public. A private bill is the draft of an Act of Parliament for the granting of something to a company, corporation, or certain individuals.

A true bill. I confess what you say is true. The case against the accused is first submitted to the grand jury. If they think the charge has a fair colour, they write on the declaration "A true bill," and the case is submitted to the petty jury. Otherwise, they write "No true bill," or "Not found," and the case is at once dismissed or "ignored."

To ignore a bill is to write on it igno-

ramus.

"Ignoramus" is the word properly used by the Grand Enquest . . . and written upon the bill."—Cowell.
Bills payable. Bills of exchange, promissory notes, or other documents promising to pay a sum of money.

Bills receivable. Promissory notes, bills of exchange, or other acceptances held by a person to whom the money stated is payable.

Bill of Fare (A). A list of the menu provided, or which may be ordered, at a restaurant.

Bill of Health. A clean bill of health. A document, duly signed by the proper authorities, to certify that when the ship set sail no infectious disorder existed in the place.

A foul bill of health is a document to show that the place was suffering from some infection when the ship set sail. If a captain cannot show a clean bill, he is supposed to have a foul one.

Bill of Lading. A document signed by the master of a ship in acknowledgment of goods laden in his vessel. In this document he binds himself to deliver the articles in good condition to the persons named in the bill, certain exceptions being duly provided for. These bills are generally in triplicate—one for the sender, one for the receiver, and one for the master of the vessel.

Bill of Pains and Penalties (.J). A legislative act imposing punishment (less than capital) upon a person charged with treason or other high crimes.

Bill of Quantities. An abstract of the probable cost of a building.

Bill of Rights. The declaration delivered to the Prince of Orange on his election to the British throne, confirming the rights and privileges of the people. (Feb. 13th, 1689.)

Bill of Sale. When a person borrows money and delivers goods as security, he gives him a bill of sale, that is, permission to sell the goods if the money is not returned on a stated day.

Bills of Mortality took their rise in 1592, when a great pestilence broke out, which continued till 1595. The term is now used for those abstracts from parish registers which show the births, deaths, and baptisms of the district. Within the Bills of Mortality = within the district.

Bills of Parcels. An itemised statement of articles purchased. These bills are itemised by the seller.

Bilbee' (Little). The youngest of "Three sailors of Bristol city," who "took a boat and went to sea."

"There was gorging Jack, and guzzling Jimmy, And the youngest—he was little Billee. Now, when they got as far as the equator, They had nothing left but one split pea. To gorging Jack says guzzling Jimmy, "We've nothing left, we must eat we." —Thackeray.

[They decide to eat Little Billee, but he contrives to escape.]

Billet-doux [pronounce billy doo]. French, a love-letter, a sweet or affectionate letter.

Billiards. A corrupt form of the French billiard. "Antrefois, le bédou arce legué ou poussaï les billes"; then "in table vinte sa bagulles ou june"; and, lastly, the "game itself."

Similar plural forms are the games called bowls, cards, dominoes, draughts, marbles, quoits, skittles, tops, etc.

Billings (Josh). The mon de plun: of H. W. Shaw, an American humorist, who died 1885. His Book of Sayings was published in 1866.

Billingsgate (London). Gate—quay, and bellua is to hawl or hellow. This quay is so called from the shouting of the fishermen in trying to attract attention and vend their fish.

That's Billingsgate. Vulgar and coarse, like the manners and language of Billingsgate fish-fags.


To talk Billingsgate, i.e. to slang, to scold in a vulgar, coarse style.

You are no better than a Billingsgate fish-fag, i.e. you are as rude and ill-mannered as the women of Billingsgate fish-market. The French say "Maubert:" instead of Billingsgate, as Your compliments are like those of the Place Maubert, i.e. no compliments at all, but vulgar dirt-flinging. The "Place Maubert" has long been noted for its market.


Billy. A policeman's staff, which is a little bill or billet.

A pocket-handkerchief. "A blue billy" is a handkerchief with blue ground and white spots.

Billy Barlow. A street droll, a merry Andrew; so called from a half-idiot of the name, who fancied himself "some great personage." He was well known in the East of London, and died in Whitechapel workhouse. Some of his
Billycock Hats. First used by Billy Coke (Mr. William Coke) at the great shooting parties at Holkham. The old-established hatmakers in the West End still call them "Coke hats."

Bi-metallism. The employment of two metals, silver and gold, of fixed relative value. Now gold is the only standard metal in England and some other countries. Silver coins are mere tokens, like copper coins; and if given in payment of large sums are estimated at the market value, so much an ounce; but a gold sovereign is always of one fixed legal value.

Binary Arithmetic. Arithmetic in which the base of the notation is 2 instead of 10. The unit followed by a cipher signifies two, by another unit it signifies three, by two ciphers it signifies four, and so on. Thus, 10 signifies two, 100 signifies four; while 11 signifies 3, etc.

Binary Theory. A theory which supposes that all definite chemical salts are combinations of two radicles or elements, one of which is electro-positive (basic), and the other electro-negative (acid).

Bingham's Dandies. The 17th Lancers; so called from their colonel, the Earl of Lucan, formerly Lord Bingham. The uniform is noted for its admirable fit and smartness. Now called "The Duke of Cambridge's Own Lancers."

Bird. An endearing name for girl.

And by my word, your homely bird
In danger shall not tarry:
And those white feet and wings are getting white,
I'll row you over the ferry:
Campbell: Lord Ullin's Daughter.

Bird is the Anglo-Saxon bried, the young of any animal, hence bride, verb, beran, to bring forth.

A bird of ill-omen. A person who is regarded as unlucky; one who is in the habit of bringing ill-news. The ancients thought that some birds indicated good luck, and others evil. Even to the present day many look upon owls, crows, and ravens as unlucky birds; swallows and storks as lucky ones.

Havens, by their acute sense of smell, discern the savour of dying bodies, and, under the hope of preying on them, light on chimney-tops or flutter about sick rooms; hence the raven indicates death. Owls screech when bad weather is at hand, and as foul weather often precedes sickness, so the owl is looked on as a funeral bird.

A bird of passage. A person who shifts from place to place; a temporary visitant, like a cuckoo, the swallows, starlings, etc.

A jail-bird. (See Jail.)
The bird of Juno. The peacock.

V Minerva's bird is either the cock or the owl; that of Venus is the dove.
The bird of Washington. The American or bald-headed eagle.

"The well-known latti-headed eagle, sometimes called the Bird of Washington."—Wood.
The Arabian bird. The phoenix.
The green bird tells everything a person wishes to know. (Cherry and Fairstar.)
The talking bird spoke with a human voice, and could bid all other birds join in concert. (Arabian Nights.)

Old birds are not to be sought with chaff. Experience teaches wisdom.

One beats the bush, and another takes the bird. The workman does the work, the master makes the money.

'Tis the early bird that catches the worm.

Early to bed and early to rise,

Makes a man healthy, wealthy, and wise.

A little bird told me so. From Eccles.

x. 20: "Curse not the king, no not in thy thought. . . . for a bird of the air shall carry the voice, and that which hath wings shall tell the matter."

Bird in the hand. A bird in the hand is worth two in the bush. Possession is better than expectation.

Italian: "E meglio aver oggi un nov" che dimandar una gailina."

French: "Il vaut mieux avoir l'œuf aujourd'hui, que la poule demain." (Turkish:)

"I'usien yant mieux que deux en l'arme."

Un sou, quand il est assuré, vaut mieux que cin dix cent."

German: "Ein vogel in der hand ist besser als zehn über land."

"Passing through Birkin Lane amidst a camp of hose and doubts, I took . . . reason to slip into a captain's suit—a valiant buff doublet stuffed with plushes and a pair of velvet shoes secured thick with lace."—Addison: Black Book (1804).

Birchin Lane. I must send you to Birchin Lane, i.e. whip you. The play is on birth (a rod).

A suit in Birchin Lane. Birchin Lane was once famous for all sorts of apparel; references to second-hand clothes in Birchin Lane are common enough in Elizabethan books.
Bird in thy Bosom 137

"Beser ein spatz der hand, als ein storch auf der schlacht." 

Latiou: "Ego spem pretio non emam." 

English: "A pound in the purse is worth two in the book."

On the other side we have: "Qui ne s'aventure, a ni cheval ni mule." "Nothing ventures, nothing have." "Give a spat to catch a mackerel." "Chi non s'arrischia, non guadagna."

Bird in thy Bosom. Thou hast kept well the bird in thy bosom. Thou hast remained faithful to thy allegiance or faith. The expression was used by Sir Ralph Percy (slain in the battle of Hadgley Moor in 1464) to express his having preserved unstained his fidelity to the House of Lancaster.

Bird of Estè. The white eagle, the cognisance of the house.

"His dazzling way
The bird of Estè soars beyond the solar ray."

Tasso: Jerusalem Delivered, x.

Birds. Birds of a feather flock together. Persons associate with those of a similar taste and station as themselves. Qui se ressemble s'assemble. Cicero says, "Similes similibus gaudent, parecum paribus facillime congregantur." "Ne nous associons qu'avec nos égales." (La Fontaine.)

To kill two birds with one stone. To effect two objects with one outlay of trouble.

Birds (protected by superstitions). 

Choughs are protected in Cornwall, because the soul of King Arthur migrated into a chough. 

The Hawk is held sacred by the Egyptians, because it is the form assumed by Ra or Horus. 

The Ibis is sacred in Egypt, and to kill one was at one time a capital offence. It is said that the god Thoth escaped (as an Ibis) from the pursuit of Typhon. 

Mother Carey's Chickens, or Storm Petrels are protected by sailors, from a superstition that they are the living forms of the souls of deceased sailors.

The Robin is protected, both from Christian tradition and nursery legend. (See Horns and Hips.)

The Stork is a sacred bird in Sweden, from the legend that it flew round the cross, crying Styrka, Styrka, when Jesus was crucified. (See Stork.)

Saucus are superstitioneously protected in Ireland from the legend of the Fianna (daughter of Lir), who was metamorphosed into a swan and condemned to wander in lakes and rivers till Christianity was introduced. (See Irish Melodies, Silent O'Moyle.)

The hog (a winged animal) was regarded by the Caribs as a good augur, which protected their dwellings at night; and it was accounted mortifying to kill one.

Bird's-eye View. A mode of perspective drawing in which the artist is supposed to be over the objects delineated, in which case he beholds them as a bird in the air would see them. A general view.

Birdcage Walk (St. James's Park, London); so called from an aviary.

Birmingham Poet. John Freeth, who died at the age of seventy-eight in 1808. He was wit, poet, and publican, who not only wrote the words and tunes of songs, but sang them also, and sang them well.

Birthday Suit. He was in his birthday suit. Quite nude, as when first born.

Bis. Bis dat, qui cito dat (he gives twice who gives promptly)—i.e. prompt relief will do as much good as twice the sum at a future period (Publius Syrus Proverbs.)

Purple and bis, i.e. purple and fine linen (Latin, byssus, fine flax). The spelling is sometimes bias, bys, etc.

Biscuit (French-Latin, bis, twice; cit, baked). So called because it was originally twice ovened. The Romans had a bread of this kind.

In pottery, earthenware or porcelain, after it has been hardened in the fire, but has not yet been glazed, is so called.

Bise. A wind that acts notably on the nervous system. It is prevalent in those valleys of Savoy that open to the north.

"The Bise blew cold." 

Roger: Italy, part 1, div. II. stanza 4.

Bishop (Évêque), the same word, episcopus; whence episc, evens, evang, evéque; also évêcop, bishop.

Bishop, Cardinal, Pope (as beverages): 

Bishop is made by pouring red wine (such as claret or burgundy), either hot or cold, on ripe bitter oranges. The liquor is then sugared and spiced to taste. In Germany, "bishop" is a mixture of wine, sugar, nutmeg, and orange or lemon. It is sometimes called "Purple Wine," and has received its name of bishop from its colour.

Cardinal is made by using white wine instead of red.

Pope is made by using tokay.

"When I was at college, Cup was added to ale; Bishop was "cup" with wine (properly claret or burgundy) added; Cardinal was "cup" with brandy added. All were served with a hedge-bug (i.e. a whole lemon or orange basting.
Bishop Barnaby. The May-bug, lady-bird, etc.

Bishop in Partibus. (See in Partibus.)

Bishop of Hippo. St. Augustine (354-430) is often so referred to. He held the See for many years.

Bishop’s Apron represents the short cassock which, by the 74th canon, all clergymen were enjoined to wear.

Bishop’s Bible (The). (See under Bible, page 131, col. 2.)

Bishop’s Mitre. Dean Stanley tells us that the cleft of a bishop’s mitre represents the mark of the crescent of the moon, when folded and carried under the arm, like an opera hat. (Christian Institutions, p. 153.)

Bissextile. Leap-year. We add a day to February in leap-year, but the Romans counted the 24th of February twice. Now, the 24th of February was called by them “dies biseructus” (sermo calendas Martias), the sextile or sixth day before March 1st; and this day being reckoned twice (bis) in leap-year, was called “annus biseructus.”

Bisson or Bisen [blind] is the Anglo-Saxon bizen, Shakespeare (Hamlet, ii. 2) speaks of bison rheum (blinding tears), and in Coriolanus, ii. 1, “What harm can your bisson compulsurities gleam out of this character?”

Biston’ians. The Thracians; so called from Biston, son of Mars, who built Bistoria on the Lake Bistonis.

Bixtonian race: a mouldering term, exult and revel on the Thracian plain With milk their bloody banquet they array, Or from the lion tead the quailing prey, On some abandoned savages fiercely th. Scene, tear, devour, and think it luxury.” Put: Statius, Book ii.

Bit. A piece.

Bit of my mind, as I’ll tell him a bit of my mind,” I’ll reprove him. Some word we, bite, meaning a piece bitten off, hence a piece generally. (Anglo-Saxon, bitan, to bite.)

Bit by bit. A little at a time; piece-meal.

Not a bit, or Not the least bit. Not at all; not the least likely. This may be not a morsel, or not a jot, rap, or sou. “Bit” used to be a small Jamaica coin. We still talk of a threepenny-bit. Bit, of course, is the substantive of bite, as morsel (French morceau) of murder.

Bit (of a horse). To take the bit in (or between) his teeth. To be obstinately self-willed; to make up one’s mind not to yield. When a horse has a mind to run away, he catches the bit between his teeth, and the driver has no longer control over him.

Mr. X. will not yield. He has taken the bit between his teeth, and is resolved to carry out his original measure.—Newspaper paragraph, April 1, 1869.

Bit. Money. The word is used in the West Indies for a half pistareen (fivepence). In Jamaica, a bit is worth sixpence, English; in America, 12½ cents; in Ireland, tenpence.

The word is still thieves’ slang for money generally, and coiners are called bit-makers.

In English we use the word for a coin which is a fraction of a unit. Thus, a shilling being a unit, we have a sixpenny bit and threepenny bit (or not in bits but in divers pieces). So, taking a sovereign for a unit, we had seven-shilling bits, etc.

Bite. A cheat; one who bites us. “The bitter bite” explains the origin. We say “a man was bitten” when he “burns his fingers” meddling with something which promised well but turned out a failure.

To bite the dust, as “Their enemies shall bite the dust,” i.e. be slain in battle.

Bite. To bite one’s thumb at another. To insult; to provoke to a quarrel.

“Gregory, I will shew as I pass by; and let them take it as they list.”

“Saw you, Nay, as they dare. I will bite my thumb at them, which is a disgrace to them, if they bear it.”—Shakespeare: Henry and John. i. 1.

To bite the lip, indicative of suppressed chagrin, passion, or annoyance.

“She had to bite her lip till the blood came in order to keep down the angry words that would use in her heart.” Mrs. Gaskell: Mary Barton, chap. xi.

To bite upon the bridle. To chomp the bit, like an impatient or restless horse.

Bit’elias. Sister of Fairlimb, and daughter of Rukenaw, the ape, in the story of Reynard the Fox. (Akinvar.)

Bites and Bams. Hoaxes and quizzes; humbuggery.

“[His] humble efforts at pecularity were chiefly confined to... bites and bams.”—Sir W. Scott: Guy Fawkes, chap. 3.
Biting Remark (A). A remark more biting than Zeno’s. Nearchoz ordered Zeno the ‘philosopher to be pounded to death in a mortar. When he had been pounded some time, he told Nearchoz he had an important secret to communicate to him; but, when the tyrant bent over the mortar to hear what Zeno had to say, the dying man bit off his ear.

“That would have been a biting jest.”
Shakespeare: Richard III., act ii. 4.

Bitt. To bitt the cable is to fasten it round the “bitt” or frame made for the purpose, and placed in the fore part of the vessel.

Bitten. Imposed upon, let in, made to suffer loss. “I was terribly bitten in that affair.” I suffered great loss. To bite is to cheat or suffer retaliation. Thus, Pope says, “The rogue was bit,” he intended to cheat, but was himself taken in. “The biter bit” is the moral of Aesop’s fable called The Viper and The File; and Goldsmith’s mad dog, which, “for some private ends, went mad and bit a man,” but the biter was bit, for “The man recovered of the bite, the dog it was that died.”

Bitter End (The). A sentence: with relentless hostility; also applied to affliction, as, “she bore it to the bitter end,” meaning to the last stroke of adverse fortune. “All Thy waves have gone over me, but I have borne up under them to the bitter end.” Here “bitter end” means the end of the rope. The “bitter-end” is a sea term meaning “that part of the cable which is “abase the bitt.” When there is no windlass the cables are fastened to bits, that is, pieces of timber so called; and when a rope is payed out to the bitter-end, or to these pieces of timber, all of it is let out, and no more remains. However, we read in Prov. vi. 4, “Her end is bitter as wormwood,” which, after all, may be the origin of the phrase.

Bitter as Gall, as soot, as wormwood. Absinthe is made of wormwood. (See Similes.)

Bittock. A little bit; -ock as a diminutive is preserved in bull-ock, hill-ock, butt-ock, etc. “A mile and a bittock” is a mile and a little bit. (Sir Walter Scott: Guy Mannering, i.)

Biz, in theatrical slang, means “business.” Good biz means full houses; but an actor’s “biz” is quite another thing, meaning by-play. Thus, Hamlet trifling with Ophelia’s fan, Lord Dundreary’s hop, and so on, are the special “business” of the actor of the part. As a rule, the “business” is invented by the actor who creates the part, and is handed down by tradition.

Black for mourning was a Roman custom (Juvenal, x. 216) borrowed from the Egyptians.

Black, in blazonry, means constancy, wisdom, and prudence.

Black, in several of the Oriental nations, is a badge of servitude, slavery, and low birth. Our word blackguard seems to point to this meaning. The Latin niger meant bad, unpropitious. (See Blackguard.)

Black. (See under Colours for its symbolism, etc.)

-Black as a Crow (or as a raven); “as a raven’s wing;” as ink; as hell, i.e., hades (2 syl.), meaning death or the grave; as your hat, etc. (See Similes.)

Black as a Newgate Knocker. A Newgate knocker is the fringe or lock of hair which costermongers and thieves twist back towards the ear.

Black in the Face. Extremely angry. The face discoloured with passion or distress.

“Mr. Winkle pulled . . . till he was black in the face.”—Dickens: Pickwick Papers.

“He swore himself black in the face.”—Peter Pindar, Wolcott.

Black is White. (See Swear.) Beaten black and blue. So that the skin is black and blue with the marks of the beating.

I must have it in black and white, i.e., in plain writing; the paper being white and the ink black.

To say black’s his eye, i.e., to vituperate, to blame. The expression, Black’s the white of his eye, is a modern corruption. To say the eye is black or evil, is to accuse a person of an evil heart or great ignorance. The Latin niger also meant evil. (See Black Prince.)

“A fool may do all things, and no man say black’s his eye”—The Tell Tale.

Black Act. 9 Geo. I. c. 22 is so called, because it was directed against the Waltham deer-stealers, who blackened their faces for disguise, and, under the name of Blacks, appeared in Epping Forest. This Act was repealed in 1827.

Black Acts. Acts of the Scottish Parliament between the accession of James I. and the year 1587; so called because they were printed in black characters.
Black Art. The art practised by conjurors, wizards, and others, who professed to have dealings with the devil. Black here means diabolical or wicked. Some derive it from sigrromancy, a corruption of necromancy.

Black Assize. July 6th, 1577, when a putrid pestilence broke out at Oxford during the time of assize.

Black-balled. Not admitted to a club; the candidate proposed is not accepted as a member. In voting by ballot, those who accept the person proposed drop a white or red ball into the box, but those who would exclude the candidate drop into it a black one. It is now more usually done by two compartments, for "yes" and "no" respectively.

Black Book. A book exposing abuses in Church and State, which furnished much material for political reform in the early part of the present century. (See BLACK BOOKS.)

* Amherst speaks of the Proctor's black book, and tells us that no one can proceed to a degree whose name is found there. (1728.) It also appears that each regiment kept a black book or record of ill-behaviour.

Black Book of the Admiralty. An old navy code, said to have been compiled in the reign of Edward III.

Black Books. To be in my black books. In bad odour; in disgrace; out of favour. The black books were those compiled in the reign of Henry VIII. to set forth the scandalous proceedings of the English monasteries, and were so called from the colour of their binding. We have similarly the Blue Book, the Red Book, and so on.

Black Books of the Exchequer. An official account of the royal revenues, payments, perquisites, etc., in the reign of Henry II. Its cover was black leather. There are two of them preserved in the Public Record Office.

Black Brunswickers. A corps of 700 volunteer lancers under the command of Frederick William, Duke of Brunswick, who had been forbidden by Napoleon to succeed to his father's dukedom. They were called "Black" because they wore mourning for the deceased Duke. Frederick William fell at Quatre-Bras, 1813. One of Millais's best pictures is called "The Black Brunswicker."

Black Cap, or the Judgment Cap, worn by a judge when he passes sentence of death on a prisoner. This cap is part of the judge's full dress. The judges wear their black caps on November 9th, when the Lord Mayor is presented in the Court of Exchequer. Covering the head was a sign of mourning among the Israelites, Greeks, Romans, and Anglo-Saxons. (2 Sam. xv. 30.)

Black Cattle. Oxen for slaughter; so called because black is their prevailing colour, at least in the north.

Black Cattle. Negro slaves.

"She was chartered for the West Coast of Africa to trade with the natives, but not in black cattle, for slavery was never our line of business." — J. Grant: Dick Rodney, chap. i.

Black Death. A putrid typhus, in which the body turned black with rapid putrefaction. It occurred in 1348, and carried off twenty-five millions in Europe alone, while in Asia and Africa the mortality was even greater.

Black Diamonds. Coals; also cleft felons of the lower orders. Coals and diamonds are both carbon.

Black Dog. A fiend still dreaded in many country places. (See DOG.)


Black Doll. The sign of a marine store shop. The doll was a dummy dressed to indicate that cast-off garments were bought.


Black Flag. A pirate, and is called the "Jolly Roger."

Black Flags. Moslem soldiers. The banner of the Abbasides (3 syl.) is black; that of the Fatimites (3 syl.) green; and that of the Ommiades (3 syl.) white. Hence the banner of the Khalif of Baghdad is black, but that of the Sultan of Damascus is green. (Gibbon, chap. iii.)

Black Flags. Pirates of the Chinese Sea who opposed the French in Tonquin, etc.

Black-foot. There is a powerful and numerous tribe of North American Indians called Black-foot. A black-foot is an intermediary in love affairs; but if perfidious to the wooer he was called a white-foot.

Blackfoot (The). One of the many Irish factions which disturbed the peace.
in the first half of the nineteenth century.

"And the Blackfoot, who courted each foeman's

catch! 'tis hot-foot [speedily] he'd fly from the

stout Father Roach."

**Black Friars.** The Dominicans were

formerly so called in England.

**Black Friday.** December 6th, 1745,

the day on which the news arrived in

London that the Pretender had reached

Derby.

**Black Game.** Heath-fowl; in contra-
distinction to red game, as grouse. The

male bird is called a blackcock.

**Black Genevan (A).** A black

preaching gown; once used in some

Anglican churches, and still used by

some Dissenters in the pulpit. So called

from Geneva, where Calvin preached in

such a robe.

"The Nonconformist divine leaves his vestry in

his black Genevan, tumbled by his deacons and

elders." — *Newspaper paragraph, July 18th, 1865* (on

Sunday bands).

**Black-guards.** Those horse-boys

and unmilitary folk, such as cooks with

their pots, pans, and other kitchen

utensils, which travel with an army, and

greatly impede its march.

Gifford, in his edition of Ben Jonson,

says: "In all great houses there were a

number of dirty dependents, whose office

it was to attend the wool-yards, scull-

eries, etc. Of these the most forlorn

were selected to carry coals to the

kitchen. They rode with the pots and

pans, and were in derision called the

black-guards."

In the Lord Steward's office a pro-

clamation (May 7th, 1683) begins thus:

"Whereas...a sort of vicious, idle,

and masterless boys and rogues, com-

monly called the Black-guard, with

divers other lewd and loose fellows...

do usually haunt and follow the court.

... Wee do hereby strictly charge...

all those so called...with all other

loose, idle...men...who have in-

truded themselves into His Majesty's

court and stables...to depart upon

pain of imprisonment."

**Black Hole of Calcutta.** A dark

cell in a prison into which Surenja Dow-

lah thrust 146 British prisoners. Next

morning only twenty-three were found

alive (1756).

The punishment cell or lock-up in

barracks.

**Black Horse.** The 7th Dragoon

Guards, or "the Princess Royal's D. G."

Their "facings" are black. Also called

"Strawboots," "The Blacks."

**Black Jack.** Black Jack rides a good

horse (Cornish). The miners call blende

or sulphide of zinc "Black Jack," the

occurrence of which is considered by

them a favourable indication. The blende

rides upon a lode of good ore.

**Black Jack (A).** A large leather

gotch for beer and ale, so called from the

outside being tarred.

**Black Joke.** An old tune, now

called *The Spur of Shillelagh*. Tom

Moore has adapted words to the tune,

beginning, "Sublime was the warning

which Liberty spoke."

**Black Leg.** A swindler, especially

in cards and races. Also, one who

works for less than trade-union wages;

a non-union workman.

"Pleading the strikers not to return to work so

long as a single Black-leg was retained in the


543.*

**Black Letter.** The Gothic or Ger-

man type. So called because of its black

appearance. The initial items of this

book are now called "black letter,"

sometimes called "Clarendon type."

**Black Letter Day.** An unlucky

day; one to be recalled with regret.

The Romans marked their unlucky

days with a piece of black charcoal, and

their lucky ones with white chalk.

*Black-letter dogs.* Literary antiquaries

who poke and pry into every hole and

corner to find out black-letter copies of

books.

"By fell black-letter dogs...

That from GothicKennels eager strait." —

*Matthew: Prose of Literature.*

**Black Lists.** Lists of insolvency

and bankruptcy, for the private guidance

of the mercantile community. (See Black

Books.)

**Black Looks.** Looks of displeasure.

To look black. To look displeased. The

figure is from black clouds indicative of

foul weather.

**Black Mail.** Money given to free-

booters by way of exempting property

from depredation. (Anglo-Saxon, *mal,*

"rent-tax;" *French, mance, an old coin

worth .083 farthing*). *Grass mail* was rent

paid for pasturage. *Mails and duties* (Scotch)

are rents of an estate in money or

otherwise. "Black" in this phrase does

not mean wicked or wrongful, but

is the Gaelic, to cherish or protect.

Black mail was a rent paid to Free Com-

panies for protecting the property paid
Black Man

for, from the depredations of freebooters, etc.

To levy black mail now means to exact exorbitant charges; thus the cabs and omnibuses during the Great Exhibition years "levied black mail" on the public.

Black Maria. The Evil One.

Black Maria. The black van which conveys prisoners from the police courts to jail. The French call a mud-barge a "Marie-salope." The tradition is that the van referred to was so called from Maria Lee, a negress, who kept a sailors' boarding house in Boston. She was a woman of such great size and strength that the unruly stood in dread of her, and when constables required help, it was a common thing to send for Black Maria, who so collared the refractory and led them to the lock-up. So a prison-van was called a "Black Maria."

Black Monday. Easter Monday, April 14th, 1860, was so called. Edward III. was with his army lying before Paris, and the day was so dark, with mist and hail, so bitterly cold and so windy, that many of his horses and men died. Monday after Easter holidays is called "Black Monday," in allusion to this fatal day. Launcelot says:

"It was not for nothing that my nose fell a-bleeding on Black Monday last, at six o'clock in the morning."—Shakespeare: Merchant of Venice, ii. 5.

February 27th, 1865, was so called in Melbourne from a terrible sirocco from the N.W., which produced dreadful havoc between Sandhurst and Castlemaine.

Black Monday. In schoolboy phraseology is the first Monday after the holidays are over, when lessons begin again.

Black Money. Base coin brought to England by foreigners, and prohibited by Edward III.

Black Ox. The black ox has trod on his foot—i.e. misfortune has come to him. Black oxen were sacrificed to Pluto and other infernal deities.


Black Prince. Edward, Prince of Wales, son of Edward III. Froissart says he was "styled black by terror of his arms" (c. 169). Strutt confirms this saying: "for his martial deeds sur-named Black the Prince" (Antiquaries). Meyrick says there is not the slightest proof that Edward, Prince of Wales, ever wore black armour (vol. ii.); indeed, we have much indirect proof against the supposition. Thus Shaw (vol. i. plate 31) gives a facsimile from a picture on the wall of St. Stephen's Chapel, Westminster, in which the prince is clad in gilt armour. Stothard says "the effigy is of copper gilt." In the British Museum is an illumination of Edward III. granting to his son the duchy of Aquitaine, in which both figures are represented in silver armour with gilt joints. The first mention of the term "Black Prince" occurs in a parliamentary paper of the second year of Richard II.; so that Shakespeare has good reason for the use of the word in his tragedy of that king:

"Brave Gaunt, thy father and myself

Rescued the Black Prince, that young Mars of men,

From forth the ranks of many thousand French."—Richard II., ii. 3.

"That black name, Edward, black Prince of Wales."—Henry V., i. 4.

Black Republicans. The Republicans were so called by the pro-slavery party of the States, because they resisted the introduction of slavery into any State where it was not already recognised.

Black Rod, i.e. "Gentleman Usher of the Black Rod," so called from his staff of office—a black wand surmounted by a lion.

Black Rood of Scotland. The "piece of the true cross" or rood, set in an ebony crucifix, which Margaret, the wife of King Malcolm, left at death to the Scottish nation. It passed into various hands, but was lost at the Reformation.

Black Russia. Central and Southern Russia is so called from its black soil.

"The winter crops in the whole of European Russia are very good, especially in the black-earth regions. In the government of Northern Russia the condition is less favourable."—Newspaper paragraph, December, 1921.

Black Saturday. August 4th, 1021; so called in Scotland, because a violent storm occurred at the very moment the Parliament was sitting to enforce episcopacy on the people.

Black Sea. So called from the abounding black rock in the extensive coal-fields between the Bosporus and Heraclea.

Black Sheep [Körd-Koin-oo]. A tribe of Turkomans, so called from their standards. This tribe was extirpated by the White Sheep (g.v.).

A Black Sheep. A disgrace to the
family; a mauvais sujet; a workman who will not join in a strike. Black sheep are looked on with dislike by shepherds, and are not so valuable as white ones.

**Black Standard.** The dress, turbans, and standards of the Abbasside caliphs were all black. (D’Herbelot.)

**Black Strap.** Bad port wine. A sailor’s name for any bad liquor. In North America, “Black-strap” is a mixture of rum and molasses, sometimes vinegar is added.

“The soothing black strap was pronounced ready for use.”—Pinkerton: Molly Magurues, chap. xvii. p. 174.

**Black Swan.** (See Rara Avis.)

**Black-thorn Winter** (The). The cold weather which frequently occurs when the black-thorn is in blossom. (See Borrowed Days.)

**Black Thursday.** February 6th, 1831; so called in the colony of Victoria, from a terrible bush-fire which then occurred.

**Black Tom.** The Earl of Ormonde, Lord Deputy of Ireland in the reign of Elizabeth; so called from his ungracious ways and “black looks.”

“He being very stately in apparel, and erect in port, despite his great age, yet with a dark, frowning, and menacing look upon his face, so that all who met his gaze seemed to quaking before the same.”—Hon. Emily Lawless: With Essex in Ireland, p 106.

**Black Watch.** Companies employed to watch the Islands of Scotland. They dressed in a “black” or dark tartan (1725). Subsequently they were enrolled into the 42nd regiment, under the Earl of Crawford, in 1737. Their tartan is still called “The Black Watch Tartan.” The regiment is now called “The Royal Highlanders.”

**Black-White.** To swear black is white. To persist in an obvious untruth. The French location, Ni cons la dites blane, il viendra now, means, He will contradict what you say point blank.

**Blacks.** Mutes at funerals, who wore a black cloak; sometimes called the Black Guards.

“I do pray ye To give me leave to live a little longer. You stand about me like my Blacks.”—Dumas and Fletcher: Mons. Thomas, iii. 1.

**Blacks (The), or The 7th Dragoon Guards,** or “The Princess Royal’s D. G.” Called blacks from the facings. Nicknames: “The Virgin Mary’s Guard,” “Straw boots,” “Longoniers,” etc.

**Blackmore (Widow).** The best of Wycherley’s comic characters; she is a masculine, litigious, pettifogging, headstrong woman. (The Plain Dealer.)

**Blackamoor.** Washing the blackamoor white—i.e., engaged upon a hopeless and useless task. The allusion is to one of Aesop’s fables so entitled.

**Blackness.** All faces shall gather blackness (Joel ii. 6)—i.e., be downcast in consequence of trouble.

**Blacksmith.** The learned blacksmith. Elihu Burritt, U.S. (1811-1879.)

**Blad’maur.** The friend of Par’idel in Sponsor’s Æneid. The poet had his eye upon the Earl of Northumberland, one of the leaders in the northern insurrection of 1569. (See Par’idel.)

**Blade.** A knowing blade, a sharp fellow; a regular blade, a buck or top. (Anglo-Saxon, blad or bleed, a branch or sprig.)

“Blad = “branch,” whence “fruit, prosperity, glory.”” etc. The compound, Bleed-deg = a prosperous day; bleed-gift, a glory-giver, i.e. a king, a “regular blade.”

**Bladud.** A mythical king of England, and father of King Lear. He built the city of Bath, and dedicated the medicinal springs to Minerva. Bladud studied magic, and, attempting to fly, fell into the temple of Apollo and was dashed to pieces. (Grayfitt of Moomouth.)

“Imexhittible as Bladud’s well.”—Thackeray.

**Blanche fleur.** The heroine of Boccaccio’s prose romance called Il Filocolo. Her lover, Flores, is Boccaccio himself, and Blanchefleur was a young lady passionately beloved by him, the natural daughter of King Robert. The story of Blanchefleur and Flores is substantially the same as that of Dorigen and Aurelius by Chaucer, and that of Diane and Ansalado in the Æneid. (See Dianora and Dorigen.)

**Blainman.** The faithful manservant of Sir Bellissant (q.v.), who attended her when she was divorced. (Valentine and Orson.)

**Blaney.** A wealthy heir, ruined by dissipation, in Crabbe’s Borough.

“Merry and mirth are blended in its face, Much innate strength and some outward grace: The serpent’s cunning and the sinner’s fall.”—Letter xiv.

**Blank Cartridge.** Cartridge with powder only, that is, without shot, bullet, or ball. Used in drill and in saluting. Figuratively, empty threats.
Blank Cheque. A cheque duly signed, but without specifying any sum of money; the amount to be filled in by the payee.

Blank Practice. Shooting for practice with blank cartridges.

Blank Verse. English verse without rhyme.

Blanket. The wrong side of the blanket. A love-child is said to come of the wrong side of the blanket.

“He grew up to be a fine waif, a fellow, like money one that comes o’ the wrong side o’ the blanket.”—Sir W. Scott: The Antiquary, chap. xxiv.

A wet blanket. A discouragement, a marplot. A person is a wet blanket who discourages a proposed scheme. “Treated with a wet blanket,” discouraged. “A wet blanket influence,” etc. A wet blanket is used to smother fire, or to prevent one escaping from a fire from being burnt.

Blanketeers. The Coxeyites were so called in 1894. “General” Coxey of the United States induced 50,000 persons to undertake a 700 miles’ march to Washington, with blankets on their backs, to terrify Congress into finding work for the unemployed.

Previous to this, the word had been applied to some 5,000 Radical operatives who assembled on St. Peter’s Field, near Manchester, March 10, 1817. They provided themselves with blankets and rugs, intending to march to London, to lay before the Prince Regent a petition of grievances. Only six got as far as Asbourne Bridge, when the expedition collapsed.

“The Americans have no royal dukes, no bench of bishops, no House of Lords, no effete monarchy; but they have a Home Rule, one man one vote, and Coxey with his blanketeers.”—Liberty Review, May 24, 1894, p. 254.

Blasé. To cry with a great noise, like a child in a trickly temper; to bellow. (Latin, plorare, to weep with noise.)

Blarney. None of your blarney. Soft, wheedling speeches to gain some end; sugar-words. Cormack MacCarthy held the castle of Blarney in 1602, and concluded an armistice with Carew, the Lord President, on condition of surrendering the fort to the English garrison. Day after day his lordship looked for the fulfillment of the terms, but received nothing except protocols and soft speeches, till he became the laughing-stock of Elizabeth’s ministers, and the dupe of the Lord of Blarney.

To kiss the Blarney Stone. Whoever does this shall be able to persuade to anything. The Blarney Stone is triangular, lowered from the north angle of the castle, about twenty feet from the top, and containing this inscription: "Cormac MacCarthy fortis me fieri fecit, A.D. 1446." Blarney is near Cork.

Blasé (pronounce blast-zay). Surfeited with pleasure. A man bläzé is one who has had full swing to all the pleasures of life, and has no longer any appetite for any of them. A worn out débauché (French, blaser, to exhaust with enjoyment).

Blasphemous Balfour. Sir James Balfour, the Scottish judge, was so called because of his apostasy. He died 1593.

Blast. In full blast. In the extreme. In America will be heard such a sentence as this: “When she came to the meeting in her yellow hat and feathers, wasn’t she in full blast?” A metaphor from the blast furnace in full operation.

Blasé. To strike by lightning; to make to wither. The "blasé oak." This is the sense in which the word is used as an exclamation.

“If it the [ghost] assume my noble father’s person, I’ll cross it, though it blast me.”
Shakespeare: Hamlet, i. 1.

Blasé (The). “A dreadful fiend of gods and men, yirdad,” type of “Common Rumour” or “Slander.” He has 100 tongues and a sting; with his tongue he speaks things “most shameful, most unrighteous, most untrue;” and with his sting “steeps them in poison.” Sir Calidore muzzled the monster, and drew him with a chain to Faerie Land. After a time the beast broke his chain and regained his liberty.
(Saxon, blætan, to bellow.) (Spenser: Faerie Queene, books v. vi.)

Blaney’s Bloodhounds. The old 89th Foot; so called because of their unrererring certainty, and unerring perseverance in hunting down the Irish rebels in 1798, when the corps was commanded by Lord Blaney.

This regiment is now called “the Second Battalion of the Princess Victoria’s Irish Fusiliers.” The first battalion is the old 87th Foot.

Blaze. A white mark in the forehead of a horse. (Icelandic, blei, a white star on the forehead of a horse; German, blasz, pale.)
Blaze. A star is a sort of white diamond in the forehead. A blaze is an elongated star or dash of white.

To blaze a path. To notch trees as a clue. Trees so notched are called in America "blazed trees," and the white wood shown by the notch is called "a blaze." (See above.)

"Guided by the blazed trees . . . they came to the snout."—Goulding: The Young Marooners, 118.

"They buried him where he lay, a blazed tree marking his last resting-place."—Adventures in Alaska, and p. 118.

Blaze (7b). To blaze abroad. To noise abroad is the German verb bläsen, to blow or sound. Shakespeare uses the noun blason:

"But this eternal blason must not be To ears of flesh and blood."—Hamlet, i. 5.

Blaser (A). A boatman’s jacket. Properly and originally applied to the Johnian crew (Camb.), whose boat jackets are the brightest possible scarlet.

"A blaser is the red flannel boating jacket worn by Lady Margaret, St. John’s College, Cambridge, Boat Club."—Daily News, August 22nd, 1898.

Blason [Blazonry]. To blason is to announce with a trumpet, hence the Ghost in Hamlet says, "But this eternal blason must not be to ears of flesh and blood, i.e. this babbling about eternal things, or things of the other world, must not be made to persons still in the flesh. Knights were wont to be announced by the blast of a trumpet on their entrance into the lists; the flourish was answered by the heralds, who described aloud the arms and devices borne by the knight; hence, to blazon came to signify to "describe the charges borne"; and blazonry is "the science of describing or deciphering arms." (German, blasen, to blow.)

Blé. Manger son blé en herbe (French), to eat the calf before it is cast; to spend your fortune before it comes to you; to spend your income in advance. Literally, to feed off your green wheat.

Blear-eyed (The). Aurelius Brandolini, the Italian poet, called Il Lippo (1440-1497).

Bled. To make a man bled is to make him pay dearly for something; to victimise him. Money is the life-blood of commerce. It makes my heart bleed. It makes me very sorrowful.

"She found them indeed, but it made her heart bleed."—Little Bo-Peep.

Bleeding of a Dead Body (The). It was at one time believed that, at the approach of a murderer, the blood of the murdered body gushed out. If in a dead body the slightest change was observable in the eyes, mouth, feet, or hands, the murderer was supposed to be present. The notion still survives in some places.

Blefuscu. An island severed from Lilliput by a channel 800 yards wide, inhabited by pigmies. Swift meant it for France. (Gulliver’s Travels.)

Bleiddablik [cast splendour]. The abode of Baldur, the Scandinavian Apollo.

Blemmyses (of Africa). Men said to have no head, their eyes and mouth being placed in the breast. (See Achra- lites; Caora.)

Blenheim Dog. A small spaniel; so called from Blenheim Palace in Oxfordshire, where the breed has been preserved ever since the palace was built.

Blenheim House (Oxfordshire). The house given by the nation to the Duke of Marlborough, for his victory over the French at Blenheim, in Bavaria, in the reign of Queen Anne (1704).

"When Europe freed confessed the saving power Of Marlborough’s hand, Britain who sent him forth, Chief of confederate hosts, to fight the cause Of liberty and justice, grateful raised This palace, sacred to the leader’s fame."—Littledon: Blenheim.

Blenheim Steps. Once noted for an anatomical school, over which Sir Astley Cooper presided. "Here resurrectionists" were sure to find a ready mart for their gruesome wares, for which they received sums of money varying from £3 to £10, and sometimes more. Such phrases as "going to Blenheim Steps," meant going to be dissected, or unearthed from one’s grave.

"The body-snatchers, they have come, And made a snatch at me; They’re very hard-temper’d kind of men Won’t let a body be. They cock it crow—1 must be gone— My William, we must part; But I’ll be yours in death although Sir Astley has my heart."—Hood: Mary’s Ghost.

Bless. He has not a [suggestion] to bless himself with, i.e. in his possession; wherewith to make himself happy. This expression may probably be traced to the time when coined were sharked with a deeply-indented cross. Cf. To keep the devil out of one’s pocket.

Blessing with three fingers is symbolic of the Trinity, in the name of the Father, and of the Son, and of the Holy Ghost.
Blest. I'll be blest if I do it. I am resolved not to do it. A euphemism for curse.

Blixtandbäbel [splendid misery]. The canopy of the goddess Hel or Hela (q.v.).

Blumber (Miss). A blue- stocking, who knows the dead languages, and wears learned spectacles. She is the daughter of Dr. Blumber, a fossil schoolmaster of the high and dry grammatical type. (Dickens: Dombey and Son.)

Blind. That's a mere blind. A pretense; something ostensible to conceal a covert design. The metaphor is from window-blinds, which prevent outsiders from seeing into a room.

Blind as a bat. A bat is not blind, but when it enters a room well lighted, it cannot see, and blunders about. It sees best, like a cat, in the dusk. (See SIMILES.)

Blind as a beetle. Beetles are not blind, but the dor-beetle or hedge-chafer, in its rapid flight, will occasionally bump against one as if it could not see.

Blind as a mole. Moles are not blind, but as they work underground, their eyes are very small. There is a mole found in the south of Europe, the eyes of which are covered by membranes, and probably this is the animal to which Aristotle refers when he says, "the mole is blind." (See SIMILES.)

Blind as an owl. Owls are not blind, but being night birds, they see better in partial darkness than in the full light of day. (See SIMILES.)

You came on his blind side. His soft or tender-hearted side. Said of persons who wheedle some favour out of another. He yielded because he was not wide awake to his own interest.

"Lincoln wrote to the same friend that the nomination took the democrats on the blind side."—Nicolay and Hay: Abraham Lincoln, vol. i. chap. x. p. 272.

Blind leaders of the blind. The allusion is to a sect of the Pharisees, who were wont to shut their eyes when they walked abroad,(176,896),(844,911)

Blind Alley (A). A "cul de sac," an alley with no outlet. It is blind because it has no "eye" or passage through it.

Blind Beggar of Bethnal Green (The). A public-house sign in the Whitechapel Road. (Hotten: History of Sign-Boards.) (See BEGGAR.)

Blind Department (The). In Post Office parlance, means that department where letters with incoherent, insufficient, or illegible addresses are examined, and, if possible, put upon the proper track for delivery. The clerk so employed is called "The Blind Man."

"One of these addresses was "Santling, Hilsowde, St. Helen's, Isle of Wight." I myself, had one from France addressed, 'A Mons. E. Cougham, brasueur, Angletierre,' and it reached me. Another address was "Haselfinch in no fant-shere" (Hazelbeach, Northamptonshire).

Blind Ditch (A). One which cannot be seen. Here blind means obscure, as a blind village.

Blind Harper (The). John Parry, who died 1739.


Blind Hedge (A). A hawthorn hedge, not easily seen. Milton uses the word blind for concealed, as "In the blind mazes of this tangled wood." (Comus, line 181.)

Blind old Man of Scio's rocky Isle. Homer is so called by Byron in his Bride of Abydos.

Blind Magistrate (The). Sir John Fielding, knighted in 1761, was born blind. He was in the commission of the Peace for Middlesex, Surrey, Essex, and the liberties of Westminster.

Blindman's Holiday. The hour of dusk, when it is too dark to work, and too soon to light candles.

Blindman's Lantern (The), or "Eyes to the Blind." A walking stick with which a blind man guides his way. In French argot bongie means a walking stick.

Blindmen's Dinner (The). A dinner unpaid for. A dinner in which the landlord is made the victim. Eulenspiegel being asked for alms by twelve blind men, said, "Go to the inn; eat, drink, and be merry, my men; and here are twenty florins to pay the fare." The blind men thanked him; each
supposing one of the others had received the money. Reaching the inn, they told the landlord of their luck, and were at once provided with food and drink to the amount of twenty florins. On asking for payment, they all said, "Let him who received the money pay for the dinner;" but none had received a penny.

**Blinkers.** Spectacles; the allusion is to a horse's blinkers.

**Block.** To block a Bill. In parliamentary language means to postpone or prevent the passage of a Bill by giving notice of opposition, and thus preventing its being taken after half-past twelve at night.

"By blocking the Bill [he] denied to two million persons the right of saving votes."—*Contemporary Review,* August, 1894, p. 171.

**Blockheads.** A stupid person; one without brains. The allusion is to a wig-maker's dummy or tête à perruque, on which he fits his wigs.

"Your wit will not so soon out in another man's will; 'tis strongly wedged up in a block-head."—Shakespeare: *Coriolanus,* ii. 3.

**Blood.** A buck, an aristocratic rowdy. A term taken from blood horses.

"A blood or dandy about town."—*Thackeray: Vanity Fair,* chap. x. p. 40.

**Blood.** Family descent.


**Blood thicker than water.** Relationship has a claim which is generally acknowledged. It is better to seek kindness from a kinsman than from a stranger. Water soon evaporates and leaves no mark behind; not so blood. So the interest we take in a stranger is thinner and more evanescent than that which we take in a blood relation.

"Well! blame's thicker than water. She's welcome to the cheeses and the loaves just the same."—Sir W. Scott: *Guy Mannering.*

**A Prince of the Blood.** One of the Royal Family.

**Bad blood.** Anger, quarrels; as, It stirs up bad blood. It provokes to ill-feeling and contention.

**Blue blood.** (See under BLUE.)

**Young blood.** Fresh members; as, To bring young blood into the concern.

**In cold blood.** Deliberately; not in the excitement of passion or of battle.

**It makes one's blood boil.** It provokes indignation and anger.

**It runs in the blood.** It is inherited or exists in the family race.

"It runs in the blood of our family."—Sheridan: *The Rivals,* iv. 2.

**My own flesh and blood.** My own children, brothers, sisters, or other near kindred.

**Laws written in blood.** Dema'des said that the laws of Draco were written in blood, because every offence was punished by death.

**The field of blood.** Aceldama (Acts i. 19), the piece of ground purchased with the blood-money of our Saviour, and set apart for the burial of strangers.

The field of the battle of Canae, where Hannibal defeated the Romans, b.c. 216.

**Blood of our Saviour.** An order of knighthood in Mantua; so called because their special office was to guard the drops of the Saviour's blood preserved in St. Andrew's church, Mantua.

**Blood and iron policy—i.e. war policy.** No explanation needed.

**Blood-guiltiness.** The guilt of murder.

**Blood-horse (A).** A thorough-bred.

**Bloodhound.** Figuratively, one who follows up an enemy with pertinacity. Bloodhounds used to be employed for tracking wounded game by the blood spilt; subsequently they were employed for tracking criminals and slaves who had made their escape, and were hunters of blood, not hunters by blood. The most noted breeds are the African, Cuban, and English.

**Blood Money.** Money paid to a person for giving such evidence as shall lead to the conviction of another; money paid to the next of kin to induce him to forego his "right" of seeking blood for blood; money paid to a person for betraying another, as Judas was paid blood-money for showing the band the place where Jesus might be found.

**Blood Relation (A).** One in direct descent from the same father or mother; one of the same family stock.

**Blood-thirsty.** Eager for shedding blood.

**Blood of the Grogmans (The).** Taffety gentility; make-believe aristocratic blood. Grogman is a coarse silk taffety stiffened with gum (French, gron-grain).

"Our first tragedian was always boasting of his being 'an old actor,' and was full of the 'blood of the Grogmans.'"—C. Thomson: *Autobiography,* p. 230.

**Bloody, used as an expletive in such phrases as "A bloody fool," "Bloody drunk," etc., arose from associating folly and drunkenness, etc., with what
are called "Bloods," or aristocratic rowdies. Similar to "Drunk as a lord."
"It was bloody hot walking to-day."—Swift: Journal to Stella, letter xxii.

Bloody (The). Otho II., Emperor of Germany. (955, 973-983.)
The Bloody Eleventh. The old 11th Foot was so called from their having been several times nearly annihilated, as at Almansa, Fontenoy, Roucoux, Os- tend; and Salamanca (1812), in capturing a French standard. Now called "The Devonshire Regiment."

Bloody Assizes. The infamous assizes held by Judge Jeffreys in 1685. Three hundred were executed, more whipped or imprisoned, and a thousand sent to the plantations for taking part in Monmouth's rebellion.

Bloody Bill. The 31 Henry VIII., c. 14, which denounced death, by hanging or burning, on all who denied the doctrine of transubstantiation.

Bloody Bones. A hagobolin; generally "Raw-head and Bloody-Bones."

Bloody Butcher. (See Butcher.)

Bloody Hand. A man whose hand was bloody, and was therefore presumed to be the person guilty of killing the deer shot or otherwise slain. (Cf. Red Hand.) Also the badge of a baronet.

Bloody Wedding. St. Bartholomew's slaughter in 1572 is so called because it took place during the marriage feast of Henri (afterwards Henri IV.) and Marguerite (daughter of Catharine de Medici).

Bloody Week (The). The week ending on Sunday, May 28th, 1871, when Paris was burning, being set on fire by the Communists in hundreds of places. The destruction was frightful, but Notre Dame, the Hôtel Dieu, and the magnificent collection of pictures in the Louvre, happily escaped demolition.

Bloom. From bloom to bloom. A floral rent. The Lord of the Manor received a red rose or gillyflower, on the Feast of John the Baptist, yearly (July 6th, O. S.). (See Notes and Queries, Feb. 13th, 1886, p. 135.)

Bloomerism. A female costume: so called from Mrs. Amelia Bloomer, of New York, who tried in 1849 to introduce the fashion. The dress consisted of a short skirt and loose trousers gathered closely round the ankles—becoming enough to young ladies in their teens, but ridiculous for "the fat and forty."

Blount (Charles). Author of some deistical writings in the time of Charles II. (1654-1693.)
"He heard of Blount, etc."—Craike: Borough.


"A garment called blaint or blaiats, which appears to have been another name for a surcoat... in this blaint we may discover the modern French blouson, n. . . , smock-frock."—Planché: British Costume.

1. Blow (To). As the wind blows; or to blow with the breath. (Anglo-Saxon, bluan, to blow or breathe.)
It will soon blow over. It will soon be no longer talked about; it will soon come to an end, as a gale or storm blows over or ceases.
*T. To blow off is another form of the same phrase.
To blow great guns. The wind blows so violently that its noise resembles the roar of artillery.
To blow hot and cold, (or) To blow hot and cold with the same breath. To be inconsistent. The allusion is to the fable of a traveller who was entertained by a satyr. Being cold, the traveller blew his fingers to warm them, and afterwards blew his hot broth to cool it. The satyr, in great indignation, turned him out of doors, because he blew both hot and cold with the same breath.
To blow off the steam. To get rid of superfluous energy. The allusion is to the forcible escape of superfluous steam no longer required.

2. Blow (To). To sound a trumpet.
"But when the blast of war blows in our ears, Let us be tigers in our fierce department."—Shakespeare: Henry V., iii. 1.
To blow. To inform against a companion; to "peach." The reference is to the announcing of knights by blast of trumpet.

3. Blow (To). To blast with gunpowder.
I will blow him up sky high. Give him a good scolding. A regular blowing up is a thorough jobation. The metaphor is from blasting by gunpowder.
But to blow up a bladder, etc., means to inflate it.

4. Blow. A stroke. (German, blähen, to beat or strike.)
At one blow. By one stroke.
The first blow is half the battle. Well begun is half done. Pythagoras used to
Blow a Cloud. To smoke a cigar or pipe. This term was in use in Queen Elizabeth’s reign.

Blow Me (an oath). You be blewed (an oath), a play on the word Dash me, which is a euphemism for a more offensive oath.

Blow Out (A). A “tuck in,” or feast which swells out the paunch.

Blow-point. A game similar to our pea-puffing, only instead of peas small wooden skewers or bits of pointed wood were puffed through the tubs. The game is alluded to by Floro, Strutt, and several other authors.

Blown, in the phrase “fly-blown,” has nothing to do with the verb to blow (as the wind blows). It means that flies have deposited their eggs and tainted the article. In French, déposer des œufs de moncher sur . . . a fly-blown is un œuf de moncher. The word seems to be connected with blot, the egg of a moth or other insect.

Blown Herring are bloated herrings. The French bouffi (blown) is analogous to both expressions. Blown herrings are herrings bloated, swollen, or cured by smoking.

Blown upon. Made the subject of a scandal. His reputation has been blown upon, means has been the subject of talk wherein something derogatory was hinted at or even asserted. Blown upon by the breath of slander.

Blowzelling’d. A country maiden in Gay’s pastoral called The Shepherd’s Week.

Blowzy. Course, red-faced, bloated: applied to women. The word is allied to blush, blaze, etc. (Dutch, blozen and blazen; Danish, blusse; to blaze.)

Blubber. To cry like a child, with noise and slavering. Connected with sloffer, swayer.

Blubber Cheeks. Fat, flabby cheeks, like whale's blubber. “The blubber cheeks of my friend the baronet.”


Blue. Blue or Azur is the symbol of Divine eternity and human immortality. Consequently, it is a mortuary colour—hence its use in covering the coffins of young persons. When used for the garment of an angel, it signifies faith and fidelity. As the dress of the Virgin, it indicates modesty. In blazonry, it signifies chastity, loyalty, fidelity, and a spotless reputation.

The Cornishmen wore blue as their badge, in opposition to the scarlet of royalty. They based their choice on Numb. xv. 38, “Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments . . . and that they put upon the fringe . . . a ribbon of blue.”

(See COLOURS for its symbolisms.)

Blue (A), or a “staunch blue,” descriptive of political opinions, for the most part means a Tory, for in most counties the Conservative colour is blue.

(See TRUX BLUE.)

True blue. This was a blue demonstration, a gathering of the Conservative elements.”—Holme Lee.

A blue. (See BLUE STOCKING.)

A dark blue. An Oxford man or Harrow boy.

A light blue. A Cambridge man or Eton boy.

An old blue. One who has pulled in a University boat-race, or taken part in any of their athletic contests.

There were fine old blues playing.”—Standard, May 4th, 1863.

True blue. This is a Spanish phrase, and refers to the notion that the veins shown in the skin of aristocratic families are more blue than that of inferior persons.

(See SANG.)

True blue will never stain. A really noble heart will never disgrace itself. The reference is to blue aprons and blouses worn by butchers, which do not show blood-stains.

True as Coventry blue. The reference is to a blue cloth and blue thread made at Coventry, noted for its permanent dye.

Texas Presbyterian true blue (Hudibras, i, 1). The allusion is to the blue apron
which some of the Presbyterian preachers used to throw over their preaching-tub before they began to address the people. In one of the Rump songs we read of a person going to hear a lecture, and the song says—

"Where is a tub did view,
Rung with an apron blue,
Twas the preacher, I conjecture."

To look blue. To be disconcerted. He was blue in the face. Aghast with wonder. The effect of fear and wonder is to drive the colour from the cheeks, and give them a pale-bluish tinge.

Blue-apron Statesman (A). A lay politician, a tradesman who interferes with the affairs of the nation. The reference is to the blue apron once worn by almost all tradesmen, but now restricted to butchers, poulterers, fishmongers, and so on.

Blue Beans. Bullets. Load is blue.

"Many a valiant giant had no breakfast that morning but what the Germans call 'blue beans,' i.e., bullets."—W. M'each. My School Days, 1855.

Three blue beans in a blue bottle or bladder. (See under Beans.)

Bluebeard. A booby, a merciless tyrant, in Charles Perrault's Contes du Temps. The tale of Bluebeard (Chevalier Bagol) is known to every child, but many have speculated on the original of this despot. Some say it was a satire on Henry VIII., of wife-killing notoriety. Dr. C. Taylor thinks it is a type of the castle lords in the days of knight-errantry. Holinshed calls Giles de Hetz, Marquis de Laval, the original Bluebeard. This Giles or Gilles who lived at Machecoul, in Brittany, was accused of murdering six of his seven wives, and was ultimately strangled and burnt in 1440.

"The Bluebeard chamber of his mind, into which no eye but his own must look."—Cervantes.

Campbell has a Bluebeard story in his Tales of the Western Highlands, called The Widow and her Daughters. A similar one is No. 30 of Visenti's collection of Italian stories. So is No. 3 of Bernoni's collection.

Bluebeard's Key. When the blood stain of this key was rubbed out on one side, it appeared on the opposite side; so prodigality being overcome will appear in the form of meanness; and friends, over-fond, will often become enemies.

Blue Billy (A). A blue neckcloth with white spots, worn by William Mace. More likely the allusion is to the bill or nose. (See Billy.)

Blue Blood. (See page 149, True Blue.)

Blue Bear. A public-house sign; the cognizance of Richard III. In Leicester is a lane in the parish of St. Nicholas, called the Blue Bear Lane, because Richard slept there the night before the battle of Bosworth Field.

"The bristly bear, in infant gore,
Wallows beneath the thorny shade."—Gray: The Bard.

Blue Bonnets (Th). The Scotch Highlanders; the Scotch generally. So called from the blue woolen cap at one time in very general use in Scotland, and still far from uncommon.

"England shall many a day see
Of the bloody fray;
When the blue bonnets came over the border."

Try W. Scott.

Blue Books. In England, parliamentary reports and official publications presented by the Crown to both Houses of Parliament. Each volume is in folio, and is covered with a blue wrapper.

"Short Acts of Parliament, etc., even without a wrapper, come under the same designation.

In America, the "Blue Books" (like our "Red Books") contain lists of those persons who hold government appointments. The official color of Spain is red, of Italy green, of France yellow, of Germany and Portugal white.

Blue Bottle. A beardsman, a policeman; so called from the color of his dress. Shakespeare makes Doll Tearsheet denominate the beard as a "blue-bottle rogue."

"You proud varlets, you need not be ashamed to wear blue, when your master is one of your fellows."—Dekker: The Honest Whore (1612).

"I'll have you soundly swung up for this, you blue-bottle rogue."—Shakespeare: 1 Hen. IV., act 1, sc. 4.

Blue Caps or Blue Bonnets. The Scotch.

"He is there, too,... and a thousand blue caps more."—Shakespeare: 1 Hen. IV., ii. 4.

Blue-coat School. Christ's Hospital is so called because the boys there wear a long blue coat girded at the loins with a leather belt. Some who attend the mathematical school are termed King's boys, and those who constitute the highest class are Seniors.

Founded by Edward VI. in the year of his death. There are several other blue-coat schools in England besides Christ's Hospital.

Blue Devils, or A fit of the blues. A fit of spleen, low spirits. Roach and Esquirol affirm, from observation, that indigo dyers are especially subject to melancholy; and that those who dye
Blue-eyed Maid (The). Minerva, the goddess of wisdom, is so called by Homer.

"Now Prudence gently pulled the poet's ear, And thus the daughter of the Blue-eyed Maid, In flattery's soothing sounds, divinely said, "O Peter, eldest-born of Ephesus, hear.""

Peter Pindar: A Satirical Poet.

Blue Fish (The). The shark, technically called Carcharias glauca, the upper parts of which are blue.

Blue Flag. He has hoisted the blue flag. He has turned publican or fishmonger, in allusion to the blue apron at one time worn by publicans, and still worn by fishmongers.

Blue Gown (A). A harlot. Nares tells us that "a blue gown was a dress of ignominy for a harlot in the House of Correction. (See below.)"

Blue-gowns. The bedesmen, to whom the kings of Scotland distributed certain aims. Their dress was a cloak or gown of coarse blue cloth, with a pewter badge. The number of these bedesmen was equal to that of the king's years, so that an extra one was added every returning birthday. These paupers were privileged to ask alms through the whole realm of Scotland. No new member has been added since 1833. (See GABER-LUNZIE.)

Blue Guards (The). So the Oxford Blues, now called the Royal Horse Guards, were called during the campaign in Flanders (1742-1749).

Blue Hen. Captain Caldwell used to say that no cock could be truly game whose mother was not a blue hen. As Caldwell commanded the 1st Delaware regiment in the war, the State of Delaware was nicknamed Blue Hen.

Your mother was a blue hen, no doubt. A reproof given to a braggart. (See above.)

Blue-jackets. Sailors; so called because the colour of their jackets is blue.

Blue John (A). A petrefaction of blue fluor-spar, found in the Blue John mine of Tre Cliff, Derbyshire; and so called to distinguish it from the Black Jack, an ore of zinc. Called John from John Kirk, a miner, who first noticed it.

Blue Laws (The). These were puritanical laws enacted in 1732, at New Haven, Connecticut, in the United States of America. Their object was to stamp out "hereay, and enforce a strict observance of the Sunday. Many persons insist that they are apocryphal; but in October, 1891, the German American Lincoln Club protested against their enforcement by a democratic judge, and resolved—

"To call upon all right-thinking citizens to assist in an effort to have the laws repealed, by supporting and voting only for such candidates for the legislature as would pledge themselves to vote for their repeal."

Blue-light Federalists. A name given to those Americans who were believed to have made friendly ("blue-light") signals to British ships in the war. (1812.)

Blue-man. The English pursuivant at arms is so called from his official robe.

Blue Monday. The Monday before Lent, spent in dissipation. (German, der bläue Montag.) It is said that dissipation gives everything a blue tinge. Hence "blue" means tipsy. (See BLUE DEVILS.)

"Drink till all is blue, Cracking bottles till all is blue."

From a Magazine, xvii. (1888.)

Blue Moon. Once in a blue moon. Very rarely indeed.

* On December 10th, 1883, we had a "blue moon." The winter was unusually mild.

Blue Mould. Applied to cheese which has become the bed of a fungus, technically called Aspergillus glaucus. The blue mould of bread, paste, jams, etc., is the fungus called Mucor Macedo.

Blue Murder. To shout blue murder. Indicative of more of terror or alarm than of real danger. It appears to be a play on the French exclamation bordel, there may also be a distinct allusion to the common phrase "blue ruin."

Blue-noses. The Nova Scotians.

"Pray, sir," said one of my fellow-passengers, "can you tell me the reason why the Nova Scotians are called "Blue-noses"?"

"It is the name of a potato, said I, "which they produce in the greatest perfection, and boast to be the best in the world. The Americans have, in consequence, given them the nickname Blue Noses." — Holland's: Sam Stock.

Blue Peter. A flag with a blue ground and white square in the centre, hoisted as a signal that the ship is about to sail. Peter is a corruption of the

...
French partir (leave or notice of departure). The flag is hoisted to give notice to the town that any person having a money-claim may make it before the ship starts, and that all about to sail are to come on board.

According to Falconer, it is a corruption of the "blue repeater."

In whist, it is a "call for trumps"; that is, laying on your partner's card a higher one than is required.

To hoist the blue Peter. To leave.

"When are you going to sail?"
"I cannot soon say. Our ship's bound for America next voyage... but I've got to go to the Isle of Man first. And I may have to hoist the blue Peter any day."—Mrs. Gaskell: Mary Barton, chap. xiii.

Blue-pigeon Flyer. A man who steals the lead off of a house or church. "Bluey" is slang for lead, so called from its colour. To "pigeon" is to pull, cheat, or fob. Hence, blue-pigeon, one who cheats another of his lead, or fubs his lead. "Flyer," of course, is one who flies off with the stolen lead.

Blue Ribbon (The). "To be adorned with the blue ribbon," to be made knight of the garter, or adorned with a blue ribbon at the knee. Blue ribbon is also a temperance badge. (See Cordon Bleu.)

"Lord Lansdown is to be made Knight of the Garter... though there is no vacancy. Lord Derby received the Blue Ribbon in 1880, although there was no vacancy."—Trilby: March, 1891.

The Blue Ribbon of the Turf. The Derby. Lord George Bentinck sold his stud, and found to his vexation that one of the horses sold won the Derby a few months afterwards. Bawling his ill-luck, he said to Disraeli, "Ah! you don't know what the Derby is." "Yes, I do," replied Disraeli; "it is the blue ribbon of the turf," alluding to the term cordon bleu (q.v.); or else to the blue garter, the highest of all orders.

"The blue ribbon of the profession" is the highest point of honour attainable therein. The blue ribbon of the Church is the Archbishop of Canterbury, that in law is the office of Lord Chancellor.

Blue Ribbon (1). A wail from a blow. A bruise turns the skin blue.

"Do you want a blue ribbon round those white sides of yours? You monkey! answered Orestes; because, if you do, the Hippocampus hides himself ready outside."—Kingsley: Hypatia, chap. iv.

Blue Ruin. Gin. Called blue from its tint, and ruin from its effects.

Blue Squadron (The). One of the three divisions of the British Fleet in the seventeenth century. (See Admiral of the Blue.)

Blue Stocking. A female pedant. In 1490 a society of ladies and gentlemen was formed at Venice, distinguished by the colour of their stockings, and called della calza. It lasted till 1590, when it appeared in Paris and was the rage among the lady servantes. From France it came to England in 1780, when Mrs. Montague displayed the badge of the Bas-blau club at her evening assemblies. Mr. Benjamin Stillingsfleet was a constant attendant of the soirées. The last of the clique was Miss Monckton, afterwards Countess of Cork, who died 1840.

"You need to be fond enough of books... a regular blue-stocking. Mr. Blount called you."—K. S. Pack: The Gates Ajar, chap. iv.

Blue Talk. Indecent conversation, from the French, Bibliothèque Bleu. (Harlots are called "Blues" from the blue gown they were once compelled to wear in the House of Correction.)

Blue Wonder (A). The German Blaues Wunder, which means "a queer story," as In sollst dein blauen wunder schen, You will be filled with amazement, at the queer story I have to relate. A "blue wonder" is a cock and bull story, an improbable tale, something to make one stare. The French, contes bleus.

Blue and Red, in public-house signs, are heraldic colours, as the Blue Pig, the Blue Cow, the Red Lion, the Red Hart, etc.

Blue and Yellow (The). The Edinbrough Revue; so called from its yellow and blue cover. The back is yellow, the rest of the cover is blue.

Blues (The), applied to troops.

The Oxford Blues. The Royal Horse Guards were so called in 1690, from the Earl of Oxford their commander and the blue facings. Wellington, in one of his despatches, writes:—"I have been appointed colonel of the Blues."

"It was also known as the Blue Guards during the campaign in Flanders (1742-1743)."—Trench: Reminiscences of the British Army.

Bluff (Tu), in the game called Poker, is to stake on a bad hand. This is a dodge resorted to by players to lead an adversary to throw up his cards and forfeit his stake rather than risk them against the "bluffer."

"The game proceeded. George, although he affected no ignorance of the ordinary principles of poker, played like a novice—that is to say, he bluffed extravagantly on absurdly low hands."—Truth: Queer Stories, Sept. 3rd, 1885.
From this name comes our bogie, a hobgoblin or little Bo. Gifford Castle is called Bo Hall, being said to have been constructed by bogies or magic. Compare Greek, boi, bah! verbi, boab, to shout out; Latin, bo-, to bellow like a bull (boe). (See BOGIE.)

You cannot say Bo! to a goose—i.e. you are a coward who dare not say bo! even to a fool. When Ben Jonson was introduced to a nobleman, the peer was so struck with his homely appearance that he exclaimed, "What! are you Ben Jonson? Why, you look as if you could not say Bo! to a goose." "Bo!" exclaimed the witty dramatist, turning to the peer and making his bow. (Latin, bo-vere; Greek, boa-in, to cry aloud.)

Bo-tree. A corruption of bodhi or bodhivina (the tree of wisdom), under which Sakyamuni used to sit when he conceived the system called Buddhism.

Boa. Pliny says the word is from bos (a cow), and arose from the supposition that the boa sucked the milk of cows.

Boanerges (sons of thunder). A name given to James and John, the sons of Ze 'boden, because they wanted to call down "fire from heaven" to consume the Samaritans for not "receiving" the Lord Jesus. (Luke ix. 54; see Mark iii. 17.)

Boar. The Boar. Richard III.; so called from his cognizance, "The armed, aolly, and piercing boar That spoiled your summer fields and fruitful vine..." "This foul sueue... lies now... Near to the town of Leicestre, as we learn." Shakespeare: Richard III., v. 3.

The bristled Baptist boar. So Dryden denominates the Anabaptists in his Hind and Panther. "The bristled Baptist boar, impure as he [the ape],

But whitered with the fame of sanctity,

With fat pollutions filled the sacred place,

And mountains levelled in his furious race." Part 1, 45-6.

The wild boar of Ardennes [Le sanglier des Ardenes]. Guillaume, Comte de la Marche, so called because he was fierce as the wild boar, which he delighted to hunt. Introduced by Sir Walter Scott as William, Count of la Marche, in Quentin Durward.

Boar (The), eaten every evening in Valhalla by the Æsir, was named S.E.H.-RIMNIR. It was eaten every evening and next morning was restored whole again.

Boar's Flesh. Buddha died from a meal of dried boar's flesh. Mr. Sinnett
Boar's Head

Boar's Head. [The Christmas dish.] Freyr, the Scandinavian god of peace and plenty, used to ride on the boar Gullinbursti; his festival was held at Yuletide (winter solstice), when a boar was sacrificed to his honour.

The Boar's Head. This tavern, made immortal by Shakespeare, used to stand in Eastcheap, on the site of the present statue of William IV. It was the cognisance of the Gordons, the progenitor of which clan slew, in the forest of Huntley, a wild boar, the terror of all the Merse (1093).

Board. A council which sits at a board or table; as "Board of Directors," "Board of Guardians," "School Board," "Board of Trade," etc. (Anglo-Saxon, bord, a board, table, etc.)

To sweep the board. To win and carry off all the stakes in a game of cards.

Board, in sea phrases, is all that space of the sea which a ship passes over in tacking.

On board. In the ship. "To go on board," to enter the ship or other sea vessel.

Overboard. Fallen out of the ship into the sea.

To board a ship is to get on board an enemy's vessel.

To make a good board. To make a good or long tack in beating to windward.

To make a short board. To make a short tack. "To make short boards," to tack frequently.

To make a stern board. To sail stern foremost.

To run aboard of. To run foul of [another ship].

3. To board. To feed and lodge together, is taken from the custom of the university members, etc., dining together at a common table or board.

Board. To accost. (French, aborder, to accost.)

"I'll board her, though she chide as loud
As thunder."

(Shakespeare: "Taming of the Shrew," 1. 2.
(See also Hamlet, II. 2.)

Board of Green Cloth. So called because the lord steward and his board sat at a table covered with green cloth. It existed certainly in the reign of Henry I., and probably earlier, and was abolished in 1849.

"Board of Green Cloth, June 12th, 1201. Order was this day given that the Bailiffs of Honour should have cherry-tarts instead of gooseberry-tarts, it being observed that cherry are three pence a pound."

Board School. (A.) An undenominational elementary school managed by a School Board, and supported by a parliamentary grant collected by a rate.

Boarding School. I am going to boarding school. Going to prison to be taught good behaviour.

Boards. He is on the boards, i.e. an actor by profession.

Boast. (The). The vainglory, the ostentation, that which a person boasts of, or is proud of.

"The boast of heraldry, the pomp of power,
Await ye all alike the inevitable hour."


Boast of England. (The). Thomas Thumb or Tom-a-lin. Richard Johnson, in 1599, published a "History of this ever-renowned soldier, the Red Rose Knight, surnamed The Boast of England, showing his honorable victories in foreign countries, with his strange fortunes in Fairy Land, and how he married the fair Angiltira, daughter of Preste John. . . ."

Boat. Both in the same boat. Both treated alike; both placed in the same conditions. The reference is to the boat launched when a ship is wrecked.

To be represented in a boat is the ordinary symbol of apotheosis. Many sovereigns are so represented on coins.

Boatswain. The officer who has charge of the boats, sails, rigging, anchors, cordage, cables, and colours.

Swain is the Saxon swain (a boy, servant), Swedish serv. Hence, a shepherd is a swain, and a sweetheart is a woman's servant or swain.

Boatman. The name of Byron's favourite dog, buried in Newstead Abbey garden.

Boas and Jachin. The names of the two brazen pillars set up by Solomon at the entrance of his temple—Boaz (strength) on the left hand, and Jachin (stability) on the right. (1 Kings vii. 21.)

"Two pillars raising by their skill profound.
Boaz and Jachin, thro' the East renowned."

Crockett: "Borough."
force, at least into Ireland. (See Phlebi.)

"But oh! for the grip of the hussy's hand
Upon his neck that day." (Punch: July 25, 1884.)

Bocurus (King). A kind of Solomon, who not only drank strong poison "in the name of the Trinity" without hurt; but also answered questions of wisdom, morality, and natural science. (The History of King Bocurus and Sydrach, from the French.)

Bockland or Bookland. Land severed from the folkland, and converted into a private estate of perpetual inheritance by a short and simple deed or bock.

Bod. The divinity invoked by Indian women who desire fecundity. Children born after an invocation to Bod must be redeemed, or else serve in the temple of the goddess. (Indian mythology.)

Boden-See. The Lake of Constance; so called because it lies in the Boden, or low country at the foot of the Alps. (Latin, Senus Bodanum.)

Bodies. Compound bodies, in chemical phraseology, mean those which have two or more simple bodies or elements in their composition, as water. Simple bodies, in chemical phraseology, mean the elements. The heavenly bodies. The sun, moon, stars, and so on.

The seven bodies (of alchemists). The seven metals supposed to correspond with the seven "planets."

Bobadill. A military braggart of the first water. Captain Bobadill is a character in Ben Jonson's comedy of Every Man in His Humour. This name was probably suggested by Bobadilla, first governor of Cuba, who sent Columbus home in chains. (See Vincent.)

"Bobadill is the author's best invention, and is worthy to march in the same regiment with Buenes and Pisador, Paroles, and the Copper (captain)" (q. b.)—B. W. Procter.

Bobadill. See all these names in their proper places.

Bobbery, as "Kicking up a bobbery," making a squabble or tumult, kicking up a shindy. It is much used in India, and Colonel Yule says it is of Indian origin.

Bobbish. Pretty bobbish. Pretty well (in spirits and health), from bob, brisk. (See above.) A very ancient expression.

Bobbit. If it isn't weel bobbit we'll bob it again. If it is not done well enough, we will try again. To bob is to dance, literally the proverb means, "If it is not well danced, we will dance over again."

Bobby. A policeman; so called because Sir Robert Peel introduced the
little body, which may be squeezed into a small space.

"If you can hodkin the sweet creature into the cloak."—Gibbon.

"There is hardly room between Jem and Miss Sharp, who are on the front seat; Mr. Osborne sitting hodkin opposite, between Captain Dobida and Amelia."—Thackeray: Vanity Fair.

Bodle. A Scotch coin, worth the sixth of a penny; so called from Bothwell, a mint-master.

"Fair play, he car'd na dula a boddie."—Burns: Tam o' Shanter, line 110.

To care not a bodle = our English phrase, "Not to care a farthing."

Bodle'tan Library (Oxford). So called because it was restored by Sir Thomas Bodley in 1597.

Body. (Anglo-Saxon, bodig.)

A regular body, in geometry, means one of the five regular solids, called "Platonic" because first suggested by Plato. (See Platonic Bodies.)

To body forth. To give mental shape to an ideal form.

"Imagination bodies forth The forms of things unknown."


Body and Soul. To keep body and soul together. To sustain life; from the notion that the soul gives life. The Latin anima, and the Greek psyche, mean both soul and life; and, according to Homeric mythology, the departed soul retains the shape and semblance of the body, hence the notion of ghosts. Indeed, if the soul is the "principle of life," it must of necessity be the fac-simile of every living atom of the body. (See Astral Body.)

Body-colour (A). Is a paint containing a body or consistency. In water-colours it is mixed with white lead and laid on thickly.

Body Corporate (A). An aggregate of individuals legally united into a corporation.

Body Politic (A). A whole nation considered as a political corporation; the state. In Latin, totum corpus reipublicae.

Body-snatcher (A). One who snatches or purloins bodies, newly buried, to sell them to surgeons for dissection. By a play on the words, a bum-bailiff was so called, because his duty was to snatch or capture the body of a delinquent.

The first instance of body-snatching on record was in 1777. It was the body of Mrs. Jane Sainsbury from the burial ground near Gray's Inn Lane. The men, being convicted, were imprisoned for six months.

Bog. The Christian King of Antioch, who tried to teach his subjects arts, laws, and religion. Pyrrhus delivered to him a fort, by which Antioch was taken by the Christians after an eight months' siege. Bogemond and Roger were two brothers, the sons of Roberto Guiscardo, of the Norman race. (Tasso: Jerusalem Delivered.)

Boe'tia. According to fable it is so-called because Cadmus was conducted by an ox (Greek boe'n) to the spot where he built Thebes; but, according to fact, it was so called because it abounded in cattle. (Greek, Bo'tis.)

Boe'ti'an. A rude, unlettered person, a dull blockhead. The ancient Boeotians loved agricultural and pastoral pursuits, so the Athenians used to say they were dull and thick as their own atmosphere; yet Hesiod, Pindar, Corinna, Plutarch, Pelopidas, and Epaminondas, were all Boeotians.

Boe'ti'an Ears. Ears unable to appreciate music or rhetoric.

"Well, friend, I assure thee thou hast not got Boeotian ears [because you can appreciate the beauty of my sermons]."—Le Sage: Gil Blas, ii. 3.

Boo'thisus. Last of the Latin authors, properly so called (470–524). Alfred the Great translated his De Consolatione Philosophiae into Anglo-Saxon.

Bogie. A scarecrow, a goblin. (Bulgarian, boy, a god; Slavonic, bagu; Welsh, huyg, a goblin, our bugbear.)

The Assyrian mothers used to scare their children with the name of Narakas (Gibbon): the Syrians with that of Richard Coeur de Lion; the Dutch with Boh, the Gothic general (Warton); the Jews with Lilith; the Turks with Mathius Corvinus, the Hungarian king; and the English with the name of Lusinfort (q.v.). (See Bo.)

Bogio (in Orlando Furioso). One of the allies of Charlemagne. He promised his wife to return within six moons, but was slain by Dardinello.

Bogio Swindle. A gigantic swindle conceived in Paris by fourteen persons, who expected to net at least a million sterling. It was exposed in the Times.

Bogomil'i. A religious sect of the twelfth century, whose chief seat was Thrace. So called from their constant repetition of the words, "Lord, have mercy upon us," which, in Bulgarian, is boy (Lord), milui (have mercy).

Bogtrotters. Irish tramps; so called from their skill in crossing the Irish
bogs, from tussock to tussock, either as guides or to escape pursuit.

**Bogus.** Bogus currency. Forged or sham bills. Bogus transactions. Fraudulent transactions. The word is by some connected with bogie.

Lowell (ibidem Papers) says, "I more than suspect the word to be a corruption of the French bogue." In French it is another word (bogue), the sound of a green chestnut, or case of a watch; a bogus chestnut or watch.

**Bohème (La).** A Bohemian, that is, one living on his wits, such as a penny-a-liner, journalist, politician, artist, dancer, or in fact any chevalier of unsettled habits and no settled home. From the French, Bohemin, a gypsy.

*Une maison de Bohême* means a house where no regularity is observed, but all things are at sixes and sevens.

**Bohemia.** The Queen of Bohemia. A public-house sign in honour of Lady Elizabeth Stuart, daughter of James I., who was married to Frederick, elector palatine, for whom Bohemia was raised into a separate kingdom. It is through this lady that the Brunswick family succeeded to the throne of Great Britain.

**Bohemian.** A gipsy, an impostor. The first gipsies that entered France came from Bohemia, and appeared before Paris in 1427. They were not allowed to enter the city, but were lodged at La Chapelle St. Denis.

A slang term applied to literary men and artists of loose and irregular habits, living by what they can pick up by their brains.

"Never was there an editor with less about him or the literary Bohemian. A strange contrast to his unhappy contemporary, Chatterton." *Fortnightly Review: Preston Letter.*

**Bohemian Brethren.** A religious sect formed out of the remnants of the Hussites. They arose at Prague in the fifteenth century, and were nicknamed "Caro-dwellers," because they lurked in caves to avoid persecution.

**Bohemian Life (A).** An irregular, restless way of living, like that of a gipsy.

**Bohert (Sir).** A knight of Arthur's Round Table, brother of Sir Lionel, and nephew of Lancelet of the Lake. Also called Sir Bora.

**Bolles (2 syl.).** Priests of the savages of Florida. Each priest has his special idol, which must be invoked by the fumes of tobacco. (American Indian mythology.)

**Bolling-point.** He was at boiling-point. Very angry indeed. Properly the point of heat at which water, under ordinary conditions, boils. (212° Fahrenheit, 100° Centigrade, 80° Réaumur.)

**Bolley or Bolley.** Bread soaked in water. A word used in baby-farming establishments (French, boulier). (*Rail Mail Budget, Aug. 22, 1889.)*

**Boisserie's an Collection.** A collection at Stuttgart of the early specimens of German art, made by the three brothers Boisserie.

**Bold or Boley.** The giant which the Indians say conquered heaven, earth, and the inferno. (Indian mythology.)

**Bol. Bold or Beauchamp (Bechum).** It is said that Thomas Beauchamp, Earl of Warwick, with one squire and six archers, overthrew 100 armed men at Hogges, in Normandy, in 1346.

This exploit is not more incredible than that attributed to Captal-de-Buch, who, with forty followers, cleared Meaux of the insurgents called "La Jaquerie," 7,000 of whom were slain by this little band, or trampled to death in the narrow streets as they fled panic-struck (1358).

*Bold as brass.* Downright impudent; without modesty. Similarly, we say "brazen-faced."

*I make bold to say.* I take the liberty of saying; I venture to say.

**Boletium Promontory.** The Land's End.

**Bolero.** A Spanish dance; so called from the name of the inventor.

**Bolingbroke.** Henry IV. of England; so called from Bolingbroke, in Lincolnshire, where he was born. (1368, 1399-1413.)

**Bollandists.** Editors of the *Acta Sanctorum* begun by John Bolland (1596-1665); the sixty-first folio volume was published in 1778.

**Bollen.** Swollen. (Anglo-Saxon, bolla, a bowl.) Hence "joints holebig" (Galing); and "bole in pride" (Thayer). The seed capsule or pod of flax is called a "boll."

"The barley was in the ear, and the flax was bolling."—Exod. ix. 31.

**Bologna Stone.** A variety of barite, found in masses near Bologna. After being heated, powdered, and exposed to the light it becomes phosphorescent in the dark.

**Bolognese School.** There were three periods to the Bolognese School in painting—the Early, the Roman, and the Eclectic. The first was founded by
Bolt. An arrow, a shaft (Anglo-Saxon, bolt; Danish, bolt; Greek, ballon, to cast; Latin, pello, to drive). A door bolt is a shaft of wood or iron, which may be shot or driven forward to secure a door. A thunderbolt is an hypothetical shaft cast from the clouds; an aerolite. Cupid’s bolt is Cupid’s arrow.

The foot’s bolt is soon spent. A foolish archer shoots all his arrows so heedlessly that he leaves himself no resources in case of need.

I must bolt. Be off like an arrow.

To bolt food. To swallow it quickly without waiting to chew it.

To bolt out the truth. To blurt it out; also To bolt out, to exclude or shut out by bolting the door.

To bolt. To silt, as flour is bolted. This has a different derivation to the above (Low Latin, builtella, a boulter, from an Old French word for coarse cloth).

"I cannot bolt this matter to the Iran,
As Bradwarden and holy Austin can."

Dryden’s version of the Cock and Fox.

Bolt from the blue (A). There fell a bolt from the blue. A sudden and wholly unexpected catastrophe or event occurred, like a "thunderbolt" from the blue sky, or flash of lightning without warning and wholly unexpected.

"Namque Despater ignis coruscus multa dividit,
Pliurens, per purum tumultus
Et ensis fulgurante cursum."

Horace; 1. Ode xxxiv. 5, etc.

"On Monday, Dec. 22nd [1803], there fell a bolt from the blue. The morning papers announced that the men were out [on strike]."—Nineteenth Century, February, 1891, p. 230.

In this phrase the word "bolt" is used in the popular sense for lightning, the Latin fulmen, the French foudre and tonnerre, in English sometimes for an aerolite. Of course, in scientific language, a flash of lightning is not a thunderbolt. Metaphorically, it means a sudden and wholly unexpected catastrophe, like a thunderbolt [flash of lightning] from a blue or serene sky.

German: Wie ein Blitzstrahl aus blauer Aether. Italian: Comune un fulmine a cielo sereno. Latin: Audet et celit gentoris de parte serena latetnulli invitus. (Virgil: Aenid, 1. 580.)

Bolt in Tun, a public-house sign, is heraldic. In heraldry it is applied to a bird-bolt, in pale, piercing through a tun. The punning crest of Serjeant Bolton, who died 1787, was "on a wreath a tun erect proper, transpierced by an arrow fesseways or." Another family of the same name has for crest "a tun with a bird-bolt through it proper." A third, harping on the same string, has "a bolt gules in a tun or." The public-house sign distinguished by this device or name adopted it in honour of some family claiming one of the devices mentioned above.

Bolt Upright. Straight as an arrow. A bolt is an arrow with a round knob at the end, used for shooting at rocks, etc.

Bolted. Bolted out. Either ran off suddenly, or being barred out of the house.

The horse bolted. The horse shot off like a bolt or arrow.

Bolted Arrow. A blunt arrow for shooting young rooks with a cross-bow; called "bolting rooks." A gun would not do, and an arrow would mangle the little things too much.

Bolton. The Bolton Ars. This creature is said to have chewed tobacco and taken snuff. (Dr. Doran.)

Bate me an ace, quoth Bolton. Give me some advantage. What you say must be qualified, as it is too strong. Ray says that a collection of proverbs were once presented to the Virgin Queen, with the assurance that it contained all the proverbs in the language; but the Queen rebuked the boaster with the proverb, "Bate me an ace, quoth Bolton," a proverb omitted in the compilation. John Bolton was one of the courtiers who used to play cards and dice with Henry VIII., and flattered the king by asking him to allow him an ace or some advantage in the game.

Boulus. An apothecary. Apothecaries are so called because they administer balsae. Similarly Mrs. Suds is a washerwoman; Boots is the shoeblack of an inn, etc.

George Colman adopts the name for his apothecary, who wrote his labels in rhyme, one of which was—

"When taken,
To be well shaken;"

but the patient being shaken, instead of the mixture, died.

Bomb. A shell filled with gunpowder.

(Greek, bombos; Latin, bombus, any
Bomba

Bomba. King Bomba. A nickname given to Ferdinand II., King of Naples, in consequence of his cruel bombardment of Messina in 1848, in which the slaughter and destruction of property was most wanton.

Bomba II. was the nickname given to his son Francis II. for bombarding Palermo in 1860. He was also called Bombayno (Little Bomba).

Another meaning equally applicable is *Vox et praeter ea nihil*, Bomba being the explosion made by puffing out the cheeks, and causing them suddenly to collapse. Liar, break-promise, worthless.

*Bombast* literally means the produce of the bombyx (Middle Latin bombax, Greek *bombix*), and applied to cotton-wool used for padding. The head of the cotton plant was called "bombast" or "bombase" in the sixteenth century. Bombast was much used in the reign of Henry VIII. for padding, and hence inflated language was so called.

"We have received your letters full of love, . . . And in our matters council rated them . . . As bombast and as laining to the tune." Shakespeare: Love's Labour's Lost, v. 2.

*Bombastes Furioso.* One who talks big and uses long sesquipedalian words; the ideal of bombast. He is the hero of a burlesque opera so called, by William Barnes Rhodes. (1790.)

*Bombastus.* The family name of Aureolus Paracelsus (1493-1541). He is said to have kept a small devil prisoner in the pommel of his sword.

"Bombastus kept a devil's bird
Shut in the pommel of his sword
That taught him all the cunning pranks
Of past and future mountebanks.

S. Butler: Hudibras, part ii. 3.

Bon Gaultier Ballads. Parodies of modern poetry by W. E. Aytoun and Theodore Martin (Sir).

Bon gré mal gré. Willing or unwilling, willy nilly, velens velens.

Bon Mot (French). A good or witty saying; a pun; a clever repartee.

Bon Ton (French). Good manners, or manners accredited by good society.

Bon Vivant (French). A free liver; one who indulges in the "good things of the table."

Bona Fide. Without subterfuge or deception; really and truly. Literally, *in good faith* (Latin).

Bone

*Bona-ro'ba.* A courtesan (Italian); so called from the smartness of their robes or dresses.

"We knew where the bona-roba were."
Shakespeare: 2 Henry IV., iii. 2.

*Bonduca.* Bona dea. (Fletcher's Tragedy, 1647.)


Bone in my Throat. *I have a bone in my throat. I cannot talk; I cannot answer your question.*

"I have a bone in my leg. An excuse given to children for not moving from one's seat. Similarly, "I have a bone in my arm," and must be excused using it for the present.

Bone of Contention. A disputed point; a point not yet settled. The metaphor is taken from the proverb about "Two dogs fighting for a bone," etc.

Bones. Duca'li'on, after the Deluge, was ordered to cast behind him the bones of his mother, i.e. the stones of mother earth. Those thrown by Duca'li'on became men, and those thrown by his wife, Pyrrha, became women.

Pinular suggests that *lava*, a stone, is a pun on *lava*, the people. Both words, in the genitive case singular, are alike *lava*.

*Bone to pick.* (4.) A sop to Cerberus. A lucrative appointment given to a troublesome opponent in order to silence him. Thus Chisholm Anstey was sent to Hong-Kong as a judge to keep him away from the House of Commons. Of course the allusion is to throwing a bone to a dog barking at you.

"In those days the usual plan to get rid of an oratorical patriot in the House was to give him a bone to pick."—Anthony Collins.

*I have a bone to pick with you.* An unpleasant matter to settle with you. At the marriage banquet of the Sicilian poor, the bride's father, after the meal, used to hand the bridegroom a bone, saying, "Pick this bone, for you have taken in hand a much harder task."

Bone. (See Albada'na; Luz; Os Sacrum.)

Bone (76). To filch, as, *I boned it.* Shakespeare (2 Henry IV., act i. 3) says, "By these ten bones, my lord . . ." meaning his ten fingers; and (Hamlet, iii. 2) calls the fingers "pickers and stealers." Putting the two together, there can be no doubt that "to bone"
Bone-grubber means to finger, that is, "to pick and steal."

"You thought that I was buried deep,
Quite deceitful and sly,
But from her grave in Mary-bone,
They've come and boned your Mary!"

Hood: Mary's Ghost.

**Bone-grubber** (A). A person who grubs about dust-bins, gutters, etc., for refuse bones, which he sells to bone-grinders, and other dealers in such stores.

**Bone-lace.** Lace woven on bobbins made of trotter-bones.

**Bone-shaker** (A). A four-wheel cab; also an old bicycle.

"A good swift hansom is worth twice as much as a 'bone-shaker' any day."—Nineteenth Century, March, 1880, p. 475.

**Boned.** I boned him. Caught or seized him. (See above, To Bone.)

**Bones.** The man who rattles or plays the bones in mugger troupe.

To make no bones about the matter, i.e. no difficulty, no scruple. Dice are called bones, and the French, flatterie le do (to mince the matter), is the opposite of our expression. To make no bones of a thing is not to flatter, or "make much of," or humour the dice in order to show favour.

*Napier's bones.* (See under Napier.)

Without more bones. Without further scruple or objection. (See above, "Make no bones, etc.")

**Bonesee** (2 syl.). The inhabitants of Bo'ni, one of the Celebès.

**Bonfire.** Ignis ovation. The *Athenaeum* shows that the word means a fire made of bones; one quotation runs thus, "In the worship of St. John, the people... made three manner of fires: one was of clean bones and no wood, and that is called a bonfire; another of clean wood and no bones, and that is called a woodfire... and the third is made of wood and bones, and is called "St. John's fire."" (Quintus Serviaeus, 1499). Certainly bone (Scotch, bone) is the more common form of spelling. The first syllable of the word is pronunced as a short "bonfire" is really "boon-fire."

"In some parts of Lincolnshire... they make fires in the public streets... with bones of oxen, sheep... in heaps together. These came the origin of bonfires."—Leisure, etc.

Whatever the origin of the word, it has long been used to signify either a beacon fire, or a boon fire, i.e. a fire expressive of joy. We often find the word spelt "bone-fire," where bone may mean "bone" or beacon. Welsh *bau,* lofty; allied to the Norwegian *baum,* a beacon or cresset.

**Bon'homie.** Kindness, good nature; free and easy manners; cordial benevolence. (French.)

"I never knew a more prepossessing man. His bonhommie was infectious."—C. D. Warner: Little Journey, chap. 1.

**Bonhomme** (U). A good man; according to Dr. Young's line, "What is mere good nature, but a fool?" The word, divided into two, is used in a good sense, as *Enfin un bon homme.* Jacques Bonhomme means a peasant.

*Jacques Bonhomme* (French). A peasant who ventures to interfere in politics. Hence, the peasants' rebellion in 1358 was called *La Jacquerie.* The term means "James Goodfellow"; we also often address the poor as "My good fellow."

**Boniface.** A sleek, good-tempered, jolly landlord, from Farquhar's comedy of *The Beaux' Stratagem.*

"A regular British Boniface."—The John Bull.

*St. Boniface.* The apostle of Germany, an Anglo-Saxon whose original name was *Winfried* or *Winfrith.* (680-750.)

*St. Boniface's cup.* An extra cup of wine (to the health of the Pope). *Pope* Boniface, we are told in the *Eriugena* *Encyclopaedia,* instituted an indignation to those who drank his good health after grace, or the health of the Pope of the time being. An excuse for an extra glass.

**Bonne** (French). A nursery governess.

**Bonne Bouche (A).** A delicious morsel; a tit-bit (tid-bit).

"Now I'll give you a real bonne-bouche. This is a battle of the famous comet port of 1811."—The Erewhon.

**Bonnet.** A pretended player at a gaming-table, or bidder at an auction, to allure others to play; so called because he blinds the eyes of his dupes, just as if he had struck their bonnet over their eyes.

"A man who sits at a gaming table, and appears to be playing against the table; when a stranger appears the Bonnet generally wins."—The Times.

**Bonnet.** *Bruaid Bonnet.* The old Scotch cap, made of milled woollen, without seam or lining.

**Glenisarry Bonnet.** The Highland bonnet, which rises to a point in front.

*He has a green bonnet.* Has failed in trade. In France it used to be customary, even in the seventeenth century, for bankrupts to wear a green bonnet (cloth cap).

*He has a bee in his bonnet.* (See Bee.)
Bonnet Lairds. Local magnates of Scotland, who wore the Braid Bonnet.

Bonnet-piece. A gold coin of James V. of Scotland, the king’s head on which wears a bonnet.

Bonnet Rouge. The red cap of Liberty worn by the leaders of the French revolution. It is the emblem of Red Republicanism.


Bonnyclabber. A drink made of beer and buttermilk. (Irish, bainne, milk; claba, thick or thickened.)

"With beer and buttermilk, mingled together, . . . To drink such . . . bonny-clapper."

Ben Jonson: The New Inn, 1, 3.

Bone Johnny. John Bull is so called in the East Indies.

Bontemps. Roger Bontemps (French). The personification of “Never say die.” The phrase is from Béranger.

"Vos premes, plens d'orsico; Vous riches, deureux; Vous, dont le monstre divine
Apres un cours heureux; Vous, qui perdrez peut-être
Des lurs éternels.
Eh! gai! prenez pour maître
Le gros Roger Bontemps.” Bér. 1. 24.

Ye poor, with envy Reloaded;
Ye rich, for more who long;
Ye who by fortune loaded
Find all things wrong;
Ye who by some disaster
See all your cables break;
From henceforth for your master
Blurt Roger Bontemps take.

E. G. B.

Bonos. A bounty over and above the interest of a share in any company. (Latin, bonus quæstus, a good profit or bounty. The interest or fruit of money put out in an investment was by the Romans called the "quæstus").

Bonos Homœus. (See Homer.)

Bonzes (sing. Bonzer). Indian priests. In China they are the priests of the Pohists; their number is 50,000, and they are represented as idle and dissolute. In Japan they are men of rank and family. In Tonquing every yugoda has at least two bonzes, and some as many as fifty.

Booby. A spiritless fool, who suffers himself to be imposed upon. In England, the Solan goose is called a booby or noddy. (Spanish, bobo; German, büb.)

"A booby will never make a buck. The bird called the booby, that allows itself to be fleeced by other birds, will never become a bird of prey itself."
exactness. To speak literally, according to what is in the book.
To speak like a book. To speak with great precision and accuracy; to be full of information.
To speak without book. Without authority; from memory only, without consulting or referring to the book.
Bell, book, and candle. (See under Bell.)

**Book of Books (The).** The Bible.

**Book of Life (The).** In Bible language, is a register of the names of those who are to inherit eternal life. (Phil. iv. 3; Rev. xx. 12.)

**Books.**
He is in my books, or in my good books. The former is the older form; both mean to be in favour. The word book was at one time used more widely, a single sheet, or even a list being called a book. To be in my books is to be on my list of friends.

"I was so much in his books, that at his decease he left me his lamp."—Addison.
"If you want to keep in her good books, don't call her 'the old lady.'"—Dickens.

He is in my black (or bad) books. In disfavour. (See Black Books.)
On the books. On the list of a club, on the list of candidates, on the list of voters, etc. At Cambridge university they say "on the boards."
Out of my books. Not in favour; no longer in my list of friends.
The battle of the books. The Boyle controversy (q.v.). (See Battle.)
To take one's name off the books. To withdraw from a club. In the passive voice it means to be excluded, or no longer admissible to enjoy the benefits of the institution. The Cambridge university phrase is "to take my name off the boards," etc.

Book-keeper. One who borrows books, but does not return them.

**Book-keeping.** The system of keeping the debtor and creditor accounts of merchants in books provided for the purpose, either by single or by double entry.
Waste-book. A book in which items are not posted under heads, but are left at random, as each transaction occurred.
Day-book. A book in which are set down the debits and credits which occur day by day. These are ultimately sorted into the ledger.
Ledger (Dutch, leggen, to lay). The book which is laid up in counting-houses. In the ledger the different items are regularly sorted according to the system in use. (Ledger-entries.)
By single entry. Book-keeping in which each debit or credit is entered only once into the ledger, either as a debit or credit item, under the customer's or salesman's name.
By double entry. By which each item is entered twice into the ledger, once on the debit and once on the credit side.

**Bookworm.** One always poring over his books; so called in allusion to the insect that eats holes in books, and lives both in and on its leaves.

Boom. A sudden and great demand of a thing, with a corresponding rise in its price. The rush of a ship under press of sail. The word arises from the sound of booming or rushing water.
"The boom was something wonderful. Everybody bought, everybody sold."—Mark Twain: Life on the Mississippi, chap. 51.

**Boom-Passenger (A).** A convict on board ship, who was chained to the boom when made to take his daily exercise.

**Boon Companion (A).** A convivial companion. A bon vivant is one fond of good living. "Who leads a good life is sure to live well." (French, bon, good.)

**Boot.** I will give you that to boot, i.e. in addition. The Anglo-Saxon boot or bōt means "compensation." (Gothic, bōta, profit.)
"As anyone shall be more powerful... or higher in degree, shall he the more deeply make boot for sin, and pay for every misconduct."—Laws of King Ethelred.

**Boot-jack.** (See under Jack.)

**Boots.** Seven-leagued boots. The boots worn by the giant in the fairy tale, called The Seven-leagued Boots. These boots would stride over seven leagues at a pace.
I measure fire feet ten inches without my boots. The allusion is to the chopine or high-heeled boot, worn at one time to increase the stature. Hamlet says of the lady actress, "You are nearer heaven than when I saw you last, by the altitude of a chopine." (ii. 2.)

**Boots (an instrument of torture).** They were made of four pieces of narrow board nailed together, of a competent length to fit the leg. The leg being placed therein, wedges were inserted till the sufferer confessed or fainted.
"All your empircs could never do the like cure
upon the gout as the rack in England or your Scotch boots."—Marston: The Malcontent.
Boots. "The youngest bishop of the House of Lords, whose duty it is to read prayers; so called because he walks into the house in a dead man’s shoes or boots, i.e. he was not in the house till some bishop there died, and left a vacancy."

Boots. To go to bed in his boots. To be very tipy.

Boots at an Inn. A servant whose duty it is to clean the boots. The Boots of the Holly-tree Inn, a Christmas tale by Charles Dickens (1855).

Bootless Errand. An unprofitable or futile message. The Saxon bot means "reparation"—"overplus to profit"; as "I will give you that to boot"; "what boots it me?" (what does it profit me?).

"I sent him
Bootless home and weather-beaten back."—Shakespeare: 1 Henry IV., ii. i.

Bootes (Bo-0-teez), or the ox-driver, a constellation. According to ancient mythology, Boötes invented the plough, to which he yoked two oxen, and at death, being taken to heaven with his plough and oxen, was made a constellation. Homer calls it "the wagoner."

"Wide o’er the spacious regions of the north,
That see Boötes over his tardy way."

Booth. Husband of Amelia. (Fielding: Amelia.)

Boozy. Partly intoxicated. (Russian, buzz, millet-beer; Latin, buza, from buo, to fill; Welsh, bozi; Old Dutch, biiijen, to tippie; Coptic, bouta, intoxicating drink.)

"In Egypt there is a beer called 'Boozer,' which is intoxicating."—Morning Chronicle, Aug. 27th, 1822.

Bor (in Norfolk) is a familiar term of address to a lad or young man; as, "Well, bor, I saw the mother you spoke of"—i.e., "Well, sir, I saw the lass..." "Bor" is the Dutch boer, a farmer; and "mor" the Dutch more, a female.

Borach’o. A drunkard. From the Spanish borach’o or borrack’o, a bottle made of pig’s skin, with the hair inside, dressed with resin and pitch to keep the wine sweet. (Mansheu.)

Borachio. A follower of Don John, in Much Ado About Nothing, who thus plays upon his own name:—

"I will, like a true drunkard [borachio], utter all to thee."—Act iii. 5.

Bor’ak or Al Borak (the lightning). The animal brought by Gabriel to carry Mahomet to the seventh heaven. It had the face of a man, but the cheeks of a horse; its eyes were like jacinths, but brilliant as the stars; it had the wings of an eagle, spoke with the voice of a man, and glittered all over with radiant light. This creature was received into Paradise. (See ANIMALS, CAMEL.)

Bord Halfpenny. A toll paid by the Saxons to the lord for the privilege of having a bord or bench at some fair for the sale of articles.

Bordarii or Bordmen. A class of agriculturists superior to the Villa’ni, who paid their rent by supplying the lord’s board with eggs and poultry. (Domesday Book.)

Border (Th). The frontier of England and Scotland, which, from the eleventh to the fifteenth century, was the field of constant forays, and a most fertile source of ill blood between North and South Britain.

"March, march, Ettrick and Teviotdale:
Why the devil dinna ye march forward in order?
March, march, Eskdale and Liddesdale—
All the blue bonnets are bound for the border."
—Sir Walter Scott: The Monastery.

Border Minstrel. Sir Walter Scott, because he sang of the border. (1771-1832.)

Border States (Th). The five "slave" states (Delaware, Maryland, Virginia, Kentucky, and Missouri) which lay next to the "free states" were so called in the Civil War, 1861-1865. . . .

Bordlands. Lands kept by lords in Saxon times for the supply of their own board or table. (Anglo-Saxon, bord, a table.)

Bordlode. Service paid for the land.

Bore (A). A person who bestows his tidiness on you; one who wares you with his prate, his company, or his solicitations. Verb bear, bore, borne, to endure. A bore is someone we bore with or endured.

"At this instant
He bore me with some trick."
—Shakespeare: Henry VIII., 1.1.

Bore. A tidal wave. The most celebrated bores are those of the Brahmaputra, Ganges, Hooghly, Indus, and Tsutung (in China). Bores occur regularly in the Bristol Channel and Solway Frith; occasionally (in high tides), in the Clyde, Dee (Cheshire), Dornoch Frith, Lune, Severn, Trent
(syne), and Wye. The bore of the Bay of Fundy is caused by the collision of the tides. (Icelandic bora, a wave or bellow.)

Bore (in pugilistic language) is one who bears or presses on a man so as to force him to the ropes of the ring by his physical weight; figuratively, one who bears or presses on you by his pertinacity.

"All beggars are liable to rehums, with the certainty besides of being considered borses."—Prince Albert, 1st.

Boreal. Northern.

"In radiant streams, Bright over Europe, burns the Boreal man."—Thoría: Adam, 18.

Boreas. The north wind. According to mythology, he was the son of Astraus, a Titan, and Eos, the morning, and lived in a cave on Mount Haemoës, in Thracia. (Greek, boreas, voracious; Boreas, the north wind; Russian, bora, storm.)


"Omnia putes haurit saxa vorax."—Lucan.

Borghese (Bor-ga-zy). The Princess Borghese pulled down a church contiguous to her palace, because the incense turned her sick and the organ made her head uneasy.

Borgia. (See Lucrezia.)

Born. Not born yesterday. Not to be taken in; worldly wise.

Born Days. In my born days. Ever since I was born.

Born in the Purple (a translation of porphyrogentus). The infant of royal parents in opposition to born in the gutter, or child of beggars. This has nothing to do with the purple robes of royalty. It refers to the chamber lined with porphyry by one of the Byzantine empresses for her approach. (See Nineteenth Century, March, 1894, p. 510.)

"Zoe, the fourth wife of Leo VI, gave birth to the future Emperor Constantine Porphyrogenitus in the purple chamber of the imperial palace."—Pringle: History of the Byzantine and Greek Empire, vol. i.

Born with a Silver Spoon, or Born with a silver spoon in one's mouth. Born to good luck; born with hereditary wealth. The reference is to the usual gift of a silver spoon by the godfather or godmother of a child. The lucky child does not need to wait for the gift, for it is born with it in its mouth or inherits it from infancy.

Borough English is where the youngest son inherits instead of the oldest. It is of Saxon origin, and is so called to distinguish it from the Norman custom.

"The custom of Borough English abounds in Kent, Sussex, Surrey, the neighbourhood of London, and some sect. In the Midlands it is rare, and north of the Humber... it does not seem to occur."—F. Pollock: Macaulay’s Magazine, Nov. 1859.

Borrow. St. George to borrow, i.e. St. George being surety. (Danish, borg, bail; Swedish, borga, a giving of bail.)

Borr. Son of Ymer, and father of Odin, Ve, and Hertha or Earth. The Celtic priests claimed descent from this deity. (Celtic mythology.)

Borrow. To borrow is to take something which we pledge ourselves to return. (Anglo-Saxon, borg, a loan or pledge; verb borg-i-an.

"Ye may remain as I borrow your two priests."—Scott: Ivanhoe, chap. xxxiii.

Borrowed days of February. (The). 12th, 13th, and 14th of February, said to be borrowed from January. If these days prove stormy, the year will be favoured with good weather; but if fine, the year will be foul and unfavourable. These three days are called by the Scotch Faulditch, and hence the word fouldich means execrable weather.

Borrowed days of March. The last three days of March are said to be "borrowed from April."

March said to April.

I see a hogget (sheep) upon a hill;
And if you'll lend me days 2
I'll find a way to make them deep in the trees.
The first of them was wind and west,
The second of them was snow and stake,
The third of them was ice and freeze.
It froze the birds' nests to the trees.
When the days were past and gone,
The sheep's horns came birching [limping] on the ground.

Bortell. The bull, in the tale of Reynard the Fox. (Heinrich von Alkmam.)

Bos[ei] in lingua. He is bribed to silence; he has a coin (marked with a bull's head) on his tongue. Adalardus, in Statuts Abbatis Cordensiens (bk. i. c. 8), seems to refer to the bos as a coin.

"Bores et religium pernium habeat... unde et ipse et omnis familia eys exerpoet" (i.e. plenty of gold and silver...). Plautus, however, distinctly says (Persa. ii. 5, 16), "Bores bui hu sunt in crumina" (Two bulls in a purse.) The Greeks had the phrase, ΒΟΣΕΣ ζητεῖ θεάμα. Servius tells us that even the Romans had a coin with a bull stamped on it. (See Pliny, 18, 3.) Presuming that there was no such coin, there cannot be a doubt that the word Bos was used as the equivalent of the price of an ox.
Bosh. A Persian word meaning nonsensel. It was popularised in 1824 by James Morier in his Adventures of Hajji Baba of Ispahan, a Persian romance. (Turkish, bokh lakerdi, silly talk.)

"I always like to read old Darwin's Loves of the Plants: bosh as it is in a scientific point of view."—Kingsley: Two Years Ago (chap. x.).

Bosky. On the verge of drunkenness. University slang, from boskô, to pasture, to feed. Everyone will remember how Sir John Falstaff made sack his meat and drink.

Bosom Friend. A very dear friend. Nathan says, "It lay in his bosom, and was unto him as a daughter." (2 Sam. xii. 3.) Bosom friend, amie du cœur. St. John is represented in the New Testament as the "bosom friend" of Jesus.

Bosom Sermons. Written sermons, not extemporary ones or from notes. Does it not mean committed to memory or learnt by heart?

"The preaching from bosom sermons, or from writing, being considered a lifeless practice before the Reformation."—Blair: Reformations in England, p. 179.

Bosphorus—Oxford. The Thracian Bosphorus, or Bosporus, unites the Sea of Marmora with the Euxine (2 syl.) or Black Sea. According to Greek fable, Zeus (Jupiter) greatly loved Io, and changed her into a white cow or heifer from fear of Hera or Juno; to flee from whom she swam across the strait, which was thence called bos porov, the passage of the cow. Hera discovered the trick, and sent a gadfly to torment Io, who was made to wander, in a state of phrenzy, from land to land. The wanderings of Io were a favourite subject of story with the ancients. Ultimately, the persecuted Argive princess found rest on the banks of the Nile.

Dionysius of Halicarnassus and Valerius Flaccus give this account, but Aristotle says it was a ship, with the prow of an ox, sent by some Thracians through the straits, that gave name to this passage.

Boss, a master, is the Dutch baas, head of the household. Hence the great man, chief, a master, a swell.

"Mr. Sted calls Mr. O'Connor the 'Boss of the House'."

Bossom. One of the two chief deities of the negroes on the Gold Coast, the other being Demonic. Bossum, the principle of good, is said to be white; and Demonic, the principle of evil, black. (African mythology.)

Bosstal or Borstall. A narrow roadway up the steep ascent of hills or downs. ( Anglo-Saxon biroh, a hill; stige, a rising path; our stile.)

Botanomancy. Divination by leaves. Words were written on leaves which were exposed to the wind. The leaves left contained the response. (See BOTANY.)

Botany means a treatise on fodder (Greek, botânê, fodder, from boskrín, to feed). The science of plants would be phyton-logos (plant-treatise).

Botch. A patch. Botch and patch are the same word; the older form was bodge, whence boggle. (Italian pezzo, pronounced pazzo.)

Bother, i.e. pother (Hibernian). Halliwell gives us bother, which he says means to chatter idly.

"Th' Irish bhdhir (brushy, trouble), or its cognate verb, to deafen, seems to be the original word.

Botchian System. The Scotch system of building, like a barricade, all the outhouses of a farmstead, as the byres, stables, barns, etc. The farm servants live here. (Gaelic, bothy, a cot or hut; our both.)

"The botchian system prevails, more or less, in the eastern and north-eastern districts."—E. Long, p. 11.

Botley Assizes. The joke is to ask a Botley man, "When the assizes are coming on?" and an innuendo is supposed to be implied to the tradition that the men of Botley once hanged a man because he could not drink so deep as his neighbours.

Bottes. A propos de bottes. By the by, thus: M'sieu, Mons., à propos de bottes, comment se porte madame votre mère?

"That venerable personage [the Chaldeman Comon] not only gives valuable instructions how to regain his health, but tells him, somewhat of a princes des bottes, ... the long story of his perilous adventure."—Nineteenth Century, June, 1861, p. 117.

Bottle. Looking for a needle in a bottle of hay. Looking for a very small article amidst a mass of other things. Bottle is a diminutive of the French boute, a bundle; as botte de joi, a bundle of hay.

Hang me in a bottle. (See CAT.)

Bottle-chart. A chart of ocean surface currents to show the track of sealed bottles thrown from ships into the sea.
Bottle-holder. One who gives moral but not material support. The allusion is to boxing or prize-fighting, where each combatant has a bottle-holder to wipe off blood, refresh with water, and do other services to encourage his man to persevere and win.

"Lord Palmerston considered himself the bottle-holder of the American States. He was the steadfast partisan of constitutional liberty in every part of the world."—The Times.

Bottle-imps. The Hebrew word for familiar spirits is aboth, leather bottles, to indicate that the magicians were wont to imprison in bottles those spirits which their spells had subdued.

Bottle-washer (Head). Chief agent; the principal man employed by another; a factotum. Head waiter or butler (botteller).

Bottled Beer is said to have been discovered by Dean Nowell as a most excellent beverage. The Dean was very fond of fishing, and took a bottle of beer with him in his excursions. One day, being disturbed, he buried his bottle under the grass, and when he disinterred it some ten days afterwards, found it so greatly improved that he ever after drank bottled beer.

Bottled Moonshine. Social and benevolent schemes, such as Utopia, Coleridge’s Pantisocracy, the dreams of Owen, Fourier, St. Simon, the New Republic, and so on.

Gold! Has it! Coleridge! Where now are their ‘soul philosophy and systems’ Bottled moonshine, which does not improve by keeping?"—Birrell: Outer Dorta, p. 148 (1883).

Bottom. A ship’s bottom is that part which is used for freight or stowage. Goods imported in British bottoms are those which come in our own vessels. Goods imported in foreign bottoms are those which come in foreign ships. A full bottom is where the lower half of the hull is so disposed as to allow large stowage. A sharp bottom is when a ship is capable of speed. At bottom. Radically, fundamentally: as, the young prodigal lived a riotous life, but was good at bottom, or below the surface. At the bottom. At the base or root.

"Pride is at the bottom of all great mistakes."—Bacon: True and Beautiful, p. 439.

From the bottom of my heart. Without reservation. (Imo corde.)

"If one of the parties ... be content to forgive from the bottom of his heart all that the other has trespassed against him."—Common Prayer Book.

He was at the bottom of it. He really instigated it, or prompted it.

Never venture all in one bottom—i.e., one ship. "Do not pull all your eggs into one basket."

"My ventures are not in one bottom trusted."—Shakespeare: Merchant of Venice, i. 1.

To have no bottom. To be unfathomable.

To get to the bottom of the matter. To ascertain the entire truth; to bolt a matter to its bran.

To stand on one’s own bottom. To be independent. "Every tub must stand on its own bottom."

To touch bottom. To reach the lowest depth.

A horse of good bottom means of good stamina, good foundation.

Bottom (Nick), the weaver. A man who fancies he can do everything, and do it better than anyone else. Shakespeare has drawn him as profoundly ignorant, brawny, mock heroic, and with an overflow of self-conceit. He is in one part of Midsummer Night’s Dream represented with an ass’s head, and Titania, queen of the fairies, under a spell, caresses him as an Adonis.

"The name is very appropriate, as the word bottom means a ball of thread used in weaving, etc. Thus in Clark’s Heraldry we read, "The coat of Badland is argent, three bottoms in fess gules, the thread or."

"When Goldsmith, jealous of the attention which a dancing monkey attracted, said, ‘I can do that;’ he was but playing Bottom."—W. G. What.

Bottomless. The bottomless pit. An allusion to William Pitt, who was remarkably thin.

Botty. Conceived. The frog that tried to look as big as an ox was a "botty" frog (Norfolk). A similar word is "swell," though not identical in meaning. "Bumpkin" and "bumptious" are of similar construction. (Welsh, bot, a round body, our bottle; both, the boss of a shield; boteth, a rotundity.)

Boucan. Donner un boucan. To give a dance. Boucan or Bocan was a musician and dancing master in the middle of the seventeenth century. He was alive in 1645.

"Thibault se dit entre Mercure."

Et l’orgueilleux Colin nous jure
Qu’il est aussi bien Apollon
Que Bocan est bon violon."

Sieur de St. Amant (1601).

"Les musiciens qui jouent au ballet du roi sont appelés ‘disciples de Bocan.’"—Histoire Comique de France (1630).
Bouders or Boudons. A tribe of giants and evil genii, the guard of Shiva. (Indian mythology.)

Boudoir, properly speaking, is the room to which a lady retires when she is in the suleks. (French, boudoir, to pout or suck.)

The first boudoirs were those of the mistresses of Louis XV. (See Bower.)

Bones de St. Amand (Lis). The mud baths of St. Amand (that is, St. Amand-lez-Eaux, near Valenciennes, famous for its mineral waters). These mud-baths are a "sauce de limon qui se trouve près des eaux minérales." By a figure of speech, one says, by way of reproof, to an insolent, foul-mouthed fellow, "I see you have been to the mud-baths of St. Amand."

Bought and Sold, or Bought, sold, and done for. Ruined, done for, out-witted.

"Jacky of Norfolk, he not too bold. For Diccon, thy follower, is bought and sold."—Shakespeare: Richard III., act v. 3.

"It would make a man mad as a buck to be so bought and sold."—Comedy of Errors, ii. 1.

Bougule. A wax candle; so called from Bougias, in Algiers, whence the wax was imported. A medical instrument used for dilating strictures or removing obstructions.

Boule or Boule-work (not Buhl). A kind of marquetry; so called from André Charles Boule, a cabinetmaker, to whom Louis XIV. gave apartments in the Louvre. (1642-1732)

Boul'jannus. An idol worshipped at Nantes, in ancient Gaul. An inscription was found to this god in 1592. (Vellé mythology.)

Bouncer. That's a bouncer. A gross exaggeration, a braggart's lie. (Dutch, bon; verb bonzen, to bouncer or thump. A bouncer lie is a thumping lie, and a bouncer is a thumper.)—Shakespeare: King John, ii. 2.

Bounty. Queen Anne's Bounty. The produce of the first-fruits and tithes due to the Crown, made over by Queen Anne to a corporation established in the year 1704, for the purpose of augmenting church livings under £50 a year.

Boquet. French for nosegay.

"Mr. Disswell was able to make a financial statement burst into a bouquet of bowens."—McCARTHY: Our Own Times, vol. ii. chap. xxx. p. 11.

The bouquet of wine, also called its nosegay, is its aroma.

Bourbon. So named from the castle and seigniory of Bourbon, in the old province of Bourbonnais. The Bourbon family is a branch of the Capet stock, through the brother of Philippe le Bel.

Bourgeois (French), our burgess. The class between the "gentleman" and the peasantry. It includes all merchants, shopkeepers, and what we call the "middle class."

Bourgeoisie (French). The merchants, manufacturers, and master-tradesmen considered as a class. Citoyen is a freeman, a citizen of the State; bourgeois, an individual of the Bourgeoisie class. Molière has a comedy entitled Le Bourgeois Gentilhomme.

"The commoners of England, the Tiers-État of France, the bourgeoisie of the Continent generally, are the descendants of this class [aristocracy] generally."—MINI: Political Economy (Prelim. p. 12).

Bouse. (See Boozy.)

Boustrapa. Napoleon III. The word is compounded of the first syllables Bou-logne, Stra-bourg, Par-is, and alludes to his escapades in 1836 and 1840.

Boustraphedon. A method of writing or printing, alternately from right to left and left to right, like the path of oxen in ploughing. (Greek, boux-strapho, ox-turning.)

Bouts-rimes [rhymed-endings]. A person writes a line and gives the last word to another person, who writes a second to rhyme with it, and so on. Dean Swift employs the term for a poem, each stanza of which terminates with the same word. He has given a poem of nine verses, each of which ends with Domitilla, to which, of course, he finds nine rhymes. (Frouch.)

Bovey Coal. A lignite found at Bovey Tracy, in Devonshire.

Bow (to rhyme with flow). (Anglo-Saxon, boga; verb, bogian, to arch.)

Draw not thy bow till your arrow is fixed. Have everything ready before you begin.

He has a famous bow up at the castle. Said of a braggart or pretender.

He has two strings to his bow. Two means of accomplishing his object; if one fails, he can try the other. The allusion is to the custom of the British bowmen carrying a reserve string in case of accident.

To draw a bow at a venture. To attack with a random remark; to make a random remark which may hit the truth.

"A certain man drew a bow at a venture and smote the king of Israel."—1 Kings xxi. 34.
To draw the long bow. To exaggerate. The long-bow was the famous English weapon till gunpowder was introduced, and it is said that a good archer could hit between the fingers of a man's hand at a considerable distance, and could propel his arrow a mile. The tales told about long-bow adventures are so wonderful that they fully justify the phrase given above.

To unsting the bow will not heal the wound (Italian). René of Anjou, king of Sicily, on the death of his wife, Isabeau of Lorraine, adopted the emblem of a bow with the string broken, and with the words given above for the motto, by which he meant, "Lamentation for the loss of his wife was but poor satisfaction."

Bow (to rhyme with now). The fore-end of a boat or ship. (Danish and Norwegian, bor or bow, a shoulder; Icelandic, bör.)

On the bow. Within a range of 45° on one side or the other of the prow.

Bow Bells. Born within sound of Bow bells. A true cockney. St. Mary-le-Bow has long had one of the most celebrated bell-peals in London. John Dun, mercer, gave in 1472 two tene-ments to maintain the ringing of Bow bell every night at nine o'clock, to direct travellers on the road to town; and in 1520 William Copland gave a bigger bell for the purpose of "sounding a retreat from work." Bow church is nearly the centre of the City. (This bow rhymes with bow.)

Bow-catcher. A corruption of "Beau Catcher," a love-curl, termed by the French an acrocceau clos. A love-curl worn by a man is a Bell-rope, i.e. a rope to pull the bellies with.

Bow-hand. The left hand; the hand which holds bow. (This bow rhymes with bow.)

To be too much of the bow-hand. To fail in a design; not be sufficiently dexterous.

Bow-street Runners. Detectives who scour the country to find criminals, before the introduction of the police force. Bow Street, near Covent Garden, London, is where the principal police-court stands. (This bow rhymes with bow.)

Bow-window in Front (A). A big corporation.

"He was a very large man... with what is termed a considerable bow-window in front."—Capt. Marryat: Poor Jack, 1.

Bow-wow Word. A word in imitation of the sound made, as hiss, cackle, murmur, cuckoo, whip-poor-will, etc. (Max Müller.)

Bowden. Not every man can be victor of Bowden. Not everyone can occupy the first place. Bowden is one of the best livings in Cheshire. (Cheshire proverb.)

Bowdlerise (To). To expurgate a book in editing it. Thomas Bowdler, in 1818, gave to the world an expurgated edition of Shakespeare's works. We have also Bowdlerism, Bowdlerisation, Bowdlerisation, &c. (See GRANGERISE.)

Bowels of Mercy. Compassion, sympathy. The affections were at one time supposed to be the outcome of certain secretions or organs, as the bile, the kidneys, the heart, the head, the liver, the bowels, the spleen, and so on. Hence such words and phrases as melan- choly (black bile); the Psalmist says that his reins, or kidneys, instructed him (Psa. x. 7), meaning his inward conviction; the head is the seat of understanding; the heart of affection and memory (hence "learning by heart"), the bowels of mercy, the spleen of passion or anger, etc.

His bowels yearned over him (upon or towards him). He felt a secret affection for him.

"Joseph made haste, for his bowels did yearn upon his brother." Gen. xiii. 30; see also 1 Kings xiii. 26.

Bower. A lady's private room. (Anglo-Saxon, bur, a chamber.) (To rhyme with flower.) (See BOUDOIR.)

"By a back stairs was she slipped to her own bower."—Bun Chirie: Thankful Blossoms, 1872.

Bower Anchor. An anchor carried at the bow of a ship. There are two of them, called the bower bow and the other the small bow. (To rhyme with flower.)

"Startboard being the best bow, and port the small bow."—Smith: Sailor's Word-book.

Bower-woman. A lady's maid and companion. The attendants were admitted to considerable freedom of speech, and were treated with familiarity and kindness. (“Bower” to rhyme with flower.)

"Thus hidden," replied Evaine, "is my bower-woman, and acquainted with my most inward thoughts. I beseech you to permit her presence at our conference."—Sir W. Scott: The Betrothed, chap. xi.

Bower of Bliss, in Wandering Island, the enchanted residence of Acra-sia, destroyed by Sir Guyon. (Spenser: Faerie Queene, book ii.) ("Bower" to rhyme with flower.)
Bowie Knife. A long, stout knife, carried by hunters in the Western States of America. So called from Colonel James Bowie, one of the most daring characters of the States. Born in Logan, co. Kentucky. A bowie knife has a horn handle, and the curved blade is 15 in. long, and 1½ wide at the hilt. ("Bowie" to rhyme with showy.)

Bowling. We uncover the head when we wish to salute anyone with respect; but the Jews, Turks, Siamese, etc., uncover their feet. The reason is this: With us the chief act of investiture is crowning or placing a cap on the head; but in the East it is putting on the slippers. To take off our symbol of honour is to confess we are but "the humble servant" of the person whom we thus salute. ("Bowling" to rhyme with ploughing or plowing.)

Bowed. He was bowed out. A term in cricket. (Pronounce bold.)

Bowling. Tom Bowling. The type of a model sailor in Smollett's Roderick Random. (To rhyme with rolling.)

7. The Tom Bowling referred to in Dibdin's famous sea-song was Capt. Thomas Dibdin, brother of Charles Dibdin, who wrote the song, and father of Dr. Dibdin, the bibliomaniac.

"Here a she'er hulk has popp Tom Bowling,
The darling of the crew." — Dibdin.

Bowls. They who play bowls must expect to meet with rubbers. Those who touch pitch must expect to defile their fingers. Those who enter upon affairs of chance, adventure, or dangerous hazard must make up their minds to encounter crosses, losses, or difficulties. Those who play with edged instruments must expect to get cut. Soldiers in battle must look out for wounds, gamblers for losses, libertines for diseases.

"Bowls" to rhyme with rolls.

Bowse. (See Browse.)

Bower God. The same as the "archer god," meaning Cupid. ("Bower" to rhyme with corner.)

Box. I've got into the wrong box. I am out of my element. Lord Lyttelton used to say he ought to have been brought up to some business: that whenever he went to Vauxhall and heard the mirth of his neighbours, he used to fancy pleasure was in every box but his own. Wherever he went for happiness, he somehow always got into the wrong box. (See Christmas Box.)

Box and Cox. The two chief characters in John M. Morton's farce, usually called Box and Cox.

Box the Compass. Repeat in order the 32 points. (Spanish, boxar; to sail round.)

Box Days. Two days in spring and autumn, and one at Christmas, during vacation, in which pleadings may be filed. This custom was established in 1690, for the purpose of expediting business. Each judge has a private box with a slit, into which informations may be placed on box days, and the judge, who alone has the key, examines the papers in private.

Box Harry (7b), among commercial travellers, is to shirk the table d'hôte and take something substantial for tea, in order to save expense. Halliwell says, "to take care after having been extravagant." To box a tree is to cut the bark to procure the sap, and these travellers drain the landlord by having a cheap tea instead of an expensive dinner. To "box the fox" is to rob an orchard.

Boxing-Day. (See Christmas Box.)

Boy in sailor language has no reference to age, but only to experience in seamanship. A boy may be fifty or any other age. A crew is divided into able seamen, ordinary seamen, and boys or greenhorns. A "boy" is not required to know anything about the practical working of the vessel, but an "able seaman" must know all his duties and be able to perform them.

"A boy does not ship to know anything."

Boy Bachelor. William Warren, D.D., was admitted at St. Catherine's Hall before he was ten, and took his B.A. when he was twelve and a half. (1666-1726.)

Boy Bishop. St. Nicholas. From his cradle he is said to have manifested marvellous indications of piety, and was therefore selected for the patron saint of boys. (Fourth century.)

Boy Bishop. The custom of choosing a boy from the cathedral choir, etc., on St. Nicholas Day (December 6th), as a mock bishop, is very ancient. The boy possessed episcopal honour for three weeks, and the rest of the choir were his prebendaries. If he died during the time of his prelacy, he was buried in pontificals. Probably the reference is to Jesus Christ sitting in the Temple among the doctors while He was a boy. The
Boycott was abolished in the reign of Henry VIII.

Boycott (To). To boycott a person is to refuse to deal with him, to take any notice of him, or even to sell to him. The term arose in 1881, when Captain Boycott, an Irish landlord, was thus ostracised by the Irish agrarian insurgents. The custom of ostracising is of very old standing. St. Paul exhorts Christians to "boycott" idolaters (2 Cor. vi. 17); and the Jews "boycotted" the Samaritans. The French phrases, Demeure une boutique and Demeure une ville, convey the same idea; and the Catholic Church anathematizes and interdicts freely.

"One word as to the way in which a man should be boycotted. When any man has taken a farm from which a tenant has been evicted, or is a grabber, let everyone in the parish turn his back on him; have no communication with him; have no dealings with him. You need never say an unkind word to him, but never say anything at all to him. If you must meet him in fair, walk away from him silently. Do him no violence, but have no dealings with him. Let every man's door be closed against him; and make him feel himself a stranger and a cuspidor in his own neighbourhood." — J. Dillon, M.P. (Speech to the Land League, Feb. 26, 1880.)

Boyle Controversy. A book-battle between the Hon. Charles Boyle, third Earl of Orrery, and the famous Bentley, respecting the Epistles of Phalaris. Charles Boyle edited the Epistles of Phalaris in 1695. Two years later Bentley published his celebrated Dissertation, to prove that the epistles were not written till the second century after Christ instead of six centuries before that epoch. In 1699 he published another rejoinder, and utterly annihilated the Boyleists.

Boyle's Law. "The volume of a gas is inversely as the pressure." If we double the pressure on a gas, its volume is reduced to one-half; if we quadruple the pressure, it will be reduced to one-fourth; and so on; so called from the Hon. Robert Boyle. (1627-1691.)

Boyle Lectures. Eight sermons a year in defence of Christianity, founded by the Hon. Robert Boyle.

Boz. Charles Dickens (1812-1870).

"For, my signature in the Morning Chronicle," he tells us, "was the nickname of a pet child, a younger brother, whom I had dubbed Boz; in honour of the View of Wakefield, which, being pronounced Boze, got shortened into Boz."

"Who the dickens 'Boz' could be Puzzled man; a learned elf; I'm not time revealed the mystery, For 'Boz' appeared as Dickens' self." — Epigrams in the Carthusian.

Bozzy. James Boswell, the biographer of Dr. Johnson (1740-1795).

Brag. A game at cards; so called because the players brag of their cards to induce the company to make bets. The principal sport of the game is occasioned by any player bragging that he holds a better hand than the rest of the party, which is declared by saying "I brag," and staking a sum of money on the issue. (Boyle.)

Brag is a good dog, but Holdfast is a better. Talking is all very well, but doing is far better.

Jack Brag. A vulgar, pretentious braggart, who gets into aristocratic society, where his vulgarity stands out in strong relief. The character is in Theodore Hook's novel of the same name.

"He was a sort of literary Jack Brag." — T. D. Burton.
Braggadocio. **A bragget**. One who is very valiant with his tongue, but a great coward at heart. A barking dog that bites not. The character is from Spenser’s *Faerie Queene*, and a type of the "Intemperance of the Tongue." After a time, like the jackdaw in borrowed plumes, Braggadocio is stripped of all his "glories"; his shield is claimed by Sir Marinel; his lady is proved by the golden girdle to be the false Florimel; his horse is claimed by Sir Guyon; Talus shaves off his beard and scourges his squire; and the pretender sneaks off amidst the jeers of everyone. It is thought that the poet had Felipe of Spain in his eye when he drew this character. (*Faerie Queene*, iii. 8, 30; v. 3.)

**Bragi**. Son of Odin and Frigg. According to Scandinavian mythology, he was the inventor of poetry; but, unlike Apollo, he is always represented as an old man with a long white beard. His wife was Iduna.

**Bragi’s Apple.** An instant cure of weariness, decay of power, ill temper, and failing health. These apples were inexhaustible, for immediately one was eaten its place was supplied by another.

**Bragi’s Story.** Always enchanting, but never coming to an end.

"But I have made my story long enough; if I say more, you may fancy that it is Bragi who has come among you, and that he has entered on his endless story."—Keightley: *Heroes of Asgard*, p. 274.

**Bragsmardo.** When Gargantua took the bells of Notre Dame de Paris to hang about the neck of his horse, the citizens sent Bragsmardo to him with a remonstrance. (Rabelais: *Gargantua and Pantagruel*).

**Brahma (Indian).** The self-existing and invisible Creator of the universe; represented with four heads looking to the four corners of the world. The divine triad is Brahma, Vishnu, and Siva.

**Brahma.** One of the three beings created by God to assist in the creation of the world. The Brahmns claim him as the founder of their religious system.

"What’er in India holds the sacred name Of poet, or lore, the Brahmns claim; In endless prattle, vain and painful, last. Brahma, their founder, as a poet they boast."—Cowper: *Lauda*, book vii.

**Brahmi.** One of the three goddessdaughters of Vishnu, representing "creative energy."

**Brahmin.** A worshipper of Brahma, the highest caste in the system of Hinduism, and of the priestly order.

**Bramble (Matthew).** A testy, gouty, benevolent, country squire, in Smollett’s novel of *Humphrey Clinker*. Colman has introduced the same character as Sir Robert Bramble in his *Poor Gentleman*. Sheridan’s "Sir Anthony Absolute" is of the same type.

"Ain’t I a baronet? Sir Robert Bramble at Blackberry Hall, is the county of Kent: The time you should know it, for you have been my client, two-handed valet-de-chambre these thirty years."—The *Poor Gentleman*, iii. 1.

**Bran.** If not Bran, it is Bran’s brother. If not the real “Simon Pure,” it is just as good. A complimentary expression. Bran was Fingal’s dog, a mighty favourite.


**Brand.** The Ciequot brand, etc., the best brand, etc. That is the merchant’s or excuse mark branded on the article itself, the vessel which contains the article, the wrapper which covers it, the cork of the bottle, etc., to guarantee its being genuine, etc. Madame Ciequot, of champagne notoriety, died in 1806. He has the brand of villain in his looks. It was once customary to brand the cheeks of felons with an F. The custom was abolished by law in 1822.

**Brandenburg.** Confession of Brandenburg. A formulary or confession of faith drawn up in the city of Brandenburg, by order of the elector, with the view of reconciling the tenets of Luther with those of Calvin, and to put an end to the disputes occasioned by the concession of Augsburg.

**Brandomart**, in Orlando Furioso, is Orlando’s brother-in-law.

**Brandon.** The juggler, lived in the reign of Henry VIII.

**Brandons.** Lighted torches. *Dominga de brandsonis* (St. Valentine’s Day), when boys used to carry about brandons (Cupid’s torches).

**Brandy is Latin for Goose.** Here is a pun between *anser*, a goose, and *answer*, to reply. What is the Latin for
Brandy Nan. Queen Anne, who was very fond of brandy (1664, 1702-1714). On the statue of Queen Anne in St. Paul’s Churchyard a wit wrote—

“Brandy Nan, Brandy Nan, left in the lurch,
Her face to the gin-shop, her back to the church.”

A “gin palace” used to stand at the south corner of St. Paul’s Churchyard.

Brighthorne (The). Vulgar, malicious, jealous women. The characters are taken from Miss Burnet’s novel called Evelina. One of the brothers is a Cockney snob.

Brank. A gag for scolds. (Dutch, prang, a fetter; German, pranger, Gaelic, brawees, a kind of pillory.)

Brasensce (Oxford). Over the gate is a brass nose, the arms of the college; but the word is a corruption of brasen-knisk, a brasserie or brewhouse. (Latin, brazenum.)

Brass. Impudence. A lawyer said to a troublesome witness, “Why, man, you have brass enough in your head to make a teakettle.” “And you, sir,” replied the witness, “have water enough in yours to fill it.”

Nimsow Brass. A knavish attorney; servile, affecting sympathy, but making his clients his lawful prey. (Dickens: Old Curiosity Shop.)

Brat. A child; so called from the Welsh, brat, a child’s pin-safore; and brat is a contraction of brattach, a cloth, also a standard.

“Every man must repair to the brattach of his tribe.”—Scott.

O Israel! O household of the Lord!
O Abram’s brat! O head of blessed seed!”

Gosoung: De Prognosis.

Brave. The Brave. Alfonso IV. of Portugal (1290, 1324-1357).

John Andr. van der Marsch, patriot, The brave Fleming (1734-1792).

Bravery. Finery is the French braverie. The French for courage is bravoure.

“What woman in the city do I name
When I say the city woman bears
The cost of puppetry unworthy should we?
Who can come in and say that I mean her?

The what is that is of the same function
That says his bravery is not of my cost.”

Shakespeare: As You Like It, ii. 7.

Bravest of the Brave. Marshal Ney. So called by the troops of Friedland (1807), on account of his fearless bravery. Napoleon said of him, “That man is a lion.” (1769-1815.)

Brave. The test of the brown’s head. A little boy one day came to the court of King Arthur, and, drawing his wand over a boar’s head, declared, “There’s never a cuckold’s knife can carve this head of brown.” No knight in the court except Sir Cradock was able to accomplish the feat. (Percy’s Reliques.)

Bray. (See Vicar.)

Braven Age. The age of war and violence. It followed the silver age.

“To this next came in course the brazen age;
A warlike offspring, prompt to bloody race.
Not impious yet. Hard steel succeeded then,
And stubborn as the metal were the men.”

Dryden: Metamorphoses, i.

Brassen-faced. Bold (in a bad sense), without shame.

“What a brazen-faced varlet art thou;”
Shakespeare: King Lear, ii. 2.

Brassen Head. The following are noted:—One by Albertus Magnus, which cost him thirty years’ labour, and was broken into a thousand pieces by Thomas Aquinas, his disciple. One by Friar Bacon.

“Bacon trembled for his brazen head.”
Pope: Dunciad, iii. 194.

“Out he, My head’s not made of brass,
As Friar Bacon’s Jupiter was.”
S. Butler: Hudibras, ii. 2.

The brazen head of the Marquis de Villeuén, of Spain. Another by a Poleander, a disciple of Escotillo, an Italian.

“Y It was said if Bacon heard his head speak he would succeed; if not, he would fail. Miles was set to watch, and while Bacon slept the Head spoke thrice: “Time is”; half an hour later it said, “Time was.” In another half-hour it said, “Time’s past,” fell down, and was broken to atoms. Byron refers to this legend.

“Like Friar Bacon’s brazen head, I’ve spoken,
‘Time is,’ ‘Tim es was,’ ‘Time’s past.’”

Job, i. 217.

Braven Head. A gigantic head kept in the castle of the giant Ferragus, of Portugal. It was omniscient, and told those who consulted it whatever they required to know, past, present, or to come. (Valentine and Orson.)

Braven out (7th). To stick to an assertion knowing it to be wrong; to outface in a shameless manner; to disregard public opinion.

Breaches, meaning creeks or small bays, is to be found in Judges v. 17: Deborah, complaining of the tribes who refused to assist her in her war with Sisera, says Reuben continued in his sheepfolds, Gilgal remained beyond

"They continued . . . in breaking of bread, and in prayers."—Acts ii. 42; and again verse 46.

Bread. He took bread and salt, i.e. he took his oath. Bread and salt were formerly eaten when an oath was taken.

Cast thy bread upon the waters: for thou shalt find it after many days (Eccles. xi. 1). When the Nile overflows its banks the weeds perish and the soil is disintegrated. The rice-seed being cast into the water takes root, and is found in due time growing in healthful vigour. Don't quarrel with your bread and butter. Don't foolishly give up the pursuit by which you earn your living.

To know which side one's bread is buttered. To be mindful of one's own interest.

To take the bread out of one's mouth. To forestall another; to say something which another was on the point of saying; to take away another's livelihood. (See under BUTTER.)

Bread-basket (One's). The stomach.

Bread and Cheese. The barest necessities of life.

Break (To). To become a bankrupt. (See BANKRUPT.)

To break a bond. To dishonour it.

To break a journey. To stop before the journey is accomplished.

To break a matter to a person. To be the first to impart it, and to do so cautiously and by piecemeal.

To break bread. To partake of the Lord's Supper.

"Upon the first day of the week, when the disciples came together to break bread, Paul preached to them."—Acts xx. 7.

To break one's fast. To take food after long abstinence; to eat one's breakfast after the night's fast.

To break one's neck. To dislocate the bones of one's neck.

To break on the wheel. To torture one on a "wheel" by breaking the long bones with an iron bar. (cf. COUR N de GRACE.)

To break a butterfly on a wheel. To employ superabundant effort in the accomplishment of a small matter.

"Nature or sense, alas! canスポーツ feel. Who breaks a butterfly upon a wheel"

Pope: Epistle to Dr. Arbuthnot, 307-s.

To break out of bounds. To go beyond the prescribed limits.

Break Cover (To). To start forth from a hiding-place.

Break Down (To). To lose all control of one's feelings.

Break Faith (To). To violate one's word or pledge.

Break Ground (To). To commence a new project. As a settler does.

Break In (To). To interpose a remark. To train a horse to the saddle or to harness.


"At break of day I will come to thee again." Wordsworth: Pet Lamb, stanza 15.

Break the Ice (To). To prepare the way; to cause the stiffness and reserve of intercourse with a stranger to relax; to impart to another bit by bit distressing news or a delicate subject.

Break your Back (To). Make you bankrupt. The metaphor is from carrying burdens on the back.

Break up Housekeeping (To). To discontinue keeping a separate house.

Break with One (To). To cease from intercourse.

"What came last I given him to break with me?"—Florence Maryaat.

Breakers Ahead. Hidden danger at hand. Breakers in the open sea always announce sunken rocks, sandbanks, etc.

Breaking a Stick. Part of the marriage ceremony of the American Indians, as breaking a wine-glass is part of the marriage ceremony of the Jews. (Lady Augusta Hamilton: Marriage Rules, etc., 292, 298.

In one of Raphael's pictures we see an unsuccessful suitor of the Virgin Mary breaking his stick. This alludes to the legend that the several suitors were each to bring an almond stick, which was to be laid up in the sanctuary over-night, and the owner of the stick which budded was to be accounted the suitor which God approved of. It was thus that Joseph became the husband of Mary. (Pseudo-Matthew's Gospel, 40, 41.)

In Florence is a picture in which the rejected suitors break their sticks on Joseph's back.

Breast. To make a clean breast of it. To make a full confession; concealing nothing.

Breath. All in a breath. Without taking breath. (Latin, continentur spiritus.)
Breathe. To breathe one's last. To die.

Breche de Roland. A deep defile in the crest of the Pyrenees, some three hundred feet in width, between two precipitous rocks. The legend is that Roland, the paladin, cleft the rock in two with his sword Durandal, when he was set upon by the Gascons at Roncesvalles.

Breches. To wear the breches. Said of a woman who usurps the prerogative of her husband. Similar to The grey mare is the better horse. (See GREY.)

The phrase is common to the French, Dutch, Germans, etc., as Elle porte les breches. Die erwöhn die hoseen anhaben. Sie hat die Häsen.

Breches Bible. (See BIBLE.)

Breese. House-sweepings, as fluff, dust, ashes, and so on, thrown as refuse into the dust-bin. We generally limit the meaning now to small ashes and cinders used for coals in burning bricks. The word is a corruption of the French, débris (rubbish, or rather the part broken or rubbed off by wear, tear, and stress of weather). The French, breise, older form brees, means small coke or charcoal.

The Breese-fly. The gad-fly; so called from its sting. (Anglo-Saxon, bryor; Gothic, bry, a sting.)

Breese. A gentle wind or gale. (French, brise, a breeze.) Figuratively, a slight quarrel.

Brestableik [wide-shining]. The palace of Baldur, which stood in the Milky Way. (Scandinavian mythology.)

Brenna. A Latin form of the Kymric word Brenhin (a war-chief). In times of danger the Druids appointed a bren to lead the confederate tribes to battle.

Breent. Without a wrinkle. Burns says of John Anderson, in his prime of life, his "locks were like the raven," and his "bonnie brow was breent" (without a wrinkle).

Breent-goose (A). Properly a brent-goose, the branta berniolo, a brownish-grey goose of the genus branta.

"For the people of the village saw the duck of brent with wonder." Longfellow: Hiawatha, part xvi.

Brent-hill means the eyebrows. Looking or gazing from under brent-hill. In Devonshire means "frowning at one;" and in West Cornwall to brent means to wrinkle the brow. It is very remarkable that the word should have such opposite meanings.

Brentford. Like the two kings of Brentford swelling at one nosegay. Said of persons who were once rivals, but have become reconciled. The allusion is to an old farce called The Rehearsal, by the Duke of Buckingham. "The two kings of Brentford enter hand in hand," and the actors, to heighten the absurdity, used to make them enter "smelling at one nosegay" (act ii. s. 2).

Bressommer, or Brent-summer. (French, sommer, a lintel or bressumer.) A beam supporting the whole weight of the building above it; as, the beam over a shop-front, the beam extending over an opening through a wall when a communication between two contiguous rooms is required. Sometimes these beams support a large superstructure. (The word bres, breit, or breast, in carpentry, means a rafter, and the German breit = a plank.)

Bretwalds (ruler of Brittain). The chief of the kings of the heptarchy who exercised a certain undefined power over the other rulers; something like that of Hugues Capet over his peers.

"The office of Bretwalds, a kind of elective chief-thumain of all Brittain, was held by several Northumbrian kings, in succession."—Earl: English Tongue, p. 20.

Brevet Rank is rank one degree higher than your pay. Thus, a brevet-major has the title of major, but the
Breviary

**Braies** or **Ægeon.** A giant with fifty heads and a hundred hands. Homer says the gods called him *Braies,* but men called him *Ægeon.* (IIiad, i. 403.)

"Not he who brandished in his hundred hands
His fifty swords and fifty shields in fight,
Could have surpassed the fierce Argantes' might."

*faso:* Jerusalem Breviary, book vi.

The *Braies* of languages. Cardinal Messofanti, who knew fifty-eight different tongues. Byron called him "a walking polyglot; a monster of languages; a Braies of parts of speech."

(1774 -1849.) Generally pronounced *Bri-a-suce.*

Bold *Braies.* Handel (1685-1759).

Brier-root Pipes. A pipe made from the root-wood of the large heath (*brygere,* which grows in the south of France.

Briocci. Inhabitants of part of Berkshire and the adjacent counties referred to by Caesar in his Commentaries.

Brique. Odd and ends of curiosities. In French, a *marchand de braie-a-briac* is a seller of rubbish, as old nails, old screws, old hinges, and other odds and ends of small value; but we employ the phrase for odds and ends of vertu. (*Brieuler* in archaic French means *faire toute espoire de mettre,* to be Jack of all trades. *Braic* is the richeot of *becue,* as fiddle-faddle and scores of other double words in English.)

"A man with a passion for *brique-brac* is always stumbling over antique brooms, truncheons, and other remains of the time of *Brennus* or *Celini.*"

-Aldrich. Miss Mole's FBow, chap. ii.

**Brick.** A regular brick. A jolly good fellow. (Compare περιπατός αὐτή: "square"; and "four-square to all the winds that blow."

"A fellow like nobody else, and, in fine, a brick." -George Bick: Daniel De Anda, book ii, chap. 16.

**Brick-and-mortar Franchise.** A Chartist phrase for the £10 household system, now abolished.

**Brick-dusts.** The 53rd Foot; so called from the brick-dust-red colour of their facings. Also called *Fire-and-threepennies,* a play on the number and daily pay of the ensigns.

Now called the 1st battalion of the "King's Shropshire Light Infantry." The 2nd battalion is the old 53th.

**Brick-tea.** The inferior leaves of the tea-plant mixed with sheep's blood and...
pressed into cubes; the ordinary drink of the common people south of Moscow.

"The Tartars swell a horrible gruel, thick and slob, of brick-tea, sour, salt, pepper, and sugar, boiled in a chaidron [pot]."—The Daily Telegraph, Friday, October 18th, 1891.

Bride. The bridal wreath is a relic of the corona nuptialis used by the Greeks and Romans to indicate triumph.

Bride Cake. A relic of the Roman Confrarastio, a mode of marriage practiced by the highest class in Rome. It was performed before ten witnesses by the Pontifex Maximus, and the contracting parties mutually partook of a cake made of salt, water, and flour (far). Only those born in such wedlock were eligible for the high sacred offices.

Bride or Wedding Favours represent the true lover's knot, and symbolise union.

Bride of Aby'dos. Zuleika, daughter of Guflir, Pacha of Aby'dos. As she was never wed, she should be called the affianced or betrothed. (Byron.)

Bride of Lammermoor. Lucy Ashton. (Scott: Bride of Lammermoor.)

Bride of the Sea. Venice; so called from the ancient ceremony of the Doge, who threw a ring into the Adriatic, saying, "We wed thee, O sea, in token of perpetual domination."

Bridgroom is the old Dutch gom (a young man). Thus, Groom of the Stole is the young man over the wardrobes. Groom, an ostler, is quite another word, being the Persian gurna (a keeper of horses), unless, indeed, it is a contracted form of stabro-groom (stable-boy). The Anglo-Saxon Brytt-guma (guma = man) confused with groom, a lad.

Bridgroom's Man. In the Roman marriage by confrarastio, the bride was led to the Pontifex Maximus by bachelors, but was conducted home by married men. Polydore Virgil says that a married man preceded the bride on her return, bearing a vessel of gold and silver. (Sc: Bride Cake.)

Bridewell. The city Bridewell, Bridge Street, Blackfriars, was built over a holy well of medical water, called St. Bride's Well, where was founded a hospital for the poor. After the Reformation, Edward VI. chartered this hospital to the city. Christ Church was given to the education of the young; St. Thomas's Hospital to the cure of the sick; and Bridewell was made a penitentiary for unruly apprentices and vagrants.

Bridge of Gold. According to a German tradition, Charlemagne's spirit crosses the Rhine on a golden bridge at Bingen, in seasons of plenty, to bless the vineyards and cornfields.

"Thou steedst, like imperial Charlemagne, Upon thy bridge of gold."—Longfellow: Autumn.

Made a bridge of gold for him; i.e. enabling a man to retire from a false position without loss of dignity.

Bridge of Jehennam. (See SERAT.)

Bridge of Sighs, which connects the palace of the Doge with the state prisons of Venice. Over this bridge the state prisoners were conveyed from the judgment-hall to the place of execution.

"I stood in Venice, on the Bridge of Sighs, A palace and a prison on each hand."—Byron: Childe Harold's Pilgrimage, iv. 1.

Waterloo Bridge, in London, used some years ago, when suicides were frequent there, to be called The Bridge of Sighs.

Bridgewater Treaties. Instituted by the Rev. Francis Henry Egerton, Earl of Bridgewater, in 1825. He left the interest of £8,000 to be given to the author of the best treatise on "The power, wisdom, and goodness of God, as manifested in creation." Eight are published by the following gentlemen:—

(1) The Rev. Dr. Chalmers, (2) Dr. John Kidd, (3) the Rev. Dr. Whewell, (4) Sir Charles Bell, (5) Dr. Peter M. Roget, (6) the Rev. Dr. Buckland, (7) the Rev. W. Kirby, and (8) Dr. William Prout.

Bridie. To bite on the bridle is to suffer great hardships. The bridie was an instrument for punishing a stock; to bite on the bridle is to suffer this punishment.

Bridie Road or Way. A way for a riding-horse, but not for a horse and cart.

Bridle up (To). In French, se renouer; to draw in the chin and toss the head back in scorn or pride. The metaphor is to a horse pulled up suddenly and sharply.

Bridiegooze (Judge), or Bridoie, who decided the cases brought to him by the throw of dice. (Rabelais: Gargantua and Pantagruel, iii. 39.)

Bridport. Stabbed with a Bridport dygger, i.e. hanged. Bridport, in Dorsetshire, was once famous for its hempen goods, and monopolized the manufacture of ropes, cables, and tackled for the British navy. The hangman's rope being made at Bridport gave birth to the proverb. (Fuller: Worthies.)
Brigadore (3 syl.). (See Horse.)

Brigand properly means a seditious fellow. The Brigands were light-armed, irregular troops, like the Bashi-Bazouks, and like them were addicted to marauding. The Free Companies of France were Brigands. (Italian, brigante, seditious; briga, variance.)

Brigandine. The armour of a brigand, consisting of small plates of iron on quilted linen, and covered with leather, hemp, or something of the kind.

Brigantine (3 syl.) or Hermaphrodite Brig. A two-masted vessel with a brig’s forecast and a schooner’s mainmast. (Dana’s Seaman’s Manual.) A pirate vessel.

Bright’s Disease. A degeneration of the tissues of the kidneys into fat, first investigated by Dr. Bright. The patient under this disease has a flabby, bloodless appearance, is always drowsy, and easily fatigued.

Brigians. The Castilians; so called from one of their ancient kings, named Brix or Brigus, said by monkish fabulists to be the grandson of Noah.

“Edward and Pedro, emblems of fame, Thro’ the fierce Brunswick leaped their bloody way, Till in a cold embrace the striplings lay.”

Camoeus: Lusitania.

Brigado’ro. (See Horse.)

Brilliant Madman (The), Charles XII. of Sweden. (1682-1697-1718.)

“Macedonia’s madman or the Swede.”

Johnson: Vanity of Human Wishes.

Briney or Briny. I’m on the briny. The sea, which is salt like brine.

Bring About (To). To cause a thing to be done.

Bring Down the House (To). To cause rapturous applause in a theatre.

Bring into Play (To). To cause to act, to set in motion.

Bring Round (To). To restore to consciousness or health; to cause one to recover [from a fit, etc.].

Bring To (To). To restore to consciousness; to resuscitate. Many other meanings.

“I’ll bring her to, said the driver, with a brutal grin; ’I’ll give her something better than calmness.” — Mrs. Stoner: Circle Tom’s Cuban

Bring to Boar (To). To cause to happen successfully.

Bring to Book (To). To cause to happen in a mistake.

Bring to Pass (To). To cause to happen.

Brisk

Bring to the Hammer (To). To offer or sell by public auction.

Bring Under (To). To bring into subjection.

Bring Up (To). To rear from birth or an early age. Also numerous other meanings.

 Briooche (2 syl.). A sort of bun or cake common in France, and now pretty generally sold in England. When Marie Antoinette was talking about the bread riots of Paris during the 5th and 6th October, 1789, the Duchesse de Polignac naively exclaimed, “How is it that these silly people are so clamorous for bread, when they can buy such nice brioches for a few sous?” This was in spirit not unlike the remark of our own Princess Charlotte, who avowed “that she would for her part rather eat beef than stare.” and wondered that the people should be so obstinate as to insist upon having bread when it was so scarce.

Bris. Il conte di San Bris, governor of the Louvre, was father of Valentinus, and leader of the St. Bartholomew massacre. (Meyerbeer’s Opera: Gli Ugolotti.)

Brises (3 syl.). The patronymic name of Hippodamus, daughter of Briseus (2 syl.). A concubine of Achilles, to whom he was greatly attached. When Agamemnon was compelled to give up his own concubine, who was the daughter of a priest of Apollo, he took Brises away from Achilles. This so annoyed the hero that he refused any longer to go to battle, and the Greeks lost ground daily. Ultimately, Achilles sent his friend Patroclus to supply his place. Patroclus was slain, and Achilles, towering with rage, rushed to battle, slew Hector, and Troy fell.

Brisingamen. Freyja’s necklace made by the fairies. Freyja left her husband Odin in order to obtain this necklace; and Odin deserted her because her love was changed into vanity. It is not possible to love Brisingamen and Odin too, for no one can serve two masters.

As a moral tale this is excellent. If Freyja personifies “the beauty of the year,” then the necklace means the rich autumn tints and flowers, which (soon as Freyja puts on) her husband leaves her—that is, the fertility of the genial year is gone away, and winter is at hand.

Brisk as a Bee. (See Similes.)
Brissotins. A nickname given to the advocates of reform in the French Revolution, because they were "led by the nose" by Jean Pierre Brissot. The party was subsequently called the Girondists.

Bristol Board. A stiff drawing-paper, originally manufactured at Bristol.

Bristol Boy (The). Thomas Chatterton, the poet (1752-1770).

"The marvellous boy,
The sleepless soul that perished in his pride." Wordsworth: Revolution and Independence.

Bristol Diamonds. Brilliant crystals of colourless quartz found in St. Vincent's Rock, Clifton, near Bristol.

Bristol Fashion (In). Methodical and orderly. More generally "Ship-shape and Bristol fashion."

"In the great mass meeting, October 10th, 1861, a route of above three miles was observed in one unbroken line. No cheering disturbed the steady solemnity; no one ran to give any direction; no noise of any kind was heard; but on, in one unbroken line, steady and stately, marched the throng in Bristol fashion."—Daily News, October 22nd, 1861.

Bristol Milk. Sherry sack, at one time given by the Bristol people to their friends.

"This metaphorical milk, whereby Xeres or sherry-sack is supplied."—Keller: Worthies.

Bristol Waters. Mineral waters of Clifton, near Bristol, with a temperature not exceeding 74°; formerly celebrated in cases of pulmonary consumption. They are very rarely used now.

Britain. By far the most probable derivation of this word is that given by Bochart, from the Phenician Barateau (country of the), contracted into B'ratan. The Greek Cassiterides (tin islands) is a translation of Baratanic, once applied to the tin-mining group, but now restricted to the Scilly Isles. Aristotle, who lived some 800 years before the Christian era, calls the island Britannie, which is so close to B'ratanic that the suggestion of Bochart can scarcely admit of a doubt. (De Mundo, sec. 3.)

Pliny says, "Opposite to Celtiberia is a number of islands which the Greeks called 'Cassiterides'" (evidently he means the British group). Strabo says the Cassiterides are situated about the same latitude as Britain.

Great Britain consists of "Britannia prima" (England), "Britannia secunda" (Wales), and "North Britain" (Scotland), united under one sway.

Greater Britain. The whole British empire.

Britannia. The first known representation of Britannia as a female figure sitting on a globe, leaning with one arm on a shield, and grasping a spear in the other hand, is on a Roman coin of Antoninus Pius, who died A.D. 161. The figure reappeared on our copper coin in the reign of Charles II., 1665, and the model was Miss Stewart, afterwards Duchess of Richmond. The engraver was Philip Roetzer, 1665. In 1825 W. Wyon made a new design.

"The King's new medal, where, as little there is in Mrs. Stewart's face, . . . and a pretty thing it is, that he should choose her face to represent Britannia by."—Pepe's Diary (25 Feb.).

British Lion (The). The pugnacity of the British nation, as opposed to the John Bull, which symbolises the substantiality, solidity, and obstinacy of the people, with all their prejudices and national peculiarities.

To rouse the British Lion is to flourish a red flag in the face of John Bull; to provoke him to resistance even to the point of war.

"To twist the lion's tail" is a favourite phrase and favourite policy with some rival unfriendly powers.

Britomart [sweet maid] (see below). Daughter of King Ryence of Walc, whose desire was to be a heroine. She is the impersonation of saintly chastity and purity of mind. She encounters the "savage, fierce bandit and mountaineer" without injury; is assailed by "hag and ugly, goblin, and sweet fairy of the mine," but "dashes their brute violence into sudden adoration and blank awe." Britomart is not the impersonation of celibacy, as she is in love with an unknown hero, but of "virgin purity." (Spencer: Faerie Queen, book iii. Her marriage, book v. 6.)

"She charmed at once and tamed the heart, incomparable Britomart."—Scott.

Britomartis. A Cretan nymph, very fond of the chase. King Minos fell in love with her, and persisted in his advances for nine months, when she threw herself into the sea. (Cretan, Britomartis, sweet maiden.)

Briton (Like a). Vigorously, perseveringly. "To fight like a Briton" is to fight with indomitable courage. "To work like a Briton" is to work hard and perseveringly. Certainly, without the slightest flattery, dogged courage and perseverance are the strong characteristics of John Bull. A similar phrase is "To fight like a Trojan."

Brittany. The duchy of Brittany, Eleanora, daughter of Geoffrey, second son of Henry II., King of England and Duke of Brittany. At the death of
**Broach**

Prince Arthur she was the real heir to the crown, but John confined her in the castle of Bristol till death (1241).

**Broach.** To *broach a new subject.* To start one in conversation. The allusion is to beer tubs. If one is flat, another must be tapped. A broach is a peg or pin, and to *broach a cask* is to bore a hole in the top for the vent-peg.

"I did broach this business to your highness."  
*Shakespeare: Henry VIII., ii. 4.*

**Broad as Long.** 'Tis about as broad as it is long. One way or the other would bring about the same result.

**Broad Arrow** on Government stores. It was the cognisance of Henry, Viscount Sydney, Earl of Romney, master-general of the ordnance. (1093-1702.)

"It seems like a symbol of the Trinity, and Wharton says, "It was used by the Kelt to signify holiness and royalty."

**Broad Bottom Ministry** (1741). Formed by a coalition of parties: Pelham retained the lead; Pitt supported the Government: Bubb Doddington was treasurer of the navy.

**Broadcloth.** The best cloth for men's clothes. So called from its great breadth. It required two weavers, side by side, to fling the shuttle across it. Originally two yards wide, now about fifty-four inches; but the word is now used to signify the best quality of (black) cloth.

**Brodside.** Printed matter spread over an entire sheet of paper. The whole must be in one type and one measure, i.e., must not be divided into columns. A foolscap is when the sheet is folded, in which case a page occupies only half the sheet.

"Manuscripts and broadsides were scattered right and left."—*Pike: American History*, chap. vii, p. 311.

In naval language, a broadside means the whole side of a ship; and to "open a broadside on the enemy" is to discharge all the guns on one side at the same moment.

**Brobdignag.** The country of gigantic giants, to whom Gulliver was a pigmy "not half so big as a round little worm plucked from the lazy finger of a maid."

"You high church steeple, you cawky star,  
Your husband must come from Brobdignag."  
*Kane V [Haran]: Moses.

**Brobdignagian.** Colossal; tall as a church steeple. (See above.)

"Titans of Brobdignagian proportions."—The *Star.*

**Brooken.** The spectre of the Brooken. This is the shadow of men and other objects greatly magnified and reflected in the mist and cloud of the mountain opposite. The Brooken is the highest summit of the Harz range.

**Brockenhouse (The Rev. Robert).** A Calvinistic clergyman, the son of Naomi Brocklehurst of Brocklehurst Hall, part founder of Lowood Institution, where young ladies were boarded, clothed, and taught for £15 a year, subsidised by private subscriptions. The Rev. Robert Brocklehurst was treasurer, and half starved the inmates in order to augment his own income, and scared the children by talking to them of hell-fire, and making capital out of their young faults or supposed shortcomings. He and his family fared sumptuously every day, but made the inmates of his institution deny themselves and carry the cross of vexation and want. (C. *Brontë: Jane Eyre.*)

**Brogue (1 syl.)** properly means the Irish *bróg*, or shoe of rough hide. The application of *brog* to the dialect or manner of speaking is similar to that of buskin to tragedy and sock to comedy.

"And put my clouted brogues from off my feet."  
*Shakespeare: Cymbeline*, iv. 2.

**Brogues (1 syl.).** Trousers. From the Irish *bróg*, resembling those still worn by some of the French cavalry, in which trousers and boots are all one garment.

**Broken Feather (A).** A *broken feather in his wing*. A scandal connected with one's character.

"If an angel were to walk about, Mrs. Sum  
Where he came from; and perhaps whether he had a broken feather in his wing."—Mrs. *Thelphus*: *Phoebe.*

**Broken Music.** A "consort" consisted of six viols, usually kept in one case. When the six were played together it was called a "whole consort," when less than the six were played it was called "a broken consort." Sometimes applied to open chords or arpeggios.

"Here is sound broken music."  
*Shakespeare: Troilus and Cressida*, i. 1

"Lord Bacon in his *Sylva Sylvarum* gives a different explanation: he says certain instruments agree together and produce concordant music, but others (as the virginal and lute, the Welsh and Irish harps) do not accord.

**Broken on the Wheel.** (See *Break.*

**Broker.** Properly speaking, is one who sells refuse. In German, called *müllers,* that is, "sellers of damaged
Brontës. (Teutonic, brak or wrek, refuse, allied with German brauchen.)

"Generally some special word is prefixed: as bill-broker, cotton-broker, ship-broker, stock-broker, etc.

Brontës (2 syl.). A blacksmith personified; one of the Cyclops. The name signifies Thunder.

"Not with such weight to frame the forkied brand. The ponderous hammer falls from Brontës’ hand."

—Poole: Jerusalem Delivered, book xx.

Bronzomat-te. (See Horse.)

Brook (Master). The name assumed by Ford when he visits Sir John Falstaff. The amorous knight tells Master Brook all about his amour with Mrs. Ford, and how he duped her husband by being stowed into a basket of dirty linen.

"Ford. I’ll give you a pottle of burnt sack to give me recourse to him, and tell him my name is Brook, only for just.

"Ho! My hand, bully. Thou shalt have repose and repose, . . . and thy name shall be Brook."—Shakespeare: Merry Wives of Windsor, ii. 1.

Brooks of Sheffield. An imaginary individual mentioned in David Copperfield. (See Harris, Mrs.)

Broom. A broom is hung at the mast-head of ships about to be sold, to indicate that they are to be swept away. The idea is popularly taken from Admiral Tromp; but probably this allusion is more witty than true. The custom of hanging up something to attract notice seems very common. Thus an old piece of carpet from a window indicates household furniture for sale; a wisps of straw indicates oysters for sale; a bush means wise for sale; an old broom, ships to sell, etc. etc. (See Pennant.)

A new broom. One fresh in office.

New brooms sweep clean. Those newly appointed to an office find fault and want to sweep away old customs.

Brothel. Eating out of house and home. At Eton, when a dame keeps an unusually bad table, the boys agree together on a day to sat, pocket, or waste everything eatable in the house. The censure is well understood, and the hint is generally effective. (Greek, braco, to eat.)

Brother or Frère. A friar not in orders. (See Father.)

Brother (So-and-so). A fellow-burriste.

Brother Benedict. A married man. (See Benedict.)

Brother Birch. A fellow-schoolmaster.

Brother Blad. A fellow-soldier, properly; but now anyone of the same calling as yourself.

Brother Brush. A fellow-painter.

Brother Bung. A fellow-tapster.

Brother Buskin. A fellow-comediar or actor.

Brother Chip. A fellow-carpenter.

Brother Clergyman. A fellow-clergyman.

Brother Crespin. A fellow-shoemaker.

Brother Mason. A fellow-Freemason.

Brother Quill. A fellow-author.

Brother Salt. A fellow-seaman or sailor.

Brother Shuttle. A fellow-weaver.

Brother Stitch. A fellow-tailor.

Brother String. A fellow-violinist.

Brother Whip. A fellow-coachman.

Brother German. A real brother. (Latin, germanus, of the same stock; germen, a bud or sprout.)

"Te in germani fratria dixi locum."—Terence: Andria, i. 3. 56.

A uterine brother is a brother by the mother’s side only. (Latin, uterinus, born of the same mother, as “frater uterinus,” uterus.)

Brother Jonathan. When Washington was in want of ammunition, he called a council of officers, but no practical suggestion could be offered. “We must consult brother Jonathan,” said the general, meaning his excellence, Jonathan Trumbull, the elder governor of the State of Connecticut. This was done, and the difficulty was remedied. To consult brother Jonathan then became a set phrase, and brother Jonathan grew to be the John Bull of the United States. (J. R. Bartlett; Dictionary of Americanisms.)

Brother Sam. The brother of Lord Dundreary (q.v.), the hero of a comedy based on a German drama, by John Oxenford, with additions and alterations by E. A. Sothern and T. B. Buckstone. (Supplied by T. B. Buckstone, Esq.)

Browbeat. To beat or put a man down by knitting the brows.

Brown. A copper coin, a penny; so called from its colour. Similarly a soveraign is a “yellow boy.” (See Blunt.)

To be done brown. To be roasted, deceived, taken in.

Brown as a Berry. (See Similes.)

Brown, Jones, and Robinson. Three Englishmen who travel together. Their adventures were published in
Brown Bess and were the production of Richard Doyle. They typify the middle- 
class English abroad; and hold up to ridicule their gaucherie and contracted 
notions, their vulgarity and extravag- 
gance, their conceit and snobbism.

**Brown Bess** means brown barrel. 
The barrels were browned to keep them 
from rusting. (Dutch, *bus*, a gun-barrel; 
Low German, *bisse*; Swedish, *byssa*. 
Our *arquebus*, *blunderbuss*.) In 1808 a 
process of browning was introduced, but 
this has, of course, nothing to do with 
the distinctive epithet. Probably *Bess* is 
a companion word to *Bill*. (See below.)

**Brown Bill**. A kind of halberd used 
by English foot-soldiers before muskets 
were employed. We find in the 
medieval ballads the expressions, “brown 
brand,” “brown sword,” “brown blade,” 
etc. Sometimes the word *rusty* is sub-
stituted for brown, as in Chaucer: “And 
in his side he had a rusty blade”; 
which, being the god Mars, cannot mean 
a bad one. Keeping the weapons bright 
is a modern fashion; our forefathers 
preferred the honour of blood stains. 
Some say the weapons were varnished 
with a brown varnish to prevent rust, 
and some affirm that one Brown was a 
famous maker of these instruments, and 
that Brown Bill is a phrase similar to 
Armstrong gun and Colt’s revolver. 
(See above.)

“Such a way of browning and of naming 
Brown's bills and targeters.” 
*Maritimes*: Edward II, (1377.)

**Brown** also means shining (Dutch, 
*brown*), hence, “My bonnie brown sword,” 
“brown as glass,” etc., so that a “brown 
bill” might refer to the shining steel, 
and “brown Bess” to the bright barrel.

**Brown Study**. Absence of mind; 
apparent thought, but real vacuity. 
The corresponding French expression 
explains it—sombre réverie. Sombre 
and *brun* both mean sad, melancholy, gloomy, dull.

“Insomnious slumbers, his brain grows muddy. 
And black despair suceeds brown study...” 
*Congreve*: *An Impossible Thing.*

**Browns.** To astonish the Browns. To 
do or say something regardless of the 
annoyance it may cause or the shock it 
may give to Mrs. Grundy.

Anne Boleyn had a whole host of 
Browns, or “country cousins,” who 
were welcomed at Court in the reign of 
Elizabeth. The queen, however, was 
quick to see what was gaucho, and did 
not scruple to reprove the Browns if 
she noticed anything in their conduct 
not comme il faut. Her bluntness of 
speech often “astonished the Browns.”

**Brownie.** The house spirit in Scott-
tish superstition. He is called in Eng-
land Robin Goodfellow. At night he 
is supposed to busy himself in doing 
little jobs for the family over which he 
presides. Farms are his favourite 
abode. Brownies are brown or tawny 
spirits, in opposition to fairies, which 
are fair or elegant ones. (See FAIRIES.)

“...it is not long since every family of consider-
able substance was haunted by a spirit they called 
Browny, which did several sorts of work; and 
this was the reason why they gave him offerings 
... on what they called ‘Browny’s stone.’”
*Martin*: Scotland.

**Brownists.** Followers of Robert 
Brown, of Ruthinshire, a violent op-
ponent of the Established Church in the 
time of Queen Elizabeth. The present 
“Independents” hold pretty well the 
same religious tenets as the Brownists. 
Sir Andrew Agaschoek says:

“...I'd as lief be a Brownist as a politician.”
*Shakespeare*: *Twelfth Night*, ili. 2.

**Brows his Jib (To).** A sailor’s 
phrase, meaning to drink till the face 
is flushed and swollen. The *jib* means 
the face, and to *browse* here means “to 
fatten.”

*...The only correct form of the phrase, 
however, is “to bowse his jib.” To 
browse the jib means to haul the sail tuant; 
and as a metaphor signifies that a man is 
“tight.”*

**Bruel.** The goose, in the tale of 
*Reynard the Fox*. The word means 
little-roarer.

**Bruin.** One of the leaders arrayed 
against Hudibras. He was Talgol, a 
Newgate butcher, who obtained a cap-
tain’s commission for valor at Naseby. 
He marched next Orsin (Joshua Golding, 
landlord of the bear-gardens at South-
wark).

*Sir Bruin*. The name of the bear in 
the famous German beast-epic, called 
*Reynard the Fox* (Dutch for *brown*).

**Brumaire.** The celebrated 18th 
Brumaire (Nov. 9th, 1799) was the day 
on which the Directory was overthrown 
and Napoleon established his supremacy.

**Brumagem.** Worthless or very 
inferior metallic articles made in imita-
tion of better ones. Birmingham is the 
great mart and manufactury of gilt toys, 
cheap jewellery, imitation gems, mosaic 
gold, and such-like. Birmingham was 
called by the Romans "Bremennium."

**Brums.** In Stock Exchange phrase-
ology this means the “London and
Brunshild (3 syl.) or Brunhilda. Daughter of the King of Iceland, beloved by Günther, one of the two great chieftains of the Nibelungenlied or Teutonic *Iliad*. She was to be carried off by force, and Günther asked his friend Siegfried to help him. Siegfried contrived the matter by snatching from her the talisman which was her protector, but she never forgave him for his treachery. (Old German, *brum*, coat of mail; *hilt*, battle.)

Brunello (in Orlando Furioso). A deformed dwarf of Biserta, to whom King Agramant gave a ring which had the virtue to withstand the power of magic (book ii.). He was leader of the Tingita/unians in the Samacan army. He also figures, in Bojardo's *Orlando Innamorato*.

Brunswick. A native of Brunswick. (See BLACK BRUNSWICKER.)

Brunt. To bear the brunt. To bear the stress, the heat, and collision. The same word as "burn." (Icelandic, *brun*, burning heat, *brun*; Anglo-Saxon, *brenning*, burning.) The "brunt of a battle" is the hottest part of the fight. (Compare "fire-brand".)

Brue, The tail of a fox or squirrel, which is brusky.

Brush. To bear the stress, the heat, and collision. The same word as "burn." (Icelandic, *brun*, burning heat, *brun*; Anglo-Saxon, *brenning*, burning.) The "brunt of a battle" is the hottest part of the fight. (Compare "fire-brand".)

Brush off. Move on.

He brushed me. He just touched me as he went quickly past. Hence also brush, a slight skirmish.

All these are metaphors from brushing with a brush.

Give it another brush. A little more attention; bestow a little more labour on it; return it to the file for a little more polish.

Brush up (7%). To renovate or revive; to bring again into use what has been neglected, as, "I must brush up my French." When a fire is slack we brush up the hearth and then sweep clean the lower bars of the stove and stir the sleepy coals into activity.

Brut. A rhyming chronicle, as the *Brut d'Angleterre* and *Le Roman de Brut*; by Wace (twelfth century). Brut is the Romance word *bruit* (a rumour, hence a tradition, or a chronicle based on tradition). It is by mere accident that the word resembles "Brute" or "Brutus," the traditional king. (See next column.)

Brutus, 

*Brut d'Angleterre*. A chronicle of the achievements of King Arthur and his Knights of the Round Table. Arthur is described as the natural son of Uther, Pendragon (or chief) of the ancient Britons. He succeeded his father, in 516, by the aid of Merlin, who gave him a magic sword, with which he conquered the Saxons, Picts, Scots, and Irish. Besides the *Brut* referred to, several other romances record the exploits of this heroic king. (See ARTHUR.)

*Brute*, in Cambridge University slang, is a man who has not yet matriculated. The play is evident. A "man," in college phrase, is a collegian; and, as matriculation is the sign and seal of acceptance, a scholar before that ceremony is not a "man," and therefore only a "biped brute."

*Brute* (Sir John). A coarse, potvaliant knight, ignobly noted for his absurdities. (Vanbrugh, *The Provoked Wife*.)

*Brute or Brutus*, in the historical history of England, the first king of the Britons, was son of Silius (grandson of Ascanius and great-grandson of Æneas). Having inadvertently killed his father, he first took refuge in Greece and then in Britain. In remembrance of Troy, he called the capital of his kingdom Troy-Novant (New Troy), now London.

*Brutum Fulmanum* (Latin). A noisy but harmless threatening; an innocuous thunderbolt.

*Brutus* (Julius), the first consul of Rome. Hecondemned to death his own two sons for joining a conspiracy to restore to the throne the banished Tarquin.

"The public father [Brutus], who the private quelled.
And on the dread tribunal stately sat."

Thomson: WINTER.

*The Spanish Brutus*, Alphonso Perez de Guzman (1258-1320). While he was governor, Castile was besieged by Don Juan, who had revolted from his brother, Sancho IV. Juan, who held in captivity one of the sons of Guzman, threatened to cut his throat unless Guzman surrendered the city. Guzman replied, "Sooner than be a traitor, I would myself lend you a sword to slay him," and he threw a sword over the city wall. The son, we are told,
was slain by the father's sword before his eyes.

Brutus (Marcus). Caesar's friend, joined the conspirators to murder him, because he made himself a king.

"And thou, unhappy Brutus, kind of heart, Whose steady arm, by awful virtue urged, Laid the Roman yoke against thy friend."—Thomson: Winter, 224-48.

Et tu, Brutus. What! does my own familiar friend lift up his heel against me? The reference is to that Marcus Brutus whose "bastard hand stabbed Julius Caesar." (Suetonius.)

Bruxellois. The inhabitants of Brussels or Bruxelles.

Brydport Dagger. (See Brindport.)

Bub. Drink. (Connected with bubble—Latin, bubo, to drink; our imbibe.) (See Gumb.)

"Drunk with Helicon's waters and double-brewed bub."—Prior: To a Person who wrote ill.

Bubastis. The Diana of Egyptian mythology; the daughter of Isis and sister of Horus.

Bubble (A). A scheme of so sterling worth and of very ephemeral duration—as worthless and frail as a bubble.

"The whole scheme (the Fenian raid on British America) was a collapsed bubble."—The Times.

The Bubble Act, 6 George I., cap. 18; published 1719, and repealed July 5th, 1823. Its object was to punish the promoters of bubble schemes.

A bubble company. A company whose object is to enrich themselves at the expense of subscribers to their scheme.

A bubble scheme. A project for getting money from subscribers to a scheme of no value.

Bubble and Squeak. Cold boiled meat and greens fried. They first bubbled in water when boiled, and afterwards hissed or squeaked in the frying-pan.

Something pretentious, but of no real value, such as "rank and title," or a bit of ribbon in one's button hole.

Bucea. A Goblin of the wind, supposed by the ancient inhabitants of Cornwall to foretell shipwrecks.

Buc'caneer means sellers of smoke-dried meat, from the Caribbean word boucan, smoke-dried meat. The term was first given to the French settlers in Hayti, whose business it was to hunt animals for their skins. The flesh they smoke-dried and sold, chiefly to the Dutch.

When the Spaniards laid claim to all America, many English and French adventurers lived by "bucaneering," and hunted Spaniards as lawful prey. After the peace of Ryswick this was no longer tolerated, and the term was then applied to any desperate, lawless, piratical adventurer.

Bucephalus [bull-headed]. A horse. Strictly speaking, the charger of Alexander the Great, bought of a Thessalian for thirteen talents (£3,500).


Buchanites (3 syl.). A sect of fanatics who appeared in the west of Scotland in 1763. They were named after Mrs. or Lucky Buchan, their founder, who called herself "Friend Mother in the Lord," claiming to be the woman mentioned in Rev. xi., and maintaining that the Rev. Hugh White, a convert, was the "man-child."

"I never heard of aewife that turned preacher, except Lucky Buchan in the West."—Scott: St. Roman's Well, c. ii.

Buck. A dandy. (See below.)

"A most tremendous buck he was, as he sat there grave, in state, driving his greyas."—Thackeray: Vanity Fair, chap. vi.

Buck-basket. A linen-basket. To buck is to wash clothes in lye; and a buck is one whose clothes are buck, or nicely got up. When Cade says his mother was "descended from the Lascies," two men overheard him, and say, "She was a pedlar's daughter, but not being able to travel with her furled pack, she washes bucks here at home."

(2 Henry IV., iv. 2.) (German, brechen, to steep clothes in lye; breche, clothes so steeped. However, compare "bucket," a diminutive of the Anglo-Saxon brec.)

Buck-bean. A corruption of bog-bean, a native of wet bog-lands.

Buck-ri'der (A). A dummy fare who enables a cabman to pass police-constables who prevent empty cabs loitering at places where cabs will be likely to be required, as at theatres, music-halls, and large hotels. A cabman who wants to get at such a place under hope of picking up a fare gives a "buck" a shilling to get into his cab that he may seem to have a fare, and so pass the police.

"Constables are stationed at certain points to spot the pretentious "buck-rider.""—Nineteenth Century (March, 1868, p. 679).
Buck-tooth. A large projecting front-tooth. (See Bunter Tooth.)

Buckwheat. A corruption of ber German, buchre, bee-ch-cet; it is so called because it is triangular, like beechnust. The botanical name is Fagopyrum (bee-ch-cet).

"The buckwheat
Whitened broad acres, sweetening with its flowers

Buckhorse. A severe blow or slap on the face. So called from a boxer of that name.

Buckingham. (Saxon, boxen-ham, beechn-tree village.) Fuller, in his Worthies, speaks of the beechn-trees as the most characteristic feature of this county.

Bucklaw, or rather Frank Hayston, lord of Bucklaw, a wealthy nobleman, who marries Lucia di Lammermoor (Lucy Ashton), who had pledged her troth to Edgar, master of Ravenswood. On the

Bride of Lammermoor.)

Buckle. I can't buckle to. I can't give my mind to work. The allusion is to buckling on one's armour or belt.

To cut the buckle. To caper about, to heel and toe it in dancing. In jigs the two feet buckle or twist into each other with great rapidity.

"Thro'th, it wouldn't have a laugh in you to see the person dancein' down the road on his way home, and the minister and methodist preacher cuttin' the buckle as they went along." - W. B. Yeats: Fairy Tales of the Irish Peasantry, p. 96 (see also p. 100).

To put into buckle. To put into pawn at the rate of 40 per cent. interest.

To talk buckle. To talk about marriage.

"I took a girl to dinner who talked buckle to me." - Penn, 154.

Buckler. (See SHIELD.)

Bucklersbury (London) was at one time the noted street for druggists and herbalists; hence Falstaff says---

"I cannot cog, and say them art this and that, like a many of these buckler-bawbathes that come like women in men's apparel, and smell like Bucklersbury in simple tune." - Shakespeare: Merry Wives of Windsor, III. 3.

Buckmaster's Light Infantry. The 3rd West India Regiment was so called from Buckmaster, the tailor, who used to issue "Light Infantry uniforms" to the officers of the corps without any authority from the Commander-in-Chief.

Buckra. Superior, excellent. That's buckra. A buckra coat is a smart coat; a buckra man, a man of consequence.

This word among the West Indians does the service of burra among the Anglo-Indians: as burra wob (great master, i.e. white man), burra khana (a magnificent spread or dinner).

Buckshish or Bakhshish. A gratuity, pour boire. A term common to India, Persia, and indeed all the East.

Buddha means the Wise One. From the Indian word budh, to know. The title was given to Prince Siddhartha, generally called Saky'a-muni, the founder of Buddhism. His wife's name was Gopa.

Buddhism. A system of religion established in India in the third century. The general outline of the system is that the world is a transient reflex of deity; that the soul is a "vital spark" of deity; and that after death it will be bound to matter again till its "weaver" has, by divine contemplation, so purified and purified it that it is fit to be absorbed into the divine essence.

Buddhist. One whose system of religion is Buddhism.

Budo or Gurney Light. The latter is the name of the inventor, and the former the place of his abode. (Goldsworth Gurney, of Budo, Cornwall.)

Budge is lambskin with the wool dressed outwards, worn on the edge of capes, bachelors' hoods, and so on. Budge Row, Cannon Street, is so-called because it was chiefly occupied by budge-makers.

"O foolishness of men that lend their ears
To those budge-druggers of the stoke fur." - Milton: Comus, 266 and 267.

Budge (7b) is the French bouger, to stir.

Budge Bachelors. A company of men clothed in long gowns lined with budge or lambs' wool, who used to accompany the Lord Mayor of London at his inauguration.

Budget. The statement which the Chancellor of the Exchequer lays before the House of Commons every session, respecting the national income and expenditure, taxes and salaries. The word is the old French bougette, a bag, and the present use arose from the custom of bringing to the House the papers pertaining to these matters in a leather bag, and laying them on the table. Hence, to open the budget or bag, i.e. to take the papers from the bag and submit them to the House.

A budget of news is a bagful of news, a large stock of news.
Cry Budget. A watchword or shibboleth. Thus Slender says to Shallow—

"We have a word to know one another. I come to her in white and cry war; she cries "budget" and by that we know one another."—Shakespeare; Merry Wives of Windsor, v. 2.

Buff. Buff is a contraction of buffer or buffalo; and buff skin is the skin of the buffalo prepared. "To stand in buff" is to stand without clothing in one’s bare skin. "To strip to the buff" is to strip to the skin. The French for "buff" is buffle, which also means a buffalo.

To stand buff, also written bluff, meaning firm, without flinching. Sheridan, in his School for Scandal, ii. 3, says, "That he should have stood buff to old bachelor so long, and sink into a husband at last." It is a nautical term; a "buff shore" is one with a bold and almost perpendicular front. The word buff, a blow or buffet, may have got conjoined with bluff, but without doubt numerous instances of "buff" can be adduced.

And for the good old cause stood buff,
Gaining many a bitter kick and cuff."

"I must ever stand buff and outface him."—Fielding.

Buff in "Blind-man’s buff," the well-known game, is an allusion to the three buffes or pats which the "blindman" gets when he has caught a player. (Norman-French, buffer, a blow; Welsh, paff, verb, paffo, to thump; our buffet is a little slap.)

Buffalo Bill. Colonel Cody.

Buffalo Robe. The skin of a bison dressed without removing the hair, and used as a travelling rug. The word "robe" is often omitted.

"The large and roomy sleigh was decked with buffalo robes, red-brown, and furnished with新疆 eyes and ears."—The Upper Ten Thousand, p. 4.

"Leaving all hands under their buffaloes."—Kane: Arctic Expedition.

Buff of a railway carriage is an apparatus to rebuff or deaden the force of collision.

Buffy (A). A chap. The French buffer (older form, buffier) meant to eat, as il buffera tout seul. If this is the basis of the word, a buffer is one who eats with us, called a Commomur in our universities.

"I always said the old buffer would."—Miss Braddon: Lady Audley's Secret.

Buffoon means one who puffs out his cheeks, and makes a ridiculous explosion by causing them suddenly to collapse. This being a standing trick with clowns, caused the name to be applied to low jesters. The Italian buffone is "to puff out the cheeks for the purpose of making an explosion;" our puff. (Italian buffone, a buffoon; French bourdon.)

Buffoons. Names synonymous with Buffoon:—


Galinafré. A contemporary and rival of the former.

Tabarin. (Of the seventeenth century.)

Grimault. (1770-1837.) (See Scaramouch.)

Buff. The old 3rd regiment of foot soldiers. The men’s coats were lined and faced with buff; they also wore buff waistcoats, buff breeches, and buff stockings. These are the "Old Buffs," raised in 1688.

At one time called the Buff Hawards, from Howard (their colonel) (1737-1740). The "Young Buffs" are the old 1st Foot raised in 1751; now called the Huntingdonshire Regiment, whose present uniform is scarlet with buff facings.

The Rothshire Buffs. The old 78th, now the second battalion of the Seaforth Highlanders.

Bugaboo. A monster, or goblin, introduced into the tales of the old Italian romancers. (See below.)

Bugbear. A scarecrow. Bug is the Welsh bwyg, a hobgoblin, called in Russian buka. Spenser says, "A ghastly bug doth greatly them Affear" (book ii. canto 3); and Hamlet has "bugs and goblins" (v. 2).

"Warwick was a bug that feared us all."—Shakespeare; Henry IV. ii. 3.

"To the world no bugbear is so great." As want of Bug and a small estate."—Pope: Nat. XI. 67-68.

* The latter half of this word is somewhat doubtful. The Welsh bar-ir, fury, wrath, whence burgh, spiteful, seems probable.

Buggy. A light vehicle without a hood, drawn by one horse. (Hindustani, baugh.)

Buhl-work. Cabinet-work, inlaid with brass; so called from Signor Boule, the inventor, who settled in Paris during the reign of Louis XIV. (The word should be spelt BOULER-WORK.)

Build, for make, as, A man of strong build, a man of robust make. The metaphor is evident.

Build. Applied to dress. Not so bad a build after all, not badly made.
Builder's Square. Emblematic of St. Thomas, patron of architects.

"Twas like the notes, half-courtly, half-mourn, The bull's utterer." Moore: Lalla Rookh (Veiled Prophet, part 1, stanza 14).

Bulla, metamorphosed into a drake; and his son, Egyptios, into a vulture.

Bull. One of the twelve signs of the Zodiac (April 20 to May 21). The time for ploughing, which in Egypt was performed by oxen or bulls.
"At last from Aries rolls the bounteous sun, And the bright bull receives him." Thomson: Spring, 26, 27.

Bull. A blunder, or inadvertent contradiction of terms, for which the Irish are proverbial. The British Apollo, 1740, says the term is derived from one Obadiah Bull, an Irish lawyer of London, in the reign of Henry VII., whose blundering in this way was notorious.
"Bull is a five-shilling piece. "Half a bull" is half-a-crown. From bulla, a great leaden seal. Hood, in one of his comic sketches, speaks of a squire who, being apprehended, "swallowed three hogs (shillings) and a bull."

The pope's bull. So called from the bulla or capsule of the seal appended to the document. Subsequently the seal was called the bulla, and then the document itself.

The edict of the Emperor Charles IV. (1356) had a golden bulla, and was therefore called the golden bull. (See Golden Bull.)

Bull. A public-house sign, the cognizance of the house of Clare. The bull and the boar were signs used by the partisans of Clare, and Richard, Duke of Gloucester (Richard III.).

Bull. A bull in a china shop. A maladroit hand interfering with a delicate business; one who produces reckless destruction.
A brazen bull. An instrument of torture. (See Phalaris.)
He may bear a bull that hath borne a calf (Erasmius: Proverbs)—"He that accustomed himself to lytle thynges, by lytle and lytle shalbe able to go a way with greater thynges (Tavener)."
To take the bull by the horns. To attack or encounter a threatened danger fearlessly; to go forth boldly to meet a difficulty. The figure is taken from bull-fights, in which a strong and skilful matador will grasp the horns of a bull about to toss him and hold it prisoner.

John Bull. An Englishman. Applied to a native of England in Arbuthnot's ludicrous History of Europe. This history is sometimes erroneously ascribed to Dean Swift. In this satire the French are called Lewis Baboon, and the Dutch Nicholas Frog.
"One would think, in personifying itself, a nation would . . . picture something grand, heroic, and imposing, but it is characteristic of the peculiar humour of the English, and of their love for what is blunt, comic, and familiar, that they have embodied their national oddities in the figure of a sturdy, corpulent old fellow . . . with red waistcoat, leather breeches and a stent oxen cured . . . with whom they call John Bull."—Washington Irving.


Bull-dog. A man of relentless, savage disposition is sometimes so called. A "bull-dog courage" is one that flinches from no danger. The "bull-dog" was the dog formerly used in bull-baiting.

Bull-dogs, in University slang, are the two myrmidons of the proctor, who attend his heels like dogs, and are ready to spring on any offending undergraduate like bull-dogs. (See MYRMIDONS.)

Bull-necked. The Bull-necked Forger. Cagiostro, the huge impostor, was so called. (1743-1795.)

Bull-ring. (See Mayor of the Bull-ring.)

Bull's Eye. A small cloud suddenly appearing, seemingly in violent motion, and growing out of itself. It soon covers the entire vault of heaven, producing a tumult of wind and rain. (1 Kings xviii. 44.)

Bull's Eye. The inner disc of a target.
A little way from the centre there is a spot where the shots are thickly gathered; some few have hit the bull's-eye."—Finke: Examinations, etc., chap. 11. p. 178.

To make a bull's eye. To gain some signal advantage; a successful coup. To fire or shoot an arrow right into the centre disc of the target.

Bulls, in Stock Exchange phraseology, means those dealers who "bull," or try to raise the price of stock, with the view of effecting sales. A bull-account is a speculation made under the hope that the stock purchased will rise before the day of settlement. (See Bear.)

Bullet. Every bullet has its billet. Nothing happens by chance, and no act
is altogether without some effect. "There is a divinity that shapes our ends, rough hew them as we will." Another meaning is this: an arrow or bullet is not discharged at random, but at some mark, or for some deliberate purpose. "Let the arrow fly that has a mark."—Cesar Bomba, chap. ii.

**Bulletin.** French for a certificate. An official report of an officer to his superior, or of medical attendants respecting the health of persons of notoriety; so called because they were authenticated by an official bullet or seal. (Spanish, boletin, a warrant; Italian, bulletina, a roll.)

**Bulling the Barrel** is pouring water into a rum cask, when it is nearly empty, to prevent its leaking. The water, which gets impregnated with the spirit and is very intoxicating, is called bull.

Seamen talk of bulling the teapot (making a second brew), bulling the coffee, etc.

**Bullion** properly means the mint where bulla, little round coins, are made. Subsequently the metal in the mint.

**Bully.** To overbear with words. A bully is a blustering menacer. (Anglo-Saxon, bullgan, to bellow like a bull.)

It is often used, without any mixture of reproach, as a term of endearment, as:

"O sweet bully Bottom."—Midsummer Night's Dream, iv. 4.

"Here thee, bully doctor."—Merry Wives of Windsor, ii. 3.

**Bully-boy** (A). A jolly companion, a "brick." (German, bulb, a lover; bulker, a gallant.)

"We be three poor matters
   Newly come from the sea,
   We spend our lives in jeopacy,
   While others live at ease;
   Shall we go dance the round, the round,
   Shall we go dance the round?
   And he that is a bully boy
   Come pledge me on this ground!"

In Alexander. (1621)

**Bully-rook.** A blustering cheat. Like bully, it is sometimes used without any offensive meaning. Thus the Host, in The Merry Wives of Windsor, addresses Sir John Falstaff, Ford, and Page, etc., as bully-rook—"How now, my bully-rook?"—equal to "my fine fellow."

"A bully rake is "one who fights for fighting's sake." To bully-rag is to intimidate; bully-ragging is abuse of intimidation. According to Halliwell, a rag is a scold, and hence a "ragging" means a scolding. Connected with rage.

**Bum-bailiff.** The French pousse-cul seems to favour the notion that bum-bailiff is no corruption. These officers are frequently referred to as buns.

"Scout me for him at the corner of the orchard,
   Like a bum-bailiff."—Shakespeare: Twelfth Night, iii. 4.

**Bum-boat.** A small wide boat to carry provisions to vessels lying off shore. Also called "dirt-boats," being used for removing filth from ships lying in the Thames. (Dutch, bumboat, a wide fishing boat. In Canada a punt is called a bum. A bun is a receptacle for keeping fish alive.)

**Bumble.** A beadle. So called from the officious, overbearing beadle in Dickens's Oliver Twist.

**Bummledom.** The dominion of an overbearing parish officer, the arrogance of parish authorities, the conceit of parish dignity. (See above.)

**Bummaroes.** A class of middlemen or fish-jobbers in Billingsgate Market, who get a living by bummaroeing, i.e. buying parcels of fish from the salesmen, and then retailing them. A corruption of bonne marée, good fresh fish, or the seller thereof. According to the Dictionary de l'Académie, marée means "toute sorte de poisson de mer que n'est pas salé." Bonne marée, marée fraîche.

**Bumper.** A full glass, generally connected with a "toast." Dr. Aru says a bumper is when the surface of the wine bumps up in the middle. (French, bumerer, to render convex, to bulge or swell out.)

A fancied mention with bump, a swelling, has not only influenced the form of the word, but (least added at first) altered its meaning. Bummaroeing D

**Bumpkin.** A loutish person. (Dutch, bunnicken, a sprout, a fool.) This word very closely resembles the word "chit." (See Chitty.)

**Bumptious.** Arrogant, full of mighty airs and graces; apt to take offence at presumed slights. A corruption of presumptuous, first into "sumptious," then to bumptious.

**Bun.** A small cake. (Irish, boinnog, Scotch, bannock.)

"In regard to "hot cross buns" on Good Friday, it may be stated that the Greeks offered to Apollo, Diana, Hecate, and the Moon, cakes with "horns." Such a cake was called a bone, and (it is said) never grew mouldy. The "cross" symbolised the four quarters of the moon.

"Good Friday comes this month: the old woman runs
   With one penny, two a penny: hot cross buns,
   "
**Bunch**

Whose virtue is, if you believe what’s said,  
They’ll not grow mouldy like the common bread.”  
—Poor Robin: Alamance, 1731.

**Bunch of Fives.** A slang term for the hand or fist.

**Bunole (John).** “A prodigious hand at matrimony; divinity, a song, and a peck.” He marries seven wives, loses all in the flower of their age, is inconsolable for two or three days, then resigns himself to the decrees of Providence, and marries again. (The Life and Opinions of John Bunole, Esq., by Thomas Amory.)

“John is a kind of innocent Henry VIII. of private life.”—Laugh Hunt.

**Bundle.** Bundle off. Get away. To bundle a person off, is to send him away unceremoniously. Similar to pack off. The allusion is obvious.

**Bundle of Sticks.** Aesop, in one of his fables, shows that sticks one by one may be readily broken; not so when several are bound together in a bundle. The lesson taught is, that “Union gives strength.”

“They now lay to heart the lesson of the bundle of sticks.”—The Times.

**Bundschaft [highly].** An insurrection of the peasants of Germany in the sixteenth century. So called from the highloos or clouted shoon of the insurgents.

**Bung.** A cant term for a toper. “Away . . . you filthy bung,” says Doll to Pistol. (2 Henry IV., ii. 4.)

Brother Bung. A cant term for a publican.

Bung up. Close up, as a bung closes a cask.

**Bungalow (Indian).** The house of a European in India, generally a ground floor with a verandah all round it, and the roof thatched to keep off the hot rays of the sun. There are English bungalows at Birchington and on the Norfolk coast near Cromer. A dák-bungálo is a caravansary or house built by the Government for the use of travellers. (Hindustani, bangálo.)

**Bungay.** “Go to Bungay with you!”—i.e. get away and don’t bother me, or don’t talk such stuff. Bungay, in Suffolk, used to be famous for the manufacture of leather breeches, once very fashionable. Persons who required new ones, or to have their old ones new-seated, went or sent to Bungay for that purpose. Hence rose the cant saying, “Go to Bungay, and get your breeches mended,” shortened into “Go to Bungay with you!”

**Bungay.** My castle of Bungay. (See under Castle.)

**Bunkum.** Claptrap. A representative at Washington being asked why he made such a florid and angry speech, so wholly uncalled for, made answer, “I was not speaking to the House, but to Bungcombe,” which he represented (North Carolina).

“America, too, will find that caucuses, stump-  
atory, and speeches to Bungcombe will not carry  
men to the immortal spots.”—Carlyle: Latter-day  
Pamphlets (Parliament, p. 93).”

**Bunny.** A rabbit. So called from the provincial word bun, a tail. The Scot’sh say of the hare, “She cooks her bun.” Bunny, a diminutive of bun, applied to a rabbit, means the animal with the little tail.”

“Bunny, lying in the grass,  
Saw the slanty column pass.”  
—Bret Harte: Battle Bunny, stanza 1.

**Bunswick (Jack).** Captain Cattle’s friend; a Sir Oracle of his neighbours; profoundly mysterious, and keeping his eye always fixed upon invisible dreamland somewhere beyond the limits of infinite space. (Dickens: Dombey and Son.)

**Bunting.** In Somersetshire bunting means sifting flour. Sieves were at one time made of a strong gauzy woollen cloth, which being tough and capable of resisting wear, was found suitable for flags, and now has changed its reference from sieves to flags. A “bunt-mill” is a machine for sifting corn.

“Not unlike . . . . a baker’s hunt, when he separates the flour from the bran.”—Stedman.

**Buphagos.** Panonias (viii. 24) tells us that the son of Japhet was called Buphagos (glutton), as Hercules was called Adeptthus, because on one occasion he ate a whole ox (Athenaeus x). The French call the English “Beefeaters,” because they are eaters of large joints of meat, and not of delicate, well-dressed viands. Neither of these has any relation to our Yeomen of the Guard. (Snr Beefeaters, page 115.)

**Burbon.** A knight assailed by a rabble rout, who batter his shield to pieces, and compel him to cast it aside. Talus renders him assistance, and is informed by the rescued knight that Fourde lis, his own true love, had been enticed away from him by Grantorto. When the rabble is dispersed, and Fourde lis recovered, Burbon places her on his steed, and rides off as fast as possible. Burbon is Henri IV. of France; Fourde lis, the kingdom of France; the rabble rout, the Roman Catholic party that tried
to set him aside; the shield he is compelled to abandon is Protestantism; his carrying off Foulard is his obtaining the kingdom by a coup after his renunciation of the Protestant cause. (Spenser: Faerie Queene, v. 11.)

Burchardise. To speak ex cathedra; to speak with authority. Burchard (who died 1026) compiled a volume of canons of such undisputed authority, that any sentence it gave was beyond appeal.

Burchell (Mr.). A baronet who passes himself off as a poor man, his real name and title being Sir William Thornhill. His favourite cant word is “Fudge.” (Goldsmith: Vicar of Wakefield.)

Burd (Helen). The Scotch female impersonation of the French pronounce or prud'homme, with this difference, that she is discreet, rather than brave and wise.

Burden of a Song. The words repeated in each verse, the chorus or refrain. It is the French bourdon, the big drone of a bagpipe, or double-diapason of an organ, used in forté parts and choruses.

Burden of Isaiah. The “measurer” of a prophecy announcing a calamity, or a denunciation of hardships on those against whom the burden is uttered. (Isa. xiii. 1, etc.)

The burden of proof. The obligation to prove something.

“...the burden of proof is on the party holding the affirmative” (because no one can prove a negative, except by reductio ad absurdum).—Graham: On Evidence (vol. i., part 2, chap. iii., p. 100.)

Burr (2 syl.). The first woman, and sister of Borr, the father of Odin. (Scandinavian mythology.)

Bureaucracy. A system of government in which the business is carried on in bureaux or departments. The French bureau means not only the office of a public functionary, but also the whole staff of officers attached to the department. As a word of reproach, bureaucracy has nearly the same meaning as Dickens’ word, red-tapeism (q.v.).

Burglar [burg-lar’en]. The robber of a burgh, castle, or house. Burglary is called, in ancient law-books, hund-scorden or hant-scorn, house-violation.

Burgundyan. A Burgundyean blow, i.e. decapitation. The Duc de Biron, who was put to death for treason by Henri IV., was told in his youth, by a fortune-teller, “to beware of a Burgundyan blow.” When going to execution, he asked who was to be his executioner, and was told he was a man from Burgundy.

Burial of an Ass. No burial at all.

“...he shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.”—Jer. xxix. 16.

Burdian’s Ass. A man of indecision; like one “on double business bound, who stands in pause where he should first begin, and both neglect.” Burdian the scholastic said: “If a hungry ass were placed exactly between two hay-stacks in every respect equal, it would starve to death, because there would be no motive why it should go to one rather than to the other.”

Burke. To murder by placing something over the mouth of the person attacked to prevent his giving alarm. So called from Burke, an Irishman, who used to suffocate his victims and murder them for the sole purpose of selling the dead bodies to surgeons for dissection. Hanged at Edinburgh, 1829.

To burke a question. To strangle it in its birth. The publication was burked: suppressed before it was circulated.

Burkers. Body-snatchers; those who kill by burking.

Burl, Burler. In Cumberland, a burler is the master of the revels at a bidden-wedding, who is to see that the guests are well furnished with drink. To burl is to carouse or pour out liquor. (Anglo-Saxon, byrth.)

Mr. H. called for a quart of beer. ... He told me to burn out the beer, as he was in a hurry, and I boiled out the glass and gave it to him.—The Times: Law Reports.

Burlaw or Byrlaw. A sort of Lynch-law in the rural districts of Scotland. The inhabitants of a district used to make certain laws to their own observance, and appoint one of their neighbours, called the Burlaw-man, to carry out the pains and penalties. The word is a corrupt form of byr-law, byr= a burgh, common in such names as Berwick, the burgh on the Derwent; Grimsby (q.v.), Grims-town.

Burlesque. Father of burlesque poetry. Hippo’ax of Ephesus. (Sixth century B.C.)

Burlond. A giant whose legs Sir Tryamour cut off. (Romance of Sir Tryamour.)

Burn. His money burns a hole in his pocket. He cannot keep it in his pocket, or forbear spending it.
To burn one's boats. To cut oneself off from all means or hope of retreat. The allusion is to Julius Caesar and other generals, who burned their boats or ships when they invaded a foreign country, in order that their soldiers might feel that they must either conquer the country or die, as retreat would be impossible.

To burn one's fingers. To suffer loss by speculation or interference. The allusion is to taking chestnuts from the fire.

"He has been bolstering up these rotten ironworks. I told him he would burn his fingers." — Mrs. Lyman Eaton.

You cannot burn the candle at both ends. You cannot do two opposite things at one and the same time; you cannot exhaust your energies in one direction, and yet reserve them unimpaired for something else. If you go to bed late you cannot get up early. You cannot eat your cake and have it too. You cannot serve God and Mammon. You cannot serve two masters. — Louis de Rouvroy, marquis de Louvois, (La Fontaine.)

Simul orbivm et flave non possis. We burn daylight. We waste time in talk instead of action. (Shakespeare: Merry Wives of Windsor, ii. 1.)

Burn, a stream. A variant of bourn (Anglo-Saxon, burne, a brook, as in Winterbourne, Burnham, Swinburne, etc.).

Burning Crown. A crown of red-hot iron set on the head of recidives.

"He was adjudged to have his head scarred with a burning crown." — Tragedy of Hoffmann. (1821.)

Burnt. The burnt child dreads the fire. Once caught, twice shy. "What! wouldst thou have a serpent sting thee twice?"

Burnt Candlemas Day. Feb. 2, 1355-6, when Edward III., marched through the Lothians with fire and sword. He burnt to the ground Edinburgh and Haddington, and then retreated from want of provisions. The Scots call the period "Burnt Candlemas." (See "Epochs of History," England under the Plantagenets; and Macmillan's series, Little History of Scotland, edited by Prof. Freeman.)

Burnt (a bull's hide). So the citadel of Carthage was called. The tale is that when Dido came to Africa she bought of the natives "as much land as could be encompassed by a bull's hide." The agreement was made, and Dido cut the hide into thongs, so as to enclose a space sufficient for a citadel.

The following is a similar story: The Yakutaks granted to the Russian explorers as much land as they could encompass with a cow's hide; but the Russians, cutting the hide into strips, obtained land enough for the port and town of Yakutsk.

The Indians have a somewhat similar tradition. The fifth incarnation of Vishnu was in the form of a dwarf called Vamun. Vamun, presenting himself before the giant Baly, asked as a reward for services as much land as he could measure in three paces to build a hut on. Baly laughed at the request, and freely granted it. Whereupon the dwarf grew so prodigiously large that, with three paces, he straddled over the whole world. (Somervil: Voyages, vol. i. p. 24.)

Burst. To inform against an accomplice. Slang variety of "split" (turn king's evidence, impeach). The person who does this splits or breaks up the whole concern.

Bury the Hatchet. Let by-gones be by-gones. The "Great Spirit" commanded the North American Indians, when they smoked the calumet or peace-pipe, to bury their hatchet, scalping-knives, and war-clubs in the ground, that all thought of hostility might be buried out of sight.

"It is much to be regretted that the American government, having brought the great war to a conclusion, did not bury the hatchet altogether." — The Times.

"Buried was the bloody hatchet; Buried were all warlike weapons, And the war-cry was forgotten; Then was peace among the nations." — Langfellow: Hiawatha, xiil.

Burying, Exhumation. The Parsees neither bury or burn their dead, because they will not defile the elements (fire and earth). So they carry their dead to the Tower of Silence, and leave the body there to be devoured by vultures. (See Nineteenth Century, October, 1893, p. 61.)

Burying at Cross Roads. (See Cross-Roads.)

Bus. A contraction of Omnibus. Of course, Omnibii, as a plural, though sometimes used, is quite absurd.

Busby. A frizzled wig. Doctor Busby, master of Westminster school, did not wear a frizzled wig, but a close cap, somewhat like a Welsh wig. (See Wigs.)

Busby. The tail cap of a hussar, artillery-man, etc., which hangs from the top over the right shoulder.
Bush. One beats the bush, but another has the hare, i.e., one does the work, but another reaps the profit. The Latins said, Si esos non vobis. The allusion is to beating the bush to start game. (See BEATING.)

Good wine needs no bush. A good article will make itself known without being puffed. The booths in fairs used to be dressed with ivy, to indicate that wine was sold there, ivy being sacred to Bacchus. An ivy-bush was once the common sign of taverns, and especially of private houses where beer or wine could be obtained by travellers. In France, a peasant who sells his vineyard has to put a green bush over his door.

The proverb is Latin, and shows that the Romans introduced the custom into Europe. "Vino vendibilis hec est opus est" (Columella). It was also common to France. "Un vin qui se vend bien, il ne faut point de lierre." (Harley: As You Like It, Epilogue).

To take to the bush. To become bush-rangers, like runaway convicts who live by plunder. The bush in this case means what the Dutch call bosch, the uncleared land as opposed to towns and clearings.

"Everything being much cheaper in Toronto than away in the bush."—Geddes: Life in the Woods.

Bushel. To measure other people's corn by one's own bushel. To make oneself the standard of right and wrong; to appraise everything as it accords or disagree with one's own habits of thought and preconceived opinions; to be extremely bigoted and self-opinionated.

Under a bushel. Secretly; in order to hide it.

"Do men light a candle and put it under a bushel?"—Matt. v. 12.

Bushman (Dutch, Boschjesman). Natives of South Africa who live in the "bush"; the aborigines of the Cape; dwellers in the Australian "bush"; a bush farmer.

"Bushmen...are the only nomades in the country. They never cultivate the soil, nor rear any domestic animal, save wretched dogs."—Lubbocke: Travels, chap. ii. p. 53.

Bushrangers. Escaped convicts who have taken refuge in the Australian "bush," and subsist by plunder.

"The bushrangers at first were absentee [i.e., escaped convicts] who were run down or driven to theft and violence. So early as 1820 they had, by the same robberies, excited feelings of alarm."—West: Tasmania.

Business, Busy. Saxon, bysgian, the verb, bysig (busy); Dutch, bezigen; German, besorgen (care, management); sorge (care); Saxon, beogan (to see). From the German sorgen we get the French sougner (to look after something), souigne, and be-sogne (business, or that which is our care and concern), with be-soune (something looked after but not found, hence "want"); the Italian besognio (a beggar).

Business To-morrow. When the Spartans seized upon Thebes, they placed Archias over the garrison, Pelopidas, with eleven others, banded together to put Archias to the sword. A letter containing full details of the plot was given to the Spartan polemarch at the banquet table; but Archias thrust the letter under his cushion, saying, "Business to-morrow." But long ere that sun arose he was numbered with the dead.

Buistrone (3 syl.). An enchanter bound by Britomart. (Spenser: Faerie Queene, book iii. 11, 12.)

Busiris. A king of Egypt, who used to immolate to the gods all strangers who set foot on his shores. Hercules was seized by him; and would have fallen a victim, but he broke his chain, and slew the inhospitable king.

Busiris, according to Milton, is the Pharaoh who was drowned in the Red Sea. 

"Ye'ved the Red Sea coast, whose waves o'erthrew Busiris and his Memphian chivalry."—Paradise Lost, book i. 306, 307.

Buskin. Tragedy. The Greek tragic actors used to wear a sandal some two or three inches thick, to elevate their stature. To this sole was attached a very elegant buskin, and the whole was called coturnus. (See Sock.)

"Or what (though rare) of later age

Ennobled hath the buskin stage.


Buss. To kiss. (Welsh, bus, the human lip; Gaelic, bus, the mouth; French, baiser, a kiss.)

"You towers, whose wanton tops do thrust the clouds,

Must kiss their own feet."—Shakespeare: Troilus and Cressida, iv. 5.

Bustard. A German goal. His idol may still be seen at Sondrehauz, the castle of Schwartzenburg.

Busy as a Bee. The equivalent Latin phrase is "Satagit tamquaiae in matella." (See SIMILES.)

Butcher. The Butcher. Ahmed Pasha was called djazar (the butcher), and is said to have whipped off the heads of his seven wives. He is famous for his defence of Acre against Napoleon I.

The Butcher. John, ninth lord Clifford, also called The Black, died 1401.
The Bloody Butcher. The Duke of Cumberland, second son of George II. So called from his barbarities in suppressing the rebellion of the young Pretender.

The Royalist Butcher. Blaise de Montluc, distinguished for his cruelties to the Protestants in the reign of Charles IX. of France (1562-1572).

Butcher Boots. The black boots worn en petite tenue in the hunting field.

Butter. Soft soap, soft solder (pron. saw-dor), "wiping down" with winning words. Punch expressively calls it "the milk of human kindness churned into butter." (Anglo-Saxon, butere or butyrw, Latin, butyrum, Greek, bouteiron, i.e. butyros, cow-cheese, as distinguished from goat- or ewe-butter.)

Soft words butter no parsnips. Saying "Be thou fed," will not feed a hungry man. Mere words will not find salt to our porridge, or butter to our parsnips.

"Fine words, as in a happy old proverb, butter no parsnips,"—Lowell.

He looks as if butter would not melt in his mouth. He looks like a dolt. He looks quite harmless and expressly made to be played upon. Yet beware, and "touch not a cat but a glove."

"She smiles and banishes, you'd think that butter would not melt in her mouth."—Thackeray: Pendennis, ix.

He knows on which side his bread is buttered. He knows his own interest. Seit uti foro.

He that has good store of butter may lay it thick on his bread. Cui multi sunt et magna et sublimia insignias.

"To butter one's bread on both sides. To be wastefully extravagant and luxurious.

Butter-fingers. Said of a person who lets things fall out of his hand. His fingers are slippery, and things slip from them as if they were greased with butter. Often heard on the cricket field.

"I never was a butter-fingers, though a bad batsman."—H. Kingley.

Butter-tooth (A). A wide front tooth. (See BUCK-TOOTH.)

Buttered Ale. A beverage made of ale or beer (without hops) mixed with butter, sugar, and cinnamon.

Buttercups. So called because they were once supposed to increase the butter of milk. No doubt those cows give the best milk that pasture in fields where buttercups abound, not because these flowers produce butter, but because they grow only on sound, dry, old pastures, which afford the best food. Miller, in his Gardener's Dictionary, says they were so called "under the notion that the yellow colour of butter is owing to these plants."

Butterflies, in the cab trade, are those drivers who take to the occupation only in summer-time, and at the best of the season. At other times they follow some other occupation.

"The feeling of the regular drivers against these "butterflies" is very strong."—Nineteenth Century (March, 1883, p. 177).

Butterfly Kiss (A). A kiss with one's eyelashes, that is, stroking the cheek with one's eyelashes.

Button. A decoy in an auction-room; so called because he buttons or ties the unwary to bargains offered for sale. The button fastens or fixes what else would slip away.

The button of the cap. The tip-top. Thus, in Hamlet, Guildenstern says: "On fortune's cap we are not the very button" (act ii. sc. 2), i.e. the most highly favoured. The button on the cap was a mark of honour. Thus, in China to the present hour, the first grade of literary honour is the privilege of adding a gold button to the cap, a custom adopted in several collegiate schools of England. This gives the expression quoted a further force. Also, the several grades of mandarins are distinguished by a different coloured button on the top of their cap.

Button (of a foil). The piece of cork fixed to the end of a foil to protect the point and prevent injury in fencing.

Buttons. The two buttons on the back of a coat, in the fall of the back, are a survival of the buttons on the back of riding-coats and military frocks of the eighteenth century, occasionally used to button back the coat-tails.

A boy in buttons. A page, whose jacket in front is remarkable for a display of small round buttons, as close as they can be inserted, from chin to waist.

The letter (single) of an electric bell brought a large fat buttons, with a stage effect of being dressed to look small."—Howell: History of New Fortunes, 1761, p. 560.

He has not all his buttons. He is half-silly: "not all there"; he is "a button short."

Dash my buttons. Here, "buttons" means lot or destiny, and "dash" is a euphemistic form of a more offensive word.

The buttons came off the foil. Figuratively, the courtesies of controversy are neglected.

Familiarity with controversy... will have accustomed him to the misadventures which arise when, as sometimes will happen in the heat of fence, the buttons come off the foil."—Nineteenth Century (June, 1881, p. 925).
To buy over a person’s head. To outbid another.

Buy Up (To). To purchase stock to such an amount as to obtain a virtual monopoly, and thus command the market; to make a corner, as “to buy up corn,” etc.

Buying a Pig in a Poke. (See Pig, etc.)

Buzz (Serjeant). A driving, chaffing, masculine bar orator, who twits “Chops and Tomato Sauce” into a declaration of love. (Dickens: Pickwick Papers.)

Buzz. Empty the bottle. A corruption of boozc (to drink).

“In hunting a hunt ‘twas his gift to excel, And of all jolly cupers he bore off the bell.”

(See Boozy.)

Buzz (A). A rumour, a whispered report.

“ ‘Yes, that, on every dream, Each buzz, each fancy . . . . He may unguard his doughty.”

Shakespeare: King Lear, i. 4.

Buzzard (The) is meant for Dr. Burnett, whose figure was lumpy.

“The noble Buzzard ever pleased me best.”

Dryden: Hudibras, part iii. 112.

Buzzard called hawk by courtesy. It is a euphemism—a brevet rank—a complimentary title.

“Of small renown, ’tis true; for, not to lie, We call your buzzard’ hawk” by courtesy.”

Dryden: Hudibras, part iii. 112-15.

Between hawk and buzzard. Not quite a lady or gentleman, nor quite a servant. Applied to tutors in private houses, bear-leaders, and other grown-up persons who are allowed to come down to dessert, but not to be guests at the dinner-table.

By. Meaning against. “I know nothing by myself, yet am I not thereby justified.” (1 Cor. iv. 4.)

By-and-by now means a little time hence, but when the Bible was translated it meant instantly. “When persecution ariseth . . . by-and-by he is offended” (Matt. xiii. 21); rendered in Mark iv. 17 by the word “immediately.” Our presently means in a little time hence, but in French présentement means now, directly. Thus in France we see, These apartments to be let presently, meaning now—a phrase which would in English signify by-and-by.

Bygones. Let bygones be bygones. Let old grievances be forgotten and never brought to mind.
By-laws. Local laws. From by, a borough. Properly, laws by a Town Council, and bearing only on the borough or company over which it has jurisdiction.

By-road (A). Not a main road; a local road.

By-the-by. En passant, laterally connected with the main subject. "By-play" is side or secondary play; "By-lanes and streets" are those which branch out of the main thoroughfare. The first "by" means passing from one to another, as in the phrase "Day by day." Thus "By-the-by" is passing from the main subject to a by or secondary one.

By-the-way is an incidental remark thrown in, and tending the same way as the discourse itself.

Byron. The Polish Byron. Adam Mickiewicz (1798-1855).

Byrsa. (See page 191, col. 1, BURBA.)

Byzantine Art. That symbolical system which was developed by the early Greek or Byzantine artists out of the Christian symbolism. Its chief features are the circle, dome, and round arch; and its chief symbols the lily, cross, vesica, and nimbus. St. Sophia, at Constantinople, and St. Mark, at Venice, are excellent examples.

Byzantine Empire (The). The Eastern or Greek Empire from 395 to 1463.

Byzantine Historians. Certain Greek historians who lived under the Eastern empire between the sixth and fifteenth centuries. They may be divided into three groups:—(1) Those whose works form a continuous history of the Byzantine empire, from the fourth century to the conquest of Constantinople by the Turks; (2) general chroniclers who wrote histories of the world from the oldest period; and (3) writers on Roman antiquities, statistics, and customs.

Byzantines (3 syl.). Coins of the Byzantine empire, generally called Byzants.

C.

C. This letter is the outline of the hollow of the hand, and is called in Hebrew כף (the hollow of the hand).

C. The French c, when it is to be sounded like s, has a mark under it (ç); this mark is called a cedilla. (A diminutive of z; called ceta in Greek, cede in Spanish.)

C. There is more than one poem written of which every word begins with C. For example:

(1) One composed by Huyard in honour of Charles le Chauve. It is in Latin hexameters and runs to somewhat more than a hundred lines, the last two of which are

"Conveniet claris clausulis componere cannas
Complicior clarus carmen cantabile calvis."

(2) One by HAMONTIUS, called "Cer-
tamen catholicum cum Calviniis."

(3) One by HENRY HARDKIRCH, of 100 lines in Latin, on "Cats," entitled:

"Canum cum Catis certamen carmine
Compositione currente calamo C. Catuli
Caninii." The first line is—

"Catarum caninum certamina clara canumque."

"Cats" canine cataracta, contendit canum.

See M and P for other examples.

Ca ira (it will go). Called emphatically Le Carillon National of the French Revolution (1790). It went to the tune of the Carillon National, which Marie Antoinette was for ever strumming on her harpsichord.

"Ça ira" was the rallying cry borrowed by the Federalists from Dr. Franklin of America, who used to say, in reference to the American revolution, "Ah! ah! ça ira, ça ira!" ("twill be sure to do). The refrain of the carillon is—

Ha! ha! It will speed, it will speed; Resistance in vain, we are sure to succeed.

Caaba (3 syl.). The shrine of Mecca, said by the Arabs to be built on the exact spot of the tabernacle let down from heaven at the prayer of repentant Adam. Adam had been a wanderer for 200 years, and here received pardon. The shrine was built, according to Arab tradition, by Ishmael, assisted by his father Abraham, who inserted in the walls a black stone "presented to him by the angel Gabriel."

Cab. A contraction of cabriole (a little carperen), a small carriage that scamper along like a kid.

Cabal. A juncto or council of intriguers. One of the Ministries of Charles II. was called a cabal (1670), because the initial letters of its members formed this acrostic: Clifford, Ashley, Buckingham, Arlington, and Lauderdale. This acerb may have popularised the word, but, without doubt, we borrowed it from the French cabale, "an
intriguing faction,” and Hebrew cabala, “secret knowledge.” A junta is merely an assembly; Spanish, justa, a council. (See Notaricia; Tammany Ring.)

“in dark cabala and mighty junta met.”

Thomson

“Those ministers were emphatically called the Cabal, and they soon made the appellation so infamous that it has never since . . . been used except as a term of reproach.” — Macaulay: England, vol. i. chap. ii. p. 165.

Cab'ala. The oral law of the Jews delivered down from father to son by word of mouth. Some of the rabbins say that the angel Raziel instructed Adam in it, the angel Japhiel instructed Shem, and the angel Zedekiel instructed Abraham; but the more usual belief is that God instructed Moses, and Moses his brother Aaron, and so on from age to age.

N.B.—The promises held out by the cabala are: the abolition of sin and sickness, abundant provision of all things needful for our well-being during life, familiar intercourse with deity and angels, the gift of languages and prophecy, the power of transmuting metals, and also of working miracles.

Cabalist. A Jewish doctor who professed the study of the Cabala, a mysterious science said to have been delivered to the Jews by revelation, and transmitted by oral tradition. This science consisted mainly in understanding the combination of certain letters, words, and numbers, said to be significant.

Cabalistico. Mystic word-juggling. (See Cabalist.)

Caballero. A Spanish dance, grave and stately; so called from the ballad-music to which it was danced. The ballad begins—

“Esta noche le mataron al caballero.”

Cabbage. It is said that no sort of food causes so much thirst as cabbage, especially that called colewort. Pausanias tells us it first sprang from the sweat of Jupiter, some drops of which fell on the earth. Collius, Rhodiginus, Ovid, Suidas, and others repeat the same fable.


Cabbage (76°). To filch. Sometimes a tailor is called “cabbage,” from his pilfering cloth given him to make up. Thus in Motteux’s Rabelais, iv. 52, we read of “Poor Cabbage’s hair.” (Old French, cabas, theft, verb cabasser; Dutch, kabbassen; Swedish, grabba; Danish, griber, our grab.)

“Your tailor, instead of shreds, cabbages whole yards of cloth.” —Drake’s John Bull.

Cabbage is also a common schoolboy term for a literary crib, or other petty theft.

Cabinet Ministers. The chief officers of state in whom the administrative government is vested. It contains the First Lord of the Treasury (the Premier), the Lord High Chancellor, Lord President of the Council, Lord Privy Seal, Chancellor of the Exchequer, six Secretaries of State, the First Lord of the Admiralty, Lord Lieutenant and Lord Chancellor of Ireland, President of the Board of Trade, Chancellor of the Duchy of Lancaster, the President of the Board of Agriculture. These Secretaries of State are those of the Home Department, Foreign Affairs, Colonies, War, India, and Chief-Secretary to the Lord-Lieutenant of Ireland. Sometimes other members of the Government are included, and sometimes one or two of the above left out of the Cabinet. These Ministers are privileged to consult the Sovereign in the private cabinet of the palace.

Cabriri. Mystic divinities worshipped in ancient Egypt, Phoenicia, Asia Minor, and Greece. They were inferior to the supreme gods. (Phoenician, kabir, powerful.)

Cable’s Length. 100 fathoms.

* Some think to avoid a difficulty by rendering Matthew xix. 24 “It is easier for a cable to go through the eye of a needle . . . .”, but the word is ακαθήλος, and the whole force of the passage rests on the “impossibility” of the thing, as it is distinctly stated in Mark x. 24.

“How hard is it for them that trust in [their] riches, εἰς τοὺς χρυσαύγ. . . .” It is impossible by the virtue of money or by bribes to enter the kingdom of heaven. (See page 205, col. 1, Camel.)

Cabochoon (Fr.). Uncut, but only polished; applied to emeralds, rubies, and other precious stones. (French, cabochoon.)

Cachoose Bell. A bell rung at funerals, when the pall was thrown over the coffin. (French, cache corps, cover over the body.)

Ca'chet (pron. ca'kay). Lettres de cachet (letters sealed). Under the old French régime, carte-blanche warrants, sealed with the king’s seal, might be obtained for a consideration, and the
Cacodemon. An evil spirit. Astrologers give this name to the Twelfth House of Heaven, from which only evil prognostics proceed. (Greek, kakos deimon.)

"Nesthe to hell for shame, and leave the world, Thou cacodemon." Shakespeare: Richard III., i. 3.

Socotothes (Greek). A "bad habit." Socootes loquendi. A passion for making speeches or for talking. Socootes scribendi. The love of rushing into print; a mania for authorship.

Cacas. A famous robber, represented as three-headed, and vomiting flames. He lived in Italy, and was in league with Hercules. Sancho Panza says of the Lord Rinaldo and his friends: "They are greater thieves than Cacus." (Dona Quixote.)

Cad. A low, vulgar fellow; an omnibus conductor. Either from cadet, or a contraction of cadger (a packman). The etymology of cad, caduceus, is only a pun. "N.B.—The Scotch cadie or cadier (a little servant, or errand-boy, or carrier of a sedan-chair), without the diminutive, offers a plausible suggestion."

"All Edinburgh men and boys know that when sedan-chairs were discontinued, the old cadies sank into ruinous poverty, and became synonymous with toughs. The word was brought to London by James Hanney, who frequently used it."—M. Pringle.

Caddies or Caddis. Worsted gallon, crewel. (Welsh, cades, brocade; cadach, a karchief; Irish, cadan.)

"He hath rhymbes of all the colours f' the rainbow. They caddises, cambrics, lawns."—Shakespeare: Winter's Tale, iv. 3.

Cadger-garter. A servant, a man of minor rank. When garterers were worn in sight, the gentry used very expensive ones, but the base sort wore worsted gallon ones. Prince Henry calls Pains a "cadger-garter." (1 Henry IV., ii. 4.)


Caddy. A ghost, a bugbear. A caddis is a grub, a bait for anglers.

"Poor Mister Levathan Addis! a
Lo! his grandeur so late a day
Is sinking (and fall to a caddy)."

Peter Pindar: Great Cry and Little Wool, epistle I.

Cade. Jack Cade legislation. Pressure from without. The allusion is to the insurrection of Jack Cade, an Irishman, who headed about 20,000 armed men, chiefly of Kent, "to procure redress of grievances" (1450).

"You that love the commons, follow me;
Now show yourselves men; 'tis for liberty.
We will not leave one lord, one gentleman:
Spare none but such as go in clouted shoon." Shakespeare: 2 Henry VI., iv. 2.

Cader Idris or Arthur's Seat. Of no man passes the night sitting on this "chair," he will be either a poet or a madman.

Cadessia (Battle of) gave the Arabs the monarchy of Persia. (A.D. 680.)

Cadet. Younger branches of noble families are called cadets, because their armorial shields are marked with a difference called a cadency.

Cadet is a student at the Royal Military Academy at Woolwich, the Royal Military College at Sandhurst, or in one of her Majesty's training ships, the Excellent and the Britannia. From these places they are sent (after passing certain examinations) into the army as ensigns or second lieutenants, and into the navy as midshipmen. (French, cadet, junior member of a family.)

Cadger. One who carries butter, eggs, and poultry to market; a packman or huckster. From cadge (to carry). Hence the frame on which hawks were carried was called "a cadge," and the man who carried it, a "cadger." A man of low degree.

"Every cadger thinks himself as good as an earl."—McDonald: Malcolm, part ia., chap. xii., p. 161.

Cadi, among the Turks, Arabs, etc., is a town magistrate or inferior judge. "Cadi Lesker" is a superior cadi. The Spanish Alcaide is the Moorish at cadis. (Arabic, the judge.)

Cadman Letters (The).—The simple Greek letters introduced by Cadmus from Phœacia. (Greek myth.)

Cadman's Victory (Greek, Kadmeia nikè; Latin, Cadmus Victoria). A victory purchased with great loss. The allusion is to the armed men who sprang out of the ground from the teeth of the dragon sown by Cadmus. These men fell foul of each other, and only five of them escaped death.
Cadmians. The people of Carthage are called the Genus Cadnius, and so are the Thebans.

Cadmus having slain the dragon which guarded the fountain of Dircé, in Boösis, sowed the teeth of the monster, when a number of armed men sprang up and surrounded Cadmus with intent to kill him. By the counsell of Minerva, he threw a precious stone among the armed men, who, striving for it, killed one another. The foundation of the fable is this: Cadmus having slain a famous free-booter that infested Boösis, his banditti set upon him to revenge their captain’s death; but Cadmus sent a bribe, for which they quarrelled and slew each other.

Cadogan (Ca-dug’-an). A club of hair worn by young French ladies: so called from the portrait of the first Earl of Cadogan, a print at one time very popular in France. The fashion was introduced at the court of Montbéliard by the Duchesse de Bourdon.

Caduceus (4 syl.). A white wand carried by Roman officers when they went to treat for peace. The Egyptians adorned the rod with a male and female serpent twisted about it, and kissing each other. From this use of the rod, it became the symbol of eloquence and also of office. In mythology, a caduceus with wings is placed in the hands of Mercury, the herald of the gods; and the poets feign that he could therewith give sleep to whomsoever he chose; wherefore Milton styles it “his opiate rod” in Paradise Lost, xi. 133.

“So with his dread caduceus Remus led
From the dark regions of the imprisoned dead;
Or drove in silent shun the lingering train
To Night’s still shore and Pluto’s dreary reign.”
Burton: Lives of the Poets, ii. 291.

Cadurci. The people of Aquitania. Cadours is the modern capital.

Cadmon. Cowherd of Whitby, the greatest poet of the Anglo-Saxons. In his wonderful romance we find the bold prototype of Milton’s Paradise Lost. The portions relating to the fall of the angels are most striking. The hero encounters, defeats, and finally slays Grendel, an evil being of supernatural powers.

Cæsarean Franchise (Thr.). The franchise of a Roman subject in a prefecture. These subjects had the right of self-government, and were registered by the Roman censor as tax-payers; but they enjoyed none of the privileges of a Roman citizen. Caries was the first community placed in this dependent position, whence the term Cæsarean franchise.

Cæstrianon, on the Usk, in Wales. The habitual residence of King Arthur, where he lived in splendid state, surrounded by hundreds of knights, twelve of whom he selected as Knights of the Round Table.

Cæsar was made by Hadrian a title, conferred on the heir presumptive to the throne (A.D. 136). Diocletian conferred the title on the two viceroys, calling the two emperors Augustus (sacred majesty). The German Emperor still assumes the title of Kaiser (q.v.).

“Thou art an emperor, Caesar, kaiser, and Pharaoh.”—Shakespeare: Merry Wives of Windsor, i. 3.

“No bending knees shall call thee Caesar now.”
Shakespeare: 3Henry VI., iii. 1.

Cæsar, as a title, was pretty nearly equivalent to our Prince of Wales, and the French dauphin.

Cæsar’s wife must be above suspicion. The name of Pomphoris having been mixed up with an accusation against P. Clodius, Cæsar divorced her; not, because he believed her guilty, but because the wife of Cæsar must not even be suspected of crime. (Suetonius: Julius Cæsar, 74.)

Cæsar. (See page 76, 2, AU CÆSAR.) Julius Cæsar’s sword. Cæsar won 320 triumphs.

Cæsarian Operation or Cæsarian Operation. The extraction of a child from the womb by cutting the abdomen (Latin, ceseo, cut from the womb). Julius Cæsar is said to have been thus brought into the world.

Cæsarianism. The absolute rule of man over man, with the recognition of no law divine or human beyond that of the ruler’s will. (See CHAUVINISM.)

Cæteris paribus (Latin). Other things being equal; presuming all other conditions to be equal.

Cæs (Mount). In Mohammedan mythology is that huge mountain in the middle of which the earth is sunk, as a night light is placed in a cup. Its foundation is the emerald Sulkrut, the reflection of which gives the azure hue to the sky.

Cætan. A garment worn in Turkey and other Eastern countries. It is a sort of under-garment or vest tied by a girdle at the waist.

“Picturesque mercenaries and their customers, no longer in the top trowsers of Egypt, but the long cætans and alba of Syria.”—R. Taylor: Lands of the Saracen, chap. 11. p. 12.
Cag Mag. Offal, bad meat; also a tough old goose; food which none can relish. (Gaelic and Welsh, cag magw.)

Cage. To whistle or sing in the cage. The cage is a jail, and to whistle in a cage is to turn Queen's evidence, or peach against a comrade.

Cagioastro. Conte de Cagioastro, or Giuseppe Balsamo of Palermo, a charlatan who offered everlasting youth to all who would pay him for his secret (1743-1795).

Cagots. A sort of gipsy race in Gascony and Bearne, supposed to be descendants of the Visigoths, and shunned as something loathsome. (See CAQUEUX, COLIBBERTS.)


Chahors. Ueuvriers de Chahors. In the thirteenth century there was a colony of Jewish money-lenders settled at Chahors, which was to France what Lombard Street was to London.

Calaphas. The country-house of Caiaphas, in which Judas concluded his bargain to betray his Master, stood on "The Hill of Evil Counsel."

Cain-coloured Beard. Yellow, symbolic of treason. In the ancient tapestries Cain and Judas are represented with yellow beards. (See YELLOW.)

"He hath but a little wee face, with a little yellow beard, a Cain-coloured beard."—Shakespeare: Merry Wives of Windsor, i. 4.

Caineites (2 syl.). Disciples of Cain, a pseudo-Gnostic sect of the second century. They denounced the New Testament, and received instead The Gospel of Judas, which justified the false disciple and the crucifixion of Jesus. This sect maintained that heaven and earth were created by the evil principle, and that Cain with his descendants were the persecuted party.

Ca irds or Jockeys. Gipsy tribes. Halliwell tells us "Caird" in Northumberland = tinker, and gipsies are great mendes of pots and pans. (Irish, caird, a tinker; Welsh, cawd, art or craft.)

"Donald Caird's come again." Popular Song.

Caius (Dr.). A French physician in Shakespeare's Merry Wives of Windsor.

"The clipped English of Dr. Caius."—Maccanlay.

Caius College (Cambridge). Elevated by Dr. John Key (Caius), of Norwich, into a college, being previously only a hall called Gonville. Called Keys. (1587.)

Cake. A fool, a poor thing. (Cf. HALF-BAKED.)

Cake. To take the cake. To carry off the prize. The reference is to the prize-cake to the person who succeeded best in a given competition. In Notes and Queries (Feb. 27th, 1892, p. 176) a correspondent of New York tells us of a "cake walk" by the Southern negroes. It consists of walking round the prize cake in pairs, and umpires decide which pair walk the most gracefully. In ancient Greece a cake was the award of the toper who held out the longest.

In Ireland the best dancer in a dancing competition was rewarded, at one time, by a cake.

"A churn-dish stuck into the earth supported on its flat end a cake, which was to become the prize of the best dancer. . . . At length the competitors yielded their claims to a young man who, taking the cake, placed it gallantly in the lap of a pretty girl to whom . . . he was about to be married."—Bartlett and Cowe: Scenery and Antiquities of Ireland, vol. ii. p. 84.

You cannot eat your cake and have it too. You cannot spend your money and yet keep it. You cannot serve God and Mammon.

Your cake [or my cake] is dough. All my swans are turned to geese. Ociwa est res tua [or mea]. Mon affaire est manquée; my project has failed.

Cake...Dough. I wish my cake were dough again. I wish I had never married. Bellenden Ker says the proverb is a corruption of Ei s'hisweke my keke was d'how en gree, which he says is tantamount to "Something whispers within me—repetition; would that my marriage were set aside."

Cakes. Land of Cakes. Scotland, famous for its oatmeal cakes.

"Land o' cakes and burnie bents." Burns.

Cabalash. A drinking cup or water-holder; so called from the cabalash nut of which it is made.

Calamanco Cat (A). A tortoise-shell cat. Calamanco is a glossy woollen fabric, sometimes striped or variegated. It is the Spanish word Calamundo.

Calamity. The beating down of standing corn by wind or storm. The word is derived from the Latin calamum (a stalk of corn). Hence, Cicero calls a storm Calamitiose tempestas (a corn-levelling tempest).

"Another ill accident is drought, and the spoil- ing of the corn; inasmuch as the word calamity was first derived from calamum (a stalk), when the corn could not get out of the car."—Bacon.
Calandrino. A typical simpleton frequently introduced in Boccaccio’s Decameron; expressly made to befooled and played upon.

Calatrava (Red Cross Knights of). Instituted at Calatrava, in Spain, by Sancho III. of Castile in 1158: their badge is a red cross cut out in the form of illies, on the left breast of a white mantle.

Calauria. Pro Delo Calauria (Orid: Metamorphoses, vii. 384). Calauria was an island in the Sinus Saraconicus which Latona gave to Neptune in exchange for Delos. A quid pro quo.

Calceolaria. Little-shoe flowers; so called from their resemblance to fairy slippers. (Latin, calceolus.)

Calceus mutavit. He has changed his shoes, that is, has become a senator. Roman senators were distinguished by their shoes, which were sandaled across the instep and up the ankles.

Calculate is from the Latin calculi (pebbles), used by the Romans for counters. In the abacus, the round balls were called calculi, and it was by this instrument the Roman boys were taught to count and calculate. The Greeks voted by pebbles dropped into an urn—a method adopted both in ancient Egypt and Syria; counting these pebbles was “calculating” the number of voters. (See page 2, col. 1, ABACUS.)

I calculate. A peculiarity of expression common in the western states of North America. In the southern states the phrase is “I reckon,” in the middle states “I expect,” and in New England “I guess.” All were imported from the mother country by early settlers.

“Your aunt has two tables, I calculate; don’t she?”—Susan Warner: Querby (vol. i, chap. xix.)

Calculators (The). Alfragan, the Arabian astronomer. Died 820.

Jedediah Buxton, of Elmton, in Derbyshire. (1705-1773.)

George Bidder and Zerah Colburn (an American), who exhibited publicly.

Iuauï did exhibit “his astounding powers of calculatin’” at Paris in 1830, his additions and subtractions were from left to right.

“Buxton, being asked ‘How many cubic eights-of-an-inch there are in a body whose three sides are 23.143,760 yards, 8,545,782 yards, and 54,905 yards?’ replied correctly without setting down a figure.”

Colburn, being asked the square root of 100,929 and the cube root 209,330,125, replied before the audience had set the figures down.”—Price: Parallel History, vol. ii. p. 570.

Cale. [See KARE.]

Caleb. The enchantress who carried off St. George in infancy.

Caleb, in Dryden’s satire of Absalom and Achitophel, is meant for Lord Grey of Wark (Northumberland), one of the adherents of the Duke of Mommouth.

“And, therefore, in the name of dulness, he
The well-famed Balsam (Earl of Huntingdon)
and old Caleb free.

Caleb Quotum. A parish clerk or jack-of-all-trades, in Colman’s play called The Review, or Wars of Windsor, which first appeared in 1808. Colman borrowed the character from a farce by Henry Lee (1798) entitled Throw Phylus to the Dogs.

“I resolved, like Caleb Quotum, to have a place at the review.”—Washington Irving.

Caledon. Scotland. (See next article.)

“Not thus, in ancient days of Caledon,
Was thy voice mute amidst the festive crowd.”

Sir W. Scott.

Caledonia. Scotland. A corruption of Celtic, a Celtic word meaning “a dweller in woods and forests.” The word Celt is itself a corruption of the same word (Celt), and means the same thing.

“Sees Caledonia in romantic view.”—Thomson.

“O Caledonia, stern and wild,
Midst storms in the midst of the storm.”—Scott.

Calembour (French). A pun, a jest. From the “Jester of Kalenberg,” whose name was Wigand von Thesen; a character introduced in Tyll Eulenspiegel, a German tale. Eulenspiegel (a fool or jester) means Owl’s looking-glass, and may probably have suggested the title of the periodical called the Owl, the witty but satirical “looking-glass” of the passing follies of the day. The jester of Calembour visited Paris in the reign of Louis XV., and soon became noted for his blunders and puiss.

Calendar.

The Julian Calendar, introduced B.C. 46. It fixed the ordinary year to 365 days, with an extra day every fourth year (leap year). This is called “The Old Style.”

The Gregorian Year. A modification of the Julian Calendar, introduced in 1582 by Pope Gregory XIII., and adopted in Great Britain in 1752. This is called “the New Style.”

The Mohammedan Calendar, used in Mohammedan countries, dates from July 16th, 622, the day of the Hegira. It consists of 12 lunar months (29 days, 12 hours, 44 minutes). A cycle is 30 years. The Revolutionary Calendar was the
work of Fabre d'Eglantine and Mons. Homme.

Calendar. A Newgate Calendar or "Malaefactors' Bloody Register," containing the biography, confessions, dying speeches, etc., of notorious criminals. Began in 1700.

Calendars (The Three) were three royal princes, disguised as beggar dervishes, the subjects of three tales in the Arabian Nights.

Calendar. The first of every month was so called by the Romans. Varro says the term originated in the practice of calling together or assembling the people on the first day of the month, when the pontifex informed them of the time of the new moon, the day of the nones, with the festivals and sacred days to be observed. The custom continued till a.d. c. 450, when the fasti or calendar was posted in public places. (See GREEK CALENDARS.)

Calcepin (A). A dictionary. (Italian. calcepino.) Ambrosio Calepino, of Calepio, in Italy, was the author of a dictionary, so that "my Calcepin," like my Echid, my Johnson, according to Cocke, etc., have become common nouns from proper names. Generally called Calcepin, but the subjoined quotation throws the accent on the le.

"Whom do you prefer For the best linguist? And I readily Said that I thought Calcepin's Dictionary." Dr. Donne: Fourth Satire.

Calceys (A Stock Exchange term). Caledonian Railway Ordinary Stock. A contraction of Calce-donians. (See STOCK EXCHANGE SLANG.)

Calif-love. Youthful fancy as opposed to lasting attachment.

"I thought it was a childish besotted son had for the man—a sort of calif-love."—Rhoda Broughton.

Calif-skin. Fools and jesters used to wear a calif-skin coat buttoned down the back. In allusion to this custom, Faulconbridge says insolently to the Archduke of Austria, who had acted most basely to Richard (Cuer-de-Lion)—

"Then wear a lion's hide! Doff it, for shame, And hang a calif-skin on those recant limbs."—Shakespeare: King John, iv. 1.

Caliban. Rude, uncouth, unknown; as a Caliban style, a Calikan language. The allusion is to Shakespeare's Caliban (The Tempest), in which character Lord Falkland, etc., said that Shakespeare had not only invented a new creature, but also a new language.

"Satam had not the pleasure, as Calibian, to use new phrases, and diction unknown."—Dr. Bentley.

Caledge says, "As in him [Calibian, as in some brute animals, this advance to the intellectual faculties, without the moral sense, is marked by the appearance of vice]."

(Caliban is the "musing lick" between brute animals and man.)

Calibre [ka-ber]. A mind of no calibre: of no capacity. A mind of great calibre: of large capacity. Calibre is the bore of a gun, and, figuratively, the bore or compass of one's intelligence.

"The enemy had generally new arms . . . of uniform calibre."—Grant: Memoirs, vol. i. chap. xxxix. p. 372.

"We meaure men's calibre by the broadest circle of achievements."—Chapin: Lessons of Judith, p. 10.

Caliburn. Same as Excalibur, King Arthur's well-known sword. (See SWORD.)

"Oward Arthur paced, with hand On Caliburn's reumless brand."—Scott: Bride of Triermain.

Calico. So called from Calicut, in Malabar, once the chief port and emporium of Hindustan.

Calidore (3 syl.). Sir Calidore is the type of courtesy, and hero of the sixth book of Spenser's Faerie Queene.

He is described as the most courteous of all knights, and is entitled the "all-boloved." The model of the poet was Sir Philip Sidney. His adventure is against the Blantast Beast, whom he muzzles, chains, and drags to Faerie Land.

"Sir Gawain was the Calidore of the Round Table."—Somethy.

Calligorant. An Egyptian giant and cannibal who used to entrap strangers with a hidden net. This net was made by Vulcan to catch Mars and Venus; Mercury stole it for the purpose of catching Chloris, and left it in the temple of Anubis; Caligorant stole it thence. At length Astolpho blew his magic horn, and the giant run affrighted into his own net, which dragged him to the ground. Whereupon Astolpho made the giant his captive, and deposed him of his net. This is an allegory. Calligorant was a great sophist and heretic in the days of Ariosto, who used to entangle people with his talk; but being converted by Astolpho to the true faith, was, as it were, caught in his own net, and both his sophistry and heresy were taken from him. (Ariosto: Orlando Furioso.)

Caligula. A Roman emperor; so called because he wore a military sandal called a caliga, which had no upper leather, and was used only by the common soldiers. (12. 37-41.)

"The word caliga, however, continued the Pravon . . . impots, in its primitive sense,
Call of Abraham. The invitation, or command of God to Abraham, to leave his idolatrous country, under the promise of being made a great nation.

Call of God. An invitation, exhortation, or warning, by the dispensations of Providence (Isa. xxii. 12); divine influence on the mind to do or avoid something (Heb. iii. 1).

Call of the House. An imperative summons sent to every Member of Parliament to attend. This is done when the sense of the whole House is required. At the muster the names of the members are called over, and defaulters reported.

Call to Arms (To). To summon to prepare for battle. "Ad arma vocare."

Call to the Bar. The admission of a law student to the privileges of a barrister. The names of those qualified are called over. (See page 94, col. 1, BAR.)

Call to the Pastorate. An invitation to a minister by the members of a Presbyterian or Nonconformist church to preside over a certain congregation.

Call to the Unconverted. An invitation accompanied with promises and threats, to induce the unconverted to receive the gospel. Richard Baxter wrote a book so entitled.

Call (To). I call God to witness. I solemnly declare that what I state is true.

Call. To invite: us, the trumpet calls.

"If honour calls, where'er she points the way,
The sons of honour follow and obey."

To call [a man] out. To challenge him; to appeal to a man's honour to come forth and fight a duel.

To call in question. To doubt the truth of a statement; to challenge the truth of a statement. "In dubium vocare."

To call over the coals. (See COALS.)
To call to account. To demand an explanation; to reprove.

Called. He is called to his account. He is removed by death. Called to the judgment seat of God to give an account of his deeds, whether they be good, or whether they be evil. (See page 202, col. 1, CALLING.)

Calabre or Calaburr. A Calabrian fur. Du Cange says, "At Chichester the 'priest vicars' and at St. Paul's the 'minor canons' wore a calabre amyce;" and Bale, in his Image of Both Churches, alludes to the "fair rockets of Raines (Rennes), and costly grey amicoes of calabar and cats' tails."
"The Lord Mayor and the aldermen above the chair from, to have their coats furred with grey mink, and also with changable taffetas; and those below the chair with calabre and with green taffetas."—Hunton: New View of London.

**Caller Herrings.** Fresh herrings. Hence "caller air." (Anglo-Saxon, *calian*, to cool.)

**Caligraphy** *(The art of).* Writing very minutely and yet clearly. Peter Bale, in the sixteenth century, wrote in the compass of a silver penny the Lord's Prayer, the Creed, the Ten Commandments, two Latin prayers, his own name, the day of the month and date of the year since the accession of Queen Elizabeth, and a motto. With a glass this writing could be read. By photography a sheet of the Times newspaper has been reduced to a smaller compass. (Greek, *calos-grapho,* I write beautifully.)

**Callimachus.** The Italian Callimachus. Filippo Buonaccorsi (1437-1496).

**Calling.** A vocation, trade, or profession. The allusion is to the calling of the apostles by Jesus Christ to follow him. In the legal profession persons must still be called to the bar before they can practice.

**Effectual calling.** An invitation to believe in Jesus, rendered effectual by the immediate operation of the Holy Ghost.

**Calliope** [*Kal’-i-o-pe,* 4 syl., Greek, *kalos,* ʃə, beautiful voice]. The muse of epic or heroic poetry. Her emblems are a stylus and wax tablets. The painting of her muse by Ercolana Brocchetti (1618-1687), and her statue by Clementi (who died in 1580) are very celebrated.

1. The Greek word is *Kalliope,* in which the i is short. erroneously called "Callipe."

**Callipolida.** A character in the Battle of Alcazar (1594) by George Peele. It is referred to by Pistol in 2 Henry IV., act ii. 4; and Sir W. Scott uses the word over and over again as the synonym of lady-love, sweetheart, charmer. Sir Walter always spells the word Callipolida, but Peele calls it Callipolis. The drunken Mike Lambourne says to Amy Robsart—

"Mark ye, most fair Callipolida, or most lovely countess of clouts, and divine duchess of dark corners."—Kentworth, chap. xxxii.

And the modest Roland Greene calls the beautiful Catherine his "most fair Callipolis." (The Abbot, chap. xi.)

**Callippic Period.** The correction of the Metonic cycle by Callippus. In four cycles, or seventy-six years, the Metonic calculation was seven and a-half in excess. Callippus proposed to quadruple the period of Meton, and deduct a day at the end of it: at the expiration of which period Callippus imagined that the new and full moons returned to the same day of the solar year.

**Callirhoe (4 syl.).** The lady-love of Charæas, in Chariton's Greek romance, entitled the Loves of Charæas and Callirhoe, written in the eighth century.

**Cal'mol.** Hooper says—

"This name, which means 'beautiful black,' was originally given to the Athenian mineral, or black sulphur of mercury. It was afterwards applied in a joke by Sir Theodore Mayerne to theabinet of mercury, in honour of a favorite negro servant whom he employed to prepare it. As calomel is a white powder, the name is merely a jocular miniemure."—Medical Dictionary.

Greek, *kalos,* beautiful, μάκας, black.

**Caloyer.** Monks in the Greek Church, who follow the rule of St. Basil. They are divided into monobites, who recite the offices from midnight to sunrise; anchorites, who live in hermitages; and recluses, who shut themselves up in caverns and live on alms. (Greek, *kalos,* and γέρον, beautiful old man.)

**Calpe (2 syl.).** Calpe and Abyla. The two pillars of Hercules. According to one account, these two were originally only one mountain, which Hercules tore asunder; but some say he piled up each mountain separately, and poured the sea between them.

"Heaves up huge Abyla on Afric's sand,
Crowns with much Calpe Europe's southern strand,
Crests with appearing towers the splendid scene,
And pours from arms immense the seas between."—Dryden: *Eneid.*

**Cal'umet** [*the peace-pipe.*] When the North American Indians make peace or form an alliance, the high contracting parties smoke together to ratify the arrangement.

The peace-pipe is about two and a-half feet long, the bowl is made of highly-polished red marble, and the stem of a reed, which is decorated with eagles' quills, women's hair, and so on.

"The Great Spirit at an ancient period called the Indian nations together, and standing on the precipice of the red pipe-stone rock, broke off a piece which he moulded into the bowl of a pipe, and sitting on it a long reed, filled the pipe with the bark of red willow, and smoked over them, turning to the four winds. He told them the red colour of the pipe represented their flesh, and when they
smoked it they must bury their war-clubs and scalping-knives. At the last
whiff the Great Spirit disappeared."
To present the calumet to a stranger is a mark of hospitality and good-will;
to refuse the offer is an act of hostile defiance.

"Wash the war-paint from your face.
Wash the war-stains from your fingers.
Bury your war-clubs and your weapons.
Smoke the calumet together.
And as brothers live henceforward."
Longfellow: Hiawatha.

Cal’vary [bare skull], Gol’gotha [skull]. The place of our Lord’s crucifixion; so called from some fanciful resemblance which it bore to a human skull. The present church of "the Holy Sepulchre" has no claim to be considered the site thereof; it is far more likely that the "mosque of Omar," or the dome of the rock, occupies the real site.

A Calvary. A representation of the successive scenes of the Passion of Christ in a series of pictures, etc., in a church. The shrine containing the representations.

Calvary Clover said to have sprung up in the track made by Pilate when he went to the cross to see his "title affixed" [Jesus of Nazareth, king of the Jews]. It is a common trefoil, probably a native of India or Turkey. Each of the three round leaves has a little carmine spot in the centre. In the daytime the three leaves of the trefoil form a sort of cross; and in the flowering season the plant bears a little yellow flower, like a "crown of thorns." Julian tells us that each of the three leaves had in his time a white cross in the centre, and that the centre cross lasts visible longer than the crosses of the other two leaves. (See Christian Traditions.)

Calvary Cross (A). A Latin cross mounted on three steps (or grises).

Calvert’s Entire. The 14th Foot Called Calvert from their colonel, Sir Harry Calvert (1806-1826), and entire, because three entire battalions were kept up for the good of Sir Harry, when adjutant-general. The term is, of course, a play on Calvert’s malt liquor. The regiment is now called The Prince of Wales’s Own (West Yorks. Regiment).

Calves. The inhabitants of the Isle of Wight are so called from a legendary joke which states that a calf once got its head firmly wedged in a wooden pale, and, instead of breaking up the pale, the farm-man cut off the calf’s head.

Calves gone to Grass (His). Said of a spindle-legged man. And another mocking taunt is, "Veal will be dear, because there are no calves."

Calves’ Head. There are many ways of dressing a calf’s head. Many ways of saying or doing a foolish thing; a simpleton has many ways of showing his folly; or, generally, if one way won’t do we must try another. The allusion is to the great Calves’ Head Club banquet, when the board was laden with calves’ heads cooked in sundry ways and divers fashions.

Calves’ Head Club. Instituted in ridicule of Charles I. The great annual banquet was held on the 30th January, and consisted of a cod’s head, to represent the person of Charles Stuart, independent of his kingly office; a pike with little ones in its mouth, an emblem of tyranny; a boar’s head with an apple in its mouth to represent the king preying on his subjects; and calves’ heads dressed in sundry ways to represent Charles in his regal capacity. After the banquet, the king’s book (Icon Basilisk) was burnt, and the parting cup was, "To those worthy patriots who killed the tyrant."

Calvinism. The five chief points of Calvinism are:
(1) Predestination, or particular election.
(2) Irresistible grace.
(3) Original sin, or the total depravity of the natural man, which renders it morally impossible to believe and turn to God of his own free will.
(4) Particular redemption.
(5) Final perseverance of the saints.

Calydon. A forest supposed, in the romances relating to King Arthur, to occupy the northern portion of England.

Calypso, in Fénelon’s Télémaque, is meant to represent Madame de Montespain. In fairy mythology, she was queen of the island Oggyia on which Ulysses was wrecked, and where he was detained for seven years.

Calypso’s Isle. Gozo, near Malta. Called in classic mythology Oggyia.

Cam and Isa. The universities of Cambridge and Oxford; so called from the rivers on which they stand.

"May you, my Cam and Isa, prosper long.
1 The right divinest of kings to you we pray.
"Pope: Dunciad, iv. 167.

Cam. The God of love and marriage in Indian mythology.

Cam’o’ho, "richest of men," makes grand preparations for his wedding with
Camaldolites. A religious order of great rigidity of life, founded in the vale of Camaldoli in the Tuscan Aponines, by St. Romuald, a Benedictine. (Eleventh century.)

Camara'lsaman (Prince) fell in love with Badoura, Princess of China, the moment he saw her. (Arabian Nights: Prince Camara'lsaman.)

Camaria (Spanish). A clique; the confidants or private advisers of the sovereign. It literally means a small private chamber, and is in Spain applied to the room in which boys are flogged.

"Encircled with a dangerous camaria."—The Tempest.

Camaria. Ne mori'as Camarina (Don't meddle with Camaria). Camarina was a lake in Sicily, which, in time of drought, yielded a pestilential stench. The inhabitants consulted an oracle about draining it, and Apollo replied, "Don't meddle with it." Nevertheless, they drained it, and were long an enemy marched an army over the bed of the lake and plundered the city. The proverb is applied to those who remove one evil, but thus give place to a greater. The Channel may be an evil to those who sincerely wish to do good, but it is a million times better to endure this evil than to make it a high road to invaders. The application is very extensive, as: Don't kill the small birds, or you will be devoured by insects. One pest is a safeguard against a greater one.

"A similar Latin phrase is Anagyria moris." When the lord of Ellangowan drove the gipsies from the neighbourhood, though they had been allowed to remain there undisturbed hitherto, Domnic Sampson warned him of the danger by quoting the proverb "Ne mori'as Camarina."—Sir W. Scott: Guy Mannering, chap. v.

Camel's King. Given him by his sister Canace. It had the virtue of healing wounds. (See Camele.) (Spenser: Faerie Queene, bk. iv.)

"Well might ye wonder how that noble knight, after he had an oft wounded heart, could stand on foot now to renew the fight..."—Spenser: Faerie Queene, v. 3.

Camel. Called by Chaucer, Camel; brother of Canace, a female parron. He challenged every suitor to his sister's hand, and overthrew all except Triamond, who married the lady. (Spenser: Faerie Queene, book iv.) (See Canace.)

Cambria. The ancient name of Wales, the land of the Cimbri or Cymry. "Cambria's fatal day."—Gray: Bard.

Cambrian. Pertaining to Wales; Welsh. (See above.)

"The Cambrian mountains, like far clouds, That skirt the blue horizon, dusky rise."—Thomson: Spring, st. 61-62.

Camphisian. (in geology). The earliest fossiliferous rocks in North Wales. So named by Professor Sedgwick.

Cambria. A kind of very fine white linen cloth, so named from Cambray or Camery in Flanders, where it is still the chief manufacture.

"He bath risongs of all the colours of the rainbow; inkles, cadilles, cambrick, and laun."—Shakespeare: Winter's Tale, iv. 8.

Cambuscan. King of Sarra, in the land of Tartary; the model of all royal virtues. His wife was Elfesta; his two sons, Aiwaraide and Cambale; and his daughter, Canace. On her birthday (October 15th) the King of Arabia and India sent Cambuscan a "steed of brasse, which, between sunset and sunrise, would carry his rider to any spot on the earth." All that was required was to whisper the name of the place in the horse's ear, mount upon his back, and turn a pin set in his ear. When the rider had arrived at the place required, he had to turn another pin, and the horse instantly descended, and, with another screw of the pin, vanished till it was again required. This story is told by Chaucer in the Squire's Tale, but was never finished. Milton (Il Penseroso) accepts the word Cambuscan.

"The story of Cambuscan bold."—Him that left half-heard...—Shakespeare: Henry IV, ii. 4.

Cambuscan (3 syl.). A pompous, ranting character in Preston's lamentable tragedy of that name.

"Give me a cup of sack, to make mine eyes look red: for I must speak in passion, and I will do it in King Camel's seat."—Shakespeare: Henry IV, ii. 4.
Camden Society, for the publication of early historic and literary remains, is named in honour of William Camden, the historian.

Camel. The name of Mahomet's favourite camel was Al Kaswa. The mosque at Koba covers the spot where it killed when Mahomet fled from Mecca. Mahomet considered the kneeling of the camel as a sign sent by God, and remained at Koba in safety for four days. The swiftest of his camels was Al Adha.

Camel. The prophet Mahomet's camel performed the whole journey from Jerusalem to Mecca in four bounds, for which service he had a place in heaven with Alborak (the prophet's "horse"), Balaam's ass, Tobit's dog, and Kestmir (the dog of the seven sleepers). (Curzon.)

Camel. "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God" (Matt. xix. 24). In the Koran we find a similar expression: "The impious shall find the gates of heaven shut; nor shall he enter till a camel shall pass through the eye of a needle." In the Rabbinical writings we have a slight variety which goes to prove that the word "camel" should not be changed into "cable," as Thesleff conjectures: "Perhaps thou art one of the Pambeldhians, who can make an elephant pass through the eye of a needle." (See CLASS.)

Camellia. The technical name of a genus, and the popular name of the species of evergreen shrubs; so named in honour of G. J. Kamel (Latin Camellia), a Spanish Jesuit. Introduced into England in 1739.

Camelot (Somersetshire), where King Arthur held his court. (See Winchester.)

Camelote (2 syl.). Fustian, rubbish, trash. The cloth so called ought to be made of goats' hair, but is a mixture of wool and silk, wool and hair, or wool, silk, and hair, etc. (French, camelot; Arabic, camelat.) (See page 206, Camel.)

Camose. An anaglyph on a precious stone. The anaglyph is when the figure is raised in relief; an intaglio is when the figure is hollowed out. The word camose means an onyx, and the most famous cameo in the world is the onyx containing the apotheosis of Augustus. These precious stones have two layers of different colours, one serving for the figure, and the other for the ground.

Cam'eron Highlanders. The 79th Regiment of Infantry, raised by Allan Cameron, of Errock, in 1793. Now called "The Queen's Own Cameron Highlanders."

Cameronian Regiment. The 26th Infantry, which had its origin in a body of Cameronians (q.v.), in the Revolution of 1888. Now the 1st Battalion of the Scottish Rifles; the 2nd Battalion is the old No. 90.

Cameroonians. The strictest sect of Scotch Presbyterians, organised in 1880, by Richard Cameron, who was slain in battle at Aird's Moss in 1880. He objected to the alliance of Church and State. In 1876 most of the Cameroonians were merged in the Free Church. In history the Cameroonians are generally called the Covenanters.

Camilla. Virgin queen of the Volscians. Virgil (Aen., vii. 809) says she was so swift that she could run over a field of corn without bending a single blade, or make her way over the sea without even wetting her feet.

"Not so when swift Camilla accours the plain, Files over the unbounding corn and skims along the main." Pope: Essay on Criticism, 372-3.

Camillus, five times Dictator of Rome, was falsely accused of embezzlement, and went into voluntary exile; but when the Gauls besieged Rome, he returned and delivered his country.

"Camillus, only vengeance to his foes." Thomson: Winter.

Camisard. In French history, the Camisards are the Protestant insurgents of the Cevennes, who resisted the violence of the dragonnades, after the revocation of the edict of Nantes. Their leader was Cavalier, afterwards Governor of Jersey.

Camisade or Camisado. A night attack; so called because the attacking party wore a camise or peasant's smock over their armour, both to conceal it, and that they might the better recognise each other in the dark.

Camisele (3 syl.). A loose jacket worn by women when dressed in negligee (French).

Camisole de Force. A strait-waistcoat. Frequently mentioned in accounts of capital punishments in France.

Camian (Battle of Cornwall), which put an end to the Knights of the Round...
Camlet is not connected with the word camel; it is a fine cloth made of goats' hair, called Turkish yarn, and is from the Arabic word *camel*, which Littré says is so called from *seil of camel* (the Angora goat).

Cam'mock. *As crooked as a cammock.*
The cammock is a piece of timber bent for the knee of a ship; a hockey-stick; a skinny-club. (*Anglo-Saxon.*)

"Though the cammock the more it is bowed the better it is; yet the bow, the more it is bent the weaker it waxeth."—Lily.

Camorra. A secret society of Italy organised early in the nineteenth century. It claimed the right of settling disputes, etc.

Camorrist. One of the desperadoes belonging to the Camorra. "Camorrism," the gospel of the league.

Camp Candlestick (*A.*). A bottle, or a soldier's bayonet.

Camp-followers. Non-combatants (such as servants, carriers, hostlers, sutlers, laundresses, and so on), who follow an army. We are told that in 1859 as many as 85,000 camp-followers were in attendance on 15,000 combatants in a Bengal army.

Campaign Wig (*A.*), imported from France. It was made very full, was curled, and was eighteen inches in length in the front, with drop locks. In some cases the back part of the wig was put in a black silk bag. Of course the campaign referred to the victories of Marlborough. (*Social Life in the Reign of Queen Anne*, chap. xii.).

There were also campaign coats, campaign lace, campaign shoes, campaign shirts, campaign gowns, campaign waistcoats, etc.

Campania. Properly the Terra di Lavoro of Italy, i.e. the plain country about Capua.

"Disdainful of Campania's gentle plains."—Thomson: Summer.

Campane (3 syl.). A beautiful harlot, whom Alexander the Great handed over to Apelles. Apelles drew her in the nude.

"When Cupid and Campane played
At cards for kisses, Cupid paid."—Lily.

Campbells are Coming (*The*). This soul-stirring song was composed in 1715, when the Earl of Mar raised the standard for the Stuarts against George I.

John Campbell was Commander-in-Chief of his Majesty's forces, and the rebellion was quashed. The main interest now attached to the famous song is connected with the siege of Lucknow in the Indian rebellion, 1857. Nana Sahib had massacred women and children most foully, and while the survivors were expecting instant death, a Scotch woman lying ill on the ground heard the pibroch, and exclaimed, "Dinnin' ye hear it? Dinning ye hear it? The pipes o' Havelock sound." And soon afterwards the rescue was accomplished.

The first verse runs thus:—

""The Campbells are coming, O-ho! O-ho! The Campbells are coming, O-ho! The Campbells are coming to bouste Loch Leven, The Campbells are coming, O-ho!"

Campbellite (3 syl.). A follower of John McLeod Campbell, who taught the universality of the atonement, for which, in 1831, he was deposed.

Campesiing. A ceiling sloping on one side from the vertical wall towards a plane surface in the middle. A corruption of *can* (twisted or bent) ceiling. (*Halliwell gives cam, "awry."*)

Campesaro (cam-pa'-do). The Cid (*q.v.*).

Canace (3 syl.). A paragon of women, the daughter of King Cambuscans; to whom the King of Arabia and India sent as a present a mirror and a ring. The mirror would tell the lady if any man on whom she set her heart would prove true or false, and the ring (which was to be worn on her thumb) would enable her to understand the language of birds and to converse with them. It would also give the wearer perfect knowledge of the medicinal properties of all roots. Chaucer never finished the tale, but probably he meant to marry Canace to some knight who would be able to overthrow her two brothers, Cambalo and Al'gursife, in the tournament. (*Squire's Tale.*) (See below.) Canace was courted by a crowd of suitors, but her brother, Cambalo or Cambel, gave out that anyone who pretended to her hand must encounter him in single combat and overthrow him. She ultimately married Triamond, son of the fairy Agape. (*Spenser: Faerie Queen*, bk. iv. 3.) (See CAMEL.)

Canache (3 syl.). One of Acteon's dogs. (Greek, "the clang of metal falling.")

Canada Balsam. Made from the *Pinus balsamea*, a native of Canada.


**Canaille** (French, *can-naye*). The mob; the rabble (Italian, *canaglia*, a pack of dogs, from Latin *canis*, a dog).

**Canard.** A hoax. Cornelissen, to try the gullibility of the public, reported in the papers that he had twenty ducks, one of which, he cut up and threw to the nineteen, who devoured it greedily. He then cut up another, then a third, and so on till nineteen were cut up; and as the nineteenth was gobbled up by the surviving duck, it followed that this one duck actually ate nineteen ducks—a wonderful proof of duck voracity. This tale had the run of all the papers, and gave a new word to the language. (French, *canard*, a duck.) *(Quoted.)*

**Canary (A).** Slang for "a guinea" or "sovereign." Gold coin is so called because, like a canary, it is yellow.

**Canary-bird (A).** A jail-bird. At one time certain desperate convicts were dressed in yellow; and jail was the cage of these "canaries."

**Cancan.** To dance the cancan. A free-and-easy way of dancing quadrilles invented by Rigoloché, and adopted in the public gardens, the opera comique, and the casinos of Paris. *(Cancan familiarity, tittle-tattle.)*

"They were going through a quadrille with all those supplementary gestures introduced by the great Rigoloché, a notorious danseur, to whom the notorious cancán owes its origin." — A. Edmond Hakl: *Paris Originals* (The Chafflower).

**Cancel, to blot out,* is merely "to make lattice-work." This is done by making a cross over the part to be omitted. (Latin, *cancellare*, to make trellises.) *(See Cross it out.)*

**Cancer** (the Crab) appears when the sun has reached his highest northern limit, and begins to go backward towards the south; but, like a crab, the return is sideways (June 21st to July 23rd).

According to fable, Cancer was the animal which Juno sent against Heracles, when he combated the Hydra of Lerné. Cancer bit the hero's foot, but Heracles killed the creature, and Juno took it up to heaven, and made it one of the twelve signs of the zodiac.

**Candace (3 syl.).** King of Lydia, who exposed the charms of his wife to Gygis; whereupon the queen compelled Gygis to assassinate her husband, after which she married the murderer, who became king, and reigned twenty-eight years. *(716-678.)*

**Candidate (3 syl.)** means "clothed in white." Those who solicited the office of consul, quaesitor, praetor, etc., among the Romans, arrayed themselves in a loose white robe. It was loose that they might show the people their scars, and white in sign of fidelity and humility. *(Latin, *candidus*, whence *candidat*, clothed in white, etc.)*

**Canidate (2 syl.).** The hero of Voltaire's novel so called. All sorts of misfortunes are heaped upon him, and he bears them all with cynical indifference.

**Candle.** *(See page 120, col. 1, Bell, etc.)*

"Fine (or Gay) as the king's candle." *(Bariolé comme la chandelle des rois,* in allusion to an ancient custom of presenting, on January 6th, a candle of various colours to the three kings of Cologne. It is generally applied to a woman overdressed, especially with gay ribbons and flowers. "Fine as five-pence."

The game is not worth the candle (Le jeu ne vaut pas la chandelle). Not worth even the cost of the candle that lights the players.

To burn the candle at both ends. In French, "Brûler la chandelle par les deux bouts." To indulge in two or more expensive luxuries or dissipated habits at the same time; to hasten to rise up early and late take rest, eating the bread of carefulness.

To hold a candle to the devil. To aid or countenance that which is wrong. The allusion is to the practice of Roman Catholics, who burn candles before the image of a favourite saint, carry them in funeral processions, and place them on their altars.

"When Jessica (in the *Merchant of Venice*, ii. 6) says to Lorenzo: "What, must I hold a candle to my shame?" she means, Must I direct attention to this disguise, and blazon my folly abroad? Why, "Cupid himself would blush to see me thus transformed to a boy." She does not mean, Must I glory in my shame?"

To sell by the candle. A species of sale by auction. A pin is thrust through a candle about an inch from the top, and bidding goes on till the candle is burnt down to the pin, when the pin drops into the candlestick, and the last bidder is declared the purchaser. This sort of auction was employed in 1803, according to the *Reading Mercury* (Dec. 16), at Aldermaston, near Reading.

"The Council thinks it meet to propose the way of selling by 'inch of candle,' as being the most probable means to procure the true value of the goods." — Milton: *Letters*, etc.
Candle-holder

Figures of young persons of either sex bearing a basket on their head. (Latin, canophora, plural: singular, Greek, κανοφόρος.) The English singular is "canophor" (3 syl.).

Cannicular Days. The dog-days, corresponding with the overflow of the Nile. From the middle of July to the beginning of the second week in September. (Latin, canicular, diminutive of canis, a dog.)

Cannicular Period. A cycle of 1461 years or 1460 Julian years, called a "Sothic period." When it was supposed that any given day had passed through all the seasons of the year.

Cannicular Year. The ancient Egyptian year, computed from one heliacal rising of the Dog-star (Sirius) to the next.

Canidía. A sorceress, who could bring the moon from heaven. Alluded to by Horace. (Epodes, v.)

"Your ancient conjurers were wont / To make her (the moon) from her sphere descend / And to their incantations steep."

Butler: Hudibras, part ii. 3.

Canister. The head (pugilistic term). "To mill his canister" is to break his head. A "canister cap" is a covering for the head, whether hat or cap. A "canister" is a small coffer or box, and the head is the "canister" or coffer of man's brains.

Canker. The briar or dog-rose.

"Put down Richard, that sweet lovely rose. / And plant this thorn, this canker, Hollar's brook." —Shakespeare: Henry IV., 1. 3.

Cannes. The place where Hannibal defeated the Romans under L. Emmius Paulus. Any fatal battle that is the turning point of a great general's prosperity is called his Cannes. Thus, we say, "Moscow was the Cannes of Napoleon Bonaparte."

Cannel Coal. A corruption of candle coal, so called from the bright flame, unmixed with smoke, which it yields in combustion.

Cannibal. A word applied to those who eat human flesh. The usual derivation is Caribbe, corrupted into Canibbe, supposed to be man-eaters. Some of the tribes of these islands have no r.

"The natives live in great fear of the cannibals (i.e. Caribbe, or people of Caribbe.)"—Columbus.

Cannon (in billiards). A corruption of carrom, which is short for carrombole. A cannon is when the player's ball strikes
the adversary's ball in such a way as to glance off and strike a second ball.

Canoe. (2 syll.) A boat. (Spanish, canoa, a canoe; Dutch, canoe; German, kahn, a boat; Old French, cane, a ship, and canot, a boat; Latin, canna, a hollow stem or reed; our can, can = a jug; cannon, canal, etc.)

Canon. The canons used to be those persons who resided in the buildings contiguous to the cathedral, employed either in the daily service, or in the education of the choristers. The word is Greek, and means a measuring rod, the beam of a balance; then, a roll or register containing the names of the clergy who are licensed to officiate in a cathedral church.

Canon. A divine or ecclesiastical law.

"Or that the Everlasting had not bled
His canon against self-slaughter."—Shakespeare: Hamlet, i. 2.

 Canonical Law. A collection of ecclesiastical laws which serve as the rule of church government. (See below.)

Canonical. Canon is a Greek word, and means the index of a balance, hence a rule or law. (See above.) The sacred canon means the accepted books of Holy Scripture, which contain the inspired laws of salvation and morality; also called The Canonical Books.

Canonical Dress. The costume worn by the clergy according to the direction of the canon. Archdeacons, deans, and bishops wear canonical hats.

Canonical Epistles. The seven catholic epistles, i.e., one of James, two of Peter, three of John, and one of Jude. The epistles of Paul were addressed to specific churches or to individuals.

"The second and third epistles of John are certainly not catholic. One is to a specific lady and her children; and the other is to Gaius. If the word "canonical" in this phrase means appointed to be read in church, then the epistles of Paul are canonical. In fact there are only five canonical epistles.

Canonical Hours. The times within which the sacred offices may be performed. In the Roman Catholic Church they are seven—viz. matins, prime, tierce, sext, none, vespers, and compline. Prime, tierce, sext, and none are the first, third, sixth, and ninth hours of the day, counting from six in the morning. Compline is a corruption of completorium (that which completes the services of the day). The reason why there are seven canonical hours is that David says, "Seven times a day do I praise thee" (Psalm cxix. 164).

*In England the phrase means the time of the day within which persons can be legally married, i.e., from eight in the morning to three p.m.

Canonical Obedience. The obedience due by the inferior clergy to the superior clergy set over them. Even bishops owe canonical obedience to the archbishop of the same province.

Canonical Punishments are those punishments which the Church is authorised to inflict.

Canoins. The ponce on the gown of an M.D., designed for carrying drugs.

The coif of a sergeant-at-law, designed for concealing the tournure.

The lamb-skin on a B.A. hood, in imitation of the toga curulea of the Romans.

The strings of an Oxford undergraduate, to show the wearer is still in leading strings. At Cambridge, however, the strings are the mark of a graduate who has won his ribbons.

The tipett on a barrister's gown, meant for a wallet to carry briefs in.

The proctors' and pro-proctors' tipett, for papers—a sort of satchel.

Canopic Vases. Used by the Egyptian priests for the viscera of bodies embalmed, four vases being provided for each body. So called from Canopus, in Egypt, where they were first used.

Canopus. The Egyptian god of water. The Chaldeans worshipped fire, and sent all the other gods a challenge, which was accepted by a priest of Canopus. The Chaldeans lighted a vast fire round the god Canopus, when the Egyptian deity spouted out torrents of water and quenched the fire, thereby obtaining the triumph of water over fire.

Canopy properly means a grat curtain. Herodotus tells us (ii. 95) that the fishermen of the Nile used to lift their nets on a pole, and form thereby a rude sort of tent under which they slept securely, as grats will not pass through the meshes of a net. Subsequently the tester of a bed was so called, and lastly the canopy borne over kings. (Greek, κανών, a grat; κανωνίον, a grat-curtain; Latin, canōnium, a grat-curtain.)

Canossa. Canossa, in the duchy of Modena, is where (in the winter of 1076-7) Kaiser Heinrich IV. went to humble himself before Pope Gregory VII. (Hildebrand).
CANT 210

Cant. A whining manner of speech; class phraseology, especially of a religious nature (Latin, canto, to sing, whence chant). It is often derived from a proper name. We are told that Alexander and Andrew Cant maintained that all those who refused the "Covenant" ought to be excommunicated, and that those were cursed who made use of the prayer-book. These same Cants, in their grace before meat, used to "pray for all those who suffered persecution for their religious opinions." (Mercurius Publicus, No. ix., 1661.)

"The doctor here,
When he discourses of discretion,
Of cerna cavae and of cerna porta . . . .
What does he do but cant? Or if he run
To his judicial astrology,
And trawl out the trice, the quartile, and the sextile,
Does he not cant?"
Ben Jonson (1572-1637); Andrew Cant died 1694.

Cantabrian. The Bay of biscay. So called from the Cantabri who dwelt about the Biscayan shore. Sue-tonius tells us that a thunderbolt fell in the Cantabrian Lake (Spain) "in which twelve axes were found." (Gala, viii.)

"She her thundering army leads
To Calpe (Ostia Maritima) . . . . or the rough
Cantabrian surge." (Aeschylus: Hypsia to the Naiades.)

Cantâdo Sunday. Fourth Sunday after Easter. So called from the first word of the introit of the mass: "Sing to the Lord." Similarly "Lentâdo Sunday" (the fourth after Lent) is so called from the first word of the mass.

Canteen. means properly a wine-cellar. Then a refreshment-house in a barrack for the use of the soldiers. Then a vessel, holding about three pints, for the use of soldiers on the march. (Italian, cantina, a cellar.)

Canterbury. Canterbury is the higher...ack, but Winchester the better manger. Canterbury is the higher see in rank, but Winchester the one which produces the most money. This was the reply of William Edington, Bishop of Winchester, when offered the archbishopric of Canterbury (1366). Now Canterbury is £15,000 a year, and Winchester £6,500.

Canterbury Tales. Chaucer supposed that he was in company with a party of pilgrims going to Canterbury to pay their devotions at the shrine of Thomas Becket. The party assembled at an inn in Southwark, called the Tabard, and there agreed to tell one tale each, both in going and returning. He who told the best tale was to be treated with a supper on the homeward journey. The work is incomplete, and we have none of the tales told on the way home. A Canterbury Tale. A cock-and-bull story; a romance. So called from Chaucer’s Canterbury Tales.

Canting Crew (The). Beggars, pinnies, and thieves, who use what is called the canting lingo.


Canvas means cloth made of hemp. To canvas a subject is to strain it through a hemp strainer, to sift it; and to canvass a borough is to sift the votes. (Latin, cannum, hemp.)

Canvas City. A military encampment.

"The Grand Master ascended, and they proceeded accordingly...avoiding the most inhabited part of the canvas city."—Sir W. Scott: The Talisman, chap. x.

"In 1851, during the gold rush, a town of tents, known as Canvas Town, rose into being on the St. Kilda Road, Melbourne. Several thousand inhabitants lived in this temporary settlement, which was laid out in streets and lasted for several months."—Cities of the World; Melbourne.

Ca’ora. A river, on the banks of which are a people whose heads grow beneath their shoulders. Their eyes are in their shoulders, and their mouths in the middle of their breasts. (Hakluyt: Voyages, 1598.) Raleigh, in his Description of Guiana, gives a similar account of a race of men. (See Blemmyes.)

"The Anthropophagi and men whose heads do grow beneath their shoulders." Shakespeare: Othello, i. 3.

Cap.
Black cap. (See page 140, Black Cap.)
Cater cap. A square cap or mortar-board. (French, quartier.)
College cap. A treacher like the caps worn at the English Universities by students and bachelors of art, doctors of divinity, etc.
Fool’s cap. A cylindrical cap with feather and bells, such as licensed Fools used to wear.
Forked cap. A bishop’s mitre. For the paper so called, see Foolscap.
Cap

211


"A cap of black silk velvet, after the John Knox fashion."—Edinburgh University Calendar.

Monmouth cap (A). (See Monmouth.)

Phrygian cap (A). Cap of liberty (q.v.).

Scotch cap. A cloth cap worn commonly in Scotland.

Cap and bells. The insignia of a professional fool or jester.

A feather in one's cap. An achievement to be proud of; something creditable.

Square cap. A truncheon or "mortar-board," like the University cap.

Statute cap. A woollen cap ordered by statute to be worn on holidays by all citizens for the benefit of the woollen trade. To a similar end, persons were obliged to be buried at death in flannel.

"Well, better wits have worn plain statute caps."—Shakespeare: Love's Labour Lost, v. 2.

Truncheon cap, or mortar-board. A cap with a square board, generally covered with black cloth.

I must put on my considering cap. I must think about the matter before I give a final answer. The allusion is to a conjurer's cap.

If the cap fits, wear it. If the remark applies to you, apply it to yourself. Hats and caps differ very slightly in size and appearance, but everyone knows his own when he puts it on.

Setting her cap at him. Trying to catch him for a sweetheart or a husband. The lady puts on the most becoming of her caps, to attract the attention and admiration of the favoured gentleman.

To gain the cap. To obtain a bow from another out of respect.

"Such must be the cap of him that makes them wince, but keeps his hat uncrossed."—Shakespeare: Cymbeline, iii. 3.

To pull caps. To quarrel like two women, who pull each other's caps.

Your cap is all on one side. The French have the phrase Mettre son bonnet de travers, meaning "to be in an ill-humour." M. Hilaire le Gai explains it thus: "La plupart des tapageurs de profession portent ordinairement le chapiteau sur l'oreille." It is quite certain that workmen, when they are bothered, push their cap on one side of the head, generally over the right ear, because the right hand is occupied.

Cap (the verb).

I cap to that, i.e. assent to it. The allusion is to a custom observed in France amongst the judges in deliberation. Those who assent to the opinion stated by any of the bench signify it by lifting their toques from their heads.

To cap. To excel.

"Well, that caps the globe."—C. Brontë: Jane Eyre.

Cap Verses (To). Having the metre fixed and the last letter of the previous line given, to add a verse beginning with the given letter (of the same metre or not, according to prearrangement) thus:

"English."

The way was long, the wind was cold (D),

Dogs with their tongues their wounds do heal (L),

Like words congested in northern air (B),

Regions Caesar never knew (W),

With all a poet's ecstasy (Y),

You may deride my awkward pace, etc. etc.

"Latin."

Nim picta timidus navis pupillus (S),

Sunt quos curriculo puluere omnia (M),

Myrmoneus navimus sancta sectae mare (E),

Est qui nec vetera nec recentia (L),

Ilium, si proprium confidit burreo (O),

O, ut presidentium . . . . (as long as you please).

It would make a Christmas game to cap proper names: as Plato, Otway, Young, Goldsmith, etc., or to cap proverbs, as: "Rome was not built in a day"; "Ye are the salt of the earth"; "Hungry is the best sauce"; "Example is better than precept"; "Time and tide wait for no man"; etc.

Cap and Bells. Wearing the cap and bells. Said of a person who is the butt of the company, or one who excites laughter at his own expense. The reference is to licensed jesters formerly attached to noblemen's establishments. Their headgear was a cap with bells.

"One is bound to speak the truth . . . whether he mounts the cap and bells or a shovel hat (like a bishop)."—Thackeray.

Cap and Feather Days. The time of childhood.

"Here I was got into the scenes of my cap-and-feather days."—Cobbett.

Cap and Gown. The full academical costume of a university student, tutor, or master, worn at lectures, examinations, and after "hall" (dinner).

"Is it a cap and gown affair?"—C. Bade: Verdant Green.

Cap in Hand. Submissively. To wait on a man cap in hand is to wait on him like a servant, ready to do his bidding.

Cap of Fools (The). The chief or foremost fool; one that exceeds all others in folly.

"Thou art the cap of all the fools alive."—Shakespeare: Timon of Athens, iv. 3.

Cap of Liberty. When a slave was manumitted by the Romans, a small red cloth cap, called piceus, was placed on his head. As soon as this was done, he was termed libertinus (a freedman), and his name was registered in the city.
tribes. When Saturninus, in 263, possessed himself of the capitol, he hoisted a cap on the top of his spear, to indicate that all slaves who joined his standard should be free. When Marius incited the slaves to take up arms against Sylla, he employed the same symbol; and when Cesar was murdered, the conspirators marched forth in a body, with a cap elevated on a spear, in token of liberty. (See Liberty.)

**Cap of Maintenance.** A cap of dignity ancietly belonging to the rank of duke; the fur cap of the Lord Mayor of London, worn on days of state; a cap carried before the British sovereigns at their coronation. Maintenance here means defence.

**Cap of Time.** They wear themselves in the cap of time. Use more ceremony, says Parolles, for these lords do "wear themselves in the cap of time," i.e. these lords are the favours and jewels worn in the cap of the time being, and have the greatest influence. In the cap of time being, they are the very jewels, and most honoured. (Shakespeare: All's Well, etc., ii. 1.)

**Cap-acquaintance** (A), now called a bowing acquaintance. One just sufficiently known to bow to.

**Cap-money.** Money collected in a cap or hat; hence an improvised collection.

**Cap-a-pie.** The general etymology is the French cap à pied, but the French phrase is de pied en cap.

"Armed at all points exactly cap-a-pie," Shakespeare: Hamlet, i. 2.
"I am courtier, cap-a-pie:" Shakespeare: Winter's Tale, ii. 3.

"We are told that cap a pie is Old French, but it would be desirable to give a quotation from some old French author to verify this assertion. I have hunted in vain for the purpose. Again, is pie Old French for pied? This is not a usual change. The usual change would be pied into pie. The Latin might be De capitae ad pedem."

**Capfull of Wind.** Olaus Magnus tells us that Eric, King of Sweden, was so familiar with evil spirits that what way soeuer he turned his cap the wind would blow, and for this he was called Windy Cap. The Laplanders drove a profitable trade in selling winds: but, even so late as 1814, Bessie Millie, of Pomo's (Orkney Islands), helped out her living by selling favourable winds to mariners for the small sum of sixpence. (See Mont St. Michel.)

**Cape.** Spirit of the Cape. (See page 14, col. 1, Adamastor.)

**Cape of Storms.** (See Storms.)

**Cape Court.** A speculation in stocks of such magnitude as to affect the money market. Cape Court is the name of the place in London where transactions in stocks are carried on.

**Caper.** The weather is so foul not even a caper would venture out. A Manx proverb. A caper is a fisherman of Cape Clear in Ireland, who will venture out in almost any weather.

**Caper Merchant.** A dancing-master who cuts "capers." (See c.ut Capers.)

**Capet** (Cap-pay). Hugues, the founder of the French monarchy, was surnamed Capetus (clothed with a capot or monk's hood), because he always wore a clerical costume as abbot of St. Martin de Tours. This was considered the family name of the kings of France; hence, Louis XVI. was arraigned before the National Convention under the name of Louis Capet.

**Capital.** Money or money's worth available for production.

"His capital is continually going from him [the merchant] in some shape, and returning to him in another."—Adam Smith: Wealth of Nations, vol. i. book ii. chap. i. p. 216.

**Active capital.** Ready money or property readily convertible into it.

**Circulating capital.** Wages, or raw material. This sort of capital is not available a second time for the same purpose.

**Fixed capital.** Land, buildings, and machinery, which are only gradually consumed.

**Political capital.** Something employed to serve a political purpose. Thus, the Whigs make political capital out of the errors of the Tories, and vice versa.

"He tried to make capital out of his rival's discomfiture."—The Times.

**Capital Fellow** (A). A stock-jobber; in French called Un Capitaine, par allusion aux capitains sur les bateaux ou agiote habituellement. A good-tempered, jovial, and generous person.

**Capitals.** To speak in capitals. To emphasise certain words with great stress. Certain nouns spelt with a capital letter are meant to be emphatic and distinctive.

**Capite Censi.** The lowest rank of Roman citizens; so called because they
were counted simply by the poll, as they had no taxable property.

**Capitulares.** The laws of the first two dynasties of France were so called, because they were divided into chapters. (French, capitulaire.)

**Capon.** Called a fish out of the crop by those friars who wished to evade the Friday fast by eating chickens instead of fish. (See Yarmouth.)

**Capon (A).** A castrated cock.  
A Crawle capon. A dried haddock.  
A Severn capon. A sole.  
A Yarmouth capon. A red herring.  
*We also sometimes hear of a Glasgow capon, a salt herring.*

**Capon (A).** A love-letter. In French, *poulet* means not only a chicken but also a love-letter, or a sheet of note-paper. Thus Henri IV., consulting with Sully about his marriage, says: "My niece of Guise would please me best, though report says maliciously that she loves poulets in paper better than in a fricassee."

"Boyer, ... break up this capon [i.e. open this love-letter]."—Shakespeare: *Love's Labour's Lost*, iv. 1.

**Capricorn.** Called by Thomson, in his *Winter,* "the centaur archer." Anciently, the winter solstice occurred on the entry of the sun into Capricorn; but the stars, having advanced a whole sign to the east, the winter solstice now falls at the sun's entrance into Sagittarius (the centaur archer), so that the poet is strictly right, though we vulgarly retain the ancient classical manner of speaking. Capricornus is the tenth, or, strictly speaking, the eleventh sign of the zodiac. (Dec. 21-Jan 20.)

"According to classic mythology, Capricorn was Pan, who, from fear of the great Typhon, changed himself into a goat, and was made by Jupiter one of the signs of the zodiac.

**Captain.** Capitano del Popolo, i.e. Garibaldi (1807-1882).  
The Great Captain (el gran capitano). Gonzalvo di Cor'dova (1433-1515).  
Manuel Conme'nu's of Treb/izond (1120, 1143-1180).

**Captain Cal's Tail.** The commander-in-chief of the mummers of Plough Monday.

**Captain Copperthorne's Crew.** All masters and no men.

**Captain Podd.** A showman. So called from "Captain" Podd, a famous puppet-showman in the time of Ben Jonson.

**Captain Stiff.** To come Captain Stiff over one. To treat one with cold formality.

"I shouldn't quite come Captain Stiff over him."—S. Warren: *The Thousand a Year.*

**Captious.** Fallacious, deceitful; now it means ill-tempered, carping. (Latin, *captio'sus*.)

"I know I love in vain, strive against hope;  
Yet in this captious and intolerable sieve  
I still pour in the waters of my love."—Shakespeare: *All's Well that Ends Well*, i. 3.

**Capua.** Capta corrupted Hannibal.  
Luxury and self-indulgence will ruin anyone. Hannibal was everywhere victorious over the Romans till he took up his winter quarters at Capua, the most luxurious city of Italy. When he left Capua his star began to wane, and ere long, Carthage was in ruins and himself an exile.

*Capua was the Canne of Hannibal.* As the battle of Canne was most disastrous to the Roman army, so was the luxury of Capua to Hannibal's army. We have a modern adaptation to this proverb: "Moscow was the Austerlitz of Napoleon."

**Capuchin.** A friar of the order of St. Francis, of the new rule of 1528; so called from their "cap'uce" or pointed cowl.

**Capuleat.** A noble house in Verona, the rival of that of Montague (3 syl.); Juliet is of the former, and Romeo of the latter. Lady Capulet is the head-ideal of a proud Italian matron of the fifteenth century. The expression so familiar, "the tomb of all the Capulets," is from Burke. (Shakespeare: *Romeo and Juliet.*)

**Caput Mortuum.** Latin for head of the dead, used by the old chemists to designate the residuum of chemicals, when all their volatile matters had escaped. Anything from which all that rendered it valuable has been taken away. Thus, a learned scholar paralysed is a mere caput mortuum of his former self. The French Directory, towards its close, was a mere caput mortuum of a governing body.

**Caqueux.** A sort of gipsy race in Brittany, similar to the Cagots of Gascony, and Colliberts of Poitou.

**Carabas.** He is a Marquis of Carabas. A fossil nobleman, of unbounded pretensions and vanity, who would fain restore the slavish foolery of the reign
meaning that out of 24 parts, 22 or 18 are gold, and the rest alloy.

"Here's the note."
"How much your chain weighs to the utmost carat?"
"Shakespeare: Comedy of Errors, iv. 1.

Caraway. Latin, carum, from Caria in Asia Minor, whence the seeds were imported.

"Nay, you shall see my orchard, where in an armour we will eat a last year's piping of my own roasting, with a dish of caraways."—Shakespeare: 2 Henry IV., v. 3 (Justice Shallow to Falstaff).

Carbineer or Carabineer. Properly a skirmisher or light horseman, from the Arabic carabine. A carbine is the light musket used by cavalry soldiers.

"He... left the Rhinegrave, with his company of mounted carbineers, to guard the passage."—Moby: Dutch Republic (vol. i. part 1. chap. ii. p. 170).

Carbonado. A chop; mince meat. Strictly speaking, a carbonado is a piece of meat cut crosswise for the gridiron. (Latin, carbo, a coal.)

"If he do come in my way, so; if he do not—if I come in the willingly, let him make a carbonado of me."—Shakespeare: 1 Henry IV., v. 2.

Carbonari means charcoal-burners, a name assumed by a secret political society in Italy (organised 1803-1814). Their place of meeting they called a "hut," its inside, "the place for selling charcoal," and the outside, the "forest." Their political opponents they called "wolves." Their object was to convert the kingdom of Naples into a republic. In the singular number, Carbonaro. (See CHARBONNERIE.)

Carbuncle of Ward Hill (The). A mysterious carbuncle visible enough to those who stand at the foot of the hill in May, June or July; but never beheld by anyone who has succeeded in reaching the hill top.

"I have distinguished, among the dark rocks, that wonderful carbuncle, which gleams rudely as a furnace to them who view it from beneath, but has ever become invisible to him whose daring foot has sealed the preserve from which it darts its splendour."—Sir W. Scott: The Pirate, chap. xix.

"Dr. Wallace thinks it is water trickling from a rock, and reddened by the sun.

Carcanet. A small chain of jewels for the neck. (French, carcan, an iron collar.)

"Like captain jewels in a carcanet."—Shakespeare: Sonnets.

Carcase. The shell of a house before the floors are laid and walls plastered; the skeleton of a ship, a wreck, etc. The body of a dead animal, so called from the Latin caro-casa (lifeless flesh). (French, carcasse.)

"The Goodwins. I think they call the place; a
Carcasses. Shells with three fuzeholes. They are projected from mortars (q.e.), howitzers (q.v.), and guns. They will turn furiously for eight or ten minutes, do not burst like shells, but the flames, rushing from the three holes, set fire on fire everywhere within their influence.

"Charlestown, ... having been fired by a carcass from Copp's Hill, sent up dense columns of smoke."—Looking: United States.

Card. That's the card. The right thing; the ticket. The reference is to tickets of admission, cards of the races, and programmes.

"The is about the card."—Mayhew: London Labour, etc.

A queer card. An eccentric person; "indifferent honest." A difficult lead in cards to play to.

A knowing card. A sharp fellow, next door to a sharper. The allusion is to card-sharpeners and their tricks.

"Whose great aim it was to be considered a knowing card."—Dickens: Sketches, etc.

A great card. A big wig; the boss of the season; a person of note. A big card.

A leading card. A star actor. A person leads from his strongest suit.

A loose card. A worthless fellow who lives on the loose.

"A house card is a card of no value, and, consequently, the properest to throw away."—Hoyle: Games, etc.

A sure card. A person one can fully depend on; a person sure to command success. A project to be certainly depended on. As a winning card in one's hand.

He is the card of our house. The man of mark, the most distinctive. Osric tells Hamlet that Laertes is "the card and calendar of gentility" (v. 2). The card is a card of a compass, containing all its points. Laertes is the card of gentility, in whom may be seen all its points. We also say "a queer card," meaning an odd fish.

That was my best trump card. My best chance. The allusion is to loo, whist, and other games played with cards.

To play one's best card. To do that which one hopes is most likely to secure success.

To speak by the card. To speak by the book, be as precise as a map or book. A merchant's expression. The card is the document in writing containing the agreements made between a merchant and the captain of a vessel. Sometimes the owner binds himself, ship, tackle, and furniture for due performance, and the captain is bound to deliver the cargo committed to him in good condition. To speak by the card is to speak according to the indentures or written instructions. In some cases the reference is to the card of a mariner's compass.

"Law ... is the card to guide the world by."—Hooker: Ec. Pol., part ii, sec. 1.

"We must speak by the card, or equivocation will undo us."—Shakespeare: As You Like It, v. 1.

Cards. It is said that there never was a good hand of cards containing four clubs. Such a hand is called "The Devil's Four-poster."

Lieuven, a German lunatic, bet that he would succeed in turning up a pack of cards in a certain order stated in a written agreement. He turned and turned the cards ten hours a day for twenty years; and repeated the operation 4,245,028 times, when at last he succeeded.

In Spain, spades used to be columbinas; clubs, rabbets; diamonds, pinks; and hearts, roses. The present name for spades is espadas (swords); of clubs, bastos (cudgels); of diamonds, dianas (square pieces of money used for paying wages); of hearts, copas (chalices).

The French for spades is pique (pikemen or soldiers); for clubs, trèfle (clover, or husbandmen); of diamonds, carreaux (building tiles, or artisans); of hearts, cœur (choir-men, or ecclesiastics).

The English spades is the French form of a pike, and the Spanish name; the clubs is the French trefoil, and the Spanish name; the hearts is a corruption of cœur into cœur. (See Verves.)

Court cards. So called because of their heraldic devices. The king of clubs originally represented the arms of the Pope; of spades, the King of France; of diamonds, the King of Spain; and of hearts, the King of England. The French kings in cards are called David (spades), Alexander (clubs), Caesar (diamonds), and Charles (hearts)—representing the Jewish, Greek, Roman, and Frankish empires. The queens or dames are Argine—i.e. Juno (hearts), Judith (clubs), Rachel (diamonds), and Pallas (spades)—representing royalty, fortitude, piety, and wisdom. They were likenesses of Marie d'Anjou, the queen of Charles VII.; Isabeau, the queen-mother; Agnes Sorel, the king's mistress; and Joan d'Arc, the dame of spades, or war.

He felt that he held the cards in his own hands. That he had the whip-end of
the stick; that he had the upper hand, and could do as he liked. The allusion is to games played with cards, such as whist.

He played his cards well. He acted judiciously and skillfully, like a whist-player who plays his hand with judgment. To play one's cards badly is to manage a project unskilfully.

The cards are in my hands. I hold the disposal of events which will secure success. The allusion is obvious.

"The Vitellii burned at Arausio; the Orsini rustating the French; the war of Naples imminent; the cards are in my hands."—Cesare Borja, XIX.

On the cards. Likely to happen, projected, and talked about as likely to occur. On the programme or card of the races; on the "agenda."

To count on one's cards. To anticipate success under the circumstances. The allusion is to holding in one's hand cards likely to win.

To go in with good cards. To have good patronage; to have excellent grounds for expecting success.

To throw up the cards. To give up as a bad job; to acknowledge you have no hope of success. In some games of cards, as too, a player has the liberty of saying whether he will play or not, and if one's hand is hopelessly bad he throws up his cards and sits out till the next deal.


Cardinal Numbers. Such numbers as 1, 2, 3, etc. 1st, 2nd, 3rd, etc., are ordinal numbers.

Cardinal Points of the Compass. Due north, west, east, and south. So called because they are the points on which the intermediate ones, such as N.E., N.W., N.N.E., etc., hinge or hang. (Latin, cardo, a hinge.)

Cardinal Signs [of the Zodiac]. The two equinoctial and the two solstitial signs, Aries and Libra, Cancer and Capricornus.

Cardinal Virtues. Justice, prudence, temperance, and fortitude, on which all other virtues hang or depend.

Cardinal Winds. Those that blow due East, West, North, and South.

Cardinals. Hinges. (Latin, cardo.) The election of the Pope "hinges" on the voice of the sacred college, and on the Pope the doctrines of the Church depend; so that the cardinals are in fact the hinges on which the Christian Church turns. There may be six cardinal bishops, fifty cardinal priests, and fourteen cardinal deacons, who constitute the Pope's council, and who elect the Pope when a vacancy occurs.

Cardinal's Red Hat. Some assert that Innocent IV. made the cardinals wear a red hat "in token of their being ready to lay down their life for the gospel."

Carduel or Kartel. Carlsbad. The place where Merlin prepared the Round Table.

Care-cloth (The). The fine linen cloth laid over the newly-married in the Catholic Church. (Anglo-Saxon, care, large, as care wīndā (a big wound), care sorh (a great sorrow), etc.)

Care killed the Cat. It is said that "a cat has nine lives," yet care would wear them all out.

Care Sunday (the fifth Sunday in Lent). Professor Skeat tells us (Notes and Queries, Oct. 28th, 1893), that "care" means trouble, suffering; and that Care-Sunday means Passion-Sunday. In Old High German we have Kär-woche and Kär-fristag.

The Latin cura sometimes meant "sorrow, grief, trouble," as "cura et angōres amō necrē."—Ciceron : Att. i. 15.

Carême (2 syl.). Lent; a corruption of quadragesima.

Car-goose (A) or Gargoose. The crested diver, belonging to the genus Colymbus. (Anglo-Saxon, gar and gos.)

Caricatures mean "sketches over-drawn." (Italian, caricature, from caricare, to load or burden.)

Carillons, in France, are chimes or tunes played on bells; but in England the suites of bells that play the tunes. Our word carol approaches the French meaning nearer than our own. The best chimes in the world are those in Les Halles, at Bruges.

Carine. Women hired by the Romans to weep at funerals; so called from Caria, whence most of them came.

Carle or Carling Sunday [Pest Sunday]. The octave preceding Palm Sunday; so called because the special food of the day was carling—i.e. peas fried in butter. The custom is a continuation of the pagan bean-feast. The fifth Sunday in Lent.

Carlovingian Dynasty. So called from Carolus or Charles Martel,
Carludovica. A Pan'ama hat, made of the Carludovica palmate; so called in compliment to Carlos IV. of Spain, whose second name was Ludovic.

Carmano (3 syl.). A red Republican song and dance in the first French revolution; so called from Carnagno, in Piedmont, the great nest of the Savoyards, noted for street music and dancing. The refrain of "Madame Veto," the Carmagnole song, is "Dan-sons la Carnagnoile--vive le son du canon!" The word was subsequently applied to other revolutionary songs, such as Ca ira, the Marseillaise, the Chant du Depart. Besides the songs, the word is applied to the dress worn by the Jacobins, consisting of a blouse, red cap, and tri-coloured girdle; to the wearer of this dress or any violent revolutionist; to the speeches in favour of the execution of Louis XVI., called by M. Barriere des Carnagnoles; and, lastly, to the dance performed by the mob round the guillotine, or down the streets of Paris.

Carlucites (3 syl.). An order of mendicant friars of Mount Carmel, the monastery of which is named Elias, from Elijah the prophet, who on Mount Carmel told Ahab that rain was at hand. Also called White Friars, from their white cloaks.

Carmilhan. The phantom ship on which the Kobold of the Baltic sits when he appears to doomed vessels.

Carminative. A charm medicine. Magic and charms were at one time the chief "medicines," and the fact is perpetuated by the word carminative, among others. Carminatives are given to relieve flatulence. (Latin, carmen, a charm.)

Carmine (2 syl.). The dye made from the carmine or kermes insect, whence also crimson, through the Italian cre-misiino.

Carnation. "Flesh-colour." (Latin, caro; genitive, carnis, flesh.)

Carney. To whoolede, to keep carressing.

Carnival. The season immediately preceding Lent; shrove-tide. Du Cange gives the word carne-festive. (Modern Italian, carnevale; Spanish and French, carnaval.)

Italis, carnavale, carnowale, carnaval. Claudian spectacles held "carnes vale" dictum potens, quasi carnis sole (good-bye meat); sed id etymon non probat Oxy. Ferrarius. Cajusius . . . appellare Gallus astutam, carno-est, quod sonat caro abscedit . . . [We are referred to a charter, dated 1863, in which occurs the word carnum-femnum, and a quotation is given in which occurs the phrase in carnis femina].--Du Cange, vol. ii. p. 222.

Carotid Artery. An artery on each side of the neck, supposed by the ancients to be the seat of drowsiness, brought on by an increased flow of blood through it to the head. (Greek, karoticos, inducing sleep.)

Carouse (2 syl.). Mr. Gifford says the Danes called their large drinking cup a rouze; and to rouze is to drink from a rouze; ca-rouze is gar-rouze, to drink all up, or to drink all—i.e., in company.

"The king doth wake to-night, and takes his rouze." Shakespeare: Hamlet, i. 4.

Carouse the hunter's hoop. Drinking cups were amusingly marked with hopbs, by which every drinker knew his stint. Shakespeare makes Jack Cade promise his friends that "seven halfpenny loaves shall be sold for a penny; and the three-hooped pot have ten hoops." Pegs or pins (q.v.) are other means of limiting the draught of individuals who drank out of the same tankard.

Carpathian Wizard. Proteus (2 syl.), who lived in the island of Carpathos, between Rhodes and Crete. He was a wizard and prophet, who could transform himself into any shape he pleased. He is represented as carrying a sort of crook in his hand. Carpathos, now called Scarpanto.

"By the Carpathian wizard's hook." Mitton: Cornes, 866.

Carpo Diem. Enjoy yourself while you have the opportunity. Seize the present day. (Horace: I Odes, xi. 8.) "Dum vivimus, vivamus."

Carpenter is from the Low Latin carpentarius, a maker of carpenta (two-wheeled carts and carriages). The carpentarius was used for ladies; the carpentum funebre or carpentum ponomatium was a hearse. There was also a carpentum (cart) for agricultural purposes. There is no Latin word for our "carpenter"; the phrase faber lignarius is used by Cicero. Our forefathers called a carpenter a "smith" or a "wood-smith." (French, charpentier.)

Carpet.
The magic carpet of Tangu. A carpet to all appearances worthless, but if anyone sat thereon, it would transport him instantaneously to the place he wished to go. So called because it came from Tangu, in Persia. It is sometimes termed Prince Houxin's carpet, because it came
Carpet-bag into his hands, and he made use of it. (Arabian Nights: Prince Ahmed.) (See below.) Solomon’s carpet. The Eastern writers say that Solomon had a green silk carpet, on which his throne was placed when he travelled. This carpet was large enough for all his forces to stand upon; the men and women stood on his right hand, and the spirits on his left. When all were arranged in order, Solomon told the wind where he wished to go, and the carpet, with all its contents, rose in the air and alighted at the place indicated. In order to screen the party from the sun, the birds of the air with outspread wings formed a canopy over the whole party. (Sale: Koran.) (See above.)

Such and such a question is on the carpet. The French sur le tapis (on the table-cloth) — i.e. before the house, under consideration. The question has been laid on the table-cloth of the house, and is now under debate.

Carpet-bag Adventurer (A). A passing adventurer, who happens to be on the road with his travelling or carpet-bag.

Carpet-bag Government. The government of more adventurers. In America, a state in the South reorganised by “carpet-baggers,” i.e. Norther political adventurers, who sought a career in the Southern States after the Civil War of 1865. [It may be noted that in America members of Congress and the State legislatures almost invariably reside in the district which they represent.]

Carpet Knight. One dubbed at Court by favour, not having won his spurs by military service in the field. Mayors, lawyers, and other civilians knighted as they kneel on a carpet before their sovereign. “Knights of the Carpet,” “Knights of the Green Cloth,” “Knights of Carpety.”

“The subordinate commands fell to young patricians, carpet-knights, who went on campaigns with their families and slaves” — Froude: Caesar, chap. iv., p. 91.

Carpocratae. Gnostics; so called from Carpocrates, who flourished in the middle of the second century. They maintained that the world was made by angels,—that only the soul of Christ ascended into heaven,—and that the body will have no resurrection.

Carriage Company. Persons who keep their private carriage.

“Seeing a great deal of carriage company.”—Thackeray.

Carriages. Things carried, luggage. “And after those days we took upon our carriages, and went up to Jerusalem.”—Acts xxvi. 15.

Car’ronades (3 syl.). Short, light iron guns. As they have no trunnions they differ in this respect from guns and howitzers (q.v.). They were invented in 1779 by Mr. Gascoigne, director of the Carron foundry, in Scotland, whence the name. Carronades are fastened to their carriages by a loop underneath, and are chiefly used in the arming of ships, to enable them to throw heavy shot at close quarters, without overlooking the decks with heavy guns. On shore they are used as howitzers.

Carry Arms! Hold your gun in the right hand, the barrel nearly perpendicular, and rest against the hollow of the shoulder, the thumb and forefinger embracing the guard. (A military command.) (See Carry Swords.)

Carry Coals. (See Coals.)

Carry Everything before One (To). To be beyond competition; to carry off all the prizes. A military phrase. Similarly, a high wind carries everything before it.

Carry Fire in one Hand and Water in the other (To). To say one thing and mean another; to flatter, to deceive; to lull suspicion in order the better to work mischief.

“Alteram manu ferre aquam, altera laeunum.”

“Alteram manu ferre lapidem, altera pane ocentur.”

Carry One’s Point (To). To succeed in one’s aim. Candidates in Rome were bullied for, and the votes were marked on a tablet by points. Hence, omne punctum serve meant “to be carried num. con.,” or to gain every vote; and “to carry one’s point” is to carry off the points at which one aimed.

Carry Out (To) or Carry through. To continue a project to its completion.

Carry out one’s Bag (To). A cricketer is said to carry out his bat when he is not “out” at the close of the game.

Carry Swords! Hold the drawn sword vertically, the blade against the shoulder. (A military command.) (See above, Carry Arms.)

Carry the Day (To). To win the contest; to carry off the honours of the day. In Latin, victoriam reportare.
Carthaginian Faith. Treachery. (See Punica Fides.)

Carthu'sians. Founded, in 1086, by St. Bruno, of Cologne, who, with six companions, retired to the solitude of La Chartreuse, near Grenoble, in Vienne.

Cartoons. Designs drawn on cartone (pasteboard), like those of Raffaello, formerly at Hampton Court, but now at Kensington Museum. They were bought by Charles I., and are seven in number: "The Miraculous Draught of Fishes," "Feed my Lambs," "The Beautiful Gate of the Temple," "Death of Ananias," "El'ymas the Sorcerer," "Paul at Lystra," and "Paul on the Mars Hill."

"They were designed for tapestries to be worked in Flanders."—Julia B. De Forest: short History of Art, p. 248.

Cartridge Paper was originally manufactured for soldiers' cartridges. The word is a corruption of cartouch, from carta (paper).

Caryatid or Caryatids. Figures of women in Greek costume, used in architecture to support entablatures. Car'ya, in Arcadia, sided with the Persians in the battle of Thermopy'lae; in consequence of which the victorious Greeks destroyed the city, slew the men, and made the women slaves. Praxitèles, to perpetuate the disgrace, employed figures of these women, instead of columns. (See page 72, col. 2, Atlas; page 208, col. 2, Carians.)

Caryatic Order or Caryatidic Order. Architecture in which Caryatids are introduced to support the entablature.

Casabianca was the name of the captain of the French man-of-war, L'Orient. At the battle of Aboukir, having first secured the safety of his crew, he blew up his ship, to prevent it falling into the hands of the English. His little son, refusing to leave him, perished with his father. Mrs. Hemeny has made a ballad, Casabianca, on this subject, modifying the incident. The French poets Lebrun and Cénier have also celebrated the occurrence.

Cas'ca. A blunt-witted Roman, one of the conspirators against Julius Caesar. (Shakespeare: Julius Caesar.)

Case (To). To skin an animal. In the Cookery by Mrs. Glasse is the direction, "Take your hare when it is cased, . . . and make a pudding . . . ." The witticism, "First catch your hare," may possibly have been suggested by this
direction, but it is not in the *Art of Cookery* made Plain and Easy.

**Case-hardened.** Impenetrable to all sense of honour or shame. The allusion is to iron toughened by carbonising the surface in contact with charcoal in a case or closed box. It is done by heat.

**Cashier** (2 syl.). To dismiss an officer from the army, to discard from society. (French, *caisser*; to break; Italian, *causare*; to blow out; Ger. *kassieren*.)

"The ruling race, who dreads to be casheled, contrives, as he is hated, to be feared."

Swift: *Epistle to Mr. Gay*, line 157.

**Cassino.** Originally, a little casa or room near a theatre, where persons might retire, after the play was over, for dancing or music.

**Casket Homer.** Alexander the Great's edition, with Aristotle's corrections. After the battle of Arbeia a golden casket, studded with jewels, was found in the tent of Dartus. Alexander, being asked to what purpose it should be applied, made answer, "There is but one production in the world worthy of so costly a depository," and placed therein his edition of Homer, which received from this circumstance the term of Casket Homer.

**Caspar.** A huntsman who sold himself to Zamiel, the Black Huntsman. The night before the expiration of his lease of life he bargained for three years' respite on condition of bringing Max into the power of the evil one. Zamiel replied, "To-morrow either he or you." On the day appointed for the trial-shot, Caspar places himself in a tree. Max is told by the prince to aim at a dove. The dove flies to the tree where Caspar is concealed. Max shoots at the dove, but kills Caspar, and Zamiel comes to carry off his victim. (Weber's *Opera of Der Freischutz*.)

**Cassandra.** Daughter of Priam, gifted with the power of prophecy; but Apollo, whom she had offended, brought it to pass that no one believed her predictions. (Shakespeare: *Troilus and Cressida*.)

"Those who foresee and predict the downfall, meet with the fate of Cassandra."—*The Tempest*.

**Cassation.** The court of cassation, in France, is the court which can reverse (or quash) the judgment of other courts.

**Cassii.** Inhabitants of what is now Cassio hundred, Hertfordshire, referred to by Caesar in his *Commentaries*.

**Cassii'belie.** Great-uncle to Cymbeline. He granted Caesar a yearly tribute of £3,000. (Shakespeare: *Cymbeline*.)

**Cassio** (in Shakespeare's *Othello*). Michael Cassio was a Florentine, and Othello's lieutenant. Iago made him drunk, and then set on Roderi'go to quarrel with him. Cassio wounded Roderi'go, and a brawl ensued, which offended Othello. Othello suspended Cassio, but Iago induced Desdemona to plead for his restoration. This interest in Cassio, being regarded by the Moor as a confirmation of Desdemona's illicit love, hinted at broadly by Iago, provoked the jealousy of Othello. After the death of the Moor, Cassio was appointed governor of Cyprus.

**Cassiopeia [the lady in the chair].** The chief stars of this constellation form the outline of a chair. The lady referred to is the wife of Cepheus (2 syl.), King of Ethiopia. She boasted that the beauty of her daughter Andromeda surpassed that of the sea-nymphs. The sea-nymphs complained to the sea god of this affront, and Andromeda, to appease their wrath, was chained to a rock to be devoured by sea-monsters. Perseus (2 syl.) delivered her, and made her his wife. The vain mother was taken to heaven out of the way, and placed among the stars.

"That starred Ethiopian queen that strove
To set her beauty's praise above
The sea-nymphs and their powers offensive..."


N.B.—"Her beauty's praise" means that of her beautiful daughter. Andromeda was her mother's "beauty."

**Cassiterides (5 syl.).** The tin islands, generally supposed to be the Scilly Islands and Cornwall, but probably the isles in Vigo Bay are meant. It is said that the Veneti procured tin from Cornwall, and carried it to the Isles of Vigo Bay, but kept as a profound secret the place from which they obtained it. The Phoenicians were the chief customers of the Veneti.

**Cast About (To).** To deliberate, to consider, as, "I am casting about how I am to meet the expenses." A sporting phrase. Dogs, when they have lost scent, "cast for it," i.e. spread out and search in different directions to recover it.

**Cast Accounts (To).** To balance or keep accounts. To cast up a line of figures is to add them together and set down the sum they produce. To cast or throw the value of one figure into another till the whole number is totalled.
Cast Anchor (To). To throw out the anchor in order to bring the vessel to a standstill. (Latin, anchorum jacere.)

Cast Aside (To). To reject as worthless.

Cast Down. Dejected. (Latin, dejectus.)

Cast a Sheep's Eye at One (To). To look askance or sideways at one; to look wantonly at one.

Cast beyond the Moon. To form wild conjectures. One of Heywood's proverbs. At one time the moon was supposed to influence the weather, to affect the ingathering of fruits, to rule the time of sowing, reaping, and slaying cattle, etc.

"I take of things impossible, and cast beyond the moon." — Heywood.

Cast in One's Lot (To). To share the good or bad fortune of another.

Cast into One's Teeth (To). To throw a reproach at one. The allusion is to knocking one's teeth out by stones.

"All my faults observe, set in a note book, Learned and com'd by rules, to cast into my teeth." — Shakespeare: Julius Caesar.

Cast of the Eye (A). A squint. One meaning of the word cast is to twist or warp. Thus, a fabric is said to "cast" when it warps; and seamen speak of "casting," or turning the head of a ship on the tack it is to sail. We also speak of a "casting" or turning vote.

"My good man, I see cast [twisted] on one side." — Ascham: Toxophilus.

Cast Pearls before Swine (To). If pearls are cast to swine, the swine would only trample them under foot.

Casting Vote. The vote of the presiding officer when the votes of the assembly are equal. This final vote casts, turns, or determines the question.

Castagnette (Captain). A hero noted for having his stomach replaced by Desgenettes by a leather one. His career is ended by a bomb, which blows him into fragments. An extravaganza from the French of Manuel.

Castingly. A fountain of Parnassus sacred to the Muses. Its waters had the power of inspiring with the gift of poetry those who drank of them.

"The drooping Muse [Sir Industry] 
Brought to another castall,
Where Isis many a famous nursing breda,
Or where old Cam sox jaces over the seas
In pearle and woud." — Thomson: Castle of Indolence, II. 51.

"Isis" means the University of Oxford, and "Cam" the University of Cambridge, so called from the respective rivers on which they stand.

Castle (1 syll.), race. The Portuguese casta. In Sanskrit the word used for the same purpose is varna (colour). The four Hindu castes are Brahmins (the sacred order), Shatriya (soldiers and rulers), Vaisy'a (husbandmen and merchants), Sudra (agricultural labourers and mechanics). The first issued from the mouth of Brahma, the second from his arms, the third from his thighs, and the fourth from his feet. Below these come thirty-six inferior classes, to whom the Vedas are sealed, and who are held cursed in this world and without hope in the next. The Jews seem to have entertained the same notion respecting the common people, and hence the Sanhedrims say to the officers, "This people, who know not the law, are cursed." (John vii. 49.)

To lose casta. To lose position in society. To get degraded from one caste to an inferior one.

Castle Builder (A). One who entertains sanguine hopes. One who builds air-castles which have no existence except in a dreamy imagination. (See below.)

Castle in the Air. A splendid edifice, but one which has no existence. In fairy tales we often have these castles built at a word, and vanishing as soon, like that built for Aladdin by the Genius of the Lamp. These air-castles are called by the French Châteaux d'Espace, because Spain has no châteaux. We also find the expression Châteaux en Asie for a similar reason. (See CHATEAUX.)

Castle of Bungay (My). "Were I in my castle of Bungay Upon the river of Wauneg, I would care for the King of Cuckney." Attributed to Lord Bigod of Bungay. The lines are in Camden's Britannia (edit. 1607). The events referred to in the ballad belong to the reign of Stephen or Henry II. (See BAR-SUR-AUBE, page 100, col. 1.)

Castle of Indolence. In the land of Drowsiness, where every sense is steeped in enervating delights. The owner of the castle was an enchanter, who deprived all who entered his domains of their energy and free-will. (Thomson: Castle of Indolence.)

Castle Terabil (or "Terrible") in Arthurian legends stood in Leamceston. It had a steep keep environed with a
Castor

triple wall. Sometimes called Dunheved Castle. It was within ten miles of Tintagel.

**Castor.** A hat. Castor is the Latin for a beaver, and beaver means a hat made of the beaver’s skin.

"*Tom Trot.*
Took his new castor from his head."

---*Diary.*

**Castor and Pollux.** What we call comassants. Electric flames, sometimes seen in stormy weather playing about the masts of ships. If only one flame showed itself, the Romans called it *Helen,* and said that it portended that the worst of the storm was yet to come; but two or more luminous flames they called *Castor and Pollux,* and said that they boded the termination of the storm.

But when the wind of Levis shed
Their masts-jumps on our vessel’s head,
Then身穿-whiles came the troubled spray
From the rocks, clouds flee away,
And on the scene of the deep
In peace the angry billows sleep.
E. C. B.
Horace: *Odes* xiii., 42-32.

**Castor’s Horse.** Cyllarus. Virgil ascribes him to Pollux. (Geo., iii.) (See Horse.)

**Cas’ulist (3 syl.).** One who resolves cause conscientiae (cases of conscience). M. le Fevre calls casuistry “the art of quibbling with God.”

**Casus Belli (Latin).** A ground for war; an occurrence warranting international hostilities.

**Cat.** Called a “familiar,” from the mediaval superstition that Satan’s favourite form was a black cat. Hence “witches” were said to have a cat as their familiar.

**Cat.** A symbol of liberty. The Roman goddess of Liberty was represented as holding a cup in one hand, a broken sceptre in the other, and with a cat lying at her feet. No animal so great an enemy to all constraint as a cat.

**Cat.** Held in veneration by the Egyptians under the name of Selkis. This deity is represented with a human body and a cat’s head. Dio’s *Hist* tells us that whoever killed a cat, even by accident, was by the Egyptians punished by death. According to Egyptian tradition, Diana assumed the form of a cat, and thus excited the fury of the giants.

The *London Review* says the Egyptians worshipped the cat as a symbol of the moon, not only because it is more active after sunset, but from the dilation and contraction of its pupil, symbolic of the waxing and waning of the night-goddess.

(See Puss.)

"Hung me in a bottle like a cat. (Much

---*Ado about Nothing, i. 1.*
In olden times a cat was for sport enclosed in a bag or leather bottle, and hung to the branch of a tree, as a mark for bowmen to shoot at. Steevens tells us of another sport: “A cat was placed in a sack, and hung on a line; the players had to beat out the bottom of the bag without getting bemuddled, and he who succeeded in so doing was allowed to hunt the cat afterwards.

"Some... are mad if they behold a cat." (Merchant of Venice, iv. 1.) Henri III. of France swooned if he caught sight of a cat, and Napoleon I. showed a morbid horror of the same; so did one of the Ferdinands, Emperor of Germany. (See Antipathy, page 53; Pug.)

**Cat-call.** A kind of whistle used at theatres by the audience to express displeasure or impatience. A hideous noise like the call or wail of a cat.

"I was very much surprised with the great consort of cat-calls... to see so many persons of quality of both sexes assembled together at a kind of cat-calling." - Addison, *Spectator,* No. 331.

**Cat-eyed.** Able to see in the dark.

**Cat’s eye** is an opalescent mineral gem.

**Cat Jumps (The).** See how the cat jumps, “which way the wind blows”; which of two alternatives is likely to be the successful one before you give any opinion of its merit or adhesion to it, either moral or otherwise. The allusion is to the game called tip-cat. Before you strike, you must observe which way the “cat” has jumped up.

We are told that our forefathers had a cruel sport, which consisted in placing a cat in a tree as a mark to shoot at. A wily sportsman would, of course, wait to see which way it jumped before he shot at her. This sort of sport was very like that of hanging two cats by their tails over a rope. (See page 221, KILKENNY CAT.)

"He soon saw which way the cat did jump, And his company he offered jump." (The Dog’s neat Run (See *Limerick Stranger,* 185.)

**Cat Stone.** Battle stone. A monolith in Scotland (sometimes wrongly called a Druidical stone). The Norwegian term, bauta stein, means the same thing. (Celtic, catt, battle.)

**Cat and Dog.** To live a cat and dog life. To be always quarrelling and quarrelling, as a cat and dog, whose aversion to each other is intense.

"There will be jealousy, and a cat-and-dog life over yonder worse than ever." - Carlyle: *Frederick the Great* (vol. ii. book iv. p. 366.)

It is raining cats and dogs. Very heavily. We sometimes say, “It is
Cat Proverbs

A cat has nine lives. A cat is more tenacious of life than other animals, because it generally lights upon its feet without injury, the foot and toes being padded so as to break the fall. (See Nine.)

"They would thou have me with? Mary, good king of cats, nothing but one of your nine lives." Shakespeare: Romeo and Juliet, III. 1.

All cats love fish. (See previous column, Cat i' the Adage.)

Before the cat can lick her ear—i.e., before the Greek kalends. Never. No cat can lick her ear. (See Never.)

Care killed the cat. (See page 216, 2, Care.)

In the dark all cats are gray. All persons are undistinguished till they have made a name.

Not room to swing a cat. Swinging cats as a mark for sportsmen was at one time a favourite amusement. There were several varieties of this diversion. Sometimes two cats were swung by their tails over a rope. Sometimes a cat was swung to the bough of a tree in a bag or sack. Sometimes it was enclosed in a leather bottle.

Sick on a cat. Cats are very subject to vomiting. Hence the vomit of a drunkard is called "a cat," and the act of discarding it is called "shooting the cat."

Let the cat out of the bag. To disclose a secret. It was formerly a trick among country folk to substitute a cat for a sucking pig, and bring it in a bag to market. If any greenhorn chose to buy a "pig in a poke" without examination, all very well; but if he opened the sack, "he let the cat out of the bag," and the trick was disclosed.

"She let the cat out of her bag of verse; she almost proposed to her hero in rhyme."—George Meredith: The Eposist, III.

To bell the cat. (See page 119, Bell.)

To turn cat-in-pan. To turn traitor, to be a turncoat. The phrase seems to be the French tournier côte en prime (to turn sides in trouble). I do not think it refers to turning pancakes.

"When George in pudding-time came over And moderate men looked big, sir, I turned a cat-in-pan once more, And so became a Whig, sir."

Virgil of Brag.

"Bacon says, "There is a cunning which we in England call the turning of the cat in the pan; which is, when that which a man says to another, he says it as if another had said it to him."

Touch not a cat but a glove. Here "but" is used in its original meaning of "beaut," i.e., without. (For another example of "but" meaning without, see Amos iii. 7.) The words are the motto of Mackintosh, whose crest is "cat-a-mountain salient guardant proper"; supporters, two cats proper. The whole is a pun on the word Catti, the Teutonic
settlers of Caithness, i.e. Catti-ness, and mean, "Touch not the clan Cattan or Mountain Cat without a galue." The same words are the adopted motto of Grant of Ballindalloch, and are explained by the second motto, enu e dimo.

In French: On ne prend pas tel chat sans moufles.

What can you have of a cat but her skin? The thing is useless for any purpose but one. In former times the cat's fur was used for trimming cloaks and coats, but the flesh is utterly useless.

Who ate the cat? A gentleman who had his larder frequently assailed by barges, had a cat cooked and placed there as a decoy. It was taken like the other foods, and became a standing jest against these larder pilferers.

A Cheshire cat. He grows like a Cheshire cat. Cheese was formerly sold in Cheshire moulded like a cat. The allusion is to the grinning cheese-cat, but is applied to persons who show their teeth and gums when they laugh. (See Alice in Wonderland.)

A Kilkenny cat. The story is that, during the rebellion of Ireland, Kilkenny was garrisoned by a troop of Hessian soldiers, who amused themselves in barracks by tying two cats together by their tails and throwing them across a clothes-line to fight. The officers, hearing of this, resolved to put a stop to the practice. The look-out man, enjoying the sport, did not observe the officer on duty approaching the barracks; but one of the troopers, more quick-sighted, seizing a sword, cut the two tails, and the cats made their escape. When the officer inquired the meaning of the two bleeding tails, he was coolly told that two cats had been fighting and had devoured each other all but the tails.

Whatever the true story, it is certain that the municipalities of Kilkenny and Irishtown contended so stantly about their respective boundaries and rights to the end of the seventeenth century, that they mutually impoverished each other, leaving little else than "two tails" behind.

Whittington's cat. A cat is a ship formed on the Norwegian model, having a narrow stern, projecting quarters, and deep waist. It is strongly built, and used in the coal trade. Harrison speaks of it as a "cat" or "catch." According to tradition, Sir Richard Whittington made his money by trading in coals, which he conveyed in his "cat" from Newcastle to London. The black faces of his coal-heavers gave rise to the tale about the Moors. In confirmation of this suggestion, it may be added that Whittington was Lord Mayor in 1397, and coal was first made an article of trade from Newcastle to London in 1381.

Cat's Cradle. A child's play, with a piece of twine. Corrupt for cratch-cradle or manger cradle, in which the infant Saviour was laid. Cratch is the French creche (a rack or manger), and to the present hour the racks which stand in fields for cattle to eat from are called cratches.

Cat's Foot. To live under the cat's foot. To be under petitewick government; to be henpecked. A mouse under the paw of a cat lives but by sufferance and at the cat's pleasure.

Cat's Melody (The). Squalling.

"The children were playing the cat's melody to keep their mother in countenance."—W. B. Yeats, Fairy Tales of the Irish Faerytale, p. 236.

Cat's Paw. To be made a cat's paw of, i.e. the tool of another, the medium of doing another's dirty work. The allusion is to the fable of the monkey who wanted to get from the fire some roasted chestnuts, and took the paw of the cat to get them from the hot ashes.

"I had no intention of becoming a cat's paw to draw European chestnuts out of the fire."—Conn. Rodgers.

At sea, light air during a calm causing a ripple on the water, and indicating a storm, is called by sailors a cat's paw, and seamen affirm that the frolics of a cat indicate a gale. These are relics of a superstition that cats are witches or demons in disguise.

Cat's Sleep. A sham sleep, like that of a cat watching a mouse.

Cats. Mistress Tofts, the singer, left legacies at death to twenty cats.

"Not Niovi mourned more for fourteen brats,
Nor Mistress Tofts, to leave her twenty cats."
Peter Pindar: Old Kinon.

Catacomb. A subterranean place for the burial of the dead. The Persians have a city they call Comb or Coom, full of mausoleums and the sepulchres of the Persian saints. (Greek, kota-kumbh, a hollow place underground.) (See Koom.)

"The most awful idea connected with the catacombs is their interminable extent, and the possibility of going astray in the labyrinth of darkness."—Hawthorne: Marble Faun, ill.
Cataian (3 syl.). A native of Cathay or China; outlandish, a foreigner generally, a liar.

"I will not believe such a Cataian, though the priest of the town commended him for a true man."—Shakespeare: Merry Wives, ii. 1.

Catalogue Raisonné (French). A catalogue of books arranged under subjects.

Catamaran. A scraggy old woman, a vixen; so called by a play on the first syllable. It properly means a raft consisting of three sticks, lashed together with ropes: used on the coasts of Corsica and Madras.

"No, you old catamaran, though you pretend you never read novels ..."—Thackeray: Lover the Idler, chap. i.

Cataphrygians. Christian heretics, who arose in the second century; so called because the first lived in Phrygia. They followed the errors of Montanists.

Castann. A cold in the head. The word means a down-running; from the Greek kataarheo (to flow down).

Catastrophe (4 syl.). A turning upside down. The termination of a drama is always a "turning upside down" of the beginning of the plot. (Greek, kata-strepho.)

Catch. To lie upon the catch. To lie in wait.

"Quid me capitis?"

"They sent certain of the Pharisees ... to catch him in his words."—Mark xii. Here the Greek word is αψυπα, to take by hunting. They were to lie upon the catch till they found occasion against him.

You'll catch it. You'll get severely punished. Here "it" stands for the indefinite punishment, such as a whipping, a scolding, or other unpleasant consequence.

Catch a Crab (To). In rowing, is to be struck with the handle of one's oar; to fall backwards. This occurs when the rower leaves his oar too long in the water before repeating the stroke. In Italian granchio is a crab, and pigilar il granchio is to "catch a crab," or a Tartar.

Catch a Tartar. The biter bit. Gross says an Irish soldier in the Imperial service, in a battle against the Turks, shouted to his comrade that he had caught a Tartar. "Bring him along, then," said his mate. "But he won't come," cried Paddy. "Then come along yourself," said his comrade. "Arrah!"

replied Paddy, "I wish I could, but he won't let me."

"We are like the man who boasted of having caught a Tartar, when the fact was that the Tartar had caught him."—Caution for the Times.

Catch as Catch can. Get by hook or crook all you can.

"All must catch that catch can."—Johnson: Rambler, No. 197.

Catch Me at It! Most certainly I shall never do what you say.

"Catch me going to London!" exclaimed Vixen."—Miss Braddon: Vixen.

Catch the Speaker's Eye (To). To find the eye of the Speaker fixed on you; to be observed by the Speaker. In the House of Commons the member on whom the eye of the Speaker is fixed has the privilege of addressing the House.

"He succeeded in catching the Speaker's eye."—A. Trollope.

Catch Out (To). In cricket, is to catch the ball of a batsman, whereby the striker is ruled out, that is, must relinquish his bat.

Catch your Hare (First). It is generally believed that "Mrs. Glasse," in her Cookery Book, gave this direction; but the exact words are, "Take your hare when it is cased, and make a pudding, etc." To "case" means to take off the skin. Thus, in All's Well that Ends Well, iii. 6, we have these words, "We'll make you some sport with the fox ere we case him." Scotch also means to skin, and this word gave rise to the misquoted catch. Though catch and case both mean to skin, yet the word used in the book referred to in case, not catch. Mrs. Glass was the pen-name of Dr. John Hill (1716-1775), author of The Cookery Book. (See Case.)

Bracton, however (book iv. tit. i. chap. xxii. sec. 4), has these words: "Fulgariter dicitur, quod primo oportet cervum capere, et postea (cum captus fuerit) illum exoririare."

"The Welsh word cach = ordure, dung, and to cach (cacho) would be to clean and gut the hare."

Catch-Club. A member of the Catch-club. A hum-bailiff, a tipstaff, a constable. The pun is obvious.

Catchpenny. A worthless article puffed off to catch the pennies of those who are foolish enough to buy them.

Catchpole. A constable; a law officer whose business it was to apprehend criminals. Pole or poll means head, person; and the word means one
Catch Weights, in racing, means without restrictions as to weight.

Catch-word. The first word on any page of a book or manuscript which is printed or written at the foot of the preceding page. In the early days of printing the catch-word was generally used, but for the last two hundred years the practice has been gradually dying out. Its purpose was, among other things, to enable the reader to avoid an awkward pause when turning over a leaf. The first book so printed was a Tactitus, by John de Spira, 1469.

Catch-word. In theatrical parlance, is the last word or so of the previous speaker, which is the cue of the person who follows.

Catechumen [kat' y-ku'men]. One taught by word of mouth (Greek, kata-
chou'menos). Those about to be baptised in the early Church were first taught by word of mouth, and then catechised on their religious faith and duties.

Cater-cousin. An intimate friend; a remote kinsman. (French, quatre-
cousin, a fourth cousin).

"His master and he, saying your worship's reverence, are scarce cater-cousins."—Shakespeare: Merchant of Venice, ii. 2.

Caterpillars. Soldiers. In 1745 a soldier, quartered at Derby, was desired by the landlord to call on him whenever he passed that way; for, added Boufface, "I consider soldiers the pillars of the state." When the rebellion was put down, it so happened that the same regiment was quartered in Derby, and the soldier called on his old host, but was very coldly and somewhat uncivilly received. The soldier reminded Boufface of what he said at parting—"I consider soldiers the pillars of the state." "Did I say so?" said mine host. "Well, I meant cater-pillars."

Caterwauling. The wail or wrrawl of cats; the er being either a plural,
similar to "childer" (children), or a corrupted genitive.

"What a caterwauling do you keep here!"—Shakespeare: Twelfth Night, ii. 8.

Catharine. To braid St. Catharine's tresses. To live a virgin.

"There art too fair to be left to braid St. Cathar-
ine's tresses."—Longfellow: Evangeline.

Catharine (Knights of St.), 1714. A Russian military order founded by Peter the Great after his naval victory of Aland, and so named in compliment to his wife Catharine.

Catharine of Russia. A sutler. When Czar Peter wished to marry her, it was needful to make her of noble birth: so a private person was first converted into her brother, and then into a great lord by birth. Hence Catharine, being the sister of a "great lord," was made fit to be the wife of the Czar. (De Chasse: Russia, chap. iv.)

Catharine Theot (1725-1793). A visionary born at Avranches, who gave herself out to be (like Joanna Southcott) the mother of God, and changed her name Theot into Theos (God). She preached in Paris in 1794, at the very time that the worship of the Supreme Being was instituted, and declared that Robespierre was the forerunner of the WORD. The Comité de la Sûreté Générale had her arrested, and she was guillotined. Catharine Theot was called by Dom Gerle "la mère de dieu," and Catharine called Robespierre "her well-beloved son and chief prophet."

Catharine Wheel (A). A sort of firework. (See below.)

Catharine Wheels. To turn Cath-
arine Wheels. To turn head over heels.
on the hands. Boys in the streets, etc., often do so to catch a penny or so from trippers and others.

A Catharine-wheel window. A wheel-window, sometimes called a rose-window, with radiating divisions. St. Catharine was a virgin of royal descent in Alexandria, who publicly confessed the Christian faith at a sacrificial feast appointed by the Emperor Maximinus, for which confession she was put to death by torture by means of a wheel like that of a chaf-f-cutter.

Catharine-wheel Politicians. Lovers of political changes.

Catharine-wheel Republics. "Republics," says Mr. Lowell, "always in revolution while the powder lasts."

Catharists. A sect of the Manicheans; so called from their professed purity of faith. (Greek, katharos, pure.) They maintained that matter is the source of all evil; that Christ had not a real body; that the human body is incapable of newness of life; and that the sacraments do not convey grace. (See Ducange: vol. ii. p. 239, col. 1.)

Cathay. China, or rather Tartary, the capital of which was Albagaca, according to Orlando Furioso. It was called Khita'i by the Tartars, and China was first entered by Europeans in the Middle Ages from the side of Tartary.

"Better fifty years of Europe than a cycle of Cathay."

Cathedra Molles (Latin). Luxurious women. Properly, soft chairs. The cathedra was a chair for women, like our ottoman; and Juvenal applies the soft chair used by women of dainty habits to the women who use them.

Cathedrals of the Old Foundation. Those which have never been monastic, but which have ab initio been governed by a dean and chapter, with the statutable dignities of precentor, chancellor, and treasurer.

Caterans or Caterans. Highland freebooters or marauders. (Lowland Scotch, catherin, peasantry.)

Catherine. (See Catharine.)

Catholic (The). "Catholicus," a title inherited by the King of Spain; as the monarch of England is entitled "Fidei Defensor," and the King of France was styled "Christianissimus." (See page 228, Catholic Majesty.)

Catholic Association (The), 1756. The first Catholic Association was formed for the purpose of obtaining relief from disabilities. In 1760 the association was re-established on a more representative basis, but it became moribund in 1763. Another association was organised in 1773, which fell under the control of Lord Kenmare; this society was broken up 1783. In 1793 a new society was formed on a still wider basis, and Wolfe Tone was elected secretary. In 1793 the Catholic Relief Bill received the Royal Assent.

In Ireland, 1823: suppressed 1825 (6 Geo. iv. c. 4); dissolved itself February, 1829. The association was first suggested by Daniel O'Connell at a dinner-party given by Mr. O'Mara at Glencullen, and on Monday, May 12th, the first meeting of the association was held in Dempsey's Rooms, Sackville Street. It became one of the most powerful popular movements ever organised. The objects were: (1) to forward petitions to Parliament; (2) to afford relief to Catholics assailed by Orange lodges; (3) to support a Liberal press both in Dublin and London; (4) to circulate cheap publications; (5) to aid the Irish Catholics of America; and (6) to aid English Catholics. Indirectly it undertook the repeal of the Union, and the redress of Irish grievances generally. Everyone who paid Id. a month was a member. (See Catholic Emancipation.)

Catholic Church (The). The Church considered as a whole, as distinguished from parish churches. When the Western Church broke off from the Eastern, the Eastern Church called itself the Orthodox Church, and the Western Church adopted the term Catholic. At the Reformation the Western Church was called by the Reformers the Roman Catholic Church, and the British Established Church was called the "Protestant Church," the "Reformed National Church," or the "Anglo-Catholic Church." It is foolish and misleading to call the Anglican Church the Catholic Church, as at most it is only a branch thereof. No Protestant would think of calling himself a Catholic.

Catholic Emancipation Act (The), 10 Geo. IV. c. 7, April 13th, 1829, whereby Catholics were admitted to all corporate offices, and to an equal enjoyment of all municipal rights. The army and navy had been already opened to them. They were, however, excluded from the following offices: (1) Regent; (2) Chancellor of England or Ireland; (3) Viceroy of Ireland; (4) all offices
connected with the Church, universities, and public schools; and (5) the disposal of Church patronage.

Catholic Epistles (The) of the New Testament are those Epistles not addressed to any particular church or individual. Conventionally they are seven—viz. 1 James, 2 Peter, 1 Jude, and 3 John; but 2 John is addressed to a "lady," and 3 John to Gaius, and, of course, are not Catholic Epistles either in matter or otherwise.

Catholic King (The) or His Catholic Majesty. A title given by the Pope to Ferdinand, King of Aragou (1452, 1474-1516), for expelling the Moors from Spain. This was about as unwise as the revocation of the Edict of Nantes by Louis XIV.

Catholic League (The), 1614. A confederacy of Catholicks to counterbalance the Evangelick League (q.c.) of Bohemia. The two Leagues kept Germany in perpetual disturbance, and ultimately led to the Thirty Years' War (1618-1648).

Catholic Majesty, 759. A title given by Gregory III, to Alfonso I, King of Asturias.

Catholic Relief. (See CATHOLIC ASSOCIATION.)

Catholic Rent (Ther), 1823. The subscription of 1d. per mouth towards the expenses of the Catholic Association (q.c.).

Catholic Roll (The). A document which each Roman Catholic was obliged to swear to on taking his seat as a Member of Parliament. It was abolished, and a single oath prescribed to all members by the 29, 30 Victoria, c. 10 (1866).

Catholic.' A panacea. (Greek, katholikon iduma, a universal remedy.)

"Meanwhile, permit me to recommend,
As the matter admits of no delay,

Catholicos. The head of the Assyrian Nestorians. Now called the Patriarch of Armenia.

Catiline's Conspiracy. Lucius Sergius Catilina, b.c. 64, conspired with a large number of disolute young nobles to plunder the Roman treasury, extirpate the Senate, and fire the Capitol. Cicero, who was consul, got full information of the plot, and delivered his first Oration against Catiline November 8th, 63, whereupon Catiline quitted Rome. Next day Cicero delivered his second Oration, and several of the conspirators were arrested. On December 4th Cicero made his third Oration, respecting what punishment should be accorded to the conspirators. And on December 5th, after his fourth Oration, sentence of death was passed. Catiline tried to escape into Gaul, but, being intercepted, he was slain fighting, b.c. 64.

Catilines and Cathedr (Ther). Syonyms for conspirators who hope to mend their fortunes by rebellion.

"The intrigues of a few impoverished Catilines and Cathedr."—MOLY: Dutch Republic.

Cattius. In Pope's Moral Essays (Epist. i.), intended for Charles Dartmouth, a kind of Lucullus, who preferred "A rogue with venison to a rogue without."

"See the yellow catkins cover
All the slender willows over."—MARY HOWITT: Voice of spring, stanza 2.

Cat-lap. Milk or weak tea, only fit for the cat to lap.

"A more accomplished old woman never drank cat-lap."—Sur W. Scott: Redgauntlet, chap. xii.

Cato. He is a Cato. A man of simple life, severe morals, self-denying habits, strict justice, brusque manners, blunt of speech, and of undoubted patriotism, like the Roman censor of that name.

Cato-Street Conspiracy. A scheme entertained by Arthur Thistlewood and his fellow-conspirators to overthrow the Government by assassinating the Cabinet Ministers. So called from Cato Street, where their meetings were held. (1820.)

"The other names of these conspirators are Brunt, Davidson, Harrison, Ings, Monument, Tidd, and Wilson. All eight were sent to the Tower, March 3rd, 1820, by warrant of the Secretary of State.

Cat-nup or Ketchup. The Eastern kitip (soy sauce).

Catted. The anchor hung on the cathead, a piece of timber outside the ship to which the anchor is hung to keep it clear of the ship.

"The decks were all life and commotion; the sailors on the forecastle singing, 'No! cleverly, then.' as they called the anchor."—E. METCALFE: Omoso, xxxvii, p. 191.
Casual. Chief minister of the Zamorin or ancient sovereign of India.

"Begin with high-plumed nobles, by the flood
The first great minister of India stood;
His name 'the Casual' in India's tongue."

Cassowary (Adj.) [the strong]. A bow which fell into the hands of Mahomet when the property of the Jews of Medinâ was confiscated. In the first battle the prophet drew it with such force that it snapped in two.

Cawdwell. The estuary of the Plym (Plymouth). A corruption of châtai (chat-eau); as the castle at the mouth of the Plym used to be called.

Caucasians, according to Blumenbach's ethnological system, represent the European or highest type of the human race; so called from Cau'casus, the mountainous range. Whilst the professor was studying ethnology, he was supplied with a skull from these regions, which he considered the standard of the human type.

Causa. A meeting of citizens in America to agree upon what members they intend to support, and to concert measures for carrying out their political wishes. The word arose from the caulkers of Boston, who had a dispute with the British soldiers a little before the Revolution. Several citizens were killed, and meetings were held at the caulkers' house or call-house, to concert measures for redress of grievances.

"The whole Fenian affair is merely a causas in disguise."—The Times.

"This day the caucasus club meets... in the garret of Tom Dawson, the adjutant of the Boston regiment."—The Adams: Diary, vol. ii. p. 164, February, 1763.

Caudebec. A narrow pass in the mountains near Capua, now called the Valley of Arpaia. It was here that the Roman army, under the consuls T. Veturius Calvinius and Sp. Postumius fell into the hands of the Samnites, and were made to pass under the yoke.

"Hard as it was to abandon an enterprise so very dear to him... he did not hesitate to take the more prudent course of passing under the Caudine Forks of the Monroe doctrine, and leave Maximilian and the French landlords to their fate."—Standard, Nov. 17th, 1908.

Caudle is any sloppy mess, especially that sweet mixture given by nurses to goslings who call to see the baby during the first month. The word simply means something warm. (Latin, calidus; French, chaudié; Italian, caldo.)

Caudle (Mrs.). A curtain lecturer. The term is derived from a series of papers by Douglas Jerrold, which were published in Punch. These papers represent Job Caudle as a patient sufferer of the curtain lectures of his nagging wife.

Caught Napping (to it). To suffer some disadvantage while off one's guard. Pheasants, hares, and other animals are sometimes surprised "napping." I have myself caught a cock-pheasant napping.

Caul. The membrane on the head of some new-born infants, supposed to be a charm against death by drowning.

To be born with a caul was with the Romans tantamount to our phrase, "To be born with a silver spoon in one's mouth," meaning "born to good luck." M. Francisque-Michel, in his Phlogisio Cornucopiae, p. 83, i. says: "Calle, espéere de coiffeur, est synonyme de coiffé," and quotes the proverb, "Ste. Mignon! nous sommes nus comme coiffes." (La Comédie des Proverbes, act ii. 4.)

Caudle-leaf (The) of Hilton Hall. A house-spirit, who moved about the furniture during the night. Being resolved to banish him, the inmates left for him a green cloak and hood, before the kitchen-fire, which so delighted him that he never troubled the house any more; but sometimes he might be heard singing—

"Here's a cloak, and here's a hood,
The cauld-leaf of Hilton will do no more good."

Cauline (Sir) (2 syl.). A knight who lived in the palace of the King of Ireland, and "used to serve the wine." He fell in love with Christabelle, the king's daughter, who plighted her troth to him secretly, for fear of the king. The king discovered the lovers in a bower, and banished Sir Cauline. After a time an eldrige came, and demanded the lady in marriage. Sir Cauline slew the "Soldain," but died of the wounds received in the combat; and the fair Christabelle died of grief, having "burst her gentle heart in twayne." (Percy's Reliques, iv.)

Cautus or Caurus. The west-northwest wind, which blew from Caurus (Argestes).

"The ground by piercing Caurus ceased."—Thomson: Castle of Indolence, ii. 76.

Causa Causans. The initiating cause; the primary cause.

Causa Causata. The cause which owes its existence to the "causa causans"; the secondary cause.
The _vota causa_ is (a) the immediate predecessor of an effect; (b) a cause verifiable by independent evidence. (Mill.)

In theology God is the causa causarum, and creation the causa causarum. The presence of the sun above the horizon is the _vota_ causes of daylight, and his withdrawal below the horizon is the _vota_ cause of night.

**Cause (The).** A mission; the object or project.

To make common cause. To abet the same object. Here "cause" is the legal term, meaning _pro_ or _con_, as it may be, the cause or side of the question advocated.

**Cause célèbre.** Any famous law case.

**Causes.** Aristotelian causes are these four:

1. The _Efficient Cause_. That which immediately produces the effect.
2. The _Material Cause_. The matter on which (1) works.
3. The _Formal Cause_. The essence or "form" (=group of attributes) introduced into the matter by the efficient cause.
4. The _Final or Ultimate Cause_. The purpose or end for which the thing exists or the causal change takes place. But God is called the ultimate _Final Cause_, since, according to Aristotle, all things tend, so far as they can, to realise some Divine attribute.

God is also called _The First Cause_, or the _Cause Causeless_, beyond which even imagination cannot go.

**Cautelous.** Cautious, cunning, treacherous. (Latin, _cautella_; French, _cautelous_. Spanish, _cauteloso._)

"Caught with cautelous tait._" Shakespeare: _Coriolanus_, iv. 1.

"Sweat priests and cowards and men cautelous._" Shakespeare: _Julius Caesar_, ii. 1.

**Cauter (A1)._ The lake of Paradise, the waters of which are sweet as honey, cold as snow, and clear as crystal. He who once tastes thereof will never thirst again. (The Koran._

**Caution Money.** A sum deposited before entering college, by way of security.

**Caution.** (See Cauter._

**Cava.** Cava's traitor sire. Cava or Florinda was the daughter of St. Julian. It was the violation of Cava by Roderick that brought about the war between the Goths and the Moors. St. Julian, to avenge his daughter, turned traitor to Roderick, and induced the Moors to invade Spain. King Roderick was slain at Xarés on the third day. (A.D. 711.)

**Cavalier à Pied.** The Zousves (pronounce _swar_ and Zephyrs of the French army are so called because of their fleetness and swiftness of foot.

**Cavalier** (3 syl.). A horseman: whence a knight, a gentleman. (Latin, _caballus_, a horse._

The _Cavalier_.

Eon de Beaumont, the French soldier; Chevalier d'Eon. (1728-1810.)

Charles Breydel, the Flemish landscape painter. (1677-1744.)

Francesco Cairo (Cavaliere del Cairo), historian. (1598-1674.)

Jean le Clerc, le chevalier. (1587-1633.)

J. Battista Marini, Italian poet; Il cavaliere (1659-1656.)

Andrew Michael Ramsay (1686-1743.)

**Cavaliere** or Chevalier de St. George. James Francis Edward Stuart, called "the Pretender," or "the Old Pretender" (1688-1765).

The _Young Cavaliere_ or the _Bonnie Cavaliere_. Edward, the "Young Pretender" (1720-1785.)

**Cavaliere Servant,** in Italian _ciechiebo_, and in Spanish _cortefio_. A gentleman that chaperones married ladies.

"Coach, servants, gondola, he goes to call.
And carries fan and tippet, gloves and shawl._" Byron: _Beppo_, st. xi.

**Cavaliers.** Adherents of Charles I. Those of the opposing Parliament party were called Roundheads (q.v.).

**Cavall.** "King Arthur's hound of deepest mouth._" (Idylls of the King; End._

**Cave-dweller**. (See page 157, col. 1, BOHEMIAN BRETHREN._

**Cave In.** Shut up! have done! I'll cave in his head (break it). His fortune has caved in (has failed). The bank has caved in (come to a smash). The affair caved in (fell through). Common American expressions.

In the leg diggings, after a shaft has been sunk, the earth round the sides falls or caver in, unless properly boarded; and if the mine does not answer, no caver is taken to prevent a caving in.

**Cave ne litteras Bellerophonis adserras.** Take care that the letter you carry is not a warrant for your death. (See page 121, col. 1, BELLERophon._

**Cave of Achan Aldai.** A cairn in Ireland, so called from Aldai, the ancestor of the Tuatha de Danaan kings.

**Cave of Adullam** (Th_._. (See page 17, col. 1, ADULLAMITES._

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**Cause**

280

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**Cave**
Cave

Cave of Mammon. The abode of the god of wealth in Spenser’s Faerie Queene, ii. 7.

Cav'eat (3 syl.). To enter a cavet. To give legal notice that the opponent is not to proceed with the suit in hand until the party giving the notice has been heard; to give a warning or admonition.

Cav'eat Emptor. The buyer must be responsible for his own free act. Let the buyer keep his eyes open, for the bargain he agrees to is binding. In English law, Chief Justice Tindal modified this rule. He said if the buyer gives notice that he relies on the vendor’s judgment, and the vendor warrants the article, then the vendor is bound to furnish an article “reasonable and fit for the purpose required.”

Cavell or Cavet. A parcel or allotment of land measured by a cord or cable. (German, kabel, whence kaveln, to assign by lot.)

Cavendish Tobacco. An American brand of chewing or smoking tobacco, prepared for use by softening, sweetening with molasses, and dressing into plugs. Called “Cavendish” from the original manufacturer.

Cavi'are (3 syl.). Caviare to the general. Above the taste or comprehension of ordinary people. Caviare is a kind of pickled made from the roe of sturgeons, much esteemed in Muscovy. It is a dish for the great, but beyond the reach of the general public. (Hamlet, ii. 2.)

“... All popular talk about lacustrine villages and flint implements... is cavare to the multitude.”—Faulk Mutt Gazette.

Cavo-rili've. “Relief,” cut below the original surface, the highest parts of the figure being on a level with the surface. Also called Intaglio-rilievato (pronounce cau'ro-rel-yay'ro).

Caxon. A worn-out wig; also a big cauliflower wig, worn out or not. It has been suggested that the word is from the proper name, but nothing whatever is known about such a person.

“... People scarce could decide on its phiz. Which looked wisest—the caxum or lowl.”—Peter Pindar: The Portfolio.

C. D. i.e. Cetera desunt (Latin). The rest of the MS. is wanting.

Ce'an. The Canan poet. Simonides, of Ceoes.

“The Canan and the Teban muse.”—Byron: Don Juan (The Poet’s Song).

Ceilict

Ceca to Mecca (From). From one end of the world to the other; from pillar to post. It is a Spanish phrase meaning to roam about purposelessly. Ceca and Mecca are two places visited by Mohammedan pilgrims. (Compare: From Dan to Beersheba; and From Land’s End to John o’ Groats.)

“... Let us return home,” said Sancho, “no longer ramble about from Ceca to Mecca.”—Cervantes: Don Quixote, I, iii. 4.

Cecilia (St.). A Roman lady who underwent martyrdom in the third century. She is the patron saint of the blind, being herself blind; she is also patroness of musicians, and “inventor of the organ.”

“... At length divine Cecilia came, In escort of the vocal frame.”—Dryden: Alexander’s Feast.

According to tradition, an angel fell in love with her for her musical skill, and used nightly to visit her. Her husband saw the heavenly visitant, who gave to both a crown of martyrdom which he brought from Paradise. Dryden and Pope have written odes in her honour, and both speak of her charming an angel by her musical powers:

“... He [Time also] raised a mortal to the skies,” she [Cecilia] brought an angel down.”—Dryden: Alexander’s Feast.

Cecil’s Fast. A dinner off fish. W. Cecil (Lord Burleigh) introduced a Bill to enjoin the eating of fish on certain days in order to restore the fish trade.

Ced. Ket, or Ceridwen. The Arkite goddess or Cers of the Britons.

“... I was first modelled into the form of a pure man in the hall of Ceridwen, who subjected me to penance.”—Taliesin (Davies’ Translation).

Cedar. Curzon says that Solomon cut down a cedar, and buried it on the spot where the pool of Bethesda was used to stand. A few days before the crucifixion, this cedar floated to the surface of the pool, and was employed as the upright of the Saviour’s cross. (Monasteries of the Levant.) (See Canes.)

Cedilla. The mark („) under a French sibilant c. This mark is the letter z, and the word is from the Italian zediglis ("zeticula", a little z. (Greek, zeta; Spanish, ceda, with a diminutive.)

Cesilt (St.) or St. Calixtus, whose day is the 14th of October, the day of the Battle of Hastings.

Brown Willis tells us there was a tablet once in Battle parish church with these words:

“This place of war was Battle called, because in battle here...
Cen'ture. 232  Cen'to

Quite conquered and o'erthrown the English nation were.
This sooner happened to them upon St. Cecilia's day," etc.

Cen'ture de la Reina. The octroi levied at Paris, which at one time was the queen's pin-money or private purse.

Celadon. The lover of Amelia, a "matchless beauty." Being overtaken by a storm, Amelia became alarmed, but Celadon, folding her in his arms, exclaimed, "'Tis safety to be near thee, sure, and thus to clasp perfection." As he spoke, a flash of lightning struck Amelia dead. (Thomson: The Seasons; Summer.)

Celandine, a shepherdess in love with Marina. Finding his suit too hastily granted, he waxed cold, and discarded the "matchless beauty." (W. Broune: Britannia's Paintorials; 1613.)

Ces'terial City (The). Heaven is so called by John Bunyan in his Pilgrim's Progress.

Ces'terial Empire (The). China; so called because the first emperors were all ces'terian deities.

Ces'tians. Followers of Ces'tius, disciple of Pela'gius. St. Jerome calls him "a blockhead swolled with Scotch portage"—Scotch being, in this case, what we now call Irish.

Ces'tia [ces'te'line's]. Mother of Faith, Hope, and Charity. She lived in the hospice called Holiness. (Spenser: Faerie Queene, bk. i. 10.)

Ces'illa or Cil'a. A common poetical name for a lady or lady-love. Thus, Swift had an ode in which Sterephon describes Cessilia's dressing-room.

"Six hours, and who can do it less;
By naythy Cessil, spent in dressing.'

Celt. A piece of stone, ground artificially into a wedge-like shape, with a cutting edge. Used, before the employment of bronze and iron, for knives, hatchets, and chisels.

Cels (The), or The Kelts. This family of nations includes the Irish, Erse, Manx, Welsh, Cornish, and Low Bretons. According to historic fable, Celtina was the daughter of Britannus. She had a son by Hercules, named Celticus, the progenitor of the Celts.

Cem'etery properly means a sleeping-place. The Jews used to speak of death as sleep. The Persians call their cemeteries "The Cities of the Silent." The Greeks thought it unlucky to pronounce the name of Death. (Greek, koinê'teron.)

Cenob'ites (3 syl.) Monks. So called because they live in common. Hermits and anchorites are not cenob'ites, as they live alone. (Greek, koînô'bo'tes.)

Cenoman'ian. The inhabitants of Norfolk, Suffolk, and Cambridge, referred to by Cæsar in his Commentaries.

Cenoph'as. The most noted in ancient times—

AEGEO to Delphi: Homer, i. 6: v. 2507.
ANDROMACH: For Hector (Hesiod, 131; v. 302).
AESTUS: For Aneas (Anthologia, bk. iii. 22).
ARISTOTLE: To Heracles and Euthydicus (Diogène Laërtius).

The Athenians to the poet Euripides.
CALMACHON to Sophila, son of Diocles (Epigram of Callimachus, 22).
CATULLUS to his brother (Epigram of Catullus, 85).
Dido to Silenus (Vergil, xvii. 8).
KORPORIS and ATERTASSO to their son Tho'asianus.
GERMANUS to Hekle to Hervor, the Breton, in 1112.
Oxyntos to Timocles (Anthologia, iv. p. 300).
ROMANUS Pius to Fanes, in Germany, and to Alexander Severus, the emperor, in Gaul (Sidonius: Life of Claudius; and the Anthologia).
STATIUS to his father (The Syrinx of Staulus, v. Epicurius, 3).
TIMAEUS to his son Telemachus.
XENOPHANUS to Lyndicus (Anthologia).

"A celtaph (Irish, cresc't rasce, an empty tomb) is a monument or tablet to the memory of a person whose body is buried elsewhere. A mausoleum is an imposing monument enshrining the dead body itself.

Censar'ius or Sapiens. Cato Major was so called. (B.C. 234-149.)


Cen'taur (2 syl.). A huntsman. The Thessalian centaurs were half-horses, half-men. They were invited to a marriage feast, and, being intoxicated, behaved with great rudeness to the women. The Lap'ithous took the women's part, fell on the centaurs, and drove them out of the country.

"Feasts that Thessalian centaurs never knew." (Thomson: Ant'ian.)

Cent-cy'ne. One of the upper ten; a person of high birth, a descendant of the race of kings. (Anglo-Saxon cyn, royal; cyne-dom, a kingdom; also noble, renowned, chief.)

"His wife, by birth a cent-cyne, went out as a day-servant."—Gaboriau, Promise of Marriage, chap. 1.

Cento. Poetry made up of lines borrowed from established authors. Auso'nius has a nuptial idyll composed from verses selected from Virgil. (Latin, cen'to, patchwork.)

The best known are the Homéro'cento'n (3 syl.), the Cen'to l'Virgiliano by Proba Falconia (4th century), and the Cen'to Nepi'thio of Ausonius. Metellus
made hymns out of the Odes of Horace by this sort of patchwork. Of modern cen- tos, the Comédie des Comédiens, made up of extracts from Balzac, is pretty well known.

Central Sun. That body or point about which our whole system revolves. Müller believed that point to be ca in Taurus.

Centre. In the Legislative Assembly The Centre were the friends of order. In the Fenian rebellion, 1866, the chief movers were called Head Centres, and their subordinates Centres.

Centre of Gravity. That point on which a body acted on by gravity is balanced in all positions.

Centur'viri. A court under whose jurisdiction the Romans placed all matters pertaining to testaments and inheritances.

Centur'ium. A Roman officer who had the command of 100 men. His badge was a vine-rod. (Latin, centum, a hundred.)

Century White. John White, the Nonconformist lawyer. So called from his chief publication, The First Century of Scandalous, Malignant Priests, made and admitted into Benefices by the Priests, etc. (1590-1645).

Cephalus and Procris. Made familiar to us by an allusion to them in the play of Pyramus and Thysbe, where they are miscalled Shafalus and Procrus. Cephalus was the husband of Procris, who, out of jealousy, deserted him. Cephalus went in search of her, and rested awhile under a tree. Procris, knowing of his whereabouts, crept through some bushes to ascertain if a rival was with him. Cephalus heard the noise, and thinking it to be made by some wild beast, hurled his javelin into the bushes and slew Procris. When the unhappy man discovered what he had done, he slew himself in anguish of spirit with the same javelin.

"Pyramus: Not Shafalus to Procrus was so true.
Thysbe: As Shafalus to Procris, 1 to 1." — Shakespeare: Midsummer Night's Dream, v. 1.

Ce'phes (2 syl.). One of the northern constellations, which takes its name from Ce'pes, King of Ethiopia, husband of Cassiopeia and father of Andromeda.

Ce'pola. Deveres of Cépola. Quips of law are so called from Bartholomew Cépola whose law-quirks for prolonging lawsuits have been frequently reprinted.

Cé'quel (3 syl.). A spirit who transported Torralba from Valladolid to Rome and back again in an hour and a half. (Pelllicer.)

Cer'navium. The opal. So called by the ancients from a notion that it was a thunder-stone. (Latin, ceravium; Greek, keravnios.)

Ger'berus. A grim, watchful keepers, house-porter, guardian, etc. Gerberus, according to Roman mythology, is the three-headed dog that keeps the entrance of the infernal regions. Hercules dragged the monster to earth, and then let him go again. (See Sor.)

Orpheus (2 syl.) lulled the Cerberus to sleep with his lyre; and the Sibyl who conducted Æneas through the Inferno, also threw the dog into a profound sleep with a cake seasoned with poppies and honey.

The origin of the fable of Cerberus is from the custom of the ancient Egyptians of guarding graves with dogs.

The exquisite cameo by Dioscorides, in the possession of the King of Prussia, and the painting of Hercules and Cerberus, in the Farnesé Gallery of Rome, are of world-wide renown.

Cerdonians. A sect of heretics, established by Cerdon of Syria, who lived in the time of Pope Hyginius, and maintained most of the errors of the Manichees.

Ceremonious (The). Peter IV. of Aragon. (1319, 1336-1387.)

Ceremony. When the Romans fled before Brennus, one Albinius, who was carrying his wife and children in a cart to a place of safety, overtook at Janiculum the Vostal virgins bending under their load, took them up and conveyed them to Cer-commonwealth in Etruaria. Here they remained, and continued to perform their sacred rites, which were consequently called "Cere-monia." (Lucy, V.)

Scaliger says the word comes from cree = saucius, Cerus = Creator; and Cerco (according to Varro) is by metathesis for creo. Creco, according to Scaliger, is also from creo. By this etymology, "Ceremony" means sacred rites, or solemn acts in honour of the Creator. The great objection to this etymology is that Cicero, Tacitus, and other classic authors spell the word Ceremonia and not Cere-monia.

Master of the Ceremonies. An officer, first appointed by James I., to superintend the reception of ambassadors and
strangers of rank, and to prescribe the formalities to be observed in levees and other grand public functions.

Ceres (2 syl.). Corn. Ceres was the Roman name of Mother-Earth, the protectress of agriculture and of all the fruits of the earth.

"Darkrowning heaths grow bright with Ceres’ flower."—Thomson: Castle of Indolence, ii. 27.

Cerinthians. Disciples of Cerinthus, a heresarch of the first century. They denied the divinity of Christ, but held that a certain virtus descended into Him at baptism, which filled Him with the Holy Ghost.

Cerulean Brother of Jove (The). Neptune. Here cerulean means green.

Cess. Measure, as ex cess, excessive. Out of all cess means excessively, i.e. ex (out of all) cess.

"Poor ladie, is wrung in the withers out of all cess."—Shakespeare: 1 Henry IV., ii. 1.

Cess. A tax, contracted from assessment ("esse"); as a "church cess." In Ireland the word is used sometimes as a contraction of success, meaning luck, as "bad cess to you!"

Cestui que Vie is the person for whose life any lands or hereditaments may be held.

Cestui que vie, the person entitled to use. Cestui que trustee, the person for whose benefit a trust may be created.

Cestus, in Homer, is the girdle of Venus, of magical power to move to ardent love. In Jerusalem Delivered, Armida wore a similar cestus.

Cf. Latin, confer = compare.

Chabouk. (See Chibouque, p. 215.)

Chabouk or Chabouk. A long whip, or the application of whips and rods; a Persian and Chinese punishment. (Imbois.)

"Dray forward that faur, and cut his roke into ratters on his buck with your chabouks."—Scott: The Sagon's Daughter, c. xiv.

The criticism of the chabuk. The application of whips or rods (Persian). (Imbois.)

"If that monarch did not give the chabuk to Fermerow, there would be no end to all legitimate government in Bucharia."—T. Moore: Lalla Rookh.

Chacun a son goût. "Everyone has (a) his taste"; or, "Everyone to (a) his taste." The former is French, the latter is English-French. The phrase is much more common with us than it is in France, where we meet with the phrases—Chacun a sa charunerie (everyone has his idiosyncrasy), and chacun a sa marotte (everyone has his hobby). In Latin sua cuique robutas, "as the good-man said when he kissed his cow."

Chad-pennies. Whitsuntide offerings at St. Chad's cathedral, Lichfield, for keeping it in repair.

Chair. An old bird is not to be caught with chaff. An experienced man, or one with his wits about him, is not to be deluded by humbug. The reference is to throwing chaff instead of bird-seed to allure birds. Hence—

You are chaffing me. Making fun of me. A singular custom used to exist in Notts and Leicestershire some half a century ago. When a husband ill-treated his wife, the villagers emptied a sack of chaff at his door to intimate that "threshing was done within," which some think to be the origin of the word.

"To chaff" meaning to banter, is a variant of chafe, to irritate.

Chair (The). The office of chief magistrate in a corporate town.

Below the chair. An alderman who has not yet served the mayoralty.

Passed the chair. One who has served the chief office of the corporation.

The word is also applied to the office of a professor, etc., as "The chair of poetry, in Oxford, is now vacant." The word is furthermore applied to the president of a committee or public meeting. Hence—

To take the chair. To become the chairman or president of a public meeting. The chairman is placed in a chair at the head of the table, or in some conspicuous place like the Speaker of the House of Commons, and his decision is absolutely final in all points of doubt. Usually the persons present nominate and elect their own chairman; but in some cases there is an ex officio chairman.

Chair. When members of the House of Commons and other debaters call out "Chair," they mean that the chairman is not properly supported, and his words not obeyed as they ought to be. Another form of the same expression is, "Pray support the chair."

Grooming chair. The chair in which a woman is confined or sits afterwards to receive congratulations. Similarly "grooming cake" and "grooming cheese" are the cake and cheese which used to be provided in "goose month."

"For a nurse, the child to dandle,
Sugar, soap, spurred pots, and candle,
A grooming chair, and oke a candle.
Poor Robin's Almanack, 1810."
Chair-days. Old age.

"I had long supposed that chair-days, the beautiful name for those days of old age, was of Shakespeare's own invention; but this is a mistake. The word is current in Laucastre still."—Tennyson: English Poets and Poems, v.

"In thy reverence and thy chair-days, thus To die in tumultuous battle."—Shakespeare: 2 Henry VI., act v. 2.

Chair of St. Peter (The). The office of the Pope of Rome, said to be founded by St. Peter, the apostle; but St. Peter's Chair means the Catholic festival held in commemoration of the two episcopates founded by the apostle, one at Rome, and the other at Antioch (January 18th and February 22nd).

Chalcodony [kal′kədɒnɪ]. A precious stone, consisting of half-transparent quartz, so called from Chalco don, in Asia Minor, where it was first found. In antiquity, it was set in gold or silver. Chalcos is a green color; cornelian, cat's-eye, chrysoprase, flint, hornstone, onyx, plum, and sand.

? Albertus Magnus (book i, chap. 2) says: "It dispels illusions and all vain imaginations. If hung about the neck as a charm, it is a defence against enemies, and keeps the body healthful and vigorous.


Chalk.

I'll chalk out your path for you—i.e. lay it down or plan it out as a carpenter or ship-builder plans out his work with a piece of chalk.

I can walk a chalk as well as you. I am no more drunk than you are. The allusion is to the ordeal on board ship of trying men suspected of drunkenness. They were required to walk along a line chalked on the deck, without deviating to the right or left.

The tapster is undone by chalk, i.e. credit. The allusion is to scoring up credit on a tally with chalk. This was common enough early in the nineteenth century, when milk scores, bread scores, as well as beer scores were general.

Chalk it up. Put it to his credit.

"'As good-humoured sarcasm, Chalk it up! is tantamount to saying, 'What you have done so amusingly that I must make some more or less permanent record of it."

Chalk and Cheese. I know the difference between chalk and cheese. Between what is worthless and what is valuable, between a counterfeit and a real article. Of course, the resemblance of chalk to cheese has something to do with the saying, and the alliteration helps to popularize it.

"This Scotch scarecrow was no more to be compared to him than chalk was to cheese."—Sir W. Scott: Woodstock, 311.

I cannot make chalk of one and cheese of the other. I must treat both alike; I must show no favouritism.

They are no more like than chalk is like cheese. There may be a slight apparent resemblance, but there is no real likeness.

Chalks.

I beat him by long chalks. Thoroughly. In allusion to the ancient custom of making merit marks with chalk, before lead pencils were so common.

Walk your chalks. Get you gone. Lodgings wanted for the royal retinue used to be taken arbitrarily by the marshal and sergeant-chamberlain, the inhabitants were sent to the right about, and the houses selected were notified by a chalk mark. When Mary de Medicis, in 1638, came to England, Sieur de Labat was employed to mark "all sorts of houses commodious for her retinue in Colchester." The same custom is referred to in the Life and Acts of Sir William Wallace, in Edinburgh. The phrase is "Walk, you're chalked," corrupted into Walk your chalks.

? In Scotland, at one time, the landlord gave the tenant notice to quit by chalkling the door.

"The prisoner has cut his stick and walked his chalk, and is off to London."—C. Ingmery.

Challenge to the Array (4). An objection to the whole panel or body of jurymen, based on some default of the sheriff, or his officer who arrayed the panel.

Challenge to the Polls (4). An objection or protest to certain persons selected for a jury. If a man is not qualified to serve, or if he is supposed to be biased, he may be challenged. In capital cases a prisoner may challenge persons without assigning any reason, and in cases of treason as many as thirty-five. (22 Henry VIII., c. 14; 7, 8 George IV., c. 24, s. 3.)

Challenging a Jury. This may be to object to all the jurors from some informality in the way they have been "arrayed" or empanelled, or to one or more of the jurors, from some real or supposed disqualification or bias of judgment. The word "challenge" is Norman, and is exactly equivalent to "call out;" hence we say Captain A challenged or called out Captain B.

Cham (kæm). The sovereign prince of Tartary, now written "khan."

"Fetch you a hair off the great Cham's beard."—Shakespeare: Much Ado About Nothing, ii. 1.

The great Cham of Literature. Dr. Samuel Johnson (1709-1784).
Chambre Ardente (French). "A lighted chamber" (A darkened court). Before the Revolution, certain offences in France were tried in a court from which daylight was excluded, and the only light admitted was by torches. These inquisitorial courts were devised by Cardinal Lorraine. The first was held in the reign of François I., for trying heretics. Brinvilliers and his associates were tried in a darkened court in 1682. Another was held in 1716, during the regency. When judges were ashamed to be seen, prisoners could not expect much leniency.

Chameleon. You are a chameleon, i.e. very changeable—shifting according to the opinions of others, as the chameleon changes its hue to that of contiguous objects.

"As the chameleon, who is known To have no colour of his own, But borrows from his neighbour’s hue: His white or black, his green or blue."—Prior.

Pliny tells us that Democritus wrote a book on superstitions connected with the chameleon.

C’est un canéel. One who shifts his opinions according to circumstances; a vicar of Bray.

To chameleonise is to change one’s opinions as a chameleon changes its colour.

Champ de Manœuvres (Ir.). The soldiers’ exercise ground.

Champs de Mai. The same as the Champs de Mars (q.v.), transferred after 755 to the mouth of May. Napoleon I. revived these meetings during the "Hundred Days" (June 1st, 1815).

Champs de Mars. The March meetings held by Clovis and his immediate followers, sometimes as mere pageants for the amusement of the freedmen who came to offer homage to their lord, and pay their annual gifts; sometimes for business purposes, especially when the king wished to consult his warriors about some expedition.

Champak. An Indian tree (Michelia Champaca). The wood is sacred to Buddha, and the strongly-scented golden flowers are worn in the black hair of Indian women.

"The Champak odours fail."—Shelley: Lines to Indian Air.

Champerty (Latin, campi partitio, division of the land) is a bargain with some person who undertakes at his own cost to recover property on condition of receiving a share thereof if he succeeds.

"Champerty is treated as a worse offence; for by this a stranger supplies money to carry on a suit, on condition of sharing in the land or other property."—Perkins: Contracts (vol. II, part II, chap. 3, page 284.)

Champion and Several. A "champion" is a common, or land in allotments without enclosures. A "several" is a private farm, or land enclosed for individual use. A champion also means one who holds a champion.

"The champion differs from several much For want of partition, closer, and such."—Tyrer: Five Hundred Points, etc. (Intro.).

Champion of England. A person whose office it is to ride up Westminster Hall on a Coronation Day, and challenge any one who disputes the right of succession. The office was established by William the Conqueror, and was given to Marmion and his male descendants, with the manor of "broad Scredlesby." De Ludlow received the office and manor through the female line; and in the reign of Richard II. Sir John Dymoke succeeded through the female line also. Since then the office has continued in the Dymoke family.

"These Lincoln lands the Conqueror gave, That England’s glore they might convey To knight renowned amongst the brave— The baron hold of Peckover."—An Anglo-Norman Ballad modernised.

Chance. (See MAIN CHANCE.)

Chanoine means a lattice-screen. In the Roman law courts the lawyers were cut off from the public by such a screen. (Lat. cancellus.)

Chancel of a church. That part of a church which contains the altar, and the seats set apart for the choir. It is generally raised a step or more above the floor of the nave.

Chancellor. A petty officer in the Roman law courts stationed at the chancel (q.v.) as usher of the court. In the Eastern Empire he was a secretory or notary, subsequently invested with judicial functions. The office was introduced into England by Edward the Confessor, and under the Norman kings the chancellor was made official secretary of all important legal documents. In France, the chancellor was the royal notary, president of the councils, and keeper of the Great Seal.

Chancellor of England (The). The Lord Chancellor, or the Lord High Chancellor. The highest judicial functionary of the nation, who ranks above all peers, except princes of the blood.
and the Archbishop of Canterbury. He is "Keeper of the Great Seal," is called "Keeper of His (or Her) Majesty's Conscience," and presides on the Wool sack in the House of Lords.


Chancery. The part of the Court occupied by the lawyers. To get a man's head into chancery is to get it under your arm, where you can pummel it as long as you like, and he cannot get it free without great difficulty. The allusion is to the long and exhausting nature of a Chancery suit. If a man once gets his head there, the lawyers punish him to his heart's content.

"When I can perform my mile in eight minutes, or a little less, I feel as if I had old Tyme's head in chancery."—Holmes: Autocut, chap. vii. p. 191.

Chaneph. The island of religious hypocrites, inhabited by sham saints, tellers of beads, numberers of ave marian, and friars who lived by begging. (The word meant hypocrite in Hebrew.) (See Rabelais: Pantagruel, iv. 63, 64.)

Change. Ringing the changes. Repeating the same thing in different ways. The allusion is to bell-ringing.

* To know how many changes can be rung on a peal of bells, multiply the known preceding number by the next subsequent one, thus: 1 bell no change; 2 bells, 1 × 2 = 2 changes; 3 bells, 2 × 3 = 6 changes; 4 bells, 6 × 4 = 24 changes; 5 bells, 24 × 5 = 120 changes; 6 bells, 720 changes, etc.

"Take your change out of that." Said to a person who insults you when you give him a quid pro quo, and tell him to take out the change. It is an allusion to shopping transactions, where you settle the price of the article, and put the surplus or change in your pocket.

Changeling (2 syl.). A peevish, sickly child. The notion used to be that the fairies took a healthy child, and left in its place one of their starveling elves which never did kindly.

"Oh, that it could be proved
That some night-travelling fairy had exchanged
In clothe-clutter our children as they lay,
And called mine Perry, his Plantagenet.
Then would I have his Harry, and be mine."

Shakespeare: 1 Henry IV, 1. 1.

Chant du Départ. After the Mar serailles, the most celebrated song of the first French Revolution. It was written by M. J. Chénier for a public festival, held June 11th, 1794, to commemorate the taking of the Bastille. The music is by Méhul. A mother, an

old man, a child, a wife, a girl, and three warriors sing a verse in turn, and the sentiment of each is, "We give up our claims on the men of France for the good of the Republic." (See page 217, col. 1, CARMAGNOLE.)

"La republique nous appelle,
Seulons vaincre or sauvons perir;
Un Français doit vivre pour elle,
Pour elle un Français doit mourir."

M. J. Chénier.
The Republic invites,
Let us conquer or fall;
For her Frenchmen live,
And die as her call. E. C. B.

Chanticleer. The cock, in the tale of Reynard the Fox, and in Chaucer's Nunne Pryched Tale. The word means "shriil-singer." (French chantier-clair, to sing clearly, i.e. distinctly.)

"My lungs began to crow like chanticleer," Shakespeare: As You Like It, ii. 7.

Chaoian Bird (The). The dove. So called because it delivered the oracles of Chaonia (Vodona).

"But the mild swallow none with tails infect,
And none the soft Chaoian bird molest." Ovid: Art of Love, ii.

Chaoian Food. Acorns. So called from the oak trees of Chaonia or Dodona. Some think beech-meat is meant, and tell us that the boughs of the oak were hung on beech-trees, not on oaks.

"The Greek word is ἄγος; Latin, fagus. Hence Strabo, Δωδοιτω, φάγου τε Παλασικον ἑλανον ἕρεμον. (He to Dodona came, and the hallowed oak or beech [fagus], the seat of the P earliest). Now, 'fagus' means the food-tree, and both acorns and mast are food, so nothing determinate can be derived from going to the root of the word, and, as it is extremely doubtful where Dodona was, we get no light by referring to the locality. Our text says Chaonia (in Epirus), others place it in Thessaly.

Chaos (ku'os). Confusion; that confused mass of elemental substances supposed to have existed before God reduced creation into order. The poet Hesiod is the first extant writer that speaks of it.

"Light, uncollected, through the chaos surged its infant way, nor order yet had drawn His lovely train from out the daunting gloom."

Thomson: Autumn, 12-4.
Chap. A man, properly a merchant. A chap-man is a merchantman or tradesman. "If you want to buy, I'm your chap." A good chap-man or chap became in time a good fellow. Hence, A good sort of chap, A clever chap, etc. (Anglo-Saxon, ceap-man.)

? An awkward customer is an analogous phrase.


Chapeau or Chapel de Roses. C'est un petit mariage, car quand on demande ce qu'un père donne à une fille, et qu'on veut répondre qu'il donne peu, on dit qu'il lui donne un chapeau de roses. Les roses sont consacrées à Venus, aux Grâces, et à l'Amour. (Les Origines de quelques Coutumes Anciennes, 1672.)

N.B.—"Chapel" we now call a chaplain.

Chapeau-bras. A soft hat which can be folded and carried under the arm (bras, French for arm). Strictly speaking, it should be a three-cornered hat.

Chapel is the chest containing relics, or the shrine thereof (Latin, capella; French, chape, a cope). The kings of France in war carried St. Martin's cope into the field, and kept it in a tent as a talisman. The place in which the cope was kept was called the chapelle, and the keeper thereof the chaplain.

Chapel (A). Either a place subsidiary to the parish church, or a place of worship not connected with the State, as a Methodist Chapel, a Baptist Chapel, etc.

Chapel, in printers' parlance, meant his workshop. In the early days of printing, presses were set up in the chapels attached to abbeys, as those of Caxton in Westminster Abbey. (See Monk, Friar, etc.)

Chapel. The "census" of journeymen printers assembled to decide any point of common interest. The chairman is called the "father of the chapel.

To hold a chapel. To hold a printers' caucus.

Chapel-of-Ease. A place of worship for the use of parishioners residing at a distance from the parish church.

Chaperon. A lady's attendant and protector in public. So called from the Spanish hood worn by duennas. (English-French.) (See Tapisserie.)

To chaperone. To accompany a young unmarried lady in loco parentis, when she appears in public or in society.

Chapter. To the end of the chapter. From the beginning to the end of a proceeding. The allusion is to the custom of reading an entire chapter in the first and second lesson of the Church service. This is no longer a general rule in the Church of England.

Chapter and Verse. To give chapter and verse is to give the exact authority of a statement, as the name of the author, the title of the book, the date thereof, the chapter referred to, and any other particular which might render the reference easily discoverable.

Chapter of Accidents (A). Unforeseen events. To trust to the chapter of accidents is to trust that something unforeseen may turn up in your favour. The Roman laws were divided into books, and each book into chapters. The chapter of accidents is that under the head of accidents, and metaphorically, the sequence of unforeseen events.

Chapter of Possibilities (The). A may-be in the course of events.

Character. In character. In harmony with a person's actions, etc.

Out of character. Not in harmony with a person's actions, writings, profession, age, or status in society.

Character (A). An oddity. One who has a distinctive peculiarity of manner: Sam Weller is a character, so is Pickwick. And Sam Weller's conduct in the law-court was "in character," but had he betrayed his master it would have been "out of character."

Charbonnerie Democratique. A new Carbonari society, founded in Paris on the principles of Babeuf. The object of these Republicans was to make Paris the centre of all political movements. (See page 214, col. 2, CARBONARI.)

Charge.

Curate in charge. A curate placed by a bishop in charge of a parish where there is no incumbent, or where the incumbent is suspended.

To charge oneself with. To take upon oneself the onus of a given task.

To give charge over. To set one in authority over.

"I gave my brother Hanani . . . charge over Jerusalem."—Nehemiah vii. 2.

To give in charge. To hand over a person to the charge of a policeman.

To have in charge. To have the care of something.

To take in charge. To "take up" a person given in charge; to take upon oneself the responsibility of something.
Charge (To). To make an attack or onset in battle. "To charge with bayonets" is to rush on the enemy with levelled bayonets.

To return to the charge. To renew the attack.

Chargé d’Affaires. The proxy of an ambassador, or the diplomatic agent where none higher has been appointed.

Chariclea. The lady-love of Theagenes in the exquisite erotic Greek romance called The Loves of Theagenes and Chariclea, by Heliodorus, Bishop of Trithka, in the fourth century.

Charing Cross. Not from chère reine, in honour of Eleanor, the dear wife of Edward I., but la chère reine (the Blessed Virgin). Hence, in the Close Roll, Richard II., part 1 (1382), we read that the custody of the falcons at Charryng, near Westminster, was granted to Simon Burley, who was to receive 12d. a day from the Wardrobe.

A correspondent in Notes and Queries, Dec. 28th, 1889, p. 507, suggests the Anglo-Saxon cærræn (to turn), alluding to the bend of the Thames.

Queen Eleanor died at Harly, Nottinghamshire, and was buried at Westminster. In every town where the corpse rested the king caused a cross of 'cunning workmanship' to be erected in remembrance of her. There were fourteen, some say fifteen, altogether. The three which remain are in capitals: Lincoln, Newark, Grantham, Leicester, Stamford, Geddington, Northampton, Stony Stratford, Woburn, Dunstable, St. Albans, Waltham, West Chesham (Chesham), Charlbury, and High Herdon."

"In front of the South Eastern Railway station (Strand is a model, in the original dimensions, of the old cross, which was made of green stone, and was demolished in 1643."

Chariot. According to Greek mythology, the chariot was invented by Erichthonius to conceal his feet, which were those of a dragon.

"Seated in car, by him constructed first
To hide his hideous feet."

_Homo: Orlando Furioso, xxxvii. 27."

Chariot of the Gods. So the Greeks called Sierra Leo'ne, in Africa, a ridge of mountains of great height. A sierra means a saw, and is applied to a ridge of peaked mountains.

"Her pining forests, mingling with the skies,
Leona's rugged steep beneath us lies."

_Camoes: Lusiades, book 5.

Chariots or Cars. That of

ADMETUS was drawn by lions and wild boars.

_BACCHUS by panthers.

_CERES by swans.

_CYBELE by winged dragons.

_DIANA by hounds.

_JUPITER by eagles.

_JUNO by peacocks.

_JUPITER by harpies, and harpies.

_PANTHEON by black horses.

_PANUPE by seven horses (the seven days of the week).

_VENUS by doves.

(Charlemagne) in Rome) were classed under four factions, distinguished by their livers—white, red, sky-blue, and green. Domitian added two more, viz. the golden and the purple.

Charities. Masks.

"Our ladies laugh at bare-faced trulls when they have those mufflers on, which they call masks, and which were formerly much more properly called charity, because they cover a multitude of sins."—_Babellus: Pantagruel, v. 27.

Charity. Charity begins at home. "Let them learn first to show piety at home!" (I Tim. v. 4 and 5).

Cold as charity. Than which what's colder to him who gives and him who takes?

Charivari. The clatter made with pots and pans, whistling, bawling, hissing, and so on. Our concert of "narrow-bones and cloggers"; the German Katzenmusik, got up to salute with ridicule unequal marriages. _Punch_ is our national Charivari, and clatters weekly against political and social wrong-sideliness.

Charistan. The following etymology is suitable to a Book of Phrase and Fable. It is said that one Latan, a famous quack, used to go about Paris in a gorgeous car, in which he had a traveling dispensary. A man with a horn announced the approach of this magnate, and the delighted sightseers used to cry out, "Voila! le char de Latan."

When I lived in Paris I often saw this gorgeous car; the horn-man had a drum also, and M. Latan, dressed in a long showy robe, wore sometimes a hat with feathers, sometimes a bruss helmet, and sometimes a showy cap. He was a tooth-extractor as well as dispensier.

Probably "Latan" was an assumed name, for Charistan is undoubtedly the Italian _carlistano_, a babbler or quack.

Charlemagne. His nine wives were Hamiltruide, a poor Frankish woman, who bore him several children; Desiderata, who was divorced; Hildegarde, Pastrade (daughter of Count Rodolphi the Saxon); and Luigarda the German; all three of whom died before him; Maltegarde; Gesuinde the Saxon; Regina; and Adalinda.

Charlemagne’s peers. (See PALADINS.)

Charlemagne’s sword. La Joyeuse.

Faire Charlemagne. To carry off one's winnings without giving the adversaries "their revenge."

"Faire Charlemagne cest ne partir du jeu avec tout son gain, ne point donner de revanche. Charlemagne se fait joueur a la fin du jeu, et qui quitte le jeu de la vie sans avoir rien renuit du fruit de ses victoires. Le joueur qui se retie les mains pleines, fait comme Charlemagne."—_Gratet: Histoire, t. 183.
Charles. An ill-omened name for kings:

*England:* Charles I. was beheaded by his subjects.

Charles II. lived long in exile.

Charles Edward, the Young Pretender, died in poverty and disgrace in France.

*France:* Charles I., the Bald, marching to repel the invading Saxons, was forsaken by his followers, and died of poison at Brieg.

Charles II., the Fat, reigned wretchedly, and died a beggarly dependant on the stinting bounty of the Archbishop of Metz.

Charles III., the Simple, died in the dungeon of Château Thierry.

Charles IV., the Fair, reigned six years, married thrice, but buried all his children except one daughter, who was forbidden by the Salic law to succeed to the crown.

Charles VI. lived and died an idiot or madman.

Charles VII. starved himself to death.

Charles VIII. smashed his head against the lintel of a doorway in the Château Amboise, and died in agony.

Charles IX. died at the age of twenty-four, harrowed in conscience for the part he had taken in the "Massacre of St. Bartholomew."

Charles X. spent a quarter of a century in exile, and when he succeeded to the throne, fled for his life and died in exile.

Charles le Téméraire, of Burgundy, lost his life at Nancy, where he was utterly defeated by the Swiss.

*Naples:* Charles I. saw the French massacred in the "Sicilian Vespers," and experienced only disasters.

Charles II., the Lame, was in captivity at his father's death.

Charles III., his grandson, was assassinated. (See Jane.)

*Charles I.* When Bernini's bust of Charles I. was brought home, the King was sitting in the garden of Chelsea Palace. He ordered the bust to be uncovered, and at the moment a hawk with a bird in its beak flew by, and a drop of the blood fell on the throat of the bust. The bust was ultimately destroyed when the palace was burnt down.

*Charles and the Oak.* When Charles II. fled from the Parliamentary army, he took refuge in Boscobel House; but when he deemed it no longer safe to remain there, he concealed himself in an oak. Dr. Stukeley says that this tree "stood just by a horse-track passing through the wood, and the king, with Colonel Carlos, climbed into it by means of the hen-roost ladder. The family reached them victuals with a nut-hook." (Itinerarium Curiosum, iii. p. 67, 1724.)

*Charles's Wain.* The constellation called the Great Bear, which forms the outline of a wheelbarrow or rustic wagon. "Charles" is a corruption of the word *churl*, the farmer's wagon. (Anglo-Saxon, *ceorle wæn.*

"*" Sometimes still further corrupted into "'King Charles's wain."

*Charleys, or Charlie.* The old night watch, before the police force was organised in 1829. So called from Charles I., in whose reign the system was re-organised. (1640.)

*Charlotte Elizabeth.* Mrs. Tonna (1792-1846).

*Charm* means a song. Incantation is singing on or against some one. Enchantment is the same. (Latin, carneum.)

*Charon's Toll* [carcé-un]. A coin, about equal to a penny, placed in the mouth or hand of the dead to pay Charon for ferrying the spirit across the river Styx to the Elysian fields.

*Charter.* (See People's Charter.)

*Chartist.* The political system of the Chartists, who, in 1838, demanded the People's Charter, consisting of five principles: universal suffrage, annual parliaments, stipendiary members, vote by ballot, and electoral districts.

*Charybdis* [če-bi]. A whirlpool on the coast of Sicily. Scylla and Charybdis are employed to signify two equal dangers. Thus Horace says an author trying to avoid Scylla, drifts into Charybdis, i.e. seeking to avoid one fault, falls into another. The tale is that Charybdis stole the oxen of Hercules, was killed by lightning, and changed into the gulf.

"Thus when I shun Scylla, your father, I fall into Charybdis, your mother." — *Merchant of Venice.*

*Chase.* A small deer-forest held, for the most part, by a private individual, and protected only by common law. Forests are royal prerogatives, protected by the "Forest Laws."
Chasidim

one side of a sheet. The type is first set up letter by letter in the "composing stick," and is then transferred to the "galley," where it appears in columns. It is next divided into pages, and then transferred to the chase, where it is held tight by chains, or small bridges of wood. The word is French, chaise (a frame); our case-meat. (See STICK.)

Chasidim and Zadikim. After the Babylonian captivity the Jews were divided into two groups—those who accepted and those who rejected the Persian innovation. The former were called piéists (chasidim), and the latter upprights (zadikim).

Chasseurs de Vincennes (French). The Duke of Orleans' rifle corps; so called because they were garrisoned at Vincennes.

Chat. Nid d'une souris dans l'orille d'un chat. A mare's nest. This French phrase is the translation of a line in Wynkyn de Worde's Questiones, printed in English in 1511. "Demand: What is that that never was and never will be? Response: A mouse's nest in a cat's ear." (See MARE'S NEST.)

Chat de Béaugency (I.e.). Keeping the word of promise to the ear, but breaking it to the sense. The legend is this: An architect was employed to construct a bridge over the Loire, opposite Beaugency, but not being able to accomplish it, made a league with the devil to give his sable majesty the first living being which crossed the bridge. The devil supposed it would be the architect himself, but when the bridge was finished the man threw a cat forwards, and it ran over the bridge like a wild thing. The devil was furious, but a bargain's a bargain, and the "cat of Beaugency" became a proverb.

Château en Espagne. [Castle in Spain.] A castle in the air; something that exists only in the imagination. In Spain there are no châteaux. (See CASTLE.)

Château. Many wines are named after the manor on which the grapes are grown: as Château Lafitte, Château La Tour, Château Margaux, Château Rose (and Bordeaux), Château Yquem (a white Bordeaux), etc.

Chat'telain. A fashionable coffee-house in the reign of Charles II.

Chesterfield. A talkative person. The Germans have Pflanzjaehle (chatterbox). Shakespeare speaks of the click-dish. "His use was to put a ducat in her click-dish." (Measure for Measure, iii. 2)—i.e. the box or dish used by beggars for collecting alms, which the holder clatters to attract attention. We find also chatter-basket in old writers, referring to the child's rattle.

Chatterhouse. To go through the chatterhouse. Between the legs of one or more boys, set apart like an inverted A, who strike, with their hands or caps, the victim as he creeps through. Halliwell (Archaeic Dict.) gives chat, a small twig, and chatter, to bruise; also chatter, refuse wood left in making faggots. Probably, the boys used little twigs or sticks instead of caps or hands. And to go through chatterhouse means to get a trouncing or tundring. The pun between chatterhouse and chatterhouse is obvious.

Chatterpie. Same as chatterbox. The pie means the magpie. (Mag, to chatter.) (See Halliwell.)

Chaucer of Painting (The). Albert Dürer of Nurnberg (1471-1528), "The prince of artists."

Chauvin. A blind idolator of Napoleon the Great. The name is taken from Les Aides de Camp, by Bayard and Dumnanoir, but was popularised in Charet's Consuet Chauvin.

Chauvinism. A blind idolatry of Napoleon the Great. Now it means a blind and pugnacious patriotism: a warlike spirit.

"CHAUVIN, patriote ardent, jusqu'à l'exécration. Allusion au nom d'un type de caractére populaire, comme le prouve cet exemple: 1830, épisode où un liberalisme plus large commença à se moquer de ces croyances comme Chauvin, et justice de ces mésaventures, de l'opinion."—Larrey. Larrey. Dictionnaire de l'Arbor Politique, 1832.

Chaw-bacon (A). An uncouth rustic, supposed to eat no meat but bacon.

Che sarra, sara. What shall be will be. The motto of the Russells (Bolfrom).

"What doctrine call ye this, Che sara, sara?"—Fustel (Anster's translation), i. i.

Cheap as a Sardinian. A Roman phrase referring to the great crowds of
Sardinian prisoners brought to Rome by Tiberius Gracchus, and offered for sale at almost any price.

**Cheap Jack.** Jack, the chap-man. Not cheap, meaning low-priced, but cheap meaning merchant, as in "chapman," "Chap-side," etc. Jack is a term applied to inferior persons, etc. (Saxon, ceapa, a merchant; cecepin, to buy; ceapmann, a trademan.) *(See Jack.)*

**Cheapside Bargain (A).** A very weak pun, meaning that the article was bought cheap or at market value.

**Cheater (2 syl.)** originally meant an Echeator or officer of the king’s exchequer appointed to receive dues and taxes. The present use of the word shows how these officers were wont to fleece the people. *(See Catchpoler.)*

**Cheek.** Called also stone-chest, kistvaen (a sepulchral monument or cromlech).

> "We find a rude cheek or flat stone of an oval form, about three yards in length, five feet over where broadest, and ten or twelve inches thick."
> —Camer.

**Checkmate,** in the game of chess, means placing your adversary’s king in such a position that he can neither cover nor move out of check. Figuratively, "to checkmate" means to foil or outwit another; checkmated, outmanoeuvred. "Mate" (Arabic, mat, dead; Spanish, matar, to kill). The German *schach* means both chess and check, and the Italian *scacco* means the squares of the chess-board; but *schach-matt* and *scacca-matto* = check-mate. The French *échec* is a "stoppage," whence dinner or faire *échec et mat*, to make a stoppage (check) and dead; the Spanish, *zaque de mate*, means the check of death (or final check).

> "If we go to Arabic for "mate," why not go there for "check" also? And "sheik mat" — the king dead, would be consistent and exact. *(See Chess.)*

**Cheek.** None of your cheek. None of your insolence. "None of your jaw" means none of your nagging or word irritation.

> "We say a man is very cheeky, meaning that he is saucy and presumptuous. To give cheek. To be insolent. "Give me none of your cheek."
> To have the cheek. To have the face or assurance. "He hadn’t the cheek to ask for more."

> "On account of his having so much cheek" —*Dickens: Bleak House.*

**Cheek (2d).** To be saucy. "You must cheek him well," i.e. confront him with fearless impudence; face him out.

**Cheek by Jowl.** In intimate confection; tête-à-tête. Cheek is the Anglo-Saxon ceaca, céac-bàn, cheek-bone; and jowl is the Anglo-Saxon ceolo (the jaw); Irish, gial.

> "I’ll go with thee, cheek by jowl." —Shakespeare: *Midsummer Night’s Dream,* act. 2.

**Cheese.**

Tusser says that a cheese, to be perfect, should not be like (1) Gehazi, i.e. dead white, like a leper; (2) not like Lot’s wife, all salt; (3) not like Argus, full of eyes; (4) not like Tom Piper, "hoven and puffed," like the cheeks of a piper; (5) not like Crispin, leathery; (6) not like Lazarus, poor; (7) not like Esau, hairy; (8) not like Mary Magdalene, full of whey or mauldin; (9) not like the Gentiles, full of maggots or gentils; and (10) not like a bishop, made of burnt milk. *(First Hundred Points of Good Husbandry.)*

> "A cheese which has no resemblance to these ten defects is "quite the cheese."

**Cheese and bread.** Food generally, but of a frugal nature. "Come and take your bread and cheese with me this evening."

**A green cheese.** An unripe cheese.

The moon made of green cheese. A slight resemblance, but not in the least likely. "You will persuade him to believe that the moon is made of green cheese." *(See above.)*

> "’Tis an old rat that won’t eat cheese."
> It must be a wondrously toothless man that is inaccessible to flattery; he must be very old indeed who can abandon his favourite indulgence; only a very cunning rat knows that cheese is a mere bait.

**Cheese.** Something choicio (Anglo-Saxon, cro-an, to choose; German, kiesen; French, choisir). Chaucer says, "To choose whether she wold him marry or no."

> "Now thou mightest choose
> How thou couest (conest) to call, now thou Knowest all my names." —*R. Ploughman’s Vision.*

**It is not the cheese.** Not the right thing; not what I should choose.

*He is quite the chear or just the cheese* — i.e. quite the thing. By a double refinement we get the slang varieties, *That’s prime Stilton, or double Gloster* — i.e. slap bang up.

**Cheeseparer (A).** A skinflint; a man of small savings; economy carried
Cheeseparing. to excess—like one who pares or shaves off very thinly the rind of his cheese instead of cutting it off. The tale is well known of the man who chose his wife out of three sisters by the way they ate their cheese. One pared it—she (he said) was mean: one cut it off extravagantly thick—she was wasteful; the third sliced it off in a medium way, and there his choice fell.

Cheeseparing Economy. A useless economy. The French say, "Une économie de bouts de chandelles." The allusion is to the well-known tale of a man who chose one of three sisters for wife by the way they pared their cheese. (See above.)

Cheese-Toaster (A). A sword; also called a "toasting-fork." "Come! out with your toaster." In Latin vert means a dart, a spit used in roasting, or a toasting fork. Thus we have "pyg-mant serpente verrique Sobello" (Juv. vii. 633), and in Juv. i. 210, etc., we read that the men prepared their supper, after slaying the beasts, "pars in fratra securr, cerubusque tremensque fugit." In the former example vert is used for an instrument of war, and in the latter for a toasting-fork or spit.

Cheesewring (Lynton, Devon). A mass of eight stones, towering to the height of thirty-two feet; so called because it looks like a gigantic cheese-press. This is probably a natural work, the effect of some convolution. The Kilmarnock Rocks, and part of Hugh Lloyd's Pulpit, present somewhat similar piles of stone.

Chef d'Oeuvre. A masterpiece. (French.) (Pronounce ah duh vuh.)

Chemistry [ke'wistry] is from the Arabic kimia, whence al-kimia (the occult art), from kawā' (to conceal).

Inorganic chemistry is that branch of chemistry which is limited to metallic and non-metallic substances, which are not organised bodies.

Organic chemistry is devoted to organised bodies and their elements.

Chemos or Chemosh [Ke'nom]. War-god of the Moabites; god of lust.


Chennappa. The city of Chennappa. So Madras is called by the natives.

Cherry (French). Hoary, grey-headed. This word is much used in Paris to signify good, delicate, exquisite in flavour, delicious, de bon goût. It was originally applied to wine which is improved by age. Thus we hear commonly in Paris the expression, "Voilà du vin qui est bien chenu" (mellow with age). Sometimes gris (grey with age) is substituted, as, "Nous en boirons tant de ce bon vin gris" (Le Trésor des Chansons Nouvelles, p. 78). The word, however, is by no means limited to wine, but is applied to well-nigh everything worthy of commendation. We even hear Chenu Reluit, good morning; and Chemu sorgue, good night. "Reluit," of course, means "sunshine," and "sorgue" is an old French word for evening or brown. "Chenument" = à merveille.

Chequers. A public-house sign. In England without doubt the arms of Fitzwarren, the head of which house, in the days of the Henrys, was invested with the power of licensing vintners and publicans, may have helped to popularise this sign, which indicated that the house was duly licensed; but the sign has been found on houses in exhumed Pompeii, and probably referred to some game, like our draughts, which might be indulged in on the premises. Possibly in some cases certain public-houses were at one time used for the payment of doles, etc., and a chequer-board was provided for the purpose. In such cases the sign indicated the house where the parish authorities met for that and other purposes.

Cheronean [ch = k]. The Cheronean Sage. Plutarch, who was born at Chersonese, in Bœotia (46-120).

"This phrase, O Cheronean sage, is thine." Boudica: Mustrel.

Cherry. The whole tree or not a cherry on it. "Aut cerasus aut nullus." All in all or none at all.

"This Hospitaller seems to be one of those impractical knaves who must hate the whole tree, or they'll not have a cherry on it."

To make two bites of a cherry. To divide something too small to be worth dividing.

Cherry Fairs. Now called tea-gardens. Nothing to do with cherries; it is cherry fairs—i.e. gay or recreation fairs. A "cheering" is a merry-making. Halliwell tells us that "Cherry (or rather cherry) fairs are still held in Worcestershire." Gower says of this
world, "Alle is but a cherye-fayre," a
phrase frequently met with.

"This life, my son, is but a cherye-fayre."—MS.
Bedl. 321 (quoted by Hailstear).

Cherry Trees and the Cuckoo.
The cherry tree is strangely mixed up
with the cuckoo in many cuckoo stories,
because of the tradition that the cuckoo
must eat three good meals of cherries
before he is allowed to cease singing.

"Cuckow, cunow, cherry-tree,
Good bird, prithee, tell to me,
How many years I am to see."
The answer is made by the cuckoo
repeating its cry the prophetic number of
times.

Cherubims. The 11th Hussars are
so called, by a bad pun, because their
trousers are of a cherry colour.

Cherry and Fair-Star. Cherry was
the son of a king's brother and Brunetia; Fair-star was the daughter of
the king and Blon'dina, the two fathers
being brothers, and the two mothers
sisters. They were cast on the sea
adrift, but were found and brought up
by a corsair and his wife. Ultimately
they are told of their birth by a green
bird, and marry each other. This
tale is imitated from The Sisters who Enraged
their Younger Sister, in Arabian Nights.
N.B.—The name is from the French
cer (dear), and is about equal to
"dearly" or "dear one." It is quite
wrong to spell it with a double r.
(Contesse d'Aulnoy: Fairy Tales.)

Cheeshire is the Latin castra-shire,
called by the Romans Deriva castra
the camp town of Deva, or Dee-
month.

Chess. Called by the Hindus chetura-
ang (the four angas) i.e. the four
members of the army—viz. elephants,
horses, chariots, and foot-soldiers; called
by the ancient Persians chetran. The
Arabs, who have neither nor , called
it shetran, which modern Persians cor-
rupled into satch, whence the Italian
souccia, German souxb, French slope,
our chess. (See page 242, Checkmate.)

Chesterfield, landed by Thomson in
his Winter is the fourth earl, author of
Chesterfield's Letters to His Son (1694-
1773).

Chesterfield House (London) was built
by Isaac Ware for Philip, fourth earl of
Chesterfield. (See above.)

Chesnut. A stale joke. In The
Broken Sword, an old melodrama by
William Dillon, Captain Xavier is forever
telling the same jokes with variations.
He was telling about one of his exploits,
connected with a Cork-tree, when Pablo
corrects him, "A chestnut-tree you
mean, captain." "Bah! (replied the
captain) I say a Cork-tree." "A chest-
nut-tree," insists Pablo. "I must
know better than you (said the captain);
it was a Cork-tree, I say," "A chest-
nut (persisted Pablo). I have heard
you tell the joke twenty-seven times,
and I am sure it was a chestnut."

"Is not this an illustration of the enduring
vitality of the 'chestnut' ? (Joke).—Notes and
Queries."

Chestnut Sunday. Rogation Sun-
day, or the Sunday before Ascension
Day.

Cheval (French, a cheval). Troops are
arranged a cheval when they com-
mand two roads, as Wellington's army
at Waterloo, which, being at the apex
of two roads, commanded that between
Charleroi and Brussels, as well as that
to Mons.

"The Western Powers will assuredly never
permit Russia to place herself again a cheval
between the Ottoman empire and Persia."—The Times.

Cheval de Bataille (His). His
strong argument. (See Notes and Queries,
May 22nd, 1886, p. 410.)

Chevalier d'Industrie. A man
who lives by his wits and calls himself a
gentleman.

"Benicheur de faubourgs, chevalier d'industrie,
qui va chercher quelque honneur quelque
femme qui lui fasse une fortune."—Gon-
yam, ou l'Homme Prodigieux (1713).

Chevalier du Brouillard (Lr). The

Chevaux de Frise (French). Horses
of Friesland. A beam filled with spikes
to keep off horses; so called from its use
in the siege of Groningen, Friesland, in
1594. A somewhat similar engine had
been used before, but was not called by
the same name. In German it is "a
Spanish horseman" (ein Spanischer
Reiter).

Cheverell. He has a cheverell con-
servative. One that will easily stretch-like
cheverell or kid leather.

"Oh here's a wit of cheverell, that stretches
from an inch narrow to an eel broad."—Shak-
espeare: Rome and Juliet, ii. 4.

"Your soft cheverell conscience would receive,
If you might please to stretch it."—Shakespeare: Henry VIII, ii. 3.

Chevy Chase. There had long been
a rivalry between the families of Pavy
and Douglas, which showed itself by
Chiabreresco. Percy of Northumberland one day vowed he would hunt for three days in the Scottish border, without descending to ask leave of Earl Douglas. The Scotch warned him in his anger, "Tell this vaunter he shall find one day more than sufficient." The ballad called 
Chevy Chase mixes up this hunt with the battle of Otterburn, which, Dr. Percy justly observes, was "as a very different event." (Chaucer, 
Chevy Chase, a military expedition on horseback.)

"To louden strauns he raised his voice, to tell
What woful wars in 'Chevy Chase' betell,
When Percy drove the deer with hound and
Penn.
Wars to be kept by children yet unborn." (Guy: Pastoral VI)

Chiabreresco (Italian). Poetry formed on the Greek model; so called from Gabriel Chiabr'er, surnamed the "Pindar of Italy." (1552-1637)

Chiaro-oscuro [pronounce ke-ar-ros-
kw-re-o]. A style of painting now called "black and white."

"Chiaro-oscuro . . . is the art of representing light in shadow and shadow in light, so that the parts represented in shadow shall still have the clearness and warmth of those in light; and those in light, the depth and softness of those in shadow."—Chambers: Encyclopedia, 11. p. 171.

Chibbins. The musician: the harmony of nature personified. He teaches the birds to sing and the brooks to warble as they flow. "All the many sounds of nature borrow sweetness from his singing."

"Very dear to Hiawatha,
Was the gentle Chibbin,
For his gentleness he loved him,
And the magic of his singing."

Losgellon: Hiawatha, 14.

Chibouque (A). A smoking-pipe, with a long tube, used in the East (Turkish).

Chlo. Fashionable; comme il faut; the mode. This is an archaic French word in vogue in the seventeenth century. It really is the Spanish chico, little, also a little boy, and chico, a little girl or darling. Similarly, twee in Scotch is a loving term of admiration and pride. (Chic is an abbreviation of the German geschick ter, apt, clever.)

"J'este de nosse de l'art, je mot en marse hiez;
J'esperie avec le temps que l'entendan le chloe."

Les douzner de l'ou lorene, XII. p. 87.

Avoir la chia. To have the knack of doing the thing smarly.

Cheers and chancier = elegant, de grand style, are very common expressions with artists.

Chiffrave (3 syl.). French for the "sorry cow," a monster that lived only on good women—all skin and bone, because its food was so extremely scarce. The old English romancers invented another monster, which they called Bicorn, as fat as the other was lean; but, luckily, he had for food "good and enduring husbands," of which there is no lack. (See Bicorn.)

"O noble way, so full of high prudence,
Let none humiliate your tongue in vain;
No let no clerk have cause or diligence
To write of you a story of such import
As of Grendel's, pacient and kynde,
Lest Chibbin-carthie you scowl in his entrails"

Chaucer: The Envoy of Chaucer, 1494.

The French chie-cie-face means "thinline." Lydgate wrote a poem entitled Bycorve and Chiechavache.

Chick-a-biddy (A). A child's name for a young chicken, and a mother's word of endearment to her young child. "Biddy" is merely the call of a child, bid-bid-bid-bid to a chicken.

"Do you, sweet Rob? Do you truly, chick-a-biddy?"—Dickens: Dombey and Son.

Chicken (plural chickens). It is quite a mistake to suppose "chickens" to be a double plural. The Anglo-Saxon is cewen, plural cin-en. We have a few plural forms in -en, as ox-en, brack-en, children, brethren, hosen, and eyen; but of these children and brethren are not the most ancient forms. "Chick" is a mere contraction of chicken.

The old plural forms of "child" are childe-ren, dialectic child-ren; chidren is a later form. The old plural forms of "brother" are brethren, brethren, brethren; later forms are brethren and brothers (now brothers).

Children and chicken must always be pickin'. Are always hungry and ready to eat food.

To count your chickens ere they are hatched (Hudibras). To anticipate profits before they come. One of Aesop's fables describes a market woman saying she would get so much for her eggs, with the money she would buy a goose; the goose in time would bring her so much, with which she would buy a cow, and so on; but in her excitement she kicked over her basket, and all her eggs were broken. The Latins said, "Don't sing your song of triumph before you have won the victory" (ante victoriae can'ter triumphum). "Don't crow till you are out of the wood" has a similar meaning. (See page 36, col. 2, ALNASCHAR'S DREAM.)

Curves like chickens come home to roost. (See under Curses.)

Mother Carey's chickens. (See Mother Carey.)

She's no chicken. Not young. The young child as well as the young fowl is called a chicken or chick.
Chicken of St. Nicholas (The). So the Piedmontese call the ladybird, or little red beetle with spots of black, called by the Russians "God's little cow," and by the Germans, "God's little horse" sent as a messenger of love.

Chichen-hearted. Cowardly. Young fowls are remarkably timid, and run to the wing of the hen upon the slightest cause of alarm.

Chien. Entre chien et loup. Dusk, between daylight and lamp-light; owl-light.

"The best time to talk of difficult things is entre chien et loup, as the German folk say."—Mrs. Edwards: A German Girl, chap. xliv.

Chien de Jean de Nivelle (Le), which never came when it was called. Jean de Nivelle was the eldest son of Jean II. de Montmorency, born about 1423. He espoused the cause of the Duke of Burgundy against the orders of Louis XI. and the wish of his father, who disinherited him. Bouillet says: Jean de Nivelle était devenu en France à cause du refus qu'il fit de répondre à l'appel de sou roi un objet de haine et de mépris; et le peuple lui donna le surnom injurieux de chien, de là le proverbe.

"C'est le chien de Jean de Nivelle. Qui n'en fait toujours quand on l'appelle."

The Italians call this Ariotto's dog.

Child, at one time, meant a female infant, and was the correlative of boy.

"Hear me on 's! A barne, a very pretty barne. A boy or a child, I wonder?"—Shakespeare: Winter's Tale, iii. 8.

Child of God (A), in the Anglican and Catholic Church, means one who has been baptised; others consider the phrase to mean one converted by special grace and adopted into the holy family of God's Church.

"In my baptism, whereas I was made a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven."—Church Catechism.

Child of the Cord. So the defendant was called by the judges of the vehmgirtich in Westphalia, because everyone condemned by the tribunal was hanged to the branch of a tree.

Child, as Child Harold, Child of Elchochile Waters, Childe Boland, Childe Tristram, Childe Arthur, etc. In all these cases the word "Child" is a title of honour, like the infantes and infantes of Spain. In the times of chivalry, the noble youths who were candidates for knighthood were, during their time of probation, called infans, valets, damoyets, and bacheliers. Childe or infant was the term given only to the most noble. (In Anglo-Saxon, the same word [cniht] means both a child and a knight.)

Child Harold. A man sated of the world, who roams from place to place to flee from himself. The "child" is, in fact, Lord Byron himself, who was only twenty-one when he began, and twenty-eight when he finished the poem. In canto i, (1809), he visited Portugal and Spain; in canto ii, (1810), Turkey in Europe; in canto iii, (1816), Belgium and Switzerland; and in canto iv, (1817), Venice, Rome, and Florence.

Children. The children in the wood. The master of Wayland Hall, Norfolk, on his deathbed left a little son, three years old, and a still younger daughter, named Jane, to the care of his wife's brother. The boy was to have £300 a year when he came of age, and the girl £500 as a wedding portion; but, if the children died previously, the uncle was to inherit. After twelve months had elapsed, the uncle hired two ruffians to murder the two babies. As they went along one of the ruffians relented, and killed his fellow; then, putting down the children in a wood, left them. The poor babes gathered blackberries to allay their hunger, but died during the night, and "Robin Redbreast" covered them over with strawberry leaves. All things went ill with the cruel uncle; his sons died, his barns were fired, his cattle died, and he himself perished in gaol. After the lapse of seven years, the ruffian was taken up for highway robbery, and confessed the whole affair. (Ferris: Reciters, iii. ii. 18.)

"Then said he sang: 'The Children in the Wood.' (Ah! barbarous uncle, stained with infant blood!) How blackberries they pickled in deserts wild, And fearlcss at the glittering falchions smiled: Their little corpse the Robin-Redbreast found, And strewed with pious balm the leaf around."—Gay: Fasting VI.

Children. Three hundred and sixty-five at a birth. It is said that the Countess of Henneberg accused a beggar of adultery because she carried twins, whereupon the beggar prayed that the countess might carry as many children as there are days in the year. According to the legend, this happened on Good Friday, 1276. All the males were named John, and all the females Elizabeth. The countess was forty-two at the time.

Children as plural of "child." (See under CHICKEN, page 245, col. 2.)
Chilenos. People of Chili.

Chilian. A native of Chili, pertaining to Chili, etc.

Chillast [ki'liast]. Another word for Millev'arians; those who believe that Christ will return to this earth and reign a thousand years in the midst of His saints. (Greek, chilies, a thousand.)

Chillingham Cattle. A breed of cattle (bov. taurus) in the park of the Earl of Tankerville, supposed to be the last remnant of the wild oxen of Britain.

Chillon. Prisoner of Chillon. Francois de Bonnivard, of Lunes. Lord Byron makes him one of six brothers, all of whom suffered as martyrs. The father and two sons died on the battle-field; one was burnt at the stake; three were incarcerated in the dungeon of Chillon near the lake of Gene'a of these, two died, and Francois was set at liberty by "the Bearmais." Byron says that Bonnivard has left traces of his footsteps in the pavement of the dungeon. He was put in prison for "republican principles" by the Duke-Bishop of Savoy. (1496-1570.)

Chilmonar' and Balbec. Two cities built by the Genii, acting under the orders of Jan ben Jan, who governed the world before the time of Adam. Chilmonar, or the "Forty Pillars," is Persepolis. These two cities were built as lurking places for the Genii to hide in.

Chiltern Hundreds (The). There are three, viz. Stoke, Desborough, and Bonenham (or Burnham). At one time the Chiltern Hills, between Bedford and Hertford, etc., were covered with beech trees which formed shelter for robbers; so a steward was appointed by the Crown to put down these marauders and protect the inhabitants of the neighbourhood from depredations. The necessity of such watch and ward has long since ceased, but the office remains; and, since 1750, when a Member of Parliament wishes to vacate his seat, one way of doing so is by applying for the stewardship of the three Chiltern Hundreds. The application being granted, the Member is advanced to an office under the Crown, and his seat in the House is ex officio vacated. Immediately the Member has effectually his object, he resigns his office again. The gift is in the hands of the Chancellor of the Exchequer. It was refused to a Member for Reading in 1842.

* The Stewardships used for a similar purpose were Old Sarum (in Sussex), East Hendred (in Berks), the Manor of Foyning (in Sussex), Hempsholme (in Yorkshire), all of which have dropped out of use. The Stewardship of the Manor of Northstead (in Yorks) survives (1894), but the Escheatments of Munster and Ulster were abolished in 1838.

The London Gazette of August 4, 1868, announced that the "Chancellor of the Exchequer has appointed William Henry Grenfell to be steward and bailiff of the Chiltern Hundreds in the room of John Morough, resigned."

Chimera [ki'me-ra]. An illusory fancy, a wild, incongruous scheme, a castle in the air. Homer describes the chimera as a monster with a goat's body, a lion's head, and a dragon's tail. It was born in Lycia, and was slain by Bellerophon. (Greek, chimaira, a she-goat.)

Chime in with (To). To be in harmony with, to accord with, to fall in with. The illusion is to chiming bells. "This chimed in with Mr. Domney's own hope and belief."—Dickens: Domney and Lorry.

Chimney Money or Hearth money. A Crown duty for every fireplace in a house (14 Car. ii. c. 2). Repealed by 1 Will. & Mary, i. c. 2.

Chimneypot Hat (A). The ordinary cylindrical black-silk hat, generally worn as more dressy than the soft felt hats or stiff billycocks. Culled by the French cheminée.

Chinese Gordon. General Gordon (afterwards killed at Khartoum), who succeeded in putting down the Taiping rebellion, which broke out in 1851 and lasted fifteen years. The rebels had ravaged sixteen of the eighteen provinces, and had destroyed six hundred cities. In 1861 Ward raised an army called the "Ever Victorious," which was placed under General Gordon, and in 1864 the rebellion was stamped out.

Chingachgook. The Indian chief in Fenimore Cooper's Last of the Mohicans, Pathfinder, Deerslayer, and Pioneer. Called in French Le Gros Serpent.

Chink or Jink. Money; so called because it chinks or jingles in the purse. Thus, if a person is asked if he has money, he rattles that which he has in his purse or pocket.

"Have chinks in thy purse." Tasso.

Chintz means spotted. The cotton goods originally manufactured in the East. (Persian, chinz, spotted, stained; Hindu, chint, plur. chintas; Sanscrit, chitra, variegated.)
Chloe (K'lo'). The man of Chloe. Homer, who lived at Chios, near the "Alge'an Sea. Seven cities claim to be his place of birth—

" Smyrna, Rhodes, Colophon, Salamis, Chios, Argos, Athens."—Poltro.

Chios or Chry. A carpenter is known by his chips. A man is known to be a carpenter by the chips in his workshop, so the profession or taste of other men may be known by their manners or mode of speech. There is a broadcloth slang as well as a corduroy slang; a military, naval, school, and university slang.

Such carpenters, such chips. As the workman, so his work will be.

Brother Chry. Properly a brother carpenter, but in its extended meaning applied to anyone of the same vocation as ourselves. (Es nostræ fæciae; Petronius.)

" The ship's carpenter is, at sea, commonly addressed as "chips."

Saratoga chips. Potatoes sliced thin while raw, and fried crisp. Sometimes called chipped potatoes.

Chip of the Old Block (A). A son or child of the same stuff as his father. The chip is the same wood as the block. Burke applied the words to W. Pitt.

Chiron [K'ron]. The centaur who taught Achilles music, medicine, and hunting. Jupiter placed him in heaven among the stars, where he is called Sagittarius (the Archer).

Ch'ron, according to Dauto, has watch over the lake of boiling blood, in the seventh circle of hell.

Chirping Cup or Glass. A merry-making glass or cup of liquor. Wine that maketh glad the heart of man, or makes him sing for joy.

"A chirping cup in my nativ song,
And my vesper bell in my bowl: Ding dong."

Chisel. I chiselled him means, I cheated him, or cut him out of something.

Chitty-faced. Baby-faced, lean. A chit is a child or sprout. Both chit and chitty-faced are terms of contempt. (Anglo-Saxon, cith, a twig, etc.)

Chivalry. The paladins of Charlemagne were all scattered by the battle of Roncesvalles.

The champions of Did'errick were all assassinated at the instigation of Chriemhilda, the bride of Ezzel, King of the Huns.

The Knights of the Round Table were all extirpated by the fatal battle of Camlan.

Chivalry. The six following clauses may be considered almost as axioms of the Arthurian romances:

(1) There was no braver or more noble king than Arthur.
(2) No fairer or more faithless wife than Guin'iwer.
(3) No truer pair of lovers than Tristan and Isol't (or Tristram and Ysoide).
(4) No knight more faithful than Sir Kay.
(5) None so brave and amorous as Sir Laun'celot.
(6) None so virtuous as Sir Gal'ahad.

The flower of Chivalry. William Douglas, Lord of Liddesdale. (Fourteenth century.)

Chivy. A chase in the school game of "Prisoners' Base" or "Prison Bars." Probably a gipsy word. One boy sets a chivy, by leaving his bar, when one of the opposite side chases him, and if he succeeds in touching him before he reaches "home," the boy touched becomes a prisoner.

Chivy or Chivvy. Slang for the face. Much slang is due to rhyme, and when the rhyme is a compound word the rhyming part is sometimes dropped and the other part remains. Thus Chivy [Chevy]—chase rhymes with "face," by dropping "chase." chivy remains, and becomes the accepted slang word. Similarly, daisies—boots, thus: daisy—roots will rhyme with "boots," and by dropping "roots," the rhyme, daisy, remains. By the same process sky is the slang for pocket, the compound word which gave birth to it being "sky-rocket." Christmas is the slang for a railway guard, as "Ask the Christmas," is, of course, from the rhyme "Christmas-curd"; and "raspberry" the slang for heart, is from the rhyme "raspberry-tart."

"Then came a knock at the story; More [door], Which made my raspberry beat."

Other examples given under their proper heads.

Chloe (Klo'er). The shepherdess beloved by Daphnis in the pastoral romance of Longus, entitled Daphnis and Chloe. St. Pierre's tale of Paul and Virginia is founded on the exquisite romance of Longus.

* Prior calls Mrs. Centlivre "Cloe."

Chloe, in Pope's Moral Essays (epist. ii.), Lady Suffolk, mistress of George II. "Content to dwell in decencies for ever."
Choreas [K'rawn]. The lover of Callir'rhoe, in Chariton’s Greek romance, called the Loves of Choreas and Callir'rhoe. (Eighth century.)

Choice Spirit (A) or “Choice Spirit of the Age,” a gallant of the day, being one who delights to exaggerate the whims of fashion.

Hobson’s Choice. (See Hobson.)

Choke. May this piece of bread choke me, if what I say is not true. In ancient times a person accused of robbery had a piece of barley bread, on which the mass had been said, given him to swallow. He put it in his mouth uttering the words given above, and if he could swallow it without being choked, he was pronounced innocent. Tradition ascribes the death of the Earl Godwin to choking with a piece of bread, after this solemn appeal. (See CORNED.)

Choke-pear. An argument to which there is no answer. Robbers in Holland at one time made use of a piece of iron in the shape of a pear, which they forced into the mouth of their victim. On turning a key, a number of springs thrust forth points of iron in all directions, so that the instrument of torture could never be taken out except by means of the key.

Choker (A). A neckcloth. A white choker is a white neckcloth or necktie, worn in full dress, and generally by waiters and clergymen. Of course, the verb to choke has supplied the word.

Chop and Chops.

Chop and change (To). To barter by the rule of thumb. Boys “chop” one article for another (Anglo-Saxon, cip-an, or cep-dian, to sell or barter).

A mutton chop is from the French coup-er, to cut off. A piece chopped off.

The wind chops about. Shifts from point to point suddenly. This is cip-an, to barter or change hands. (See above To Chop and Change.)

How now, the House of Lords and House of Commons chopped round.?—Thackeray: The Four George (George I).

Chop-fallen. Crest-fallen; down in the mouth. (See next column, Chops.)

Chop-House (A). An eating-house where chops and steaks are served.

“John Bull! I would set up a chop-house at the very gates of paradise.”—Washington Irving: vol. i, chap. vi, p. 61.

A Chinese custom-house is called a Chop-house (Hindi, chap, a stamp).

Chop Logic (To). To bandy words; to altercation. Lord Bacon says, “Let not the council chop with the judge.” (See Chop and Change.)

How now, how now, chop lugle! What is this? Proud! and ‘tis thank you, and ‘tis thank you not.

And yet not proud.”—Shakespeare: Romeo and Juliet, iii. 5.

Chops. The face, is allied to the Latin caput, the head; Greek κεφαλή, Anglo-Saxon ceatl, the snout; in the plural, the cheeks. We talk of a “pig’s chop.”

The Latin caput gives us the word chop, a fellow or man; and its alliance with chop gives us the term “chapped” hands, etc. Everyone knows the answer given to the girl who complained of chapped lips: “My dear, you should not let the chaps come near your lips.”

Down in the chops—i.e., down in the mouth; in a melancholy state; with the mouth drawn down. (Anglo-Saxon, ceatl, the snout or jaw; Icelandic, kiptr.)

Chops of the Channel. The short broken motion of the waves, experienced in crossing the English Channel; also the place where such motion occurs.

Chopine (2 syl.), or Chopin. A high-heeled shoe. The Venetian ladies used to wear “high-heeled shoes like stilts.” Hamlet says of the actress, “Your ladyship is nearer to heaven, than when I saw you last, by the altitude of a chopine” (act ii. s. 2). (Spanish, chapin, a high cork shoe.)

Choretans [Korets']. A sect of heretics, who, among other errors, persisted in keeping the Sunday a fast.

Choramblic Metre. Horace gives us a great variety, but the main feature in all is the prevalence of the chorambus (— — — —). Specimen translations of two of these metres are subjoined:

(1) Horace, 1 Odes, viii.

— — — — | — — — — | — — — — | —

Lydyas, why on Stanley,
By the great gods, tell me, I pray, ruinous love you centre?

Once he was strong and manly,
Never even now, tacit of talk, Mars' wanty camp to a ter.

E. C. B.

(2) The other specimen is 1 Odes, xii.

— — — — | — — — — | — — — — | — — — — | —

When you, with an approving smile,
Praise those delicate arms, Ldy. of Telephus,
Ah me! when you stir up my love!
Heart-sick, that for a boy you should forsake me thus.

E. C. B.

Chouans (2 syl.). French insurgents of the Royalist party during the Revolution. Jean Cottereau was their leader,
nicknamed *chouan* (owl), because he was accustomed to warn his companions of danger by imitating the screech of an owl. Cotterneau was followed by George Cadoudal.

It is an error to suppose Chouan to be a proper name.

*Chouans Protected.* (See page 137, col. 1, *Birds*, etc.)

*Choune* (1 syl.). To cheat out of something. Gifford says the interpreter of the Turkish embassy in England is called *chiusa*, and in 1609 this chiusa contrived to defraud his government of £4,000, an enormous sum at that period. From the notoriety of the swindle the word *chiusa* or *to choune* was adopted.

"He is no chiusa."
Ben Jonson: *Alclohemitst*, 1, 1 (1610).

*Chried-bal'dsa* or *Chried-bal'da*. A woman of unrivalled beauty, sister of Gunther, and beloved by Siegfried, the two chief heroes of the Nibelungenlied. Siegfried gives her a talisman taken from Gunther's lady-love, and Gunther, in a fit of jealousy, induces Hagen to murder his brother-in-law. Chriemhild in revenge murders Fessel, King of the Huns; invites the Nibelungs to the wedding feast; and there they are all put to the sword, except Hagen and Gunther, who are taken prisoners, and put to death by the bride. (See *Kriem-hild*.)

*Chriess-cross Row* (row to rhyme with *low*). The alphabet in a hornbook, which had a cross at the beginning and end.

"Philosopher is all the go,
And science quite the fashion;
Our grandams learnt the Chriess-cross Row,
L-o, how their daughters done."
*Anon.* in *Egdon*.

*Chrisom* or *Chrisam* signifies properly the white cloth set by the minister at baptism on the head of the newly anointed with *chrisam*—i.e., a composition of oil and balm. In the Form of Private Baptism is this direction: "Then the minister shall put the white vesture, commonly called the chrisome, upon the child." The child thus baptised is called a chrisom or chrism child. If it dies within the month, it is shrouded in the vesture; and hence, in the bills of mortality, even to the year 1726, infants that died within the month were termed chrisoms. (The cloth so called because it was anointed. Greek, *chrisma*, verb *chrie*, to anoint.)

"A made her end and went away as it had been any chrisom child."—Shakespeare: *Henry V.*, 4, 3.

*Christabel* [*Kris'tabel*]. The heroine of Coleridge's fragmentary poem of that name.

*Christabelle* [*Kris'tabel*l*. Daughter of a "bonnie king" in Ireland. She fell in love with Sir Cauline (*g.r.*).

*Christendom* [*Kris'en-dum*] generally means all Christian countries; but Shakespeare uses it for *baptism*, or "Christian citizenship." Thus, in *King John*, the young prince says:—

"By my christendom: So I were out of prison and kept sheep.
I should be merry as the day is long."
*Act iv.* sc. 1.

*Christian* (*ch = k*). The hero of John Bunyan's allegory called *The Pilgrim's Progress*. He faces from the "City of Destruction," and journeys to the "Celestial City." He starts with a heavy burden on his back, but it falls off when he stands at the foot of the cross.

*Christina*. A follower of Christ. So called first at Antioch (*Acts xi. 26*).


*Most Christian King*. The style of the King of France. (1469.)

Pepin le Bref was so styled by Pope Stephen III. (714-768).

Charles lo Chauve was so styled by the council of Savonnières (823, 840-877).

Louis XI. was so styled by Pope Paul II. (1423, 1461-1463).

Since which time (1469) it was universally adopted in the French monarchy.

"And thou, O Gaal, with gaudy trophies plumed,
Most Christian king," *Aeneid* in *vain assumed*.

*Founder of Christian Eloquence*. Louis Bordalono, the French preacher (1032-1704).

*Christian Traditions*, connected with natural objects.

1. *Birds, Beasts, and Fishes*. The *Ass*: Cross on the back. (See *Ass*.)

*Bunting*. (See *Yellow-Hammer*.)

"The Crossbill has nothing to do with the Christian cross; the bird is so called, because its mandibles cross each other.

*Haddock*: The finger-marks on the Haddock and John Dory. (See *Haddock*, etc.)

*Icthus*: A fish. (See *Icthus*.)

*Pike's Head* (*g.v.*).

*Pigeons or Doves*: The Russians are averse to pigeons as a food, because the Holy Ghost assumed the form of a dove at the baptism of Jesus. (See *Sporting Magazine*, January, 1825, p. 307.)
Robin Redbreast: The red breast. (See Robin.)

Stork: The cry of the Stork. (See Stork.)

Swallow: The cry of the Swallow. (See Swallow.)

Swine: The holes in the forefront of Swine. (See Pigs.)

2. The Vegetable World.
The Arum, Aspen, Calvary-clover, Cedar (see also Cross), Dwarf-elder, Judas-tree, Passion-flower, Purple Orchis, Red Anemone, Rood Selken, Spotted Persicaria, Thistle.

(See these articles, and FLOWERS WITH TRADITIONS OF CHRIST.)

3. The Number Thirteen. (See Thirteen.)

Christian's [ch = k]. The wife of Christian, who started with her children and Mercy from the "City of Destruction" long after her husband. She was placed under the guidance of Mr. Great-Heart, and went, therefore, in "silver slippers" along the thorny road (Hunyan: The Pilgrim's Progress, part ii.).

Christmas (Krist'mas). "Christmas comes but once a year." (Thomas Tusser.)

Christmas. Slang for a railway-guard. Explained under Chivy (g.r.).

Christmas Box. A small gratuity given to servants, etc., on Boxing Day (the day after Christmas Day). In the early days of Christianity boxes were placed in churches for promiscuous charities, and opened on Christmas Day. The contents were contributed next day by the priests, and called the "dole of the Christmas box," or the "box money." It was customary for heads of houses to give small sums of money to their subordinates "to put into the box" before mass on Christmas Day.

Somewhat later, apprentices carried a box round to their master's customers for small gratuities. The custom since 1830 has been gradually dying out.

"Glady the box, with Christmas-box in hand,
Throughout the town his devious route pursues,
And of his master's custom's imposes
The yeasty bite."

Christmas. Christmas Carols are in commemoration of the song of the angels to the shepherds at the nativity. Durand tells us that the bishops with the clergy used to sing carols and play games on Christmas Day. (Welsh, carol, a love-song; Italian, carola, etc.)


Old Christmas Day. January 6th. When Gregory XIII. reformed the Calendar in 1582, he omitted ten days; but when the New Style was adopted in England in 1752, it was necessary to cut off eleven days, which drove back January 6th to December 26th of the previous year. So what we now call January 6th in the Old Style would be Christmas Day, or December 25th.

Christmas Decorations. The great feast of Saturn was held in December, when the people decorated the temples with such green things as they could find. The Christian custom is the same transferred to Him who was born in Bethlehem on Christmas Day. The holly or holy-tree is called Christ's thorn in Germany and Scandinavia, from its use in church decorations and its putting forth its berries about Christmas time. The early Christian gave an emblematic turn to the custom, referring to the "righteous branch," and justifying the custom from Isaiah lx. 13—"The glory of Lebanon shall come unto thee; the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary."

Christmas Trees and Maypoles are remnants of the Scandinavian Ash, called Yggdrasil', the Tree of Time, whose roots penetrate to heaven, Niflheim and Gunnungagap (the gap of gaps). In Ginnungagap the frost giants dwell, in Niflheim is the great serpent Nidhogg; and under this root is Helheim, the home of the dead.

We are told that the ancient Egyptians, at the Winter Solstice, used a palm branch containing twelve leaves or shoots to symbolise the "completion of the year." The modern custom comes from Germany.

Christolytes [Kris'to-lytes]. A sect of Christians that appeared in the sixth century. They maintained that when Christ descended into hell, He left His soul and body there, and rose only with His heavenly nature.

Christopher (St.). The giant carried a child over a brook, and said, "Chyld, thou hast put me in grete peryll. I might bere no greater burden." To which the child answered, "Marvel thou nothing, for thou hast borne all the world upon thee, and its sins likewise." This is an allegory: Christopher means...
Christ-bearer; the child was Christ, and the river was the river of death.

Chronicle Small Beer (To). To note down events of no importance whatsoever.

“...he was a wight, if ever such wight were.”

To suckle fools and Chronicle small beer.”

Shakespeare: Othello, ii. 1

Chronicon ex Chronicle is by Florence, a monk of Worcester, the earliest of our English chroniclers. It begins from Creation, and goes down to 1119, in which year the author died; but it was continued by another hand to 1141. Printed in 4to at London, 1592. Its chief value consists in its serving as a key to the Saxon chronicle.

Chronicon-boton-theologos [ch = k]. A burlesque pomposo in Henry Carey's farce, so called. Anyone who delivers an inflated address.

“...Ailabornostheosphagophormone, where left youChroniconbotontheologos?”—H. Carey.

Chrysállis [ch = k]. The form which caterpillars assume before they are converted into butterflies or moths. The chrysalis is also called an auro'lia, from the Latin aurum, gold. The external covering of some species has a metallic, golden hue, but others are green, red, black, etc. (Greek, chrusos, gold.)

° The plural is either chrysalises or chrysalides (4 syl.).

Chrys'or [ch = k]. Sir Artegal's sword, "that all other swords excelled." (Spenser: Faerie Queene.) (See SWORD.)

Chrysippus. Nisi Chrysippus fruisset, Porticos non curaret. Chrysippus of Soli was a disciple of Zeno the Stoic, and Cleanthes his successor. He did for the Stoics what St. Paul did for Christianity—that is, he explained the system, showed by plausible reasoning its truth, and how it was based on a solid foundation. Stoicism was founded by Zeno, it is true; but if Chrysippus had not advocated it, the system would never have taken root.

Chubb (Thomas). A deistical writer who wrote upon miracles in the first half of the eighteenth century.

"...he heard of Blount, of Mandeville, and Chubb." Crabbé: Borough.

Chuck Full. Probably a corruption of chock full or choke full—i.e. full enough to choke one.

"...put was holding some grand market; streets and lanes had been chokefull during the sunny hours." Currie, on Prome's June W. Currie, vol. 4, letter lixxviii. p. 276.

Chukwa. The tortoise at the South Pole on which the earth is said to rest.

Chum. A cron, a familiar companion, properly a bedfellow; a corruption either of chambermate or conrade.

"...to have a good chum is one of the pleasantest parts of a voyage." Northoff: Merchant Venetia, chap. xii. p. 164.

Chum in with (To). To be on friendly terms with. (See above.)

Church. The etymology of this word is generally assumed to be from the Greek, Kuriou oikos (house of God); but this is most improbable, as the word existed in all the Celtic dialects long before the introduction of Greek. No doubt the word means "a circle." The places of worship among the German and Celtic nations were always circular. (Welsh, cyngh; French, cirque; Scotch, Kerr; Greek, kirkos, etc.) Compare Anglo-Saxon cire, a church, with cireol, a circle.

High, Low, and Broad Church. Dr. South says, "The High Church are those who think highly of the Church and lowly of themselves; the Low Church, those who think lowly of the Church and highly of themselves" (this may be epigrammatic, but the latter half is not true). Broad Church are those who think the Church is broad enough for all religious parties, and their own views of religion are chiefly of a moral nature, their doctrinal views being so rounded and elastic that they can come into collision with no one.

° By the "High Church" now are meant those who follow the "Oxford Movement"; the "Low Church" party call themselves the "Evangelical" Church party.

The Church of Latter-day Saints. The Mormons.

The Anglican Church. That branch of the Protestant Church which, at the Reformation, was adopted in England. It disavowed the authority of the Pope, and rejected certain dogmas and rules of the Roman Church.

° Since 1532 generally called the "Established Church," because established by Act of Parliament.

The Catholic Church. The Western Church called itself so when it separated from the Eastern Church. It is also called the Roman Catholic Church, to distinguish it from the Anglican Church or Anglican Catholic Church, a branch of the Western Church.

The Established Church. The State Church, which, in England, is Episcopalian and in Scotland Presbyterian.
Before the Reformation it was, in both countries, “Catholic;” before the introduction of Christianity it was Pagan, and before that Druidism. In Turkey it is Mohammedanism; in Russia the Greek Church; in China, India, etc., other systems of religion.

To go into the Church. To take holy orders, or become an “ordained” clergyman.

Church-goer (.A). One who regularly attends the parish church.

Church Invisible (The). Those who are known to God alone as His sons and daughters by adoption and grace. (See Church Visible.)

“Oh, may I join the choir invisible.”

G. Biot.

Church Militant. The Church on earth means the whole body of believers, who are said to be “waging the war of faith” against “the world, the flesh, and the devil.” It is therefore militant, or in warfare. (See Church Triumphant.)

Church Porch (The) was used in ancient times for settling money transactions, paying dowries, rents, and purchases of estates. Consequently, it was furnished with benches on both sides. Hence, Lord Stourton sent to invite the Hartgills to meet him in the porch of Kilmington church to receive the £2,000 awarded them by the Star Chamber. (Lord de Ros: Tower of London.)

Church Triumphant (The). Those who are dead and gone to their rest. Having fought the fight and triumphed, they belong to the Church triumphant in heaven. (See Church Militant.)

Church Visible (The). Allshintaneous Christians; all who profess to be Christians; all who have been baptised and admitted into Church Communion. (See Church Invisible.)

Churched. Baptized.

To church a woman is to read the appointed service when a woman comes to church to return thanks to God for her “safe deliverance” and restored health.

Churchwarden (.A). A long clay pipe, such as churchwardens used to smoke some half a century ago when they met together in the parish tavern, after they had made up their accounts in the vestry, or been elected to office at the Easter meeting.

“Thirty years have enabled these [tobacco pipes] to destroy short clay, ruin meerschaums, and even do much mischief to the venerable churchwardens.”—Notes and Queries, April 25th, 1865, p. 23.

Churchyard Cough (.A). A consumptive cough indicating the near approach of death.

Churchlewit (Martin). The hero of Dickens’s novel so called. Jonas Chuzzlewit is a type of mean tyranny and sordid greed.

Chyndesnay. A chief Druid, whose tomb, with a Greek inscription, was discovered near Dijon in 1506.

Ci-devant (French). Former, of times gone by. As ci-devant governor—i.e. once a governor, but no longer so.

Ci-devant philosophers means philosophers of former days.

“The appellation of mistresses put her in mind of her ci-devant anguish.”—Jane Porter: Thaddeus of Wirmar, chap. xvi.

Cicero. So called from the Latin, cicer (a wart or vetch). Plutarch says “a flat excrescence on the tip of his nose gave him this name.” His real name was (Tullius) Tully.

La Bouche de Cicero. Philippe Pot, prime minister of Louis XI. (1428-1494.)

The Cicero of France. Jean Baptiste Massillon (1663-1742.)

The Cicero of Germany. Johann III., elector of Brandenburg. (1455-1499.)

The Cicero of the British Senate. George Canning (1770-1827.)

The British Cicero. William Pitt, Earl of Chatham (1708-1718.)


The German Cicero. Johann Sturm, printer and scholar. (1507-1569.)

Cicerone (4 syl.). A guide to point out objects of interest to strangers. So called in the same way as Paul was called by the men of Lystra “Mercu-rius, because he was the chief speaker” (Acts xiv. 12). Cicero was the speaker of speakers at Rome; and certainly, in a party of sight-seers, the guide is “the chief speaker.” It is no compliment to the great orator to call the glib patterer of a show-place a Cicero: but we must not throw stones at our Italian neighbours, as we have conferred similar honour on our great epic poet in changing “Grub Street” into “Million Street.”

* Pronounce ‘chek-er-ohn’.

Every glib and loquacious hireling who shows strangers about their pleasure-gardens, palaces, and ruins, is called (in Italy) a cicerone or a Cicero.”—Trench: On the Study of Words, lecture lii. p. 85.

7 In England, generally called “a guide.”
Cicisbeo [kis'-chiz-be'-o]. A danger about women; the professed gallant of a married woman. Also the knot of silk or ribbon which is attached to fans, walking-sticks, umbrellas, etc. Cicisbeism, the practice of dangling about women.

Ciclenius or Cylle'nius. Mercury. So called from mount Cylle'nis, in Peloponnesus, where he was born.

Cicuta. In Latin cicuta means the length of a reed up to the knot, such as the internodes made into a Pan-pipe. Hence Virgil (Ecl. ii. 36) describes a Pan-pipe as "septem compacta cicutis fistula." It is called Cow-bane, because cows not unfrequently eat it, but are killed by it. It is one of the most poisonous of plants, and some think it made the fatal draught given to Socrates.

"Precent cincta movient venenum est, sic cicuta vimin."—Phaed., xiv. 7.
"Quae potenter nuncuius satis expurgare cictusa."—Horace: "Epist. ii. 23.

Cid. Arabic for lord. Don Roderigo Laynez, Ruy Diaz (son of Diaz), Count of Bivar. He was called "mi es el campedor," my lord the champion (1025-1099). Corruption of Said.

The Cid's horse. Babieca. (3 or 4 ysl.). (See Horse.)

The Cid's sword. Cola da. The sword taken by the Cid Roderigo from King Bucar was called Tizrina. (See Sword.)

The Portuguese Cid. Nuñez Alverez Pereira, general diplomatist. (1300-1431.)

Cid Hamet Benengeli. The supposititious author of Don Quixote's Adventures.

Cigogné (French). A stork. Conte de la cigogne. An old wife's tale; silly tittle-tattle. "On conte des choses merveilleuses de la cigogne" (wonderful stories are told of the stork). This, no doubt, refers to the numerous Swedish legends of the stork, one of which is that its very name is derived from a stork flying round the cross of Christ, crying, Styrka! Styrka! (strengthen, strengthen, or bear up), and as the stork has no voice at all, the legend certainly is a "Conte de la cigogne," or old wife's fable.

"J'appréhende qu'on ne croye que tant ce que j'ai rapporté jusqu'à présent ne passe pour des riades de la cigogne, ou de ma mère l'âme."—Le Roman Bourgeois, 1718.

Cil'ares. (See Horse.)

Cimmerian Bosporus. The strait of Kaffa.

Cimmerian Darkness. Homer (possibly from some story as to the Arctic night) supposes the Cimmerians to dwell in a land "beyond the ocean-stream," where the sun never shone. (Odys., xi. 14.)

"In dark Cimmerian desert ever dwell."

Cinchoana or Quinine. So named from the wife of the Conti del Chinchon, viceroy of Peru, whence the bark was first sent to Europe in 1640. Linnaeus erroneously named it Cinchona for Chinchon. (See Peruvian Bark.)

Cincinnatus, the Roman, was ploughing his field, when he was saluted as Dictator. After he had conquered the Volsci and delivered his country from danger, he laid down his office and returned to his plough.

"And Cincinnatus, away from the plough."—Thomson: Winter, 192.


Cindere'la [little cinder girl]. Heroine of a fairy tale. She is the drudge of the house, dirty with housework, while her older sisters go to fine balls. At length a fairy enables her to go to the prince's ball; the prince falls in love with her, and she is discovered by means of a glass slipper which she drops, and which will fit no foot but her own.

The glass slipper is a mistranslation of pantoufle en vair (a fur slipper), not en verre. (R. C. Pirovaut: Contes de Fées.)

Cinquecento. An epithet applied to art between 1500-1600; called in France Renaissance, and in England Elizabethan. It was the revival of the classical or antique, but is generally understood as a derogatory term, implying debased or inferior art. The great schools of art closed with 1500. The "immortal five" great painters were all born in the previous century: viz. Leonardo da Vinci, born 1452; Michel Angelo, 1474; Titian, 1477; Raphael, 1480; and Correggio, 1494. Cinquecento is the Italian for 500, omitting the thousand—mi cinque cento.

Cinque Ports (The). Originally the five seaports: Hastings, Sandwich, Dover, Romney, and Hythe. Subsequently Winchelsea and Rye were added.

Cinter (A.). The framing erected between piers to hold up the stones of an arch during the making thereof.

"Certain crude beliefs may be useful in the infancy of a nation, but when the arch is made, when the intelligence is fully developed, the center is thrown down and truth stands unsupported."—E. D. Fawcett.
Ciphner. Dr. Whewell's riddle is—
"A headless man had a letter (o) to write,
He who read it (ought) had lost his sight;
The dull (o) repeated it (ought) word for word,
And deaf was the man who listened and heard (ought).

Circe (2 syl.). A sorceress. She lived in the island of Aeaea. When Ulysses landed there, Circe turned his companions into swine, but Ulysses resisted this metamorphosis by virtue of a herb called moly, given him by Mercury.

"Who knows not Circe.
The daughter of the sun, whose charmed cup
Whoever tasted lost his upright shape.
And downward fell into a grumbling swine?"
—Milton: Comus, 30–33.

Circle of Ullea. A white rainbow or luminous ring sometimes seen in Alpine regions opposite the sun in foggy weather.

Circuit. The journey made through the counties of Great Britain by the judges twice a year. There are six circuits in England, two in Wales, and three in Scotland. Those in England are called the Home, Norfolk, Midland, Oxford, Western, and Northern; those of Wales, the North and South circuits; and those of Scotland, the Southern, Western, and Northern.

Circumbendibulus (A). He took a circumbendibulus, i.e. he went round about and round about before coming to the point.

"Partaking of what scholars call the periphrastic and antithetic, and the vulgar the circum-bendibulus."—Sir W. Scott: Waverley, chap. xvii.

Circumcellians. A sect of the African Donatists in the fourth century; so called because they rambled from town to town to redress grievances, forgive debts, manumit slaves, and set themselves up as the oracles of right and wrong. (Latin, circum-cello, to beat about.)

Circumcised Brethren (in Hudi-bras). They were Prymne, Bertie or Burton, and Bastwick, who lost their ears and had their noses slit for lampooning Henrietta Maria and the bishops.

Circumlocution Office. A term applied in ridicule to our public offices, because each person tries to shuffle off every act to some one else; and before anything is done it has to pass through so many departments, that every fly is crushed on a wheel. The term was invented by Charles Dickens, and appears in Little Dorrit.

Cirio-Scot or Church Scot. An ecclesiastical due, paid chiefly in corn, in the reign of Canute, etc., on St. Martin's Day.

Cist (Greek κίστη, Latin cista). A chest or box. Generally used as a coffin for the remains of the dead. The Greek and Roman cist was a deep cylindrical basket made of wickerwork, like a lady's work-basket. The basket into which voters cast their tablets was called a "cist;" but the mystic cist used in the rites of Cerés was latterly made of bronze.

Cist Urn (A). An urn for the ashes of those buried in cists.

Cistercian. A religious order, so called from the monastery of Cistercium, near Dijon, in France. The abbey of Cistercium or Citeaux was founded by Robert, abbot of Molémé, in Burgundy, at the close of the eleventh century.

Citadel (A). In fortification, a small strong fort, constructed either within the place fortified, or on the most inaccessible spot of its general outline; to give refuge for the garrison, that it may prolong the defence after the place has fallen, or to hold out for the best terms of capitulation. Citadels generally command the interior of the place, and are useful, therefore, for overawing a population which might otherwise strive to shorten a siege. (French, citadelle; Italian, cittadella, a little city.)

Cities. 

Cities of Refuge. Moses, at the command of God, set apart three cities on the east of Jordan, and Joshua added three others on the west, whether any person might flee for refuge who had killed a human creature inadvertently. The three on the east of Jordan were Bezer, Ramoth, and Golan; the three on the west were Hebron, Shechem, and Kedesh. (Deut. iv. 43; Josh. xx. 1-8.)

The Cities of the Plain. Sodom and Gomorrah.

"Abraham dwelt in the land of Canaan, and Lot dwelt in the midst of the plain, and pitched his tent toward Sodom."—Gen. xiii. 12.

The Seven Cities. Egypt, Jerusalem, Babylon, Athens, Rome, Constantinople, and either London for commerce, or Paris for beauty. (See Pentapolis.)

Citizen King (The). Louis Philippe of France. So called because he was elected king by the citizens of Paris. (Born 1773, reigned 1830-1848, died 1850.)

City (A), strictly speaking is a large town with a corporation and cathedral;
but any large town is so called in ordinary speech. In the Bible it means a town having walls and gates.

"The eldest son of the first man [Cain] built a city [Gen. iv. 17]—not, of course, a Niniveh or a Babylon, but still a city."—Boullion: "Origin of Nations., part i., chap. i. p. 10.

City College (The). Newgate. The wit is now a thing of the past.

City of Bells (The). Strasburg.

"He was a Strasbourger, and in that city of bells had been a medical practitioner."—Matthew Bell: "The Nave Hunters., chap. xx.

City of David (The). Jerusalem.

So called in compliment to King David. (2 Sam. v. 7, 9.)

City of Destruction (The). This world, or rather, the world of the unconverted. Bunyan makes Christian flee from the "City of Destruction" and journey to the "Celestial City," by which he allegorises the "walk of a Christian" from conversion to death.

City of God (The). The church or whole body of believers; the kingdom of Jesus Christ, in contradistinction to the city of the World, called by John Bunyan the City of Destruction. The phrase is that of St. Augustine; one of his chief works bearing that title, or rather De Civitate Dei.

City of Lanterns (The). A suppositional city in Lucian's "Verve Historie., situate somewhere beyond the zodiac. (See LANTERN-LAND.)

City of Palaces (The). Agrippa, in the reign of Augustus, converted Rome from "a city of brick huts to one of marble palaces." (Cf. Suetonius.)

Calcutta is called the "City of Palaces." Modern Paris well deserves the compliment of being so called.

City of Refuge (The). Medina, in Arabia, where Mahomet took refuge when driven by conspirators from Mecca. He entered the city, not as a fugitive, but in triumph, A.D. 622. (See under CITIES OF REFUGE, page 255.)

City of St. Michael (The). Dumfries, of which city St. Michael is the patron saint.

City of Saints. Montreal, in Canada, is so named because all the streets are named after saints.

"Mr. Geo. Martin . . . said he came from [Montreal] a city of saints, where all the streets were named after saints."—Scotsman, September 10th, 1801.

City of the Great King (The)—i.e. Jerusalem. (Ps. xlviii. 2; Matt. v. 35.)
collection of the revenue, and other expenses neither pertaining to the Sovereign, the army, nor the navy.

Civil War. War between citizens (civiles). In English history the term is applied to the war between Charles I. and his Parliament; but the War of the Red and White Roses was a civil war. In America the War of Secession (1861-1865) was a civil war.

Civis Romanus Sum. This angle plea sufficed to arrest arbitrary condemnation, bonds, and scourging. Hence, when the centurion commanded Paul "to be examined by scourging," he virtually pleaded "Civis Romanus sum"; and asked, "Is it lawful for you to scourge a Roman citizen, and uncondemned?" (1) No Roman citizen could be condemned unheard; (2) by the Valerian Law he could not be bound; (3) by the Sempronian Law it was forbidden to scourge him, or to beat him with rods. (See also Acts xvi. 37, etc.)

Citizens Sole. A political and philosophical romance by Thomas Campanella (1558-1639), born at Stilo, or Silio, in Italy. This romance is a kind of Utopia, formed on the model of Plato’s Republic. His society is a sort of convenut-life established on the principles of a theocratic communism.

Clabber Napper’s Hole. Near Gravesend; said to be named after a freebooter; but more likely the Celtic Cebrer Parcer (water-town lower camp).

Clack Dish. A dish or basin with a movable lid. Some two or three centuries ago beggars used to proclaim their want by clacking the lid of a wooden dish.

"Can you think I get my living by a bell and clack-dish?"

"Well, beggar, sir." (Family of Love, 1908)."

Claff. An Egyptian head-dress with long lappets pendent on the shoulders, as in the statue of Amunophis III.

Clack-ho-haryah. At Fort Vancouver the medium of intercourse is a mixture of Canadian-French, English, Indian, and Chinese. An Englishman goes by the name of Kint-shah; a corruption of King George; an American is called Boston; and the ordinary salutation is clack-ho-haryah. This is explained by the fact that the Indians, frequently hearing a trader named Clark addressed by his companions, "Clark, how are you?" imagined this to be the correct English form of salutation. (Taylor: Words and Places.)

Clam. (See Close as a Clam.)

Clans-na-Gael (The). An Irish Fenian organisation founded in Philadelphia in 1870, and known in secret as the "United Brotherhood"; its avowed object being to secure "the complete and absolute independence of Ireland from Great Britain, and the complete severance of all political connection between the two countries, to be effected by unceasing preparation for armed insurrection in Ireland." (See Dynamite Saturday.)

In 1883 Alexander Sullivan was elected one of the three heads of this club, to which is due the dynamite outrages in London (January, 1886), and the design to murder the Queen's ministers.

Clap-trap. Something introduced to win applause; something really worthless, but sure to take with the groundlings. A trap to catch applause.

Clapper. A plank bridge over a stream; a ferry-gate. A roofing-board is called a clap-board.

"A little low and lonesome shed, With a roof of clap-boards overhead." (After Cary: Letters Christmas Eve.)

Probably a corruption of cloth-board, a covering board, from Anglo-Saxon, cloth, a covering, whence our clothes.

"Boards for making casks are also called "clap-boards.""

Clappercial. To jangle and claw each other about. (Dutch and German, klappen, to strike, clatter.)

"Now they are clapper-clawing one another; I'll go look on." (Shakespeare: Twelfth and Christmas, 1.4."

"A clapper-claw is a back-scratcher.

Clapper-dudgeons. Abrum-men (q.v.). The clapper is the tongue of a bell, and in cant language the human "tongue." Dudgeon is a slang word for a beggar.

Clapping the Prayer Books, or stamping the feet, in the Roman Catholic Church, on Good Friday, is designed to signify the abandonment of our Saviour by His disciples. This is done when twelve of the thirteen burning candles are put out. The noise comes from within the choir.

Claque; Cliqueuere. Applause by clapping the hands; persons paid for doing so. M. Sauton, in 1829, established in Paris an office to ensure the success of dramatic pieces. He was the first to organise the Parisian claque. The manager sends an order to his office for any number of claqueurs, sometimes for
500, or even more. The class is divided into conmiserati, those who commit the pieces to memory and are noisy in pointing out its merits; vieurs, who laugh at the puns and jokes; pleureurs, chiefly women, who are to hold their pocket-handkerchiefs to their eyes at the moving parts; chatouilleurs, who are to keep the audience in good humour; and bisserius, who are to cry (bis) encore. The Romans had their Laudiceni (q.v.).


Clare (St.). A religious order of women, the second that St. Francis instituted. It was founded in 1213, and took its name from its first abbess.

Clarenceux King-of-Arms. One of the two provincial heralds, with jurisdiction over the southern provinces. The name was taken in honour of the Duke of Clarence, third son of Edward III. The herald of the northern provinces is called Norroy King-of-Arms.

Garter-King-of-Arms, also "Principal King-of-Arms," has to attend on Knights of the Garter, and arrange whatever is required in connection with these knights. There is a Bath King-of-Arms, not a member of the college, to attend on Knights of the Bath.

Clarendon. The Constitutions of Clarendon. Laws made by a general council of nobles and prelates, held at Clarendon, in Wiltshire, in 1164, to check the power of the Church, and restrain the prerogatives of ecclesiastics. These famous ordinances, sixteen in number, define the limits of the patronage and jurisdiction of the Pope in these realms.

Clarendon Type. The black letters which head these articles are so called.

Claret. The wine so called does not receive its name from its colour, but the colour so called receives its name from the wine. The word means clarified wine (vinum claretum). What we call hippocras was called claretum, made of wine and honey clarified.

Claret. Blood. To broach one's claret. To give one a bloody nose; so called from the claret colour.

Claret Cup. A drink made of claret, brandy, lemon, borage, sugar, ice, and carbonated water.

Claret Jug (One's). One's nose. (See above, Claret.)

To tap one's claret jug. To give one a bloody nose. "Tap" is meant for a pun—to broach and to knock.

Classick Races (The). The five chief horse-races in England, viz. the 2,000 and 1,000 guineas races for two-year-olds, run at Newmarket, the Derby for fillies and colts, the Oaks for fillies only, and the St. Leger.

Classics. The best authors. The Romans were divided by Servius into six classes. Any citizen who belonged to the highest class was called classicius, all the rest were said to be infirm classicius. From this the best authors were termed classici autoreis (classic authors), i.e. authors of the best or first class. The high esteem in which Greek and Latin were held at the revival of letters obtained for these authors the name of classic, emphatically; and when other first-rate works are intended some distinctive name is added, as the English, French, Spanish, etc., classics.

Claude Lorrain (i.e. of Lorraine). This incorrect form is generally used in English for the name of Claude le Lorrain, or Claude Gelee, the French landscape painter, born at the Château-de-Chamagne, in Lorraine. (1600-1682.)

The Scotch Claude. Thomas of Duddingston (near Edinburgh).

Clauz (Santa). (See SANTA CLAUS.)

Clause. Letter-clause, a close letter, sealed with the royal signet or privy-seal; in opposition to letters-patent, which are left open, the seal being attached simply as a legal form. ("Clause," Latin clausum, shut, closed. "Patent," Latin patens, open.)

 Clause Rolls (Rotuli clausi). Close Rolls. (See CLOSE ROLLS.)

"Clause Rolls contain all such matters of record as were committed to close writs. These rolls are preserved in the Tower."—Jacob: Law Dictionary.

Clavie. Burning of the Clavie on New-year's eve (old style) in the village of Burghead, on the southern shore of the Moray Firth. The clavie is a sort of bonfire made of casks split up. One of the casks is split into two parts of different sizes, and an important item of the ceremony is to join these parts together with a huge nail made for the purpose. Whence the name clavis (Latin), a nail. Chambers, who in his Book of Days (vol. ii. p. 789) minutely describes the ceremony, suggests that it is a relic of Druid worship, but it seems to me to be connected with the Roman ceremony observed on the 13th September, and called the clavis annalis. The two divisions of the cask, I think, symbolise the old and
the new year, which are joined together by a nail. The two parts are unequal, because the part of the new year joined on to the old is very small in comparison.

Clavileno. The wooden horse on which Don Quixote got astride, in order to disenchant the Infanta Antonomasia and her husband, who were shut up in the tomb of Queen Magun'cia, of Canda'ya. It was the very horse on which Peter of Provence carried off the fair Magalona; it was constructed by Merlin, and was governed by a wooden pin in the forehead. (The word means Wooden Peg.) (Don Quixote, part ii. book 3, chaps. 4, 5.) (See Cambuscans.)

Claw means the foot of an animal armed with claws; a hand. To claw is to lay one’s hands upon things. It also means to tickle with the hand; hence to please or flatter, puff or praise. (Anglo-Saxon, claw, a claw, with the verb clav-ian, to claw.)

Clean me and I will claw thee, means, “praise me, and I will praise you,” or, scratch my back, and I will do the same for you.

Laugh when I am merry, and claw no man in his humours.”—Shakespeare: Much Ado, etc., i. 3.

Claw-backs. Flatterers. Bishop Jewel speaks of “the Pope’s claw-backs.” (See above, and Clapperclaws.)

Claymore or Claymore (2 syl.) is the Celtic gyn (a bent sword), (Gaelic cleithbrann; a sword), and mor (great). (See Morelly.)

I’'ve told thee how the Sonthrons fell Beneath the broad claymore.

Agamemnon: Exordeion of Montes, stanza 2.

Clean. Free from blame or fault.

Ye are clean, but not all.”—John viii. 10.

Bill. To show a clean bill of health. (See page 135, col. 1. Bill of Health.)

Bread. To make a clean breast or Make a clean breast of it. To make a full and unreserved confession.

Hands. To have clean hands. To be quite clear of some stated evil. Hence “clean-handed.”

To keep the hands clean. Not to be involved in wrong-doing.

Heart. To have a clean heart. A righteous spirit.

Create in me a clean heart, and renew a right spirit within me.”—Psalm li. 10.

Heels. To show a clean pair of heels. To make one’s escape, to run away. Here “clean” means free from obstruction.

The Maroons were runaway slaves who had shown their tyrants a clean pair of heels.

Life. To live a clean life. Blameless and undefiled.

Tongue. A clean tongue. Not abusive, not profane, not foul.

Clean (70).

Clean away! Scrub on, go on cleaning, etc.

To clean down. To sweep down, to swill down.

To clean out. To purify, to make tidy. Also, to win another’s money till his pocket is quite empty.

To clean up. To wash up, to put in order.

Clean, used adverbially, means entirely, wholly; as, “you have grown clean out of knowledge,” i.e. wholly beyond recognition.

Clean and Unclean Animals. Pythagoras taught the doctrine of the transmigration of the soul, but that it never entered into those animals which it is lawful to eat. Hence those animals which were lawful food for man were those into which the human soul never entered; but those into which the human soul entered were unclean or not fit for human food. This notion existed long before the time of Pythagoras, who learnt it in Egypt.

In the Old Testament, those animals which chew the cud and part the hoof were clean, and might be eaten. Hares and rabbits could not be eaten because (although they chew the cud) they do not part the hoof. Pigs and camels were unclean, because (although they part the hoof) they do not chew the cud. Birds of prey were accounted unclean. Fish with fins and scales were accounted fit food for man. (Lev. xi.)

Cleaned Out. Impoverished of everything. De Quincy says that Richard Bentley, after his lawsuit with Dr. Colbatch, “must have been pretty well cleaned out.”

Clear (verb).

Clear away. Remove.

Clear off! Away with you! Take away.

Clear out. Empty out, make tidy. (See below, Cleared Out for Guam.)

Clear up. Become fine after rain or cloudiness; to make manifest; to elucidate what was obscure.

To clear an examination paper. To floor it, or answer every question set.

To clear the air. To remove the clouds, mists, and impurities.

To clear the dishes. To empty them of their contents.
Clear the Court

- To clear the room. To remove from it every thing or person not required.
- To clear the table. To remove what has been placed on it.

Clear the Court. Remove all strangers, or persons not officially concerned in the suit.

Clear the Decks. Prepare for action by removing everything not required.

"Clear" used adverbially means wholly, entirely; as, "He is gone clear away," "Clear out of sight."

Clear (the adjective).

A clear head. A mind that can understand clearly anything which it grasps.
A clear statement. A straightforward and intelligible statement.
A clear style (of writing). A lucid method of expressing one's thoughts.

Clear as Crystal. Clear as Mud. (See Similes.)

Clear-coat. A mixture of size, alum, and whitening, for sizing walls. To cover over whatever might show through the coat of colour or paper to be put on it, also to make them stick or adhere more firmly.

Clear Day (A). A bright day, an entire day, as, "The bonds must be left three clear days for examination," to examine them before the interest is paid.

Clear Grit (Thc). The real thing, as "champagne is ... if it be but the clear grit" (Anglo-Saxon, gryl, bolted flour).

A man of grit, or clear grit, is one of decision, from whom all doubt or vacillation has been bolted out, as husks from fine flour.

Clear out for Guam (Thb). The ship is bound for no specific place. In the height of the gold fever, ships were chartered to carry passengers to Australia without having return cargoes secured for them. They were, therefore, obliged to leave Melbourne in ballast, and to sail in search of homeward freights. The Custom House regulations required, however, that, on clearing outwards, some port should be named; and it became the habit of captains to name "Guam" (a small island of the Ladrones group) as the hypothetical destination. Hence, "to clear out for Guam" came to mean, clear out for just anywhere—we are bound for whatever coast we may choose to venture upon. (See Notes and Queries, April 18th, 1885, p. 314.)


Clear Cut. I am quite cleared out.
I have spent all my money; I have not a farthing left. In French, Je suis Angl. (See French Leave.) Cleared out means, my purse or pocket is cleared out of money.

Clearing House. A building in Lombard Street, set apart, since 1776, for interchanging bankers' cheques and bills. Each bank sends to it daily all the bills and cheques not drawn on its own firm; these are sorted and distributed to their respective houses, and the balance is settled by transfer tickets. The origin of this establishment was a post at the corner of Birchin Lane and Lombard Street, where banking clerks met and exchanged memoranda.

Railway lines have also their "Clearing Houses" for settling the "tickets" of the different lines.

A "clearing banker" is a banker who has the entrée of the clearing house.

"London has become the clearing-house of the whole world, the place where international debts are exchanged against each other. And something like 500 million pounds' worth of checks and bills pass that clearing yearly."—A. C. Perry: Elements of Political Economy, p. 363.

Cleave. Either to stick to or to part from. A man "shall cleave to his wife" (Matt. xix. 5). As one that "cleaveth wood" (Psalm cxli. 7). The former is the Anglo-Saxon clif-an, to stick to, and the latter is clof-an, to split.

Cle'lia. A vain, frivolous female butterfly, with a savoring of everything. In youth she coquetted; and, when youth was passed, tried sly ways of earning a living, but always without success. It is a character in Crabbe's Borough.

Cle'lie. A character in Madam Scudéris's romance so called. This novel is a type of the buckram formality of Louis XIV. It is full of high-flown compliments, theatrical poses, and cut-and-dry sentiments.

Clement (Nfr). Patron saint of tanners, being himself a tanner. His symbol is a pot, because November the 23rd, St. Clement's Day, is the day on which the early Danes used to go about begging for ale.

Clementina (The Lady). In love with Sir Charles Grandison, who marries Harriet Biron. (Richardson: Sir Charles Grandison.)
Clench and Clench. To clench is to grasp firmly, as, "He clench'd my arm firmly," "He clench'd his nerves bravely to endure the pain." (Anglo-Saxon, *be-clínsan*, to hold fast.)

To clínež is to make fast, to turn the point of a nail in order to make it fast. Hence, to clinch an argument. (Dutch, *klinken*, to rivet. Whence "clinker-built," said of a ship whose planks overlap each other, and are riveted together.)

"I gave him a clench'er (should be "clínercher"). I nailed him fast.

Cleom'brotos (4 syl.). A philosopher who so admired Plato's *Phædon* that he jumped into the sea in order to exchange this life for a better. He was called *Ambraciota* (of *Ambracía*), from the place of his birth in Epirus.

"He who would enjoy Plato's elysium, leaped into the sea.
Cleombronios.

Cleon. The personification of glory in Spenser's *Faerie Queen*.

Cleopatra was introduced to Julius Caesar by Apollodorus in a bale of rich Syrian rugs. When the bale was unbound, there was discovered the fairest and Wittiest girl of all the earth; and Caesar became her captive slave.

Cleopatra and her Pearl. It is said that Cleopatra made a banquet for Antony, the costliness of which excuted his astonishment; and, when Antony expressed his surprise, Cleopatra took a pearl ear-drop, which she dissolved in a strong acid, and drank to the health of the Roman triumvir, saying, "My draught to Antony shall far exceed it." There are two difficulties in this anec- dote—the first is, that vinegar would not dissolve a pearl; and the next is, that any stronger acid would be wholly unfit to drink. Probably the solution is this: the pearl was sold to some merchant, whose name was synonymous with a strong acid, and the money given to Antony as a present by the fond queen. The pearl melted, and Cleopatra drank to the health of Antony as she handed him the money. (See "Gresham" in Reader's Handbook.)

Clergy. The men of God's lot or inheritance. In St. Peter's first epistle (ch. v. 3) the Church is called "God's heritage" or lot. In the Old Testament the tribe of Levi is called the "lot or heritage of the Lord." (Greek, *kλησις*; Latin, *clerus* and *decredens*, whence Norman *clerev* and *clerks*; French, *clercs*.)

Benefit of clergy. (See BENEFIT.)

Cler'gymen. The dislike of sailors to clergymen on board ship arises from an association with the history of Jonah. Sailors call them a *little cargo*, or kittle cargo, meaning dangerous. Probably the disastrous voyage of St. Paul confirmed the prejudice.

Cler'ical Titles.

(1) Clerk. As in ancient times the clergymen was about the only person who could write and read, the word *clerical*, as used in "clerical error," came to signify an orthographical error. As the respondent in church was able to read, he received the name of clerk, and the assistants in writing, etc., are so termed in business. (Latin, *clericus*, a clergymen.)

(2) Curate. One who has the cure of souls. As the cure of the parish used to be virtually entrusted to the clerical stipendiary, the word curate was appropriated to this assistant.

(3) Rector. One who has the personage and great tithes. The man who rules or guides the parish. (Latin, "a ruler").

(4) Vicar. One who does the "duty" of a parish for the person who receives the tithes. (Latin, *vicearius*, a deputy.)

(5) Incumbent and Perpetual Curate are now termed Vicars. (See PARSONS.)

"The French curé equals our vicar, and their ricardo our curate.

Cler'ical Vestments.

(1) White. Emblem of purity, worn on all feasts, saints' days, and sacramental occasions.

(2) Red. The colour of blood and of fire, worn on the days of martyrs, and on Whit-Sunday, when the Holy Ghost came down like tongues of fire.

(3) Olive. Worn only on days which are neither feasts nor fasts.

(4) Purple. The colour of mourning, worn on Advent Sundays, in Lent, and on Ember days.

(5) Black. Worn on Good Friday, and when masses are said for the dead.

Clar'mond. Niece of the Green Knight (q.v.), bride of Valentine the brave, and sister of Ferragus the giant. (Valentine and Orson.)

Clerk. A scholar. Hence, *beau-clerk.* (See above, CLERICAL TITLES.)

"All the clerks. I mean the learned ones, in Christian kingdoms, Have their free voices."

Shakespeare: *Henry VIII.*, ii. 2.
Clerk-ale. Thieves. An equivocal on the word Nick.

"I think there came prancing down the hill a couple of St. Nicholas’s clerks."—Rowley: Match at Midnight, 1629.

Clerk-ale and Church-ale. Mr. Donne says the word "ale" is used in such composite words as bride-ale, clerk-ale, church-ale, lamb-ale, Midsummer-ale, Scot-ale, Whitsun-ale, etc., for revel or feast, ale being the chief liquor given.

"The multitude call Church-ale Sunday their resting day, which day is spent in mirthseating, bearheating...dicing...and drunkenness."—W. Keate (1570).

Clerkenwell (London) means the Clerks’ well, where the parish clerks of London used to assemble yearly to play some sacred piece.

Clerkly. Cleverly; like a scholar.

"I thank you, gentle servant: 'tis very clerkly done."—Shakespeare: Two Gentlemen of Verona, iii. 1.

Client. In Roman history meant a plebeian under the patronage of a patron. The client performed certain services, and the patron protected the life and interests of the client. The word is now a legal one, meaning a person who employs the services of a legal adviser to protect his interests.

Clifford (Paul). A highwayman, reformed by the power of love, in Sir L. Bulwer Lytton’s novel so called.

Climaenteric. It was once believed that 7 and 9, with their multiples, were critical points in life; and 63, which is produced by multiplying 7 and 9 together, was termed the Grand Climaenteric, which few persons seduced in outliving.

"There are two years, the seventh and the ninth, that commonly bring great changes in a man’s life, and great dangers: wherefore 63, that contains both these numbers multiplied together, comes not without hope of danger."—Leviathan.

Climacteric Years are seventh and ninth, with their multiples by the odd numbers 3, 5, 7, 9—viz. 7, 9, 21, 27, 35, 45, 49, 63, and 81, over which astrologers supposed Saturn, the malevolent planet, presided. Hippocrates recognizes these periods. (See Nine.)

Climax means a staur (Greek), applied to the last or gradation of argument, each of which is stronger than the preceding. The last of a gradation of words of a similar character is also called a climax. The point of highest development.

"In the very climax of his career...he was stricken down."—Chambers: Recollections of Lincoln, chap. xiv. p. 454.

Climb. On the climb. Under the hope of promotion. Thomas Becket, after he became Cardinal-archbishop of Canterbury, was at the top of the tree, and no further promotion was in the power of the king to bestow. Being no longer on the climb, he could set the king at defiance, and did do so.

Clinch. To bend the point of a nail after it is driven home. The word is sometimes written clench, from the French clench, the lift of a latch. (German, klinke; Dutch, klippen, to rivet.) (See page 261, col. 1, Clinch.)

That was a clincher. That argument was not to be gainsaid; that remark drove the matter home, and fixed it "as a nail in a sure place."

A lie is called a clincher from the tale about two swaggerers, one of whom said, "I drove a nail right through the moon." "Yes," said the other, "I remember it well, for I went the other side and clinched it." The French say, Je lui ai bien rive son clou (I have clinched his nail for him).

Clinker (Humphrey). Hero of Smollett’s novel so called. The general scheme of Oliver Twist resembles it. Humphrey is a workhouse boy, put out apprentice; but being afterwards reduced to great want, he attracts the notice of Mr. Bramble, who takes him into his service. He turns out to be Bramble’s natural son, and falls in love with Winifred Jenkins, Miss Bramble’s maid.

Clio was one of the nine Muses, the inventress of historical and heroic poetry.

Cho. Addison is so called because his papers in the Spectator are signed by one of the four letters in this word, probably the initial letters of Chelsea, London, Islington, Office. (See Nota.)

"See Professor Morley’s "Introduction to the Spectator," on the subject.

Clipper. A fast-sailing ship.

"We shall have to catch the Aurora, and she has a name for being a clipper."—A. C. Logic: The Sign of Four, chap. x.

She’s a clipper. Said of a stylish or beautiful woman. A first-class craft.

Clipping Pace (A). Very fast. A clipper is a fast-sailing vessel.

"Leaving Dún Head, we worked on at a clipping pace, and the skiff yielded so much to the breeze that Bury said we must reef the main sail."—W. S. Trench: Realities of Irish Life, chap. 2.

Cliquot (of Punch celebrity). A nickname of Frederick William IV. of
Prussia; so called from his fondness for champagne (1795, 1840-1861).

Cioacina. Goddess of sewers. (Latin, cloaca, a sewer.)

"Then Cioacina, goddess of the tide,
Whose agile streams beneath the city glide,
Indulged the modish flame; the town she roved,
A mortal scavenger she saw, she loved."

Guy: Trivia, ii.

Cloak and Sword Plays. Modern comedy, played in the ordinary costume of modern life. The phrase was adopted by Cameron, who lived in Spain while gentlemen were accustomed to wear cloaks and swords. For tragedy the men actors wore either heraldic or dramatic-historic dresses. In England actors in tragedy and old comedy wore the costumes of Charles II.'s period, till quite recently.

Cloak. So church bells were once called. (German, glocke; French, cloche; Medieval Latin, cloca.)

"Weel sikere [surer] was his crownyng in his logge
Than is a clok [bell] or ablaye profugge."

Chaucer: The Rome Preste Tale (1350-40).

Clock. The tale about St. Paul's clock striking thirteen is given in Walcott's Memorials of Westminster, and refers to John Hatfield, who died 1770, age 102. He was a soldier in the reign of William III., and was brought before a court-martial for falling asleep on duty upon Windsor Terrace. In proof of his innocence he asserted that he heard St. Paul's clock strike thirteen, which statement was confirmed by several witnesses.

Clodhopper. A farmer, who hopes or walks amongst the clods. The cavalry call the infantry clodhoppers, because they have to walk instead of riding horseback.

Clog Almanac. A primitive almanac or calendar, originally made of a "clog," or log of wood, with four faces or parallelograms; the sharp edge of each face or side was divided by notches into three months, every week being marked by a big notch. The face left of the notched edge contained the saints' days, the festivals, the phases of the moon, and so on in Runic characters, whence the "clog" was also called a Runic staff. These curiosities are not uncommon, and specimens may be seen in the British Museum, the Bodleian (Oxford), the Ashmolean Museum, St. John's (Cambridge), the Cheetham Library (Manchester), and other places both at home and abroad.

Cloister. He retired into a cloister, as monastery. Almost all monasteries have a cloister or covered walk, which generally occupied three sides of a quadrangle.

Clottie, Auld Clottie. Old Nick. The Scotch call a cloven hoof a cloot, so that Auld Clottie is Old Cloven-foot.

Cloridae (in Orlando Furioso). A humble Moorish youth, who joins Medoro in seeking the body of King Dardinello to bury it. Medoro being wounded, Cloridano rushed madly into the ranks of the enemy and was slain.

Clorinda (in Jerusalem Delivered). A female knight who came from Persia to oppose the Crusaders, and was appointed by Aladine leader of all the Pagan forces. Tancred fell in love with her; but not knowing her in a night attack, slew her after a most dreadful combat. Before she died she received Christian baptism at the hands of Tancred, who mourned her death with great sorrow of heart. (Book xii.)

Senap'sus of Ethiopia (a Christian) was her father; but her being born white alarmed her mother, who changed her babe for a black child. Arsetis, the eunuch, was entrusted with the infant Clorinda, and as he was going through a forest he saw a tiger, dropped the child, and sought safety in a tree. The tiger took the babe and sucked it, after which Arsetis left Ethiopia with the child for Egypt.

Close as a Clam. A clam is a bivalve mollusca, which burrows in sand or mud. It is about the size of a florin, and may be eaten raw or fried like an oyster. Clams are gathered only when the tide is out. When the tide is in they are safe from molestation, hence the saying "Happy as a clam at high tide." (Anglo-Saxon, clam, mud; verb clem-ian, to glue; German, klamm, close.)

Close Rolls are mandates, letters, and writings of a private nature, addressed, in the Sovereign's name, to individuals, and folded or closed and sealed on the outside with the Great Seal.

* Patent Rolls are left open, with the seal hanging from the bottom.

Close-time for Game. (See Sport- ing Seasons.)

Closh (Mynherr). A Dutch Jack- tar. Closh is corrupt form of Claus, a contraction of Nicholas, a name as
common with the Dutch as Jack is with the English people.

Cloon: A vindictive lout who wore his dagger in his mouth. He fell in love with Imogen, but his love was not reciprocated. (Shakespeare: Cymbeline.)

Cloth (The). The clergy; the clerical office; thus we say "having respect for the cloth." Formerly the clergy used to wear a distinguishing costume, made of gray or black cloth.

Clotharius or Clothaire (in Jerusalem Delivered). At the death of Hugo he takes the lead of the Franks, but is shot by Clorinda (q.v.) with an arrow (book xii). After his death, his troops sneak away and leave the Christian army (book xiii).

Clotho, in Classic mythology, one of the Three Fates. She presided over birth, and drew from her distaff the thread of life; Atropos presided over death and cut the thread of life; and Lachesis spun the fate of life between birth and death. (Greek, klētho, to draw thread from a distaff.)

"A French shamed wether with Clotho-Rhods and Evelyn."—Coryate. (This is an erroneous allusion. It was Atropos who cut the thread.)

Cloud, Clouds. He is in the clouds. In dreamland; entertaining visionary notions; having no distinct idea about the matter in question.

He is under a cloud. Under suspicion, in disrepute.

To blow a cloud is to smoke a cigar or pipe.

Cloud. A dark spot on the forehead of a horse between the eyes. A white spot is called a star, and an elongated star is a blaze. (See Blaze.)

"Aptolph. He [Antony] has a cloud on his face. Environus. He was the worse for that he was a horse."—Shakespeare: Antony and Cleopatra, iii. 2.

Cloud (St.). Patron saint of nail-smiths, but play upon the French word cloot, a nail.

Clouded Cane (A). A malacca cane clouded or mottled from age and use. These canes were very fashionable in the first quarter of the present century.

Clowen Foot. To show the clowen foot, i.e. to show a knavish intention; a base motive. The allusion is to Satan, represented with the legs and feet of a goat; and, however he might disguise himself, he could never conceal his cloven feet. (See Bag o' Nails, Goat.)

...and the clowen foot peeps out in some letters written by him at the period."—St. James's Magazine.

Cloy. He's in cloy. In luck, in prosperous circumstances, in a good situation. The allusion is to cattle feeding in clover fields.

Clown. The three most celebrated are Joseph Grimaldi (1779-1837), the French Carlin (1718-1783), and Richard Tarlton, in the days of Queen Elizabeth, who acted at the gallery inn called the Belle Sauvage.

"To sit with Tarlton on an alehouse sign."—Bishop Hall: Satires.

Club. A society of persons who club together, or form themselves into a knot or lump.

The word was originally applied to persons bound together by a vow. (German, gelübde.) (See Cards, 4 clubs.)

"[the] was the era of chivalry,... for bodies of men uniting themselves by a sacred vow, gelübde, which word and thing have passed over to us in a singularly dwindled condition;..."—Coryate: Frederick the Great, vol. i. p. 111.

Club-bearer (The). Periphetis, the robber of Argolus, is so called because he murdered his victims with an iron club.

Club-land. That part of the West End of London where the principal clubs are situated; the members of such clubs.

Club-law. The law of might or compulsion through fear of chastisement. Do it or get a hiding.

Clue. I have not yet got the clue: to give a clue, i.e. a hint. A clue is a ball of thread (Ang.-Saxon, cloywen). The only mode of finding the way out of the Cretan labyrinth was by a skein of thread, which, being laid along the proper route, indicated the right path.

Clumsy (Norwegian, klump, a lump; Swedish, klumnus, bumbled; Icelandic, kluma). Piers Plowman has "thou klompsis for cold," and Wiclif has "Our houdis ben aclumspid." Halliwell gives us clumpish = awkward, and clump = lazy.

Clür'scane (3 syl.). An elf of evil disposition who usually appears as a wrinkled old man, and has knowledge of hid treasures. (Irish mythology.)

Clydesdale Horses. Scotch draught-horses, not equal to Shire-horses in size, but of great endurance. (See Shire-horses.)

Clowen of the Clough, with Adam Bell and William of Cloudesley, were noted outlaws, whose skill in archery rendered
them as famous in the north of England as Robin Hood and Little John in the midland counties. Their place of resort was in Englewood Forest, near Carlisle, N.B.—Englewood means firewood. Cloyn of the Clough means Clement of the Cliff.

Clytie (3 syl.). A water-nymph, in love with Apollo. Meeting with no return, she was changed into a sunflower, which, traditionally, still turns to the sun, following him through his daily course.

Cneoph. The name under which the Egyptians adore the Creator of the world.

Cnidian Venus (The). The exquisite statue of Venus or Aphrodite by Praxitéles, placed in the temple of Venus, at Cnidus.

Co. A contraction of company; as Smith and Co.

Coach (A). A private tutor. The term is a pun on getting on foot. To get on fast you take a coach; you cannot get on fast without a private tutor—ergo, a private tutor is the coach you take in order that you may get on quickly. (University slang.)

"The books . . . are expensive, and often a further expense is entailed by the necessity of securing a coach."—Stedman: Oxford, chap. x. p. 196.

To dine in the coach. In the captain's private room. The coach or couch of a ship is a small apartment near the stern, the floor being formed of the aftermost part of the quarter-deck, and the roof by the poop. A slow coach. A dull, unprogressive person, somewhat fossilised.

"What a dull, old-fashioned chap that boy is, but thou wert always a slow-coach."—Mrs. Gaskell: Cobbê's Marsh (Edn. 25).

Coach-and-four (or Coach-and-six). It is said one may drive a coach-and-four through an Act of Parliament, i.e. lawyers can always find for their clients some loophole of escape.

"It is easy to drive a coach-and-four with allies and settlements, and legal means."—R. H. Hurwood.

"[Rice] was often heard to say . . . that he would drive a coach and six horses through the Act of Settlement."—Wetmore.


Coach Away. Get on a little faster. Your coach drags; drive on faster.

Coach-up. Taught by a private tutor for examination. "Well coached up," well crammed or taught.

Coal. Hot as a coak. The expression has an obvious allusion.

To post the coal or cole. To pay or put down the cash. Coal = money has been in use in the sporting world for very many years. Buxton, in 1863, used the phrase "post the coal," and since then it has been in frequent use. Probably rhyming slang: "Coal," an imperfect rhyme of "gool" = gold. (See page 248, Carrey, and page 266, Cawley.)

"It would not suit me to write . . . even if they offered . . . to post the cole."—Hood.

Coal Brandy. Burnt brandy. The ancient way to set brandy on fire was to drop in it a live or red-hot coal.

Coal.

To blow the coals. To fan dissensions, to excite smouldering animosity into open hostility, as dull coals are blown into a blaze by a pair of bellows.

To carry coals. To be put upon. "Gregory, o my word, we'll not carry coals,—i.e. submit to be "put upon" (Romeo and Juliet, i. 1). So in Every Man out of his Humour, "Here comes one that will carry coals, rygo, will hold my dog." The allusion is to the dirty, laborious occupation of coal-carriers. Gifford, in his edition of Ben Jonson, says, "Of these (i.e. scullions, etc.), the most forlorn wretches were selected to carry coals to the kitchen, halls, etc." (See page 141, col. 1, Blackguard.)

To carry coals to Newcastle. To do what is superfluous. As Newcastle is the great coal-field, it would be quite superfluous to carry coals thither. The French say, "Porter de l'eau à la rivière" (to carry water to the river). There are numerous Latin equivalents: as, "To carry wood to the forests;" "Pons Alcino prodest" (See Alcino); "Notiaus Athenae forro" (See Notius); "Crocos in Catio forro" (See Crocos).

To haul over the coals. To bring to task for shortcomings; to scold. At one time the Jews were "bled" whenever the kings or barons wanted money; and one very common torture, if they resisted, was to haul them over the coals of a slow fire, to give them a "roasting." (See Iraunoe, where Front-de-Boeuf threatens to haul Isaac over the coals.)

Coals of fire. To heap coals of fire on the head of a foe. To melt down his animosity by deeds of kindness.

"If thine enemy be hungry, give him bread to eat: and if he be thirsty, give him water to drink; for thou shalt heap coals of fire upon his head."—Psalms 21:21, 22.
Coaling, in theatrical slang, means telling phrases and speeches, as, "My part is full of 'coaling lines.'" Coal being money, means profit, whence coaling. (See p. 265, To Post the Coal...)

Coalition Government. A Government formed by various parties by a mutual surrender of principles. The administration of Lord North and Charles Fox, 1783, was a coalition, but it fell to pieces in a few months. That of Lord Salisbury with the old Whig party headed by Lord Harrington was a coalition (1886-1892).

Coast Clear. Is the coast clear? The coast is clear. There is no likelihood of interference. None of the coastguards are about.

Coast Men of Attica. The merchant class who lived along the coastlands (Par'ah).

Coasting Lead (A). A sounding lead used in shallow water.

Coasting Trade. Trade between parts of the same country carried on by coasting vessels.

Coasting Waiter. An officer of Customs in the Fort of London, whose duty it was to visit and make a return of coasting vessels trading from one part of the kingdom to another, and which (from the nature of their cargo) were not required to report or make entry at the Custom House. These vessels were liable to the payment of certain small duties, which it was the duty of the Coasting Waiter to exact. He was also expected to search the cargo, that no contraband goods were illicitly on board. Like Tide Waiters, these Coasting Waiters were abolished in the latter half of the nineteenth century, and their duties have since been performed by the Examining Officer. Their salary was about £40 a year.

Coat.
Cut your coat according to your cloth. Curtail your expenses to the amount of your income; live within your means.

'Nec possis quod velis, velis id quod possis.'

'Vestis mea est, sed magis est mea.'

"Tinea potito proprius est." "Ego proximus mihi." To haste one's coat. To dust his jacket; to beat him.

To wear the king's coat. To be a soldier.

"Turning one's coat for luck. It was an ancient superstition that this was a charm against evil spirits. (See Turncoat.)"

"William found A means for our deliverance: 'Turn your cloaks.' Quoth hee, 'for Pucke is busie in these noyse.'"

Bishop Corbet: Her Bufale.

Coat of Arms. A surcoat worn by knights over their armour, decorated with devices by which heralds described the wearer. Hence the heraldic device of a family. Coast-armour was invented in the Crusading expeditions, to distinguish the various noble warriors when wrapped in complete steel, and it was introduced into England by Richard Lion-heart.

Coat of many Colours (Gen. xxxvii. 3). Harmer, in his Observations (vol. ii. p. 386), informs us that "many colours" in this connection does not mean striped, flowered, embroidered, or "printed" with several colours, but having "divers pieces of different colours sewed together" in patchwork. The Hebrew word is pass chrom. In 2 Sam. xiii. 18 we are told that king's daughters wore a garment of many colours or divers picres. Dr. Adam Clarke says that similar garments "are worn by persons of distinction in Persia, India, and some parts of China to the present day." The great offence was this: Jacob was a sheik, and by giving Joseph a "prince's robe" he virtually announced him his heir. (See Divers Colours.)

Coats, Hosen, and Hats (Dan. iii. 21). These were not articles of dress, but badges of office. It will be recollected that Shadrach and his two companions had recently been set over provinces of Babylon; and Nebuchadnezzar degraded them by insisting on their wearing their insignia of office. The word cap would be better than "hat," their caps of office; and sandals would be better than "hosen." Coats or cloaks have always designated office. "Hosen" means what the Romans called calceus patricius, which were sandalled up to the calf of the leg. Every Latin scholar knows that calceus mutare means to "become a senator."

Cob (A). Between a pony and a horse in size, from thirteen to nearly fifteen hands high. The word means big, stout. The original meaning is a tuft or head, hence eminent, large, powerful. The "cob of the county" is the great boss thereof. A rich cob is a plutocrat. Hence also a male, as a cob-swan.

"Riding horses run between fifteen and sixteen hands in height, and carriage
Cobalt. From the German Kobold (a gnome). The demon of mines. This metal was so called by miners, because it was long thought to be useless and troublesome. It was consequently attributed to the ill offices of the mine demon.

Cobbler. A drink made of wine (sherry), sugar, lemon, and ice. It is sipped up through a straw. (See Cobblers’ Punch.)

“This wonderful invention, sir, . . . is called cobbler—sherry cobbler, when you name it long; cobbler when you name it short.”—Dickens: Martin Chuzzlewit, xvii.

Cobbler. Let not the cobbler overstep his last (Ne sutor ultra crepidam). Let no one presume to interfere in matters of which he is ignorant. The tale goes that a cobbler detected a fault in the shoe-latchet of one of Apelles’ paintings, and the artist rectified the fault. The cobbler, thinking himself very wise, next ventured to criticise the legs; but Apelles answered, “Keep to your trade”—you understand about shoes, but not about anatomy.

Cobbler Poet (The). Hans Sachs of Nuremburg, prince of the mastersingers of Germany (1494-1571).

Cobbler’s Punch. Gin and water, with a little treacle and vinegar.

Cobbler’s Toast. School-boys’ bread and butter, toasted on the dry side and eaten hot.

Cobham, referred to by Thomson in his Autumn, was Sir Richard Temple, created Lord Cobham in 1714.

Cobnut. A nut with a tuft. (Welsh, cob or cop, a tuft; German, kopf, the head.)

Coburgia. A corded or ribbed cotton cloth made in Coburg (Saxony), or in imitation thereof. Chiefly used for ladies’ dresses.

Cobweb. Cob, Teutonic for “spider.” Dutch, spinnekop; Saxon, atter-cop (poisonous spider); Chaldee, kopi (spider’s web).

Cock. Mahomet found in the first heaven a cock of such enormous size that its crest touched the second heaven. The crowing of this celestial bird arouses every living creature from sleep except man. The Moslem doctors say that Allah lends a willing ear to him who reads the Koran, to him who prays for pardon, and to the cock whose chant is divine melody. When this cock ceases to crow, the day of judgment will be at hand.

Cock. Dedicated to Apollo, the sun-god, because it gives notice of the rising of the sun. It was dedicated to Mercury, because it summons men to business by its crowing. And to Esculapius, because “early to bed and early to rise, makes a man healthy.”

A cock on church spires is to remind men not to deny their Lord as Peter did, but when the cock crew he “went out and wept bitterly.” Peter Le Neve affirms that a cock was the warlike ensign of the Goths, and therefore used in Gothic churches for ornament.

Every cock crowes on its own dunghill, or Ilka cock crowes on his own mudden. It is easy to brag of your deeds in your own castle when safe from danger and not likely to be put to the proof.

Latin: Gallus in suo sterquilinio plurimum potest.

French: Chien sur son fourmier est hardi.

Spanish: Cada Gallina canta en su muladar.

Nourish a cock, but offer it not in sacrifice. This is the eighteenth Symbolic Saying in the Protreptics of Iamblichus. The cock was sacred to Minerva, and also to the Sun and Moon, and it would be impious to offer a sacrilegious offering to the gods. What is already consecrated to God cannot be employed in sacrifice.

That cock won’t fight. That dodge wouldn’t answer; that tale won’t wash. Of course, the allusion is to fighting cocks. A bet is made on a favourite cock, but when pitted he refuses to fight.

To cry cock. To claim the victory; to assert oneself to be the superior. As a cock of the walk is the chief or ruler of the whole walk, so to cry cock is to claim this cockslip.

Cook and Bottle. A public house sign, probably meaning that draught and bottled ale may be had on the premises. If so, the word “cock” would mean the tap.

Cock and Bull Story. A corruption of a courteous and bully story. The catch-pennies hawked about the streets are still called cocks—i.e. concocted things. Bully is the Danish bullen (exaggerated), our bull-rush (an exaggerated rush), bull-rag, etc.

Another etymology may be suggested:
Cock and Pie (By). We meet with cock’s bones, cock’s scownds, cock’s mother, cock’s body, cock’s passion, etc., where we can have no doubt that the word is a minced oath, and stands for the sacred name which should never be taken in vain. The Pie is the table or rule in the old Roman offices, showing how to find out the service for each day, called by the Greeks πίναρα (an index). The latter part of the oath is equivalent to “the Mass book.”

Cock and Pie (as a public-house sign) is probably “The Cock and Magpie.”

Cock of Hay (d.) or a haycock. A small heap of hay thrown up temporarily. (German, kocke; a heap of hay; Norwegian, kok, a heap.)

Cock of the North. The Duke of Gordon. So called on a monument erected to his honour at Fochabers, in Aberdeenshire. (Died 1836.)

Cock of the Walk. The dominant bully or master spirit. The place where barn-door fowls are fed is called the walk, and if there is more than one cock they will fight for the supremacy of this domain.

Cock-a-hoop or Cock-a-hoop. To sit cock-a-hoop. Boastful, defiant, like a game-cock with his house or crest erect; eagerly expectant. (French, cog a huppe.)

And having routed a whole troop, with victory was cock-a-hoop.

--Butler: Hudibras, i. 3.

Cock apiece. Set off as fast as you can run. A cock is a tap through which liquor runs. “To cock” is to walk lightly or nimbly.

“If storms be nigh then cock apiece,” says Tussor (1174).

Cockboat or Cockle Boat. A small boat made of a wicker frame, and covered with leather or oil-cloth. The Welsh fishers used to carry them on their backs. (Welsh, cuch; a boat; French, coche, a passage boat; Irish, coca; Italian, coca; Norwegian, kuy, a cockboat.)

French, coche, a passage boat; Irish, coca; Italian, coca; Norwegian, kuy, cockpit.

Cock-crow. The Hebrews divided the night into four watches: 1, The “beginning of the watches” or “even” (Lam. ii. 19); 2, “The middle watch” or “midnight” (Judg. vii. 19); 3, “The cock-crowing”; 4, “The morning watch” or “dawning” (Exod. xiv. 24).

“Ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning.”—Mark xiii. 35.

* The Romans divided the night into sixteen parts, each one hour and a half, beginning at midnight. The third of these divisions (3 a.m.) they called gallicinium, the time when cocks begin to crow; the next was continuinum, when they ceased to crow; and fifth was dilicenum, dawn.

Probably the Romans sounded the hour on a trumpet (bugle) three times, and if so it would explain the diversity of the Gospels: “Before the cock crow” (John xiii. 38, Luke xxii. 34, and Matt. xxvi. 34); but “Before the cock crow twice” (Mark xiv. 30)—that is, before the “bugle” has finished sounding.

Apparitions vanish at cock crow. This is a Christian superstition, the cock being the watch-bird placed on church spires, and therefore sacred.

“The morning cock crew loud, And at the sound it [the Ghost] shrink in haste away, And vanished from our sight.”

--Shakespeare: Hamlet, l. 2.

Cock-eye. A squint. Cock-eyed, having a squint; cross-eyed. (Irish and Gaelic, caog, a squint; “caogahull,” squint-eyed.)

Cock-fighting was introduced into Britain by the Romans. It was a favourite sport both with the Greeks and with the Romans.

That beats cock-fighting. That is most improbable and extraordinary. The allusion is to the extravagant tales told of fighting-cocks.

“...he can only relieve his feelings by the frequent repetition, ‘Well, that beats cock-fighting!’”—Wright: Miscell.

To live like fighting-cocks. To live in luxury. Before game-cocks are pitted they are fed plentifully on the very best food.

Cock-horse. To ride-a-cock-horse. To sit astride a person’s foot or knee while he dances or tosses it up and down.

Cock Lane Ghost. A tale of terror without truth; an imaginary tale of
Cock-pit. The judicial committee of the privy council is so called, because the council-room is built on the old cock-pit of Whitehall palace.

"Great consultations at the cockpit about battles, duels, victories, and what not."—Poor Robin's Almanack, 1780.

-Cock Sure is cocky sure—pertly confident. We call a self-confident, over-bearing prig a cocky fellow, from the barnyard despot; but Shakespeare employs the phrase in the sense of "sure as the cook of a firelock."

"We steer as in a cock. cock sure."—Shakespeare: 1 Henry IV., ii. 1.

The French phrase is à coup sûr, as: "Nous réussissons à coup sûr," we are certain of success, "Cela est ainsi à coup sûr," etc., and the phrase "Sure as a gun," seem to favour the latter derivation.

Cock the Ears (To). To prick up the ears, or turn them as a horse does when he listens to a strange sound. Here "cock" means to turn, and seems to be connected with the Greek κυκλος, a circle, and the verb κυκλαμω.

Cock the Nose or Cock up the nose. To turn up the nose in contempt. (See Cock your EYE.)

Cock up your Head [foot, etc.]. Lift up, turn up your head or foot. The allusion is to cocking hay, i.e., lifting it into small heaps or into the hay-cart. (See Cock or Hay.)

Cock your Eye (To) is to shut one eye and look with the other; to glance at. A "cock-eye" is a squinting eye, and "cock-eyed" is having squinting eyes. In many phrases, cock means to turn. (See above).

Cock your Hat (To). To set your hat more on one side of the head than on the other; to look knowing and pert. Soldiers cock their caps over the left side to "look smart." (See COCKED Hat.)

Cockade. The men-servants of the military wear a small black cockade on their hat, the Hanoverian badge. The Stuart cockade was white. At the battle of Sherra-Muir, in the reign of George I., the English soldiers wore a black rossette in their hats. In the song of Sherra-Muir the English soldiers are called "the red-coat lad wi' black cockades." (French, coqarde; German, Glocke.)

In the British Army and Navy the cockade, since the Hanoverian accession, has been black.

AUSTRIAN cockade is black and yellow.

All sentry boxes and boundary posts are so painted. Ein schwarz-gelber was the nickname of an Austrian Imperialist in 1848.

BAVARIA, light blue and white are the royal colours.

BELGIUM, black, yellow, and red.

FRANCE (royal), the royal colour was white.

HANOVER, the cockade was black.

Black enters into all the German cockades.

RUSSIA, black and white are the royal colours.

RUSIA, green and white are the royal colours.

To mount the cockade. To become a soldier. From time immemorial the partisans of different leaders have adopted some emblem to show their party; in 1767 an authoritative regulation determined that every French soldier should wear a white cockade, and in 1782 the badge was restricted to the military. The phrase given above is common both to England and France.

Cockaigne (Land of). An imaginary land of idleness and luxury. The subject of a burlesque, probably "the earliest specimen of English poetry which we possess." London is generally so called, but Boileau applies the phrase to Paris. (See page 270, col. 2, COCKNEY.)

Allied to the German, kuchen, a cake. Scotland is called the "land of cakes"; there is the old French word cocagne, abundance. Compare Latin coqua, to cook, coquinaria, coquinas, etc.

* Ellis, in his Specimens of Early English Poets (1. 85-95), has printed at length an old French poem called "The Land of Cockaign" (thirteenth century), where "the houses were made of barley sugar and cakes, the streets were paved with pastry, and the shops supplied goods for nothing."

Cockatrice (3 syl.). A monster with the wings of a fowl, tail of a dragon,
and head of a cock. So called because it was said to be produced from a cock's egg hatched by a serpent. According to legend, the very look of this monster would cause instant death. In consequence of the crest with which the head is crowned, the creature is called a basilisk, from the Greek, basiliskos (a little king). Isaiah says, "The weaned child shall put his hand on the cockatrice's den" (xi, 6), to signify that the most noxious animal should not hurt the most feeble of God's creatures.

Figuratively, it means an insidious, treacherous person bent on mischief.

"They will kill one another by the look, like cockatrice."—Shakespeare: Twelfth Night, iii. 4.

**Cocked Hat.** A hat with the brim turned, like that of a bishop, dean, etc. It is also applied to the *chapeau brisé*, and the military full-dress hat, pointed before and behind, and rising to a point at the crown, the *chapeau à cornu*. "Cock" in this phrase means to turn; cocked, turned up.

**Knocked into a cocked hat.** In the game of nine-pins, three pins were set up in the form of a triangle, and when all the pins except these three were knocked down, the set was technically said to be "knocked into a cocked hat." Hence, utterly out of all shape or plumb. A somewhat similar phrase is "Knocked into the middle of next week."

**Cocked-hat Club** (The). A club of the Society of Antiquaries. A cocked hat was always placed before the president when the club met.

There was another club so called in which the members, during club sitting, wore cocked hats.

**Cocker.** According to Cocker. *All right, according to Cocker.* According to established rules, according to what is correct. Edward Cocker (1631-1677) published an arithmetic which ran through sixty editions. The phrase, "According to Cocker," was popularised by Murphy in his farce called *The Apprentice*.

**Cookie or Cooky.** Rumpjious, overbearing, conceited, and dogmatical; like a little bantam cock.

**Cockle Hat.** A pilgrim's hat. Warburton says, as the chief places of devotion were beyond sea, or on the coasts, pilgrims used to put cockle-shells upon their hats, to indicate that they were pilgrims. Cockles are symbols of St. James, patron saint of Spain. Cockle = scallop, as in heraldry.

"And how shall I your true love know From many another one? Oh, by his cockle hat and staff, And by his sandal shoon."

Bensaw and Fletcher: *The Friar of Oders Gray*.

**Cockie Shells.** Favourite tokens worn by pilgrims in their hats. The polished side of the shell was scratched with some rude drawing of the "blessed Virgin," the Crucifixion, or some other subject connected with the pilgrimage. Being blessed by the priest, they were considered amulets against spiritual foes, and might be used as drinking vessels.

**Cockles.** To cry cockles. To be hanged; from the gurgling noise made in strangulation.

**Cockles of the Heart.** "To warm the cockles of one's heart," said of good wine. (Latin, cockeae cordis, the ventricles of the heart.)

"Fibra quem recta haste exterioribus in dextra ventriculo proxime subjecte oblique dextrosum ascendentes in basilica cordis terminantur, et eamnulla sua remota sive cockeae nervis inquit referent."—Lover: Tractatus de Corde, p. 55. (1605.)

**Cockledemoy (A).** An amusing rogue, a sort of Tyll Eulenspiegel. A character in Marston's comedy of *The Dutch Courtesan*. He cheats Mrs. Mulligrub, a vintner's wife, of a goblet and salmon.

**Cockney.** One born within sound of Bow-bells, London; one possessing London peculiarities of speech, etc.; one wholly ignorant of country sports, country life, farm animals, plants, and so on.

Camden says the Thames was once called "the Cockney."

The word has been spelt *Cockney*, *Cockemey*, *Cooknell*, etc., "Cocknell" would be a little cock. "Puer in deliciis matris nutritus," Anglice, a * kokney, a pampered child*. "Niax" means a nestling, as *fievixixxixixix*, and if this is the last syllable of "Cockney," it confirms the idea that the word means an infant gite.

Wedgwood suggests *cocker* (to fiddle), and says a cockerney or cockney is one pampered by city indulgence, in contradistinction to rustics hardened by outdoor work. (Dutch, *kokkeler*, to pamper; French, *coqueliner*, to dangle.)

Chambers in his *Journal* derives the word from a French poen of the thirteenth century, called *The Land of Cocagne*, where the houses were made of barley-sugar and cakes, the streets
paved with pastry, and the shops supplied goods without requiring money in payment. The French, at a very early period, called the English cocagne men, i.e. bons vivants (beef and pudding men).

"Cry to it, uncle; as the cockney did to the eel, when she put them into the paste alive."—Shakespeare: Lear, ii. 4.

The king of cockneys. A master of the revels chosen by students of Lincoln's Inn on Childermans Day (Dec. 28th).

Cockney School. Leigh Hunt, Hazlitt, Shelley, and Keats; so called by Lockhart. (1817.)

"If I may be permitted to have the honour of christening it, it may be henceforth referred to by the designation of the 'Cockney School.'"—E. Blackwood's Magazine, Oct., 1817.

Cockpit of Europe. Belgium is so called because it has been the site of more European battles than any other country; for example, Oudenarde, Ramillies, Fontenoy, Fleurus, Jemmapes, Ligny, Quatre Bras, Waterloo.

Cookshy (A). A free fling or "shy" at something. The allusion is to the once popular Shrove-Tuesday sport of shying or casting stones or sticks at cocks. This sport is now superseded by pigeon-shooting, which is thought to be more aristocratic! but can hardly be deemed more humane.

Cookswain, or Coxswain [cox'n]. The swain or servant of the cook or boat, together with its crew. (Anglo-Saxon, swan or severn, a youth or servant, and cock, a boat.) (See COCK-BOAT.)

Cocktail. The New York World, 1891, tells us that this is an Aztec word, and that "the liquor was discovered by a Toltec noble, who sent it to the king by the hand of his daughter Xochitl. The king fell in love with the maiden, drank the liquor, and called them xoc-tl, a name perpetuated by the word cocktail.

Cocktail is an iced drink made of spirits mixed with bitters, sugar, and some aromatic flavouring. Champagne cocktail is champagne flavoured with Angostura bitters; soda cocktail is soda-water,, sugar, and bitters."

"Did ye ever try a brandy cocktail, Cornel?"—Thackeray: The Newcomes, xii.

Coeequivoces. At the coming of the Coeequivoces. That time coming, when every mystery shall be cleared up.

"That is one of the seven things," said the fairy Bedonebymyhead, "I am forbidden to tell till the coming of the 'Coeequivoces.'"—C. Kingsley: The Water Babies, chap. vi.

Coeytus [Ko-k'ytus]. One of the five rivers of hell. The word means the "river of lamentation." The unburied were doomed to wander about its banks for 100 years. (Greek, kókōs, to weep.)

"Coeytus, named of lamentation loud
Heard on the restful stream.
Milton: Paradise Lost, ii. 370.

Codda. Codgers, Thackeray says, "The Cistercian lads call the poor brethren of the Charterhouse codda," adding, "but I know not wherefore." (Turkish, kudah, an old man or woman.) We say "Well, old boy," without referring to age.

"I say, do you know any of the old coddas...? Colonel Newcome is going to be a codd."—Twentieth Century, October, 1908, p. 569.

Codille (2 syl.). Triumph. A term in the game of Ombre. When one of the two opponents of Ombre has more tracks than Ombre, he is said to have won Codille, and takes all the stake that Ombre played for. Thus Belinda is said, in the Rape of the Lock, to have been "between the jaws of ruin and Codille.

She wins with the "king of hearts," and she wins codille.

Codlin's your Friend, not Short. (Duckens: Old Curiosity Shop, chap. xix.). Codlin had a shrewd suspicion that little Nell and her grandfather had absconded, and that a reward was offered for their discovery. So he tried to bespeak the goodwill of the little girl in the hope of making something of it.

"None of the speakers has much to say in actual hostility to Lord Salisbury's speech, but they all harp upon the theory that Codlin is the friend, not Short."—Newspaper paragraph, Oct. 18th, 1866.

Coehorns (2 syl.). Small howitzers of about 4½ inches calibre; so called from Baron van Coehorn, of Holland.

Connobites or Conobites (3 syl.). Monks who live in common, in contradistinction to the hermits or anchorites. (Greek, koinobios.)

Coeur de Lion. Richard I. of England; so called from the prodigies of personal valour performed by him in the Holy Land. (1157, 1189-1199.)

Louis VIII. of France, more frequently called Le Lion. (1187, 1223-1226.)

Boleslas I. of Poland, also called "The Intrepid." (960, 992-1025.)

Coffee. The Turkish word is Koubi, Kauvi or Kauve.

Gloria is coffee with a small glass of brandy in lieu of milk; all the following have more and more l’eau de vie; and the last is the “stirrup-cup.”

Coffin. A raised crust, like the lid of a basket. Hence Shakespeare speaks of a “custard coffin” (Taming of the Shrew, iv. 3). (Greek, κόφνος, a basket.) (See Mahomer’s COFFIN.)

“Of the paste a coffin will I tear.”
-Shakespeare: Titus Andronicus, v. 2.

Coggeshall. A Coggeshall job. The saying is, that the Coggeshall folk wanted to divert the current of a stream, and fixed hurdles in the bed of it for the purpose. Another tale is that a mad dog bit a wheelbarrow, and the people, fearing it would go mad, chained it up in a shed. (See GOTHAM.)

Cogito, ergo sum. Descartes’ axiom. This is a petitio principii. “I think” can only prove this: that “I think.” And he might just as well infer from it the existence of thought as the existence of I. He is asked to prove the latter, and immediately assumes that it exists and does something, and then infers that it exists because it does something. Suppose I were asked to prove the existence of ice, and were to say, ice is cold, therefore there is such a thing as ice. Manifestly I first assume there is such a thing as ice, then ascribe to it an attribute, and then argue back that this attribute is the outcome of ice. This is not proof, but simply arguing in a circle.

Cohens (Stock Exchange term). The Turkish ‘69 loan, floated by the firm of that name.

Coif (1 syl.). The coif of the old serjeant-at-law was a relic of his ecclesiastical character. The original serjeants-at-law were clerical lawyers, and the coif is the representation of the tonsure.

Serjeants of the Coif. Serjeants-at-law (now abolished). (See above.)

Coiffe. Il est né coiffé. He is born with a silver spoon in his mouth; born tofortune. (See page 229, col. 2, CAUL.)

“Quelques enfants viennent au monde avec une peau... que l’on appelle un nom de coiffe; et que l’on croit être une marque de bonheur. Coiffé a donné lieu au proverbe François... il est né coiffé.”—Traité des Superstitions, 1674.

Coiffer to Saints Catherine. To remain an old maid. “St. Catherine is la patronne des filles à marier et des vieilles filles. Ce sont ces dernières qui restent ordinairement pour soigner les chapelles consacrées à la sainte, et qui sont chargées de sa toilette.” (Retaire

le Gai: Encyclopédie des Proverbes Français.)

“II croit peut-être que je le regrette, que, de desespérer je vais coiffer St. Catherine. Ah! ah! mais non! moi aussi je veux me marier.”—La Masque (an opera).

Coin. Paid in his own coin. Tit for tat. “Par pari referre.”

Coin Money (7s). To make money with rapidity and ease.

“For the last four years... I literally coined money.”—F. Kemble: Residence in Georgia.

Coins.

British. Iron rings were used for money by the ancient Britons, and Segonax, a petty king under Cassivellanus, is the first whose head was impressed on the coin. Gold, silver, and copper coins were struck by Cunobelin.

The ROMANS introduced their own coins into the island.

The oldest ANGLO-SAXON coin was the sceatta (pl. sceattae), sixth century. In the reign of Ethelbert, King of Kent, money accounts were kept in pons, mancuses, shillings, and pence. One of the last being equal to about 3 pence of our money. 5 pence = one shilling, 30 shillings one mancus or mancus, and 40 one pound. Mancuses were in gold and silver also.

The NORMANS introduced pence with a cross so deeply impressed that the coin could be broken either into two or four parts, hence the terms half-pence and fourthings.

The Angel, a gold coin (7s. 6d.), was introduced by Edward IV., and had a figure of Michael slaying the dragon.

The Bawbee first came into use in the reign of James VI. of Scotland. (French, bailli, bailey, copper coin.)

The Cavalier (20s.) was a gold coin of the reign of Charles I.

The Crown (5s.) was first issued in 1558. Crowns and half-crowns are still in common circulation.

English Dollars (4s. 6d.) were introduced in 1798.

 Florins, a gold coin (6s.), were issued by Edward III.; but the silver florin (2s.) in 1849.

The Guinea (a gold coin = 21s.) was first issued in 1717; but a gold coin so-called, of the value of 30s., was issued in 1673, reduced in 1696 to 22s.

Our Sovereign was first issued in 1816, but there were coins so-called in the reigns of Henry L (worth 22s.), Edward VI. (from 24s. to 30s.).

Shillings of the present value date from 1663; pence made of bronze in
1862, but copper pence were coined in 1820, half-pence and farthings in 1865.

**Coke.** To cry coke. To cry peccavi; to ask for mercy. Rudimentary says "cokc" is the sound which cocks utter when they are beaten.

**Coke upon Littleton.** Tent and brandy.

"Another... sipping Coke upon Littleton, i.e. tent and brandy."—Nicholas: Illustrations of Literature (1748).

**Colbronde or Colbrand.** The Danish giant slain by Sir Guy of Warwick. By the death of this giant the land was delivered from Danish tribute.

"I am not Samson, nor Sir Guy, nor Colbrand, To mow 'em down before me."—Shakespeare: Henry VIII., v. 4.

**Colcannon.** Potatoes and cabbage pounded together and then fried in butter (Irish). "Col" is cole or cale, i.e. cabbage.

"About 1774 Isaac Sparks, the Irish comedian, founded in Long Acre a Colcannon Club.—The Athenaeum, January 29th, 1873.

**Cold as Charity.** (See Charity.)

**Cold-Bath Fields.** So called from the cold baths established there by Mr. Bains, in 1897, for the cure of rhumatism, convulsions, and other nervous disorders.

**Cold Blood.** Done in cold blood. (French, sang froid.) Not in the heat of temper; deliberately, and with premeditation. The allusion is to the ancient notion that the blood grew hot and cold, and this difference of temperature ruled the temper.

**Cold-blooded Animals.** As a rule, all invertebrate animals, and all fishes and reptiles, are called cold-blooded, because the temperature of their blood is about equal to the medium in which they live.

**Cold-blooded Persons.** Those not easily excited; those whose passions are not easily roused; those whose circulation is sluggish.

**Cold-chisel.** (A.) A chisel of tempered steel for cutting cold metal.

**Cold Drawn Oil.** Castor oil, obtained by pressure in the cold.

**Cold Pigeon.** (A.) A message sent in place of a love-letter. The love-letter would have been a poulet (g.v.). A pigeon pie is called a dove-tart, and dove is symbolical of love. Pyramus says of Thisbe, "What dead, my dove?" A verbal message is "cold comfort" to a lover looking out for a letter.

**Cold Pudding settles Love by giving the pains of indigestion, colic, etc.**

**Cold Shoulder.** To show or give one the cold shoulder is to assume a distant manner towards a person, to indicate that you wish to cut his acquaintance. The reference is to a cold shoulder of mutton served to a stranger at dinner; there is not much of it, and even what is left is but moderato fare.

**Cold Steel.** The persuasion of cold steel is persuasion enforced at the point of the sword or bayonet.

**Cold Water Ordeal.** An ancient method of testing the guilt or innocence of the common sort of people. The accused, being tied under the arms, was thrown into a river. If he sank to the bottom, he was held to be guiltless, and drawn up by the cord; but if he floated, the water rejected him, because of his guilt.

**Cold Without.** An elliptical expression, meaning spirits mixed with cold water without sugar.

**Coldbrand.** (See Colbronde.)

**Coldstream Guards.** One of the three regiments of Foot Guards. It was originally under the command of Colonel Monk (1650-1660), and in January, 1690, marched under him from Coldstream in Berwickshire with the object of bringing back Charles II. to the throne.

**Cole = money.** (See Coal.)

**Cole (King).** A legendary British king, described as "a merry old soul" fond of his pipe, fond of his glass, and fond of his "fiddlers three." (Ky. Coal, i.)

**Colemira (3 syl.).** A poetical name for a cook; being, of course, compounded of coal and more.

"'Tould I,' he cried, 'express how broad a grace Adorns thy morning hands and wash'd face. Thou wouldst, Colomira, grant what I implore, And yield me love, or wash thy face no more.'

Shakespeare: Cymbeline, Act Eighth.

**Colin Clout.** A name which Spenser assumes in The Shepherd's Calendar, and in the pastoral entitled Colin Clout's Come Home Again, which represents his return from a visit to Sir Walter Raleigh, "the Shepherd of the Ocean."

**Colin Tampon.** The nickname of a Swiss, as John Bull is of an Englishman, Brother Jonathan of a North American, and Monsieur Crapaud of a Frenchman.
Collapse

**Collapse.** The scheme collapsed. Came to nothing. An inflated balloon is said to collapse when the gas has escaped and the sides fall together, or pucker into wrinkles. As a collapsed balloon will not mount, a collapsed scheme will not go off. (Latin, *colapsus, collabcr*, to fall or sink together.)

**Collar.**

*Against the collar.* Somewhat fatiguing. When a horse travels up-hill the collar distresses his neck, so foot-travellers often find the last mile or so "against the collar," or distressing. Authors of long books often find the last few pages wearisome and against the grain.

*In collar.* In harness. The allusion is to a horse's collar, which is put on when about to go to work.

*Out of collar.* Out of work, out of place. (See above.)

*To slip the collar.* To escape from restraint; to draw back from a task begun.

*To work up to the collar.* To work tooth and nail; not to shirk the work in hand. A horse that lets his collar lie loose on his neck without bearing on it does not draw the vehicle at all, but leaves another to do the real work.

"As regarded himself, the path lay plain. He must work up to the collar, hot and hard, leaving himself no time to feel the parts that were galled and wrung."—Mrs. Edwardes: *A Gordon Girl*, chap. 11.

**Collar (verb).** To collar one. To seize by the collar; to prig; to appropriate without leave.

*To collar the cowl or coaf.* To prig the money. (See COAL.)

**Collar-day (adj).** In royal levees, means that attendants are to wear all their insignia and decorations, such as medals, stars, ribbons, and orders. This is done on grand occasions by order of the Crown. The Queen's Collar-day is when she wears the Order of the Garter.

**Collar of Armoiries (4 syl.) or Collar of Arms (4 syl.), given by her to her husband Alençon, was a fatal gift; so was the collar and veil of Eriphylé, wife of Amphiaros. (See FATAL GIFTS.)

**Collar of Ss.** A decoration restricted to the Lord Chief Justices of the Queen's Bench, the Lord Chief Baron of the Exchequer, the Lord Mayor of London, the Kings-of-Arms, the Heralds, the Sergeant-at-Arms, and the Sergeant Trumpeter. (Conyngham's Heraldry.) (See Ss.)

College Colours

**Collectivists.** Collectivism is the opposite of Individualism. In the latter system, everyone is to be his own master, and everything is to be free and in common. In the former system, government is to be the sole employer, the sole landlord, and the sole pay-master. Private property is to be abolished, competition to be stamped out; everyone must work for his living, and the State must find the work. Bellamy's novel of *Looking Backward* will give a pretty fair notion of what is meant by Collectivism. (See INDIVIDUALISTS.)

**College (N. V.).** Newgate prison. "To take one's final degree at New College" is to be hanged. "King's College" is King's Bench Prison, now called Queen's College. Prisoners are "colegiates." College is the Latin collegium, and has a very wide range, as, College of the Apostles, College of Physicians, College of Surgeons, Heralds' College, College of Justice, etc.; and on the Continent we have College of Foreign Affairs, College of War, College of Cardinals, etc.

**College Colours.**

**CAMBRIDGE BOAT CREWS,** light blue.

*Caius,* light blue and black.

*Catherine's,* blue and white.

*Christ's,* common blue.

*Clare,* black and golden yellow.

*Corpus,* cherry-colour and white.

*Dunmow,* chocolate.

*Emmanuel,* cherry-colour and dark blue.

*Jesus,* red and black.

*John's,* bright red and yellow.

*King's,* violet.

*Magdalen,* indigo and lavender.

*Peterhouse,* claret and French grey.

*Trinity,* dark blue and white.

**Oxford Boat Crews,** dark blue.

*St. Andrew's,* blue with arrow-head.

*B Alton's,* pink, white, blue, white, pink, *

*BCrawne,* black, and gold edges.

*Christ Church,* blue with red cardinal's hat.

*Corpus,* red with blue stripes.

*St. Edmund's,* red, and yellow edges.

*Kramer,* black, and red edges.

*Jesus,* green, and white edges.

*John's,* yellow, black, red.

*Lincoln,* blue with mitre.

*Magdalen,* blue and white.

*St. Mary's,* white, black, white.

*Merton,* blue, with white edges and red cross.

*New College,* three pink and two white stripes.

*Oriel,* blue and white.

*Penbrooke,* pink, white, pink.

*Queen's,* red, white, blue, white, blue, red.

*Trinity,* blue, with double dragon's head, yellow and green, or blue, with white edges.

*University,* blue, and yellow edges.

*Wadham,* light blue.

*Worcester,* blue, white, pink, white, blue.

**College Colours (America) in football matches, boxing, etc.**

*Adelbert,* Bismarck brown and purple.

*A'lephany,* cadet blue and old gold.
Virgin Mary, and made offerings to her in a twisted cake, called a colyrya. (Greek, kollura, a little cake.)

Cellywobbles. The gripes, usually accompanied with sundry noises in the stomach. These noises are called the "borbarigmus." (The wobbling caused by a slight colic.)

Cologne. The three kings of Cologne. The three magi, called Gaspar, Melchior, and Baltasar. They are called by other names, but those given are the most generally accepted.

Colonic. One of the rabble leaders in Hudibras was Noel Perryn, or Ned Perry, an ostler, who loved bear-baiting, but was a very straight-laced Puritan of low morals.

Colophon. The end of a book. Colophon was a city of Ionia, the inhabitants of which were such excellent horsemen that they would turn the scale of battle to the side on which they fought; hence, the Greek phrase, To add a colophonian, means "to put a finishing stroke to any matter." (Strabo.) In the early times of printing, the statement containing the date, place, printer, and edition was given at the end of the book, and was called the colophon.

* Now called the "imprint."

"The volume was unimpaired...from title-page to colophon."—Scott: The Antiquary.

Coloquin'tida or Colocynth. Bitter-apple or colocynth. (Greek, kolokunthis.)

"The food that to him now is luxurious as locusts, shall be to him shortly as bitter as coloquin'tida."

—Shakespeare: Othello, i. 3.

Coloquin'tida (St.). Charles I. was so called. He was bitter as gall to the Levellers.


Colorado (U.S. America). A Spanish word meaning red, referring to the red hue of the water of the river.

Colossal. Gigantic. As a colossal scheme. (See below.)

Colossus or Colossos (Latin, colossus). A giant. The Rhodian Colossus was a gigantic statue of brass, 126 feet high, executed by Chares. It is said that ships could pass full sail under the logs of this statue, but the notion of a striding statue rose in the sixteenth century, and is due to Blaise du Vigenère, who was the first to give the chef d'œuvre of Chares this impossible position. The Comte de Caylus has demonstrated that the Apollo of Rhodes was never planted.

College Port. The worst species of red wine that can be manufactured and palmed off upon young men at college. (See Window's Port.)

"We all know what college port is like."—The Times.

Col'liberta. A sort of gipsy race in Poitou, Maine, and Aunou, similar to the Capods of Gascony and the Caguerux of Brittany. In feudal times a colibert was a serf partly free, but bound to certain services. (Latin, col-libertus, a fellow freedman.)

Colu'm~tiana. A religious sect which rose in the fourth century; so called from Colluthos of Alexandria, their founder.

Colly my Cow. A corruption of Calanias, the most ancient of Spanish ballads. Calanias the Moor asked a damsel to wife, who said the price of winning her should be the heads of the three paladins of Charlemagne, named Rinaldo, Roland, and Olivier. Calanias went to Paris and challenged the paladins. First Sir Baldwin, the youngest knight, accepted the challenge and was overthrown; then his uncle Roland went against the Moor and smote him.

Collyri'diana. A sect of Arabian Christians, chiefly women, which first appeared in 373. They worshipped the
at the mouth of the Rhodian port, that it was not a striding statue, and that ships never passed under it. Neither Strabo nor Pliny makes mention of any of these things, though both describe the gigantic statue minutely. Philo (the architect of Byzantium, third century) has a treatise on the seven wonders of the world, and says that the Colossus stood on a block of white marble, and Lucius Ampelius, in a similar treatise, says it stood "in a court. Tirkell out-herods Herod in the following lines:

"So, near proud Rhodes, across the roaring flood, Stupendous form: the vast Colossus stood,
While at one foot the tempesting galley ran,
A woe, a woe! and the Oracle harken:
Beswixt her brazen thighs, in loose array,
Ten thousand streamers on the billows play."—On the Prospect of Rhodes.

"He doth besride the narrow world
Like a Colossus."—Shakespeare: Julius Caesar, i. 2.

"The twin Colossi of Amenophis III.
On the banks of the Nile, near Thebes, are seated.
The statue of Liberty, New York, is colossal.

**Colour. (See Rank.)**

**Colour, Colours. A man of colour.**
A negro, or, more strictly speaking, one with negro blood. (See Colours.)

"There are three great classes: (1) the pure whites; (2) the people of colour; (3) negroes and mulattos."—Edwards: St. Dominy, i.

**Colours.**

(1) Black:

In *blazonry*, sable, signifying prudence, wisdom, and sanctity.

In art, signifying evil, falsehood, and error.

As a mortuary colour, signifying grief, despair, death (in the Catholic Church violet may be substituted for black).

In metals, it is represented by lead.

In precious stones it is represented by the diamond.

In planets it stands for Saturn.

In heraldry it is engraved by perpendicular and horizontal lines crossing each other at right angles.

(2) Blue:

In *blazonry*, azure, signifying chastity, loyalty, fidelity.

In art (as an angel's robe) it signifies fidelity and faith.

In art (as the robe of the Virgin Mary) it signifies modesty.

In art (in the Catholic Church) it signifies humility and expiation.

As a mortuary colour it signifies elevation (applied to Deity; immortality (applied to man).

In metals it is represented by tin.

In precious stones it is represented by sapphire.

In planets it stands for Jupiter.

In heraldry it is engraved by horizontal lines.

(3) Green:

In *blazonry*, vert, signifying love, joy, abundance.

In art, signifying hope, joy, youth, spring (among the Greeks and Romans it signified victory).

In church ornaments, signifying God's bounty, mirth, gladness, the resurrection.

In art, it is represented by copper.

In precious stones it is represented by emerald.

In planets it stands for Venus.

In heraldry it is engraved from left to right.

(4) Purple:

In *blazonry*, purpure, signifying temperance.

In art, signifying royalty.

In metals, it is represented by quicksilver.

In precious stones it is represented by amethyst.

In planets it stands for Mercury.

In heraldry it is engraved by lines starting from right to left.

(5) Red:

In *blazonry*, gules; blood-red is called sanguine.
The former signifies magnanimity, and the latter, folly.

In metals it is represented by iron (the metal of war).

In precious stones it is represented by the ruby.

In planets it stands for Mars.

In heraldry it is engraved by perpendicular lines.

(6) White:

In *blazonry*, argent; signifying purity, truth, innocence.

In art, priests, Maec, and Druids are arrayed in white.

Jesus after the resurrection should be draped in white.

As a mortuary colour it indicates hope.

In metals it is represented by silver.

In precious stones it is represented by the pearl.

In planets it stands for Diana or the Moon.

In heraldry it is engraved by shields left white.

(7) Yellow:

In *blazonry* or signifying faith, constancy, wisdom, glory.

In modern art or signifying jealousy, inconstancy, inconstancy. In France the drapes of traitors used to be drenched with yellow, and in some countries Jews were obliged to dress in yellow. In Spain the executioner is dressed in red and yellow.

In Christian art, Judas is arrayed in yellow, but St. Peter is also arrayed in golden yellow.

In metals it is represented by gold.

In precious stones it is represented by the topaz.

In planets it stands for Apollo or the Sun.

In heraldry it is engraved by dots.

**Colours for Church Decoration.**

White, for festivals of our Lord, for Easter, and for all saints except martyrs.

Red, for martyrs, for Ash Wednesday, the last three days of Holy Week, and Whitsunday.

Blue, for all weekdays after Trinity Sunday.

Green, or Greenery, differently, for ordnary Sundays, Violet, Brown, or Grey, for Advent and Lent.

Black, for Good Friday.

**Colours of the University Boats, etc.** (See College Colours.)

**Colours.**
Accidental colours. Those colours seen on a white ground after looking for some time at a bright-coloured object, like the sun.

**Complementary colours.** Colours which, in combination, produce white light.

"The colour transmitted is always complementary to the one reflected."—Herschel: Optics, xii.

**Fundamental colours.** The seven colours of the spectrum: violet, indigo, blue, green, yellow, orange, and red. Or red, yellow, blue, also called primary or simple colours.

**Secondary colours.** Those which result from the mixture of two or more primary or simple colours.

**Colours. He was with the colours.** In active military service.
Colours

"The period... was raised from seven to nine years, five years being passed with the colours, and four in the reserve."—Edinburgh Review 1858.

His coward lips did from their colours fly. He was unable to speak. As cowards run away from their regimental colours, so Caesar's lips, when he was ill, ran away from their colour and turned pale.

To come out in his true colours. To reveal one's proper character, divested of all that is meretricious.

To describe [a matter] in very black colours. To see them with a jaundiced eye, and describe them accordingly; to describe [the matter] under the bias of strong prejudice.

To desert one's colours. To become a turncoat; to turn tail. The allusion is to the military flag.

To give colour or to give some plausible colour to the matter. To render the matter more plausible; to give it a more specious appearance.

To paint in bright colours. To see or describe things in couleur de rose. Also "to paint in lively colours."

To put a false colour on a matter. To misinterpret it, or put a false construction on it.

To see things in their true colours. To see them as they really are.

Under colour of. . . . Under pretence of. . . . under the alleged authority of. . . .

Wearing his colours. Taking his part; being strongly attached to one. The idea is from livery.

"Jim could always count on every man, woman, and child, wherever he lived, wearing his colours, and a little above ... through the... and thin..."

Bulwer-Lytton: Robbery Under Arms, chap. xii.

Without colour. "In nulδ veritate;" without disguise.

Colours. National colours—

Great Britain. Red and blue.

America, U.S. Stars on blue, white with red stripes.

Austria. Red, white, and red.

Bavaria. Red.

Denmark. Red, white, and white cross.

France. Blue, white, and red.

Netherlands. Red, white, and blue.

Portugal. Blue and white.

Prussia. White.

Italy. White, with blue cross.

Spain. Red, yellow, and red.

Sweden. Blue, with yellow cross.

Switzerland. Red, with white cross.

Colours Nailed to the Mast (With our), a boat's crew. If the colours are nailed to the mast, they cannot be lowered to express submission.

"If they catch you at disadvantage, the mines for your life is the word; and we fight them with our colours nailed to the mast."—Sir W. Scott: The Pirate, chap. xii.

Colt's-tooth. The love of youthful pleasure. Chaucer uses the word "colt-iah" for skittish. Horses have at three years old the colt's tooth. The allusion is to the colt's teeth of animals, a period

Colour-blindness. Incapacity of discerning one colour from another. The term was introduced by Sir David Brewster. It is of three sorts: (1) inability to discern any colours, so that everything is either black or white, shade or light; (2) inability to distinguish between primary colours, as red, blue, and yellow; or secondary colours, as green, purple, and orange; and (3) inability to distinguish between such composite colours as browns, greys, and neutral tints. Except in this one respect, the colour-blind may have excellent vision.

Colour Sergeant. A sergeant who carries or has charge of the regimental colours.

Colour (verb). To colour up, to turn red in the face; to blush.

Coloured Frontispiece by Phiz (A). A blush.

Colporteur. A hawker or pedlar; so called because he carries his basket or pack round his neck. The term is more especially applied to hawkers of religious books. (Latin, column, the neck; porto, to carry.)

Colt (A). A piece of knotted rope eighteen inches long for the special benefit of ship boys; a cat-o'-nine-tails.

"Look alive there, lads, or as sure as my name is Sam Wesson I'll give the colt to the last man off the deck."—J. Grant: Dick Rodney, chap. vii.

Colt (A). A barrister who attends a sergeant-at-law at his induction.

"I accompanied the newly-made Chief Baron as his colt."—Punch.

"Then Mr. Bailey, his colt, delivered his ring to the Lord Chancellor."—Wycherley.

Colt (7ds). To befool, to gull. (Italian, colto, cheated, befuddled.)

Colt-pixy (A). A pixy, puck, or fairy. To colt-pixy is to take what belongs to the pixies, and is specially applied to the gleaning of apples after the crop has been gathered in; these apples were the privilege of the pixies, and to colt-pixy is to deprive the pixies of their prerogatives.

Colt's Revolver. A fire-arm which, by means of revolving barrels, can be fired several times without intermission. This instrument was patented by Colonel Samuel Colt, U.S., in 1835.

Colt's-tooth. The love of youthful pleasure. Chaucer uses the word "colt-iah" for skittish. Horses have at three years old the colt's tooth. The allusion is to the colt's teeth of animals, a period
of their life when their passions are strongest.

"Her merry dancing-days are done;
The sun has set, and I warrant."  
King : Orpheus and Eurydice.

"Well said, Lord Sandal;  
Your cotte's-tongue is not cast yet."  
Shakespeare : Henry VIII., 1. 3.

**Columbine** (3 syl.). The sweetheart of Harlequin, and, like him, supposed to be invisible to mortal eyes. Colum-bina in Italian is a pet-name for a lady-love, and means a little dove, a young coquette.

**Columbus.** His signature was—

S. t.e. Servidor
S. A. S. Sus Altezas Sacras
X. M. Y. Jesus Maria Isabel
Xto. FERENS Christo-pher
El Almirante El Almirante.

In English, "Servant—of their Sacred Highnesses—Jesus Mary and Isabella—Christopher—the Admiral."

The second Columbus. Cyrus West Field was so called by John Bright when he completed the Atlantic Cable. Born at Stockbridge, Massachusetts, 1819.

**Columbus of the Skies (The).** Sir F. William Herschel, discoverer of Georgium Sidus (Uræus), 1738-1822.

**Column.**

The **Alexandrine Column.** Made of granite; in memory of the Emperor Alexander.

The **Column of Antoninus.** At Rome; made of marble, 176 feet high; in memory of the Emperor Marcus Aurelius Antoninus. Like that of Trajan, this column is covered externally with spiral bas-reliefs representing the wars carried on by the emperor.

Sixth of V. caused the original statue of this column to be supplanted by a figure of St. Paul. (See Trajan's Column.)

The **Column of Arcadius.** At Constantinople; made of marble.

**Column at Boulogne.** To commemorate the camp of Boulogne. This formidable array was intended for the invasion of England. England also girded herself for battle, and here the matter ended. The Column perpetuates the memory of this threat.

The **Duke of York's Column.** In London, at the top of the steps leading into St. James's Park. Erected in 1830-1833 in memory of Frederick, Duke of York, second son of George III., who died in 1827. It is of the Tuscan order, was designed by R. Wyatt, and is made of Aberdeenshire granite. On the summit is a statue of the duke by Sir R. Westmacott.

The **Column of July.** 1832, Paris; made of bronze, and erected on the spot where the Bastille stood, to commemorate the revolution of July, 1830, when Charles X. abdicated. It is surmounted with a statue of Liberty standing on one foot.

**London's Column.** (See Monument.)

Nelson's Column. In Trafalgar Square, London; was erected in 1843. The four lions, by Landseer, were added in 1857. The order of the Column is Corinthian, and the material Devonshire granite. The reliefs are (north side) the battle of the Nile, where Nelson was wounded; (south side) Nelson's death at the battle of Trafalgar; (east side) the bombardment of Copenhagen; and (west side) the battle of St. Vincent. The column is surmounted by a statue of Nelson by E. H. Baily.

The **Column of the Place Vendôme.** Paris, 1806-1810; made of bronze, and erected in honour of Napoleon I. The spiral outside represents in bas-relief the battles of Napoleon I., ending with Austerlitz in 1805. It is a facsimile of Trajan's Column.

In 1871 the statue of Napoleon, which surmounted this column, was hurled to the ground by the Communists, but in 1874 a statue of Liberty was substituted for the original one.

The **Pompey's Column.** In Egypt; made of marble.

**Trajan's Column.** At Rome; made of marble, a.d. 114, by Apollodorus. It is 132 feet in height, and has inside a spiral staircase of 185 steps, and 40 windows to let in light. It was surmounted by a statue of the Emperor Trajan, but Sixth of V. supplanted the original statue by that of St. Peter. The spiral outside represents in bas-reliefs the battles of the emperor.

**Columns of Herculēs.** Two large pyramidal columns set up by the Phcenicians as lighthouses and landmarks, dedicated, one to Herculēs (the sun), and the other to Astartê (the moon).

By the Greeks and Romans the two pyramidal mountains at the Straits of Gibraltar (Calpe and Abyla), the former in Europe and the latter in Africa, were termed the **Pillars of Herculēs.**

**Coma Berenices (4 syl.).** (See Berenice.)

**Com'azants.** Called St. Elmo fires by the French, Castor and Pollux by the Romans. A celestial light seen occasionally to play round mast-heads, etc.
(Latin, cóma, hair.) Virgil makes good use of this phenomenon while Æneas is hesitating whether to leave burning Troy or not:

"Ecce levis summo de vertice visus illú
Fundere tumen apex, tactique incensia mo-
Lambere Ænum cumas, et circurn tempora pael-
Nos, pavidi trepidare notu, crinemque fragran-
tem

Excipere, et sanctos restinque fontibus ignes."

When old Anchises interferes, and a falling star is interpreted to mean that Jupiter will lead them forth securely. (Æneid, ii. 682, etc.)

Comb.

A crabtree comb. A cudgel applied to the head. To smooth your hair with a crabtree comb, is to give the head a knock with a stick.

Reynard's wonderful comb. This comb existed only in the brain of Master Fox. He said it was made of the Pan'thora's bone, the perfume of which was so fragrant that no one could resist following it; and the wearer of the comb was always cheerful and merry. (Reynard the Fox, chap. ii.)

To comb one's head. To humiliate a person, or to give him a "set down."

"I'll carry you with me to my country box and keep you out of harm's way, till I find you a wife who will comb your head for you."—Bulwer Lytton: What will he do with it? iv. 16.

To comb your noddle with a three-legged stool (Taming of the Shrew, i. 1) is to beat you about the head with a stool. Many stools, such as those used by milkmaids, are still made with three legs; and these handy weapons seem to have been used at one time pretty freely, especially by angry women.

To cut one's comb. To take down a person's conceit. In allusion to the practice of cutting the combs of capons.

To set up one's comb is to be cockish and vainglorious.

Comb the Cat (To). To run your fingers through the lashes of a cat's nine-tails to disentangle them.

Come and take Them. The reply of Leonídas, King of Sparta, to the messengers sent by Xerxes to Thermopylae. Xerxes said: "Go, and tell those madmen to deliver up their arms." Leonídas replied, "Go, and tell Xerxes to come and take them."

Come Ather (pron. ah-ther) means, when addressed to horses, "come hither"—i.e. to the left, the side on which the teamman walks. (See Woo'iser.)

Come Down a Peg. Humiliated; lowered in dignity, tone, demands, etc.

"Well, he has come down a peg or two, and he don't like it."—Hogarth.

A come down. Loss of prestige or position.

"Now I'm your worship's washerwoman." The dignitary coloured, and said that this was rather a come down. "Ah, Assa."

Come Down upon One (To). To reprove, to punish severely, to make a peremptory demand.

Come Home. Return to your house; to touch one's feelings or interest.

"No poetry was ever more human than Chau-
er's; none over came more generally: it came to its readers."—Green: Short History of the Eng-

ish People, chap. v.

Come it. Has he come it? Has he lent the money? Has he hearkened to your request? Has he come over to your side? Also, "Out with it!"

Come it Strong. Lay it on thick; to exaggerate or overdo. (See Draw; It Mild.)

Come Lightly. Lightly come, lightly go. There is a somewhat similar Latin proverb, male parte, male dilabenter.

Come Of. What's to come of it? What's to come of him? A contracted form of become. To come of [a good stock] is to be descended from [a good family].

Come Off (To). To occur, to take place. (Anglo-Saxon, of-cumàn = Latin, pro-cedo, to proceed.)

To come off with honours is to proceed to the end successfully.

Come On! A challenge to fight with fists.

Come Out. Said of a young lady after she has been introduced at Court, or has entered into society as a "grown-up" person. She "comes out into society."

Come Over One (To). To wheedle one to do or give something. (Anglo-

Saxon, of-cumàn, to overcome.) To come over one is in reality to conquer or get your own way.

Come Round. (See COMING, etc.).

Come Short (To). Not to be suffi-
cient. "To come short of" means to miss or fail of attaining.

Come That, as, Can you come that? I can't come that. Here, "come" means to arrive at, to accomplish.

Come the Religious Dodge (To) means to ask or seek some favour under pretence of a religious motive. Here "come" means to come and introduce. (See DODGE.)
Come to. Amount to, to obtain possession. "It will not come to much."

Come to Grief (To). To fail, to prove a failure, as, "the undertaking (or company) came to grief," i.e. to a grievous end.

Come to Hand (It has). Been received. "Come into my hand." In Latin, ad manus (ad manus) pervenire.
"Your letter came to hand yesterday." — A. Trollope.

Come to Pass (To). To happen, to befall, to come about.
"What thou hast spoken is come to pass." — Jer. xxxii. 24.
"It came to pass (ἐγένετο) in those days that there went out a decree." — Luke ii. 1.

Come to an End. To terminate. The allusion is to travelling, when the traveller has come to the end of his journey.

Come to the Hammer. To be sold by auction.

Come to the Heath. To tip. A pun taken from the place called Tip-tree Heath, in Essex. Our forefathers, and the French too, delighted in these sort of puns. A great source of slang. (See CHIVY.)

Come to the Point. Speak out plainly what you want; do not beat about the bush, but state at once what you wish to say. The point is the gist or grit of a thing. Circumlocution is wandering round the point with words; to come to the point is to omit all needless speech, and bring all the straggling rays to a focus or point.

Come to the Scratch. (See SCRATCH.)

Come to the Worst. If the worst come to the worst; even if the very worst occurs.

Come Under (To). To fall under; to be classed under.

Come Up. Marry, come up! (See MARRY.) "To come up to" means to equal, to obtain the same number of marks, to amount to the same quantity.

Come Upon the Parish (To). To live in the workhouse; to be supported by the parish.

Come Yorkshire over One (To). To bamboozle one, to overreach one. Yorkshire has always been proverbial for shrewdness and sharp practice. "It's Yorkshire too" means, I am sure as you are, and am not to be taken in.

Comedy means a village-song (Greek, κυμη-όδες), referring to the village merrymakings, in which comic songs still take a conspicuous place. The Greeks had certain festal processions of great licentiousness, held in honour of Dionysos, in the suburbs of their cities, and termed ko'moi or village-revels. On these occasions an ode was generally sung, and this ode was the foundation of Greek comedy. (See TRAG. ERY.)

The Father of comedy. Aristoph'anes, the Athenian (b.c. 444-380).

Comes (2 syl.). A Latin military title, now called count on the continent of Europe, but earl in England from the Saxon earldorman (alderman), Danish eorl. The wife of an earl is called countess.

Comet Wine. A term of praise to signify wine of superior quality. A notion prevails that the grapes in comet years are better in flavour than in other years, either because the weather is warmer and ripens them better, or because the comets themselves exercise some chemical influence on them. Thus, wine of the years 1811, 1826, 1839, 1846, 1852, 1856, 1861, etc., have a reputation.

"The old gentleman yet nurses some few bottles of the famous comet year (i.e. 1811), emphatically called comet wine." — The Times.

Coming Round. He is coming round. Recovering from sickness; recovering from a fit of the sulkis; returning to friendship. Death is the end of life, and therefore recovering from "sickness nigh unto death" is coming back to health, or coming round the corner.

Command Night. In theatrical parlance, a night on which a certain play is performed by command of some person of authority or influence.

Commandment. The eleventh commandment. Thou shalt not be found out.
"After all, that Eleventh Commandment is the only one that vitally important to keep in these day's." — B. H. Burton, Jemine of the Prince's, iii. 31.

The ten commandments. The ten fingers or nails. (Shakespeare: 2 Henry IV, i. 3.)

Comme il Faut (French, pronounce eem el fo), as it should be; quite proper; quite according to etiquette or rule.

Commemd. A living in Cm'md is a living held by a bishop till an incumbent is appointed. When a clergyman accepts a bishopric he loses all his previous preferment; but in
Commemoration

Commemoration Ninepence. A bent silver ninepence, supposed to be lucky, and commonly used in the seven-teenth century as a love-token, the giver or sender using these words, “From my love, to my love.” Sometimes the coin was broken, and each kept a part.

“Like commemoration ninepence, crooked,
With ‘To and from my love,’ it looked.”

Butler: Hudibras, I, 1.

“Filbert: As this divides, thus are we torn in twain,
Kitty: And as this meets, thus may we meet again.”

Gay: What d’ye Call It?

Commis-voyageur (A). A commercial traveller.

Committee. A committee of the whole house, in Parliamentary language, is when the Speaker leaves the chair and all the members form a committee, where anyone may speak once or more than once. In such cases the chair is occupied by the chairman of committees, elected with each new Parliament.

A standing committee, in Parliamentary language, is a committee which continues to the end of the current session. To this committee are referred all questions which fall within the scope of their appointment.

Committing Falsehood. Swindling.
The Earl of Rosebery pointed out that the expression “committing falsehood” in Scotch law was synonymous with what in England was called swindling (April 25th, 1885).

Commodity of Brown Paper (A). Rubbish served as make-weight; worthless stock; goods palmèd off on the inexperienced. In most auctions the buyer of a lot has a fair share of the commodity of brown paper. Rubbish given to supplement a loan.

“Here’s young Master Bash! he’s in for a commodi-ty of brown paper and old ginger, nine score and seventeen pounds [i.e. £9, a part of the advance being old ginger and brown paper].”—Shakespeare: Measure for Measure, IV, 3.

Commodore. A corruption of “commander” (French, commandeur; Spanish, comendador). A naval officer in temporary command of a squadron or division of a fleet. He has the pay of a rear-admi.-ral.

Common Pleas. Civil actions at law brought by one subject against another—not by the Crown against a subject. The Court of Common Pleas is for the trial of civil (not capital) offences. In 1875 this court was abolished, and in 1880 it was represented by the Common Pleas Division and merged in the King’s (or Queen’s) Bench Division.


Common Sense does not mean that good sense which is common, or commonly needed in the ordinary affairs of life, but the sense which is common to all the five, or the point where the five senses meet, supposed to be the seat of the soul, where it judges what is presented by the senses, and decides the mode of action. (See SEVEN SENSES.)

Commoner. The Great Commoner.
1. Sir John Barnard, who, in 1737, proposed to reduce the interest of the national debt from 4 per cent. to 3 per cent., any creditor being at liberty to receive his principal in full if he preferred it. Mr. Goschen (1889-90) reduced the 3 per cents. to 24.
2. William Pitt, the statesman (1759-1806).

Commons. To put one on short commons. To stint him, to give him scanty meals. In the University of Cambridge the food provided for each student at breakfast is called his commons; hence food in general or meals.

To come into commons. To enter a society in which the members have a common or general dinner table.

Commons in Gross—that is, at large. These are commons granted to individuals and their heirs by deed, or claimed by prescription as by a parson or corporation.


Companion Ladder. The ladder leading from the poop to the main deck. The “companion way” is the staircase to the cabin. (Dana: Searman’s Manual.)

The staircase from the deck to the cabin.

Companions of Jehu. The Chozans were so called, from a fanciful analogy between their self-imposed task and that appointed to Jehu, on being set over the kingdom of Israel. Jehu was to cut off
Ahab and Jezebel, with all their house, and all the priests of Baal. The Chouans were to cut off all who assassinated Louis XVI., and see that his brother (Jehu) was placed on the throne.

Comparisons are Odorous. So says Dogberry. (Much Ado About Nothing, iii. 5.)

"We own your verses are melodious,
But then comparisons are odious."
Swift: Answer to Sheridan's "Smiles."

Complementary Colours. (See Colours.)

Complexion literally means "what embraces or contains," and the idea implies that the colour of the skin corresponds to the habit of body, and the habit of body answers to the element which predominates. If fire predominates, the person is bilious or full of bile; if air, he is sanguine or full of blood; if earth, the body is melancholic or full of black bile; if water, it is phlegmatic or full of phlegm. The first is hot and dry, the second hot and moist, the third cold and dry, and the last moist and cold like water.

"'Tis ill the different our complexions are (i.e. dispositions)."
Dryden.
"Creatas through mere complexion lies."
Put: Hymn of Gallinanus.

Comp'line (2 syl.) The last service of the day in the Roman Catholic Church. First appointed by the abbot Benedict in the sixth century. The word is a corruption of comple'tiorum. In ecclesiastical Latin vesperinus, from vespere, means evening service, and comple'tinus is formed on the same model.

Compostella. A corruption of Gia-conmo-posto-lo (James the Apostle). So called after his relics were transferred thither from Iria Flavia (El Padron) on the borders of Galicia, in the ninth century. Leo III. transferred the See of Iria Flavia to Compostella. (Somewhere between 810 and 816.)

Compte rendu. The account already sent; the account of particulars delivered; a report of proceedings.

Com'tade (2 syl.). The name of Fortunio's fairy horse. It ate but once a week; knew the past, present, and future; and spoke with the voice of a man. (Grinnin's Goblins: Fortunio.) (See Horse.)

Com'tades (2 syl.). Those who sleep in the same bed-chamber. It is a Spanish military term derived from the custom of dividing soldiers into chambers. The proper spelling is camarade, men of the same camera (chamber).

Comus. God of revelry. Milton represents him as a male Circe. (Greek, koonos, carousel.)

"This nymph [Circe], that gazed upon his [Bacchus's] clustering locks, Had by him, ere he parted thence, a son, Much like his father, but his mother more, Whom therefore she brought up, and Comus named."
Milton: Comus, 54-58.

Comus. The elder brother in this domestic drama is meant for Lord Viscount Brackley, eldest son of John, Earl of Bridgewater, president of Wales. The younger brother is Mr. Thomas Egerton. The lady is Lady Alice Egerton. (Milton.)

Comus's Court. A social gathering formerly held at the Half-Moon Tavern in Cheapside, London.

Con Amo're (Italian). With heart and soul; as, "He did it con amore"—i.e. lovingly, with delight, and therefore in good earnest.

Con Commodo (Italian). At a convenient rate. A musical term.

Con Spirito (Italian). With quickness and vivacity. A musical term.

Conan. The Thersi'tes of "Fingal;" brave even to rashness.

Blow for blow or claw for claw, as Conan said. Conan made a vow never to take a blow without returning it; when he descended into the infernal regions, the arch-fiend gave him a cuff, which Conan instantly returned, saying "Claw for claw."

"1 Blow for blow," as Conan said to the devil."—Scott: Waverley, Chap. xxii.

Concert Pitch. The degree of sharpness or flatness adopted by a number of musicians acting in concert, that all the instruments may be in accord. Generally, a particular note is selected for the standard, as A or C; this note is put into the proper pitch, and all other notes are regulated by it.

Concerto (Italian). A composition intended to display the powers of some particular instrument, with orchestral accompaniments.

Con'clerge (3 syl.). French. The door-keeper of a public or private "hotel," or house divided into flats, or of a prison.

Conciergerie. (French.) The office or room of a concierge or porter's lodge; a state prison. During the Revolution it was the prison where the chief victims were confined prior to execution.
Conclave (2 syl.). A set of rooms, all of which are entered by one common key (Latin, con clave). The word is applied to the little deal cells erected in some large apartment for the cardinals who meet to choose a new Pope, because the long gallery of the Vatican between the cells and the windows of the palace is common ground to all the conclaveists. The assembly itself is, by a figure of speech, also called a conclave.

Conclamatio, amongst the ancient Romans, was similar to the Irish howl over the dead; and, as in Ireland, women led the funeral cortège, weeping ostentatiously and gesticulating. “One not howled over” (corpus non iam conclamatum) meant one at the point of death; and ‘one howled for’ was one given up for dead or really deceased. Virgil tells us that the ululation was a Phœnician custom; and therefore he makes the palace ring with howls when Dido burnt herself to death.

“Lamentis, geminisque, et famines muliata. Araedit, tv. 697.”

Conclamatum est. He is dead past all hope. The sense of hearing is generally the last to fail in the hour of death, hence the Romans were accustomed to call on the deceased three times by name, and if no indication of hearing was shown death was considered certain. Conclamatum est, he has been called and shows no sign.

Concord is Strength. The wise saw of Periander, “tyrant” of Corinth (b.c. 663-585).

Concor'dat. An agreement made between a ruler and the Pope relative to the collation of benefices. As the Concordat of 1801 between Napoleon Bonaparte and Pope Pius VII.; the Concordat of 1516 between Francois I. and Pope Leo X. to abolish the “pragmatic sanction”; and the (Germanic) Concordat of 1448 between Frederick III. and Pope Nicholas V.

Condign. Latin, condignus (well worthy); as condign punishment—i.e. punishment well deserved.

“In thy condign praise.”
Shakespeare: Love’s Labour’s Lost, i. 2.

Condottie’ri. Leaders of military adventurers in the fifteenth century. The most noted of these brigand leaders in Italy were Guarnizio’ri, Lando, Francesco of Carmagnola, and Francesco Sforza. Giacomo Sforza, the son of Francesco, married the daughter of the Duke of Milan, and succeeded his father-in-law. The singular is Condottière (5 syl.).

Conf'derate States. The eleven States which revolted from the Union in the late American Civil War (1861-1866)—viz. Georgia, North and South Carolina, Virginia, Tennessee, Alabama, Louisi’sa, Ark’an’sas, Mississip’pi, and Flor’ida and Texas.

Confederation of the Rhine. Sixteen German provinces in 1806 dissolved their connection with Germany, and allied themselves with France. At the downfall of Napoleon in 1814 this confederation melted away of itself.

Confession. John of Nepomuc, canon of Prague, suffered death rather than violate the seal of confession. The Emperor Wenceslas ordered him to be thrown off a bridge into the Moldau, because he refused to reveal the confession of the empress. He was canonized as St. John Nepomuc’en.

Confiscate (3 syl.). To forfeit to the public treasury. (Latin, con fisura, with the tribute money.)

“Et thou dost shed one drop of Christian blood, Thy lands and goods are by the laws of Venice, Confiscate to the State of Venice.”
Shakespeare: Merchant of Venice, iv. 1.

Confusion Worse Confounded. Disorder made worse than before.

“With ruin upon ruin, rout on rout, Confusion worse confounded.”
Miller: Paradise Lost, i. line 906.

Congé. “To give a person his congé” is to dismiss him from your service. “To take one’s congé” is to give notice to friends of your departure. This is done by leaving a card at the friend’s house with the letters P.P.C. (pour prendre congé) inscribed on the left-hand corner. (French, donner congé and donner à son congé.)

Congé d’Elle (Norman-French, leave to elect). A royal warrant given to the dean and chapter of a diocese to elect the person nominated by the Crown to their vacant see.

Congleton Bears. The men of Congleton. It is said that the Congleton parish clerk sold the church Bible to buy a bear.

Congrega’ctionalists. Those Protestant Dissenters who maintain that each congregation is an independent community, and has a right to make its own laws and choose its own minister. They rose in the time of Queen Elizab’eth.

Congreves. A predecessor of Lucifer matches. The splints were first dipped in sulphur, and then tipped with the chlorate of potash paste, in which gum was substituted for sugar, and there was added a small quantity of sulphide of antimony. The match was ignited by being drawn through a fold of sandpaper with pressure. These matches, being dangerous, were prohibited in France and Germany. (See HOMEHEANS; LUCIFERS.)

Conjugal. What pertains to conjugés (yoke-fellows). In ancient times a yoke (jugum) was put on a man and woman by way of marriage ceremony, and the two were said to be yoked together by marriage.

Conjuring Cap. I must put on my conjuring cap—i.e. your question requires deliberate thought, and I must reflect on it. Eric XIV., King of Sweden, was a great admirer of magic, and had an "enchanted cap" made, either to keep his head warm or for mystification. He pretended to have power over the elements; and when a storm arose, his subjects used to say "The king has got out on his conjuring cap."

Connecticut. U.S. America, is the Indian Quin-neh-tuk-gut, meaning "land of the long tidal river."

Connubials de Mulchbre feot Apellem. Love turned a blacksmith into a great artist. Said of Quentin Matsys, the blacksmith of Antwerp, who was in love with an artist's daughter. The father scorned the alliance, and said he should not be accepted unless he made himself a worthy artist. This did Matsys and won his bride. The sentence may be seen still on the monument of Quentin Matsys outside Antwerp cathedral.

Conqueror. The Conqueror.
Alexander the Great. The conqueror of the world. (A.C. 356, 356-323.)
Alfonso of Portugal. (1094, 1137-1185.)
Aurungzebe the Great. Alcinger. The most powerful of the great Moguls. (1618, 1659-1707.)
James I. of Aragon. (1266, 1213-1276.)
Othman or Osman I. Founder of the Turkish power. (1259, 1299-1328.)
Francisco Pizarro, Conquistador. So called because he conquered Peru. (1476-1541.)
William, Duke of Normandy. So called because he obtained England by conquest. (1027, 1066-1087.)

Conqueror's Nose (A). A prominent straight nose, rising at the bridge. Charlemagne had such a nose, so had Henry the Fowler (Heinrich I. of Germany); Rudolf I. of Germany; Friedrich I. of Hohenzollern, famous for reducing to order his unruly barons by blowing up their castles (1382-1440); our own "Iron Duke;" Bismarck, the iron Chancellor of Prussia; etc.

Conquest (The). The accession of William I. to the crown of England. So called because his reign depended on his conquest of Harold, the reigning king. (1066.)

Conrad (Lord). Afterwards called Lara, the corsair. A proud, ascetic, but successful captain. Hearing that the Sultan Seyd was about to attack the pirates, Conrad assumed the disguise of a dervish and entered the palace, while his crew set fire to the sultan's fleet. The trick being discovered, Conrad was taken prisoner, but was released by Gulnare, the sultan's favourite concubine, whom he had rescued from the flaming palace. Gulnare escaped with the corsair to the Pirates' Isle, and when Conrad found Medora dead, he left the island, and no one knew whither he went. The rest of his adventures are recorded under his new name of Lara. (Byron: The Corsair.)

Conscience. Have you the conscience to [demand such a price]. Can your conscience allow you to [demand such a price]. Conscience is the secret monitor within man which accuses or excuses him, as he does what he thinks to be wrong or right.

In all conscience. As, "And enough too, in all conscience." Meaning that the demand made is as much as conscience would tolerate without accusing the person of actual dishonesty; to the verge of that fine line which separates honesty from dishonesty.

My conscience! An oath. I swear by my conscience.

Court of Conscience. Established for the recovery of small debts in London and other trading places. These courts have been superseded by county courts.

"Why should not Conscience have vacation, As well as other courts of the nation?" Butler: Hudibras, ii. 2.
Conscience Clause (A). A clause in an Act of Parliament to relieve persons with conscientious scruples from certain requirements in it.

Conscience Money. Money paid anonymously to Government by persons who have defrauded the revenue. Their conscience being uneasy, they send the deficit to the Treasury, and the sum is advertised in the Gazette.


Conscript Fathers. In Latin, Patres Conscriptri. The Roman senate. Romulus instituted a senate consisting of a hundred elders, called Patres (Fathers). After the Sabines joined the State, another hundred were added. Tarquinus Friscus, the fifth king, added a third hundred, called Patres Minimi Centum. When Tarquinus Superbus, the seventh and last king of Rome, was banished, several of the senate followed him, and the vacancies were filled up by Junius Brutus, the first consul. The new members were enrolled in the senatorial register, and called Conscripti; the entire body was then addressed as Patres [et] Conscriptri or Patres, Conscriptri.

Consenitates Dil. The twelve chief Roman deities—Jupiter, Apollo, Mars, Neptune, Mercury, and Vulcan.

Junus, Vesta, Minerva, Ceres, Diana, and Venus. Ennius puts them into two hexameter verses:

"Junus, Vesta, Minerva, Ceres, Diana, Venus, Mars, Mercurius, Jovis, Neptunus, Vulcanus, Apollo."

"Called "consentes," says Varro,


Consenting Stars. Stars forming configurations for good or evil. In Judges v. 20 we read that "the stars in their courses fought against Sisera," i.e. formed unlucky or malignant configurations.

"... Scourge the bad revolting stars
That have consented unto Henry's death."—Shakespeare: Henry VI., i. 1.

Conservative (4 syl). A medium Tory—one who wishes to preserve the union of Church and State, and not radically to alter the constitution. The word was first used in this sense in 1839, in the January number of the Quarterly Review—"We have always been conscientiously attached to what is called the Tory, and which might with more propriety be called the Conservative party." (p. 276).

Canning, ten years previously, had used the word in a speech delivered at Liverpool in March, 1820. In Lord Salisbury's Ministry those Whigs and Radicals who joined the Conservatives were called "Liberal Unionists" because they objected to give Ireland a separate parliament (1885).

Consistory (A). An ecclesiastical court. In Rome it consists of the cardinals, presided over by the Pope. In England it is a diocesan court, presided over by the chancellor of the diocese.

Consolidated Fund (The). In 1757 an Act was passed for consolidating the nine loans bearing different interests, into one common loan bearing an interest of three per cent. In 1890 this interest was reduced to two and three-quarter per cent.; and in 1903 will be still further reduced to two and a-half per cent. This fund is pledged for the payment of the interest of the national debt, the civil list, the salaries of the judges, ambassadors, and other high officials, etc.

Consols. A contraction of Consolidated Fund. (See above.)

Consort is properly, one whose lot is cast in with another. As the Queen does not lose by marriage her separate existence, like other women, her husband is called a consort, because he consorts with the Queen, but does not share her sovereignty.

"Wilt thou be our consort?"—Shakespeare: Two Gentlemen of Verona, iv. 1.

Conspirators. Members of a commercial ring or corner. (See Corner, Trusts.) These merchants "conspire" to fix the price of articles, and make the public bleed ad libitum. In criminal law it means persons who league together to do something unlawful.

Constable (Latin, comites-stabulorum) means "Master of the Horse." The constable of England and France was at one time a military officer of state, next in rank to the crown.

To overrun or outrun the constable. To get into debt; spend more than one's income; to talk about what you do not understand. (See below.)

"Quoth Hallam, Friend Ralph, thou hast outrun the constable at last;
For thou hast fallen on a new
Dispute, as seniles at utrum,"

Butler: Hudibras, I. 2.

Who's to pay the constable? Who is
to pay the score?

The constable arrests debtors, and, of
course, represents the creditor; where-
fore, to overrun the constable is to
overrun your credit account. To pay
the constable is to give him the money
due, to prevent an arrest.

**Constable de Bourbon.** Charles,
Duc de Bourbon, a powerful enemy of
François 1. He was killed while heading
the assault on Rome. (1527.)

**Constantine Tolman** (Cornwall).
A vast egg-like stone, thirty-three feet in
length, eighteen in width, and four-
teen in thickness, placed on the points
of two natural rocks, so that a man may
creep under it. The stone upheld weighs
750 tons.

**Constantine's Cross.** In Latin,
**vincit in hoc;** in English, **by this con-
quer.** It is said that Constantine, on his
march to Rome, saw a luminous cross
in the sky, in the shape and
with the motto here given. In
the night before the battle of
Saxa Rubra a vision appeared
to him in his sleep, commanding
him to inscribe the cross and the motto
on the shields of his soldiers. He obeyed
the voice of the vision, and prevailed.
The monogram is ΧΡΩΤΟΣ (Christ). (See
Gibbon: Decline and Fall, chap. xix. n.)

This may be called a standing miracle
in legendary history: for, besides And-
rew's cross, and the Dannebrog or red
cross of Denmark (q.v.), we have the
cross which appeared to Don Alonzo
before the battle of Ourique in 1139,
when the Moors were totally routed with
incrédible slaughter. As Alonzo was
drawing up his men, the figure of a cross
appeared in the eastern sky, and Christ,
suspended on the cross, promised the
Christian king a complete victory. This
legend is commemorated by the device
assumed by Alonzo, in a field argent five
ecchecions azure, in the form of a cross,
each ecchecion being charged with five
bezants, in memory of the five wounds of
Christ. (See **Labiabum.)**

**Constituent Assembly.** The first
of the national assemblies of the French
Revolution; so called because it took
an oath never to separate till it had
given to France a constitution. (1788-
1791.)

**Constituents.** Those who constitute
or elect members of Parliament. (Latin,
constituere, to place or elect, etc.)

**Constitution.** The fundamental laws
of a state. It may be either despotic,
aristocratic, democratic, or mixed.

To give a nation a constitution is to
give it fixed laws even to the limitation
of the sovereign's rights, so that the people
are not under the arbitrary capsice of a ruler, but under a known
code of laws. A despotism or autocracy
is solely under the unrestricted will of
the despot or autocrat.

**Constitutions of Clarendon.** (See
Clarendon.)

**Apostolic Constitutions.** A "Catholic"
code of both doctrine and discipline
collected by Clemens Romæus. The
word "Apostolic," as in the "Apostles' Creed," does not mean made by the
Apostles, but what the "Church" con-
sidered to be in accordance with apo-
tolic teaching.

**Construe.** To translate. To trans-
late into English means to set an English
word in the place of a foreign word,
and to put the whole sentence in good
grammatical order. (Latin, construe, to
construct.)

**Conusolo** (4 syl.). The impersona-
tion of moral purity in the midst of
temptations. The heroine of George
Sand's (Mad. Dudefaut's) novel of the
same name.

**Contango.** The sum paid by a
speculator on a "bull account" (i.e. a
speculation on the rise in the price of
certain stock), to defer completing the
bargain till the next settling day. (See
Backwardation.)

**Contemplate** (3 syl.). To inspect or
watch the temple. The augur among
the Romans, having taken his stand on the
Capitoline Hill, marked out with his
wand the space in the heavens he in-
tended to consult. This space he called
the temple. Having divided his
temple into two parts from top to
bottom, he watched to see what would
occur; the watching of the temple was
called contemplating.

**Contempt of Court.** Refusing to
conform to the rules of the law courts.
Consequential contempt is that which
tends to obstruct the business or lower
the dignity of the court by indication.
Direct contempt is an open insult or
resistance to the judge or others officially
employed in the court.

**Contenement.** A word used in
Magna Charta, meaning the lands and
chattels connected with a tenement;
also whatever besits the social position of a person, as the arms of a gentleman, the merchandise of a trader, the plough and wagons of a peasant, etc.

"in every case the contenement (a word expres of chastity necessary to each man's station) was exempted from seizure." — HALLAM: Middle Ages, part II, chap. VIII, p. 342.

Contenement is true Riches. The wise saw of Democritus, the laughing philosopher. (B.C. 509-400.)

"Content is wealth, the riches of the mind; And happy he who can such riches find." — Dryden: Wife of Bath's Tale.

Contests of Warburg (The), sometimes called The Battle of the Minstrels. An annual contest held in Warburg, in Saxe Weimar, for a prize given by Hermann, Margrave of Thuringia, for the best poem. About 150 specimens of these poems are still extant, by far the best being those of Walter of Vogelweide, in Thuringia (1168-1230). The poem called The Contest of Warburg is by Wolfraam, a minnesinger. It records the contests of the two great German schools of poetry in the thirteenth century—the Thuringian and the Suabian. Henry of Vogelweide and Henry of Ottertingen represent the two schools.

Continence of a Scipio. It is said that a beautiful princess fell into the hands of Scipio Africanus, and he refused to see her, "lest he should be tempted to forget his principles." The same is said of Cyrus (see Panthina), of Anson (see Themis), and of Alexander.

Continental System. A name given to Napoleon's plan for shutting out Great Britain from all commerce with the continent of Europe. He forbade under pain of war any nation of Europe to receive British exports, or to send imports to any of the British dominions. It began Nov. 21st, 1806.

Contin'gont (A). The quota of troops furnished by each of several contracting powers, according to agreement. The word properly means the number which falls to the lot of each; hence we call a fortuitous event a contingency.

Contra bonus Mores (Latin). Not in accordance with good manners; not commone il faut (q.v.).

Contrtemps (French). A mischance, something inopportune. Literally, "out of time."

Conventicle means a "little convent," and was originally applied to a cabal of monks against the election of a proposed abbot. It now means a religious meeting of dissenters. (Latin, conventus, an assembly, with a diminutive.) (See Chapel.)

Conversation Sharp. Richard Sharp, F.R.S., the critic. (1750-1835.)

Convey. A polite term for steal. Thieves are, by a similar euphemism, called conveyers. (Latin, con-veho, to carry away.)

"Convey, the wise it call. Steal! soft is a face for the phrase." — Shakespeare: Merry Wives of Windsor, I. 3.

Conveyers. Thieves. (See above.)

"Bollingbroke. 'Go, some of you, convey him to the Tower.'

Rich. II. 'O, good! 'Convey.' Conveyers are ye all, That rise thus nimbly by a true king's fall.'

Shakespeare: Richard II., iv. 4.

Conway Cabal (The), 1777. A faction organised to place General Gates at the head of the American army. He conquered Burgoyne, October, 1777, at Saratoga, and hoped to supplant Washington. The Conway referred to is the town in New Brunswick, North America, where the cabal was formed.

(General Gates was conquered in 1776 by Lord Cornwallis.)

Conyger or Conig'ry. A warren for conies, a cony-burrow.

Cooking and Billing, like Philip and Mary on a shilling. The reference is to coins struck in the year 1655, in which Mary and her consort are placed face to face, and not cheek by jowl, the usual way.

"Still amorous, and fond, and willing,
Like Philip and Mary on a shilling." — Hudibras, part II, 1.

Cook your Goose. (See Goose.)

Cooked. The books have been cooked. The ledger and other trade books have been tampered with, in order to show a balance in favour of the bankrupt. The term was first used in reference to George Hudson, the railway king, under whose chairmanship the Eastern Counties Railway accounts were falsified. The allusion is to preparing meat for table.

Cooking.

Terms belonging to cuisine applied to man under different circumstances:

Sometimes he is well basted; he boils with rage, is baked with heat, and burns with love or jealousy. Sometimes he is buttered and well buttered; he is often cut up, devoured with a flame, and done brown. We dress his jacket for him; sometimes he is eaten up with care; sometimes he
is fried. We cook his goose for him, and sometimes he makes a goose of himself.

We make a hash of him, and at times he makes a hash of something else. He gets into hot water, and sometimes into a mess. If made into mincemeat, makes mincemeat of his money, and is often in a pickle. We are often asked to toast him, sometimes he gets well roasted, is sometimes set on fire, put into a stew, or is in a new no one knows why. A “soft” is half-baked, one severely handled is well peppered, to falsify accounts is to salt them, wit is littie salt, and an exagerrated statement must be taken cum grano salis. A pet young person is a sauce box, a shy lover is a dragon, a rich father has to frown out, and is sometimes dished of his money.

ii. Connected with foods and drinks.

A conceited man does not think small. Beer (or small potatoes) of himself, and our mouth is called a potato-trap. A simpleton is a cake, a gudgeon, and a pigeon. Some are cool as a cucumber, others hot as a quail. A chunky child is a little dumpling. A man or woman may be a cheese or duck. A courteous is called a mutton, and a large coarse hand is a mutton flat. A greedy person is a pig, a fat one is a sausage, and a shy one, if not a sheep, is certainly sheepish; while a Lubin casts sheep’s eyes at his lady-love. A coward is chicken-hearted, a fat person is cummony, and a cross one is cranky, while an aristocrat belongs to the upper crust of society. A yeoman of the guards is a beef-eater, a soldier a vol herring, a policeman a lobster, and a stingy, ill-tempered old man is a crab. A walking advertiser between two boards is a sandwich. An alderman in his chair is a turkey hung with sausages. Two persons resembling each other are like as two peas. A clut is a mere sprat, a delicate maiden a tit-bit, and a colorless countenance is called a whey-face. “How now? Where got ye that whey-face?”

Cooked. Athenaus affirms that cooks were the first kings of the earth.

In the luxurious ages of ancient Greek Sicilian cooks were most esteemed, and received very high wages. Among them Trimalchio was very celebrated. It is said that he could cook the most common fish, and give it the flavour and look of the most highly esteemed.

In the palmy days of Rome a chief cook had £800 a year. Antony gave the cook who arranged his banquet for Cleopatra the present of a city.

Modern Cooks.

CAREME. Called the “Regenerator of Cookery” (1784-1833).

FRANCATELLI (Charles Elmi), who succeeded Ude at Crockford’s. Afterwards he was appointed to the Royal household, and lastly to the Reform Club (1805-1876).

SOYER (Alexis), who died 1858. His epitaph is Soyé tranquille.

UDE. The most learned of modern cooks, author of Science de Cuisiner, it was Ude who said, “A cook must be born a cook, he cannot be made.” Another of his sayings is this: “Music, dancing, fencing, painting, and mechanisms possess professors under the age of twenty years, but they commence in cookery can never be attained under thirty years of age.” Ude was chef to Louis XIV., then to Lord Sefton, then to the Duke of York, then to Crockford’s Club. He left Lord Sefton’s because on one occasion one of the guests added pepper to his soup.

VATEL. At a fête given by the great Condé to Louis XIV. at Cantilly the vole at the twenty-fifth table was wanting. Vatel being told of it exclaimed that he could not survive such a disgrace. Another messenger then announced that the lobsters for the turbot-sauce had not arrived, whereupon Vatel retired to his room and, leaving his sword against the wall, thrust himself through, and at the third attempt succeeded in killing himself (1671). WELTJE. Cook to George while Prince Regent.

Cool Card. You are a cool card (or pretty cool card). A person who coolly asks for something preposterous or outrageous. Card = character, hence a queer card, a rum card, etc. And “cool” in this connection means coolly impudent.

Gifford says the phrase means a “cooling-card, or bolus”; but this is not likely, as a cool-card acts generally as an irritant. A person’s card of address is given at the door, and represents the person himself, and this without doubt is the card referred to.

“There’s a shaky old card; and you can’t be in love with this Lizzie.”—D’Urberville: Our Mutual Friend, book iii. chap. 1, p. 192.

Cool as a Cucumber. Perfectly composed; neither angry nor agitated in the least.

Cool Hundred (A) or Cool Thousand (or any other sum) means entire, or the whole of £100. Cool, in this case,
means not influenced by hot-headed enthusiasm or exaggeration.

"I had a cool hundred myself."—Mackenzie.

**Cool Tankard (A) or Cool Cup.** A drink made of wine and water, with lemon, sugar, and borage; sometimes also slices of cucumber.

**Coon (A)** means a raccoon, a small American animal valued for its fur. It is about the size of a fox, and lodges in hollow trees.

_A gone coon._ A person in a terrible fix; one on the verge of ruin. The coon being hunted for its fur is a "gone coon" when it has no escape from its pursuers. It is said that Colonel Crockett was one day out raccoon-shooting in North America, when he levelled his gun at a tree where an "old coon" was concealed. Knowing the colonel's prowess, it cried out, in the voice of a man, "Hallo, there! air you Colonel Crockett? for if you air, I'll jest come down, or I know I am a gone coon."

*—Martin Scott, lieutenant-general of the United States, is said to have had a prior claim to this saying.*

**Cooper.** Half stout and half porter. The term arises from the practice at breweries of allowing the coopers a daily portion of stout and porter. As they do not like to drink porter after stout, they mix the two together.

**Cooper.** A coop for wine bottles. The bottles lie in a slanting position in the coop, and may be transported in it from place to place. We find allusions to "six-bottle coopers" not infrequently, i.e. coops or cases containing six bottles. Compare "hem-coops," "cooped up," etc. (Latin, _cupa_, a cask; our "cup.")

**Cooper's Hill.** Near Runnymede and Egham. Both Denham and Pope have written in praise of this hill.

"If I can be to thee
    *A poet, thou Parnassus sit to be.,*
—Denham.

**Coot.** A silly old coot. Stupid as a coot. The coot is a small water-fowl.

**Cope (A).** A policeman.

**Cope (A).** A copperhead (q.v.).

**Cope.** To throw, as _cope it here_. The word properly means to beat or strike, as to cope a shuttlecock or ball with a bat. (Greek, _cope_, to beat); but in Norfolk it means to "hull" or throw.

**Cope (B).** To catch [a fever, etc.]. To "get copped" is to get caught by the police. (Lat., _capere_, to take, etc.) A similar change of _a into o_ is in _coped_ (caught).

"They thought I was sleepin', ye know,
And they set as I'd cup Jerry Jim;\nWell, it come like a bit of a blow,
For I watched by the deathbed of him."

_—Simon Bignell, Bailiff_ (The Last Letter).

"I shall cut this to-morrow,
... said the younger man. 'You'll be copped, then, replied the other."—T. Terrell: _Lady Delmar._

**Copenhagen.** The Duke of Wellington's horse, on which he rode in the Battle of Waterloo, "from four in the morning till twelve at night." It was a rich chestnut, 15 hands high. It was afterwards a pensioner in the paddocks of Strathfieldseay. It died quite blind, in 1835, at the age of twenty-seven, and was buried with military honours. (See Horse.)

**Copernicanism.** The doctrine that the earth moves round the sun, in opposition to the doctrine that the sun moves round the earth; so called after Nicolaus Copernicus, the Prussian astronomer. (1473-1543.)

"Even Bellarmine does not by any means hold the conclusions to be declared against Copernicanism; for, in his letter to F. Foscarini, he says that though he does not believe that any proof of the earth's motion can be adduced, yet, should such proof occur, he is quite prepared to change his views as to the meaning of the Scripture text."—Nineteenth Century, May, 1878 (The Case of Galileo).

"While it has come to the knowledge of the Holy Congregation that that false [1] Copernican doctrine altogether opposed to Holy Scripture, on the mobility of the earth and the immobility of the sun, taught by Nicholas Copernicus, . . .

This congregation has decreed that the said book of Copernicus be suspended until it be corrected."

—Decree of the II. Congregation of the Index, A.D. 1616. (Quoted in the Nineteenth Century, as above.)

**Copesmate (2 syl.).** A companion. "Copesmate of ugly night" (Raps: of Locrine), a mate who copes with you.

**Cophetua.** An imaginary king of Africa, of great wealth, who "disdained all womankind." One day he saw a beggar-girl from his window, and fell in love with her. He asked her name: it was Penelope, called by Shakespeare Xenoppe (Love's Labours Lost, iv.1).
They lived together long and happily, and at death were universally lamented. (Percy's Reliques, book ii. 6.)

“King Cophetua loved the hezmar-maid.”

Shakespeare: Romeo and Juliet, ii. 1.

**Copper.** *A. A policeman. Said to be so called from the copper badge which Fernando Wood, of New York, appointed them to wear; but more likely a variant of "cop" (q.v.).

“There were cries of ‘Coppers, Coppers!’ in the yard, and then a violent struggle. . . . Whatever it was that was wanted had evidently secured and dragged off to gaol.”—T. Terrell: Lady Delasar, i.

Copper was by the ancient alchemists called Venus; gold, symbol of Apollo (the sun); silver, of Diana (the moon); iron, of Mars; quicksilver, of Mercury; tin, of Jupiter; and lead, of Saturn.

**Copper.** *Give us a copper, i.e. a piece of copper money. I have no coppers—no ha’pence.*

**Copper Captain (A).** A Brummagem captain; a “General von Poffenburgh.” Michael Perez is so called in Rule a Wife and have a Wife, by Beaumont and Fletcher.

“To this copper-captain was confided the command of the troops.”—W. Irving.

**Copper Nose.** Oliver Cromwell; also called “Ruby Nose,” “Nosey,” and “Nose Almighty,” no doubt from some scurvy tendency which showed itself in a big red nose.

**Copper-nosed Harry.** Henry VIII. When Henry VIII. had spent all the money left him by his miserly father, he minted an inferior silver coin, in which the copper alloy soon showed itself on the more prominent parts, especially the nose of the face; and hence the people soon called the king “Old Copper-nose.”

**Copperheads.** Secret foes. Copperheads are poisonous serpents of America that give no warning, like rattlesnakes, of their attack. In the great Civil War of the United States the term was applied by the Federals to the peace party, supposed to be the covert friends of the Confederates.

**Cop’la.** The hen killed by Reynard, in the tale of Reynard the Fox.

**Copronymus.** So Constantine V. was surnamed (718, 741-775). “Kopros” is the Greek for dung, and Constantine V. was called Copronymus: “Parce qu’il salit les fonts baptismaux lorsqu’on le baptisait.”

**Coq.** The Jacobite Christians of Egypt, who have for eleven centuries been in possession of the patriarchal chair of Alexandria. The word is probably derived from Coptos, the metropolis of the Thebaid. These Christians conduct their worship in a dead language called “Coptic” (language of the Copts).

“The Copts [of Egypt] circumcise, confess to their priests, and abstain from swine's flesh. They are Jacobites in their creed.”—S. Olin: Travels in Egypt (vol. 1, chap. vii. p. 102).

**Copus.** A drink made of beer, wine, and spice heated together, and served in a “loving-cup.” Dog-Latin for cupellon Hippocratis (a cup of hippocras).

**Copy.** That’s a mere copy of your countenance. Not your real wish or meaning, but merely one you choose to present to me.

**Copyhold Estate.** Land which a tenant holds [or rather, held] without any deed of transfer in his own possession. His only document is a copy of the roll made by the steward of the manor from the court-roll kept in the manor-house.

“The villain took an oath of fealty to his lord for the cottage and land which he enjoyed from his bounty. . . . These tenements were suffered to descend to their children, . . . and thus the tenure of copyhold was established.”—Lindley: England (vol. 1, chap. i. p. 27, note).

**Copyright.** The law of copyright was made in 1814 (54 Geo. III. c. 150). It enacted that an author should possess a right in his work for life, or for twenty-eight years. If he died before the expiration of twenty-eight years, the residue of the right passed to the heirs.

By Talfourd’s or Lord Mahon’s Act (1842) the time was extended to forty-two years, and at least seven years after decease: for example, if the time expired exceeds seven years, the heirs enjoy the residue; if less, the heirs claim seven years.

* In the first case eleven copies of the work had to be given for public use; by Lord Mahon’s Act the number was reduced to five: i.e. one to each of the following institutions, viz. the British Museum, the Bodleian (Oxford), the University library (Cambridge), the Advocates’ library (Edinburgh), and the library of Trinity College (Dublin).

The six omitted are Elgin College, the Scotch Universities of Glasgow, Aberdeen, and St. Andrews, and King’s Ian (Dublin).

**Coq-à-l’âne.** A cock-and-bull story; idle nonsense, as “Il fait toujours des coq-à-l’âne”—he is always doing silly things, or talking rubbish.
Corah. In Dryden's satire of Absalom and Achitophel, is meant for Dr. Titus Oates (Numbers xxvi.). North describes him as a short man, extremely ugly: if his mouth is taken for the centre, his chin, forehead, and cheek-bones would fall in the circumference.

"Sunk were his eyes, his voice was harsh and loud: Sure signs he neither choler was, nor prou'd; His long chin proved his wit; his saint-like grace.

A church vermillion, and a Moses' face.
His memory, miraculously great.
Could pluck, exceeding man's belief, repeat."


Coral Beads. The Romans used to hang beads of red coral on the cradles and round the neck of infants, to " preserve and favour their tooth" and save them from "the falling sickness." It was considered by soothsayers as a charm against lightning, whirlwind, shipwreck, and fire. Paracelsus says it should be worn round the neck of children as a preservative "against fits, sorcery, charms, and poison." The coral bolls are a Roman Catholic addition, the object being to frighten away evil spirits by their jingle.

"Coral is good to be hanged about the neck of children, to preserve them from the falling sickness. It has also some special sympathy with nature, for the best coral ... will turn pale and wan if the party that wears it be sick, and it comes to its former colour again as they recover."


Coral Master. A juggler. So called by the Spaniards. In ancient times the juggler, when he threw off his mantle, appeared in a tight scarlet or coral dress.

Coram Judice (Latin). Under consideration; still before the judge.

Cor'anach, or Cobonach. Lamentation for the dead, as anciently practised in Ireland and Celtic Scotland. (Gaelic, corch rámach, crying together.) Pennant says it was called by the Irish hulublo.

Corbant. The rock, in the tale of Reynard the Fox. (Latin, cœbus; French, corbeau.) Heinrich von Alkmun.

Corbeaux. Bearers, i.e. persons who carry the dead to the grave: mutes, etc. So called from the corbills, or coches d'eau, which went from Paris to Corbeil with the dead bodies of those who died in the 16th century of a fatal epidemic.

"J'ai lu quelque part que ce coche (the Corbillard) servit, sous Hérou, IV., à transporter des morts, victimes d'une épidémie de Paris Corbeil. Le nom de Corbillard reste depuis aux voitures funèbres."—A. Bonnardot.

Coréia [-Blind-heart]. Superstition is so named in Spenser's Fáerie Queene. Abscess tried to make her understand that danger was at hand, but, being blind, she was dull of comprehension. At length she was induced to shut her door, and when Una knocked would give no answer. Then the lion broke down the door, and both entered. The meaning is that England, the lion, broke down the door of Superstition at the Reformation. Coréia means Romanism in England. (Book I. 3.)

Coreyran Sedition (The). B.C. 479. Coreyra was a colony of Corinthis, but in the year of the famous Battle of Plataea revolted from the mother country and formed an alliance with the Athenians. The Corinthian made war on the colony and took 1,000 prisoners; of these 250 were men of position, who promised as the price of liberty to bring back the Coreyrenans to the mother country. This was the cause of the sedition. The 250 returned captives represented the oligarchical party; their opponents represented the democratic element. The latter prevailed, but it would be difficult to parallel the treachery and brutality of the whole affair. (Thucydides, book iv. 46. 48.)

Cordeilla. The youngest of Lear's three daughters, and the only one that loved him. (Shakespeare: King Lear.)

Cordelia's Gift. "A voice ever soft, gentle, and low; an excellent thing in woman." (Shakespeare: King Lear, v. 3.)

"It is her voice that he hears prevailing over the those (sic) of the rest of the company ... for she has not Cordelia's gift." Miss Browne to: Dr. Cephal.

Cordeliers, i.e. "cord-wavers," 1215. A religious order of the Minor Brothers of St. Francis Assisi. They wore a large grey cloth vestment, girt about the loins with a rope or cord. It was one of the mendicant orders, not allowed to possess any property at all, even their daily food was a gift of charity. The Cordeliers distinguished themselves in philosophy and theology. Duns Scotus was one of their most distinguished members. The tale is that in the reign of St. Louis these Minorites repulsed an army of infidels, and the king asked who those gens de cordeliers (corded people) were. From this they received their appellation.
Cordeliers. (The), 1790. A French political club in the Great Revolution. It held its meetings in the “Convent des Cordeliers,” which was in the “Place de l’École de Médecine.” The Cordeliers were the rivals of the Jacobins, and numbered among its members Paré (the president), Danton, Marat, Camille Desmoulins, Hébert, Chaumette, Dufourny de Villiers, Fabre d’Eglantine (a journalist), and others. The Club of the Cordeliers was far in advance of the Jacobins, being the first to demand the abolition of the monarchy and the establishment of a commonwealth instead. Its leaders were put to death between March 24th and April 5th, 1794.

This club was nicknamed “The Pamphlet-men,” and Danton was called the “Arch-Head.” When Bailly, the mayor, locked them out of their hall in 1794, they met in the Tennis Court (Paris), and placed the cross into the “Society of the Rights of Man”; but they are best known by their original application.

Cordon (Thre), in fortification, is the flat stone covering of the revetment (q.r.), to protect the masonry from the rain.

Cordon (Un grand). A member of the Légion d’Honneur. The cross is attached to a grand (broad) ribbon.

Cordon Bleu (Un) (French). A knight of the ancient order of the St. Esprit (Holy Ghost); so called because the decoration is suspended on a blue ribbon. It was at one time the highest order in the kingdom.

Un repas de cordon bleu. A well-cooked and well-appointed dinner. The commandant de Souvè, Comte d’Olonne, and some others, who were cordons bleus (i.e., knights of St. Esprit), met together as a sort of club, and were noted for their excellent dinners. Hence, when anyone had dined well he said, “Bien, c’est un vrai repas de cordon bleu.”

Une Cordon Bleu. A facetious compliment to a good female cook. The play is between cordon bleu, and the blue ribbons or strings of some favourite cook.

Cordon Noir (Un). A knight of the Order of St. Michael, distinguished by a black ribbon.

Cordon Rouge (Un) (French). A chevalier of the Order of St. Louis, the decoration being suspended on a red ribbon.

Corduroy. A cabled fabric, originally made of silk, and worn by the kings of France in the chase. (French, corde du roy.)

Corduroy Road. A term applied to roads in the backwoods and swampy districts of the United States of America, formed of the halves of trees sawn in two longitudinally, and laid transversely across the track. A road thus made presents a ribbed appearance, like the cloth called corduroy.

“Look well to your seat, ’tis like taking an airing on a corduroy road, and that out of repairing.” — Lovel: Table for Critics, stanza 2.

Cordwainer. Not a twister of cord, but a worker in leather. Our word is the French cordouanier (a maker or worker of cordouan); the former a corruption of Cordovaner (a worker in Cor- donnan leather).

Corea (The). The dancing mania, which in 1800 appeared in Tennessee, Kentucky, and Virginia. The usual manifestations were laughing, shouting, dancing, and convulsions. (Latin chorēs, a dance where many dance simultaneously.)

Corfambe. The impersonation of sensual passion in Spenser’s Faerie Queene. (Hook iv. 8.)

Corineus (3 syl.). A mythical hero in the suite of Brute, who conquered the giant Gogun’got, for which achievement the whole western horn of England was allotted him. He called it Corin’ea, and the people Corin’eans, from his own name.

“Of these great conquests by them got,
Corin’ues had that produce which west
To him assigned for his worthy lot
Whose name and memorable gest,
He called Cornwall.” — Spenser: Faerie Queene, 11. 10.

Corinna. A Greek poet before the time of Homer. He wrote in heroic verse the Siege of Troy, and it is said that Homer is considerably indebted to him. (Suidas.)

Corinth. Non enim homini contingit adire Corinthum (It falls not to every man’s lot to go to Corinth). Gellius, in his Nortex Atticus, i. 8, says that Horace refers to Laos, a courtesan of Corinth, who sold her favours at so high a price that not everyone could afford to purchase them; but this most certainly is not the meaning that Horace intended. He says, “To please princes is no little praise, for it falls not to every man’s lot to go to Corinth.” That is, it is as hard to please princes as it is to enter Corinth, situated between two seas, and hence called Bimāris Corinthius. (1 Odes, vii. line 2.)

Still, without doubt, the proverb was applied as Aulus Gellius says: “The courtesans of Corinth are not every man’s money.” Demosthenes tells us
that Iais sold her favours for 10,000 [Attic] drachmes (about £300), and adds tanti non emo pariterere. (Horace: 1 Epistula, xvii. line. 36.)

Corinth. There is but one road that leads to Corinth. There is only one right way of doing anything. The Bible tells us that the way of evil is broad, because of its many tracks; but the way of life is narrow, because it has only one single footpath.

"All other ways are wrong, all other guides are false. Hence my difficulty!—the number and variety of the ways. For you know, 'There is but one road that leads to Corinth.'"—Peter: Marins the Epicurean, chap. 24.

Corinth’s Pedagogue. Dionysios the younger, on being banished a second time from Syracuse, went to Corinth and became schoolmaster. He is called Dionysios the lyrum. Henco Lord Byron says of Napoleon—

"Corinth's pedagogue hath now
Translated his lyrum to thy brow."

Odes to Napoleon, stanza xiv.

Corinthian (A). A licentious libertine. The immorality of Corinth was proverbial both in Greece and Rome. To Corinthiathiacus is to indulge in licentious conduct. A gentleman sportman who rides his own horses on the turf, or sails his own yacht.

A Corinthian. A member of the puglistic club, Bond Street, London.

Corinthian Brass. A mixed metal made by a variety of metals melted at the conflagration of Corinth in B.C. 116, when the city was burnt to the ground by the consul Mummius. Vases and other ornaments were made by the Romans of this metal, of greater value than if they had been made of silver or gold.

The Hung-hoo vases (1150) of China were made of a similar mixed metal when the imperial palace was burnt to the ground. These vessels are of priceless value.

"I think it may be of Corinthian brass,
Which was a mixture of all metals, but
The brazen uppermost."

Paron: Don Juan, v. 586.

Corinthian Order. The most richly decorated of the five orders of Greek architecture. The shaft is fluted, and the capital adorned with acanthus leaves. (See ACANTHUS.)

Corinthian Tom. The sporting rake in Pierce Egan’s Life in London. A Corinthian was the “fast man” of Shakespeare’s period.

"I am no proud Jack, like Falstaff; but a Corinthian, a bit of mettle, a good lad."

—Shakespeare: 1 Henry IV, ii. 4.

Corinthian War (The), B.C. 395-387.

A suicidal contention between the Corinthians and the Lacedemonians. The allies of Corinth were Athens, Thebes, and Argos. The only battle of note was that of Coronea won by the Lacedemonians. Both the contending parties, utterly exhausted, agreed to the arbitration of Artaxerxes, and signed what is called The Peace of Antikidas.

Not long after this destructive contest Eumenes and Poltiropidas (Thessalian generals) won the battle of Leuctra (B.C. 371), from which defeat the Lacedemonians never recovered.

Corked. This wine is corked—i.e. tastes of the cork.

Corker or Caller. The nail in a horse’s shoe to prevent slipping in frosty weather. (Latin, calix.)

Corking-pins. Pins at one time used by ladies to keep curls on the forehead fixed and in trim.

Cormoran. The Cornish giant who fell into a pit twenty feet deep, dug by Jack the Giant-killer, and filmed over with grass and gravel. The name means cormorant or great eater. For this doughty achievement Jack received a belt from King Arthur, with this inscription—

"This is the valiant Cornish man
That slew the giant Cormoran.
Jack the Giant-killer.

Corn... Horn. Up corn, down horn. When corn is high or dear, beef is down or cheap, because persons have less money to spend on meat.

Corn in Egypt (There’s). There is abundance; there is a plentiful supply. Of course, the reference is to the Bible story of Joseph in Egypt.

Corn-Law Rhymer. Ebenezer Elliot, who wrote philippics against the corn laws (1781-1849).

"Is not the corn-law rhymer already a king?"

—Carlyle.

Corns. In Australia and the United States, youths of colonial birth are so called from being generally both taller and more slender than their parents.

Corns. To tread on one’s corns. To irritate one’s prejudices; to annoy another by disregard to his pet opinions or habits.

Cornage (2 syl.), horn-service. A kind of tenure in grand servitude. The service required was to blow a horn when any invasion of the Scots was perceived. "Cornagium" was money paid instead of the old service.

Corneille au Boulevard. Guibert de Fixérecourt (1773-1814).

Corneille d’Esopé (Le), Motley work. "C’est la corneille d’Esopé."
The allusion is to the fable of the Jack-daw which decked itself with the plumage of the peacocks. The jackdaw not only lost its borrowed plumage, but got picked well-nigh to death by the angry peacocks.

Corner (A). The condition of the market with respect to a commodity which has been largely bought up, in order to create a virtual monopoly and enhance its market price; as a salt-corner, a corner in pork, etc. The idea is that the goods are piled and hidden in a corner out of sight.

"The price of bread rose like a rocket, and speculators wished to corner what little wheat there was."—New York Weekly Times (June 13, 1861).

Corner. Driven into a corner. Placed where there is no escape; driven from all subterfuges and excuses.

Corner (The). Tattersall's horse-stores and betting-rooms, Knightsbridge Green. They were once at the corner of Hyde Park.

To make a corner. To combine in order to control the price of a given article, and thus secure enormous profits. (See Corner.)

What have I done to deserve a corner? To deserve punishment. The allusion is to setting naughty children in a corner by way of punishment.

"There's nothing I have done yet, o' my conscience. Deserve a corner."—Shakespeare: Henry VIII., iii. 1.

Corner-stone (The). The chief corner-stone. A large stone laid at the base of a building to strengthen the two walls forming a right angle. These stones in some ancient buildings were as much as twenty feet long and eight feet thick. Christ is called (in Eph. ii. 20) the chief corner-stone because He united the Jews and Gentiles into one family. Daughters are called corner-stones (Psalm clv. 12) because, as wives and mothers, they unite together two families. In argument, the minor premise is the chief corner-stone.

Cornet. The terrible cornet of horse. William Pitt, first Earl of Chatham (1708-1778). His son William was "the pilot that weathered the storm" (meaning the French Revolution and Napoleon).

Cornette. Porter la cornette. To be dominated over by the woman of the house; to be a Jerry Sneak. The cornette is the mob-cap anciently worn by the women of France. Porter les culottes (to wear the breeches) is the same idea; only it shows who has the mastery, and not who is mastered. In the latter case it means the woman wears the dress of the man, and assumes his position in the house. Probably our expression about "wearing the horns" may be referred to the "cornette" rather than to the stag or deer.

Corn'grate (2 syl.). A term given in Wiltshire to the soil in the northwestern border, consisting of an irregular mass of loose gravel, sand, and limestone.

Cornish Hugs. A hug to overthrow you. The Cornish men were famous wrestlers, and tried to throttle their antagonist with a particular grip or embrace called the Cornish hug.

Cornish Language was virtually extinct 150 years ago. Doll Peutreath, the last person who could speak it, died, at the age of ninety-one, in 1777. (Notes and Queries.)

Cornish Names.

"By Tre, Pol, and Pen,
You shall know the Cornishmen."

Thus, Tre [a town] gives Trefry, Trengon, Tregony, Tregothman, Trelawy, Tremeayne, Trevannion, Treveddow, Trewithen, etc. Pol [a head] gives Polkerris Point, Polperro, Polwheel, etc. Pen [a top] gives Penkevil, Penrice, Penrose, Penitre, etc.

Cornish Wonder (The). John Opio, of Cornwall, the painter. (1761-1807.)

Cornubian Shore (The). Cornwall, famous for its tin mines.

"...from the bleak Cornubian shore
Dispense the mineral treasure, which of old
British pilots sought."—Aksuesid: Hymn to the Naiads.

Cornu-o'phia. (See Amalthea's Horn.)

Cornwall. (See Barry, Cornues.)

Cor'onach. (See Coranach.)

Coronation Chair consists of a stone so enclosed as to form a chair.

It was probably the stone on which the kings of Ireland were inaugurated on the hill of Tarm. It was removed by Fergus, son of Eric, to Argyleshire, and thence by King Kenneth (in the ninth century) to Scone, where it was enclosed in a wooden chair. Edward I. transferred it to Westminster.

The monkish legend says that it was the very stone which formed "Jacob's pillow."

The tradition is, "Wherever this stone
is found, there will reign some of the Scotch race of kings." (See 

Coroner means properly the crown-officer. In Saxon times it was his duty to collect the Crown revenues; next, to take charge of Crown pleas; but at present to uphold the paternal solicitude of the Crown by searching into all cases of sudden or suspicious death. (Vulgo, crouner; Latin, corona, the crown.)

"But is this law? Ay, marry, is't: crown'er a quest law." Shakespeare: Hamlet, v. 1.

Coronet. A crown inferior to the royal crown. A duke's coronet is adorned with strawberry leaves above the band; that of a marquess with strawberry leaves alternating with pears; that of an earl has pears elevated on stalks, alternating with leaves above the band; that of a viscount has a string of pears above the band, but no leaves; that of a baron has only six pears.

Coronis. Daughter of a King of Pho'sis, changed by Athina into a crow. There was another Coronis, loved by Apollo, and killed by him for infidelity.

Corporal Violet. (See Violet.)

Corporation. A large paunch. A municipal corporation is a body of men elected for the local government of a city or town.

Corps de Garde (French). The company of men appointed to watch in a guard-room; the guard-room.

Corps Diplomatique (French). A diplomatic body of men.

Corps Legislatif (French). The lower house of the French legislature. The first assembly so called was when Napoleon I. substituted a corps legislatif and a tribunal for the two councils of the Directory, Dec. 24, 1799. The next was the corps legislatif and conseil d'état of 1807. The third was the corps legislatif of 750 deputies of 1848. The legislative power under Napoleon III. was vested in the Emperor, the senate, and the corps legislatif. (1852.)

Corpus Candle. The ignis fatuus is so called by the Welsh because it was supposed to forbode death, and to show the road that the corpse would take. Also a large candle used at lich wakes—i.e. watching a corpse before interment. (German leiche, a corpse.)

Corpus Christi [body of Christ]. A festival of the Church, kept on the first Thursday after Trinity Sunday, in honour of the eucharist. There are colleges both at Cambridge and Oxford so named.

Corpus Delicti (Latin). The fundamental fact that a crime has really been committed; thus finding a murdered body is "corpus delicti" that a murder has been committed by someone.

Corpuscular Philosophy, promulgated by Robert Boyle. It accounts for all natural phenomena by the position and motion of corpuscles. (See Atomic Philosophy.)

Corrector. (See Alexander the Corrector.)

Corre'ggio. The Corre'ggio of sculptors. Joan Goujon, who was slain in the massacre of St. Bartholomew. (1510-1572.)

Corrob'oree. An Australian war-dance.

"He roared, stamped, and danced corroboree, like any black fellow."—Kinglake: Water-Babes, chap. v. iii. p. 1840.

Corrouge. The sword of Sir Otuel in mediaval romance. (See Sword.)

Cotted Iron. Sheet iron coated with zinc. It is called corrugated or wrinkled because the sheet is made wavy by the rollers between which it is made to pass.

Corrupt'icle. A sect of heretics of the sixth century, who maintained that Jesus Christ was corruptible.

Corruption of Blood. Loss of title and entailed estates in consequence of treason, by which a man's blood is attainted and his issue suffers.

Corsair means properly "one who gives chase." Applied to the pirates of the northern coast of Africa. (Italian corso; a chase; French corsaire; Latin cursus.)

Corses'ed means the "cursed mouthful." It was a piece of bread "consecrated for exorcism," and given to a person to swallow as a test of his guilt. The words of "consecration" were, "May this morsel cause convulsions and find no passage if the accused is guilty, but turn to wholesome nourishment if he is innocent." (Saxon, corse, curse; suer, mouthful.) (See Choke.)

Cortes (2 syl.). The Spanish or Portuguese parliament. The word means court officers.

Cortina. The skin of the serpent Pytho, which covered the tripod of
the Pythianess when she delivered her oracles. "Tripodas cortina tegit" (Pra
dentius: Apophthegmata, 506); also the tripod itself, or the place where the oracle was delivered. (Virgil: Aenid, vi. 345.) "Neque te Phaeli cortina fecellit."

Corvinus (a warden). János Hunyady, Governor of Hungary, is so called from the raven on his shield.

There were two Romans so called—viz. Valerius Maximus Corvinus Messala, and Valerius Messala Corvinus.

Marcus Valerius was so called because, in a single combat with a gigantic Gaul during the Gallic war, a raven flew into the Gaul's face and so harassed him that he could neither defend himself nor attack his adversary.

Corhyantine Religion. An expression applied by Prof. Huxley to the Salvation Army and its methods. The rowdy processions of the Salvation Army (especially at Eastbourne, 1891), resembling the wild ravings of the ancient Corhyantes, or devotees of Bacchus, more than sober, religious functions, have given colour to the new word.

Corcyrian Cave (Thr). On Mount Parnassus; so called from the nymph Corcyra. The Muses are sometimes called Coricydes (4 syl.)

"The immortal Muse
To your calm habitations, to the vale
Corcyra... will guide his footsteps;"
Akinside: Hyens to the Naiads.

Corcyrian Nymphs (Thr). The Muses. (See abov.)

Cor'ydor. A swain; a brainless, love-sick spooner. It is one of the shepherds in Virgil's eclogues.

Cor'ypedus (Thr) or "Corypedus." The leader and speaker of the chorus in Greek dramas. In modern English it is used to designate the chief speaker and most active member of a board, company, or expedition.

Corypedus of German Literature (Thr). Goethe, "prince of German poets" (1749-1812).

"The Polish poet called upon... the great Corypedus of German literature."—See Notes and Queries, 27th April, 1878.

Corypedus of Grammarians. Aristarchos of Sam'othrace. A cor-
herited was the leader of the Greek chorus; hence the chief of a department in any of the sciences or fine arts. Aris-
tarchos, in the second century B.C., was the chief or prince of grammarians. (Greek, koruphas, leader.)

Coryphée. A ballet-dancer. (See preceding column.)

Cossa (plu. Cosseas). A theoretic specu-
lation; a literary fancy; a whims of the
brain (Indian).

Cos'miel (3 syl.). The genius of the world. He gave Theodidac's a boat of asbestos, in which he sailed to the sun and planets. (Kircher: Eristatic Journey to Heaven.)

Cosmopolite (4 syl.). A citizen of the world. One who has no partiality to any one country as his abidingplace; one who looks on the whole world with "an equal eye." (Greek, cosmos-
polites.)

Cosset. A house pet. Applied to a pet lamb brought up in the house; any pet. (Anglo-Saxon, cot-seat, cottage-
dweller; German, kossat.)

Costard. A clown in Love's Labour's Lost (Shakespeare), who apes the court wit of Queen Elizabeth's time, but misapplies and miscalls like Mrs. Malaprop or Master Dogberry.

Costard. A large apple, and, meta-
phorically, a man's head. (See Costermonger.)

"Take him over the costard with the hilt of thy sword."—Shakespeare: Richard III, i. 4.

Costermonger. A seller of cabbages about the streets, properly an apple-
seller (from costard, a sort of apple, and monger, "a trader;" Saxon, manigian, "to trade"). A word still retained in iron-
monger, cheese-monger, fish-monger, news-monger, fell-monger, etc.

"Her father was an Irish costermonger."—B. Jonson: The Alchemist, vi. 1.

Cote-hard. A tight-fitting tunic buttoned down the front.

"He was clothed in a cote-hard upon the eye of Almack (Germany)."—Godefroy de la Tour: Lament.

Cotereaux (French). Cut-throats. The King of England, irritated at the rising in Brittany in the twelfth century, sent the Bruilancours (q. v.) to savage the lands of Raoul de Fourcres. These cut-throats carried knives (conteurs) with them, whence their name.

Coterie (3 syl.). A French word, originally tantamount to our "guild," a society where each paid his quota—i.e., his quote-part or gild (sherry). The French word has departed from its original meaning, and is now applied to an exclusive set, more especially of ladies.

"All coteries... it seems to me, have a tendency to change truth into affection."—R. C. Gaskell: Charlotte Bronte (vol. ii. chap. xi. p 47).
Cotillon. The lowest of bondsmen. So called from cot-scot (a cottage-dweller). These slaves were bound to work for their feudal lord. The word occurs frequently in Domesday Book.

Cotswold Barley. You are as long a-coming as Cotswold barley. Cotswold, in Gloucestershire, is a very cold, bleak place on the wolds, exposed to the winds, and very backward in vegetation, but yet it yields a good late supply of barley.

Cotswold Lion. A sheep for which Cotswold hills are famous. Pique as a Cotswold iron (ironical).

Cotta, in Pope’s Moral Essays (Epistle 2). John Holles, fourth Earl of Clare, who married Margaret, daughter of Henry Cavendish, Duke of Newcastle, and was created Duke of Newcastle in 1694 and died 1711.

Cottage Countess (The). Sarah Higgins, of Shropshire, daughter of a small farmer, in 1790 married Henry Cecil, Marquis of Exeter and Lord of Burleigh. The bridegroom was at the time living under the name of John Jones, separated from his wife, whose maiden name was Emma Vernon. She eloped with a clergyman, and subsequently to the second marriage “John Jones,” the lord of Burleigh obtained a divorce and an Act of Parliament to legitimise the children of his second wife. Sarah Higgins were seventeen at the time of her marriage, and “John Jones” was thirty. They were married by licence in the parish church of Bolas. Tennyson has a poem on the subject called The Lord of Burleigh, but historically it is not to be trusted.

Cottage Orné (A). (French). A cottage residence belonging to persons in good circumstances.

Cotysn. One of the three Hundred-handed giants, son of Heaven and Earth. His two brothers were Briaurus [Bri-a-rruce] and Gyges or Gyis. (See Hundred-Handed, Giants.)

Cotton. To cotton to a person. To cling to one or take a fancy to a person. To stick to a person as cotton sticks to our clothes.

Cotton Lord. A great cotton lord. A rich Manchester cotton manufacturer, a real lord in wealth, style of living, equipage, and tenantry.

Cottonian Library. In the British Museum. Collected by Sir R. Cotton, and added to by his son and grandson, after which it was invested in trustees for the use of the public.

Cottonopolis. Manchester, the great centre of cotton manufactures.

“His friends thought he would have preferred the easy life of Cottonopolis to the out-of-way county of Cornwall.”—Newspaper paragraph, January, 1880.

Cotytta. The Thracian goddess of immodesty, worshipped at Athens with nocturnal rites.

“Hail! goddess of nocturnal sport,
Dark-cloaked Cotytta.”

Milton: Comus, 129, 130.

Coutcy. Enguerrand III., Sire de Coutcy, has won fame by his arrogant motto:

“Roi je ne suis,
Ni Prince, ni comte, aussi,
Je suis Le Serre de Coutcy.”

Couleur de Rose (French). Highly coloured; too favourably considered; overdrawn with romantic embellishments, like objects viewed through glass tinted with rose pink.

Conlin. A British giant, pursued by Debu (one of the companions of Brute) till he came to a chasm 132 feet across, which he leaped; but slipping on the opposite side, he fell back into the chasm and was killed. (Spenser: Faerie Queene.) (See Giants.)

Councils. (Conciliar Councils). There are twenty-one recognised, nine Eastern and twelve Western.

The Nine Eastern: (1) Jerusalem; (2 and 8) Nice, 325, 787; (3, 6, 7, 9) Constantinople, 381, 553, 680, 869; (4) Ephesus, 431; (5) Chalcedon, 451.

The Twelve Western: (10, 11, 12, 13, 19) Lateram, 1123, 1139, 1179, 1215, 1517: (14, 15) Synod of Lyon, 1245, 1274; (16) Synod of Venice, in Dauphine, 1311: (17) Constancis, 1414: (18) Basil, 1431-1443: (20) Trent, 1545-1563: (21) Vatican, 1869.

* Of these, the Church of England recognises only the first six, viz.:

25 of Nice, against the Arians.
36 of Constantinople, against heretics.
43 of Ephesus, against the Nestorian and Pelagians.
41 of Chalcedon, when Athanasius was restored.
353 of Constantinople, against Origens.
266 of Constantinople, against the Monothelites (431).
Counsel. Keep your own counsel. Don’t talk about what you intend to do. Keep your plans to yourself.


Count Kin with One (To), is a Scotch expression meaning to compare one’s pedigree with that of another.

Count not your Chickens . . .
(See Chickens.)

Count the House (To). To declare the House of Commons adjourned because there are not forty members present. The Speaker has his attention called to the fact, and must himself count the number present. If he finds there are not forty members present, he declares the sitting over.

Count Upon (To). To rely with confidence on some one or some thing; to reckon on.

Countenance (To). To sanction; to support. Approval or disapproval is shown by the countenance. The Scripture speaks of “the light of God’s countenance,” i.e. the smile of approbation; and to “hide His face” (or countenance) is to manifest displeasure.

“General grant, neither at this time nor at any other, gave the least countenance to the efforts . . . .” — Lincoln and Hay: Abraham Lincoln (vol. ii. chap. ii. p. 121).

To keep in countenance. To encourage, or prevent one losing his countenance or feeling dismayed.

To keep one’s countenance. To refrain from smiling or expressing one’s thoughts by the face.

Out of countenance. Ashamed, confounded. With the countenance fallen or cast down.

To put one out of countenance is to make one ashamed or disconcerted. To “discountenance” is to set your face against something done or propounded.

Counter-caster. One who keeps accounts, or casts up accounts by counters. Thus, in The Winter’s Tale, the Clown says, “Fifteen hundred shorn; what comes the wool to? I cannot do’t without counters.” (Act iv. s. 3.)

“...And what was he? Forsouth, a great arithmetician . . . And I . . . must be heeded and calmed By debtor and creditor, this counter-caster.” Shakespeare: Othello, i. 1.

Countercheck Quarrelsome (The). Sir, how dare you utter such a falsehood? Sir, you know that it is not true. This is the third remove from the lie direct; or rather, the lie direct in the third degree.

The Reproof Valiant, the Countercheck Quarrelsome, the Lie Circumstantial, and the Lie Direct, are not clearly defined by Touchstone. That is not true; how dare you utter such a falsehood; if you say so, you are a liar; you lie, or are a liar, seem to fit the four degrees.

Counterfort, in permanent fortification. The sides of ditches strengthened internally by buttresses some fifteen or eighteen feet apart. (See REVETMENTS.)

Counter-jumper. A draper’s assistant, who jumps over the counter to go from one part of the shop to another.

Counterpane. A corruption of counterpoint, from the Latin calcita (a wadded wrapper, a quilt). When the stitches were arranged in patterns it was called calcita panca, which in French became contre-pointe, corrupted into contre-pointe, counter-point, where point is pronounced “poyn,” corrupted into “pane.”

Counterscarp, in fortification, the side of a ditch next to the open country. The side next to the place fortified is the escarp.

Countess di Civillari (The). A log, sewer, cesspool, into which falls the filth of a city. Two wags promised Simon da Villa an introduction to the Countess di Civillari, and tossed him, in his scarlet gown, into a ditch where farmers “emptied the Countess of Civillari for manuring their lands.” Here the doctor floundered about half the night, and, having spilt his robes, made the best of his way home, to be rated soundly by his wife. (Boccaccio: Decameron, Eighth day, ix.)

Country.

To appeal to the country. To dissolve Parliament in order to ascertain the wish of the country by a new election of representatives.

Father of his country. (See FATHEr.)

Country-dance. A corruption of the French contre danse (a dance where the partners face each other).

Coup [cou]. He made a good coup. A good hit or haul. (French.)

Coup d’État (French) means a state stroke, and the term is applied to one of those bold measures taken by Government to prevent a supposed or actual danger; as when a large body of men are arrested suddenly for fear they should overturn the Government.

The famous coup d’état, by which Louis Napoleon became possessed of absolute
power, took place on December 2nd, 1851.

Coup de Grâce. The finishing stroke. When criminals were tortured by the wheel or otherwise, the executioner gave him a coup de grâce, or blow on the head or breast, to put him out of his misery.

"The Turks dealt the coup de grâce to the Eastern empire."—Times.

v. The following is taken from a note (chap. xxx.) of Sir W. Scott's novel The Betrothed.

"This punishment [being broken on the wheel] consists in the executioner, with a bar of iron, breaking the shoulder-bones, arms, thighs-bones, and legs—taking alternate sides. The punishment is concluded by a blow across the breast, called the coup de grâce, or blow of mercy, because it removes the sufferer from his agony. Mandrino, the celebrated smuggler, while in the act of being thus tortured, tells us that the sensibility of man never continues after the nervous system has been shattered by the first blow."

Coup de Main (French). A sudden stroke; a stratagem whereby something is effected suddenly. Sometimes called a coup only, as "The coup [the scheme] did not answer."

"London is not to be taken by a coup de main."

—Paul de Coubertin.

Coup d'Œil (French). A view; glance; prospect; effect of things in the mass.

These principles are presented at a single coup d'œil.

The coup d'œil was grand in the extreme.

Coup de Pied de l'Anse (kick from the ass's foot). A blow given to a vanquished or fallen man; a cowardly blow; an insult offered to one who has not the power of returning or avenging it. The allusion is to the fable of the sick lion kicked by the ass. (French.)

Coup de Soleil (French). A sun-stroke, any malady produced by exposure to the sun.

Coup de Théâtre. An unforeseen or unexpected turn in a drama to produce a sensational effect. In ordinary life, something planned for effect. Burke and his dagger was meant for a coup de théâtre, but it was turned into farce by a little ready wit. (See DASSER-SCène.)

Coup Manqué (A). A false stroke.

"Shoot dead, or don't aim at all; but never make a coup manqué."—Oudin. Under Two Flags, chap. xx.

Coupoun. A certificate of interest which is to be cut off [French, couper] from a bond and presented for payment. It bears on its face the date and amount of interest to be paid. If the coupons are exhausted before the principal is paid off, new ones are gratuitously supplied to the holder of the bond.

Most foreign state-bonds expire in a stated term of years, generally a portion being paid off annually at par. Suppose there are 1,000 bonds, and 10 are paid off annually, then in 100 years all are paid off and the obligation is cancelled.

Courage of One's Opinion. To have the courage of one's opinion means to utter, maintain, and act according to one's opinion, be the consequences what they may. The French use the same location. Martyrs may be said to have had the courage of their opinions.

Courland Weather. Very boisterous, ungenial weather, with high winds, driving snow and rain, like the weather of Courland, in Russia.

Course. Another course would have done it. A little more would have effected our purpose. It is said that the peasants of a Yorkshire village tried to wall in a cuckoo in order to enjoy an eternal spring. They built a wall round the bird, and the cuckoo just skinned over it. "Ah!" said one of the peasants, "another curse would 'a' done it."

"There is a school of monarchs who, connecting hasty short-comeings . . . with changes in manners, could not forbear to persuade that only another curse is wanted to wall in the cuckoo."

—Nineteenth Century, December, 1862, p. 193.

Course. To keep on the course. To go straight; to do one's duty in that course [path] of life in which we are placed. The allusion is to racing horses.

"We are not the only horses that can't be kept on the course, with a good turn of speed, too."

—Bolton's wood; Robbery under Arms, chap. vi.

Court. Originally meant a coop or sheepfold. It was on the Latin hills that the ancient Latins raised their cors or cohaors, small enclosures with hurdles for sheep, etc. Subsequently, as many men as could be coopered or folded together were called a corps or cohaor. The "core" or cattle-yard being the nucleus of the farm, became the centre of a lot of farm cottages, then of a hamlet, town, fortified place, and lastly of a royal residence.

Court. A short cut, alley, or paved way between two main streets. (French, court, "short," as prendre un chemin court, "to take a short cut.")

Out of court. Not worth consideration; wholly to be discarded, as such and such an hypothesis is wholly out of court, and has been proved to be untenable. "No true bill."

Court Circular. Brief paragraphs supplied to certain daily papers by an officer (the Court Newman) specially
Court-cupboard

appointed for the purpose. He announces the movements of the sovereign, the Prince of Wales, and the court generally; gives reports of the levees, drawing-rooms, state balls, royal concerts, meetings of the Cabinet ministers, deputations to ministers, and so on. George III., in 1803, introduced the custom to prevent misstatements on these subjects.

Court-cupboard. The buffet to hold flagons, cans, cups, and beakers. There are two in Stationers' Hall.

"Away with the joint-stools, remove the court-cupboard, look to the plate." — Shakespeare: Romeo and Juliet, i. 5.

Court Fools. (See Fools.)

Court Holy Water. Fair speeches, which look like promises of favour, but end in nothing.

Court Plaster. The plaster of which the court ladies made their patches. These patches, worn on the face, were cut into the shape of crescents, stars, circles, diamonds, hearts, crosses; and some went so far as to patch their face with a coach-and-four, a ship in full sail, a château, etc. This ridiculous fashion was in vogue in the reign of Charles I.; and in the reign of Anne was employed as the badge of political partisanship. (See Patches.)

"Your black patches you wear variously, Some cut like stars, some in half moons, some lozenges."——Bowdoin and Fletcher: Elder Brother, vi. 2.

Court of Love. A judicial court for deciding affairs of the heart, established in Provence during the palmy days of the Troubadours. The following is a case submitted to their judgment: A lady listened to one admirer, squeezed the hand of another, and touched with her toe the foot of a third. Query. Which of these three was the favoured suitor?

Court of Pie-powder. (See Pie-poudre.)

Court of the Gentiles (The). They are but in the Court of the Gentiles. They are not wholly God's people; they are not the elect, but have only a smattering of the truth. The "Court of the Israelites" in the Jewish temple was for Jewish men; the "Court of the Women" was for Jewish women; the "Court of the Gentiles" was for those who were not Jews.

"Oh, Chaddie, they are but in the Court of the Gentiles, and will never win further him, I doubt." —Sir W. Scott: Old Mortality, chap. viii.

Court. Civility, politeness. It was at the courts of princes and great feudatories that minstrels and pages practised the refinements of the age in which they lived. The word originally meant the manners of the court.

Court Titles. Titles assumed or granted by social custom, but not of any legal value. The courtesy title of the eldest son of a duke is marquis; of a marquis is earl; of the eldest son of an earl is viscount. Younger sons of peers are by courtesy called lord or honourable, and the daughters are lady or honourable. These titles do not give the holders official rank to sit in the House of Lords. Even the Marquis of Lorne, the Queen's son-in-law, is only a companion (1894).

Cousin. Blackstone says that Henry IV., being related or allied to every earl in the kingdom, artfully and constantly acknowledged the connection in all public acts. The usage has descended to his successors, though the reason has long ago failed. (Commentaries, i. 398.)

Cousin. All peers above the rank of baron are officially addressed by the Crown as cousin.

A visecount or earl is "Our right trusty and well-beloved cousin." A marquis is "Our right trusty and entirely-beloved cousin." A duke is "Our right trusty and right-entirely-beloved cousin."

Cousin Betsy. A half-witted person, a "Bess of Bedlam" (q.e.).

"[None] can say Foster's wrung him of a penny, or made short measure to a child or a cousin Betsy."—Mrs Gaskell.

Cousin-german. The children of brothers and sisters, first cousins; kinsfolk. (Latin, germa, a brother, one of the same stock.)

"There is three cousin-germans that has covered all the hostes at Reading, of Maidenhead, of Caldecott, of horses and money."—Shakespeare: Merry Wives of Windsor, iv. 5.

Cousin Jack. So Cornishmen are called in the western counties.

Cousin Michael (or Michel). The Germans are so called. Michel, in Old German, means "gloss," cousin Michel is meant to indicate a slow, heavy, simple, unrefined, course-feeding people.

Coûte que Coûte (French). Cost what it may, at any price, be the consequences what they may.

"His object is to serve his party coûte que coûte."—Standard.
Covade

Covade (2 syl.). A man who takes the place of his wife when she is in child-bed. (See Reader’s Handbook, p. 217, col. 2.)

Cover (1 syl.). An individual; as a flash cover (a swell), a rum cover (a man whose position and character is not quite palpable), a gentry cover (a gentleman), a doory cover (a very knowing individual), etc. (Gipsy, cover, a thing; cover, that man; covit, that woman.)

Coverenants. A term applied, during the civil wars, to the Scotch Presbyterians, who united by “solemn league and covenant” to resist the encroachments of Charles I. on religious liberty.

Covent Garden. A corruption of Convent Garden; the garden and burial ground attached to the convent of Westminster, and turned into a fruit and flower market in the reign of Charles II. It now belongs to the Duke of Bedford.

Cov’entry. To send one to Coventry. To take no notice of him; to let him live and move and have his being with you, but pay no more heed to him than to the idle winds which you regard not. According to Missrs. Chambers (Cyclopaedia), the citizens of Coventry had at one time so great a dislike to soldiers that a woman seen speaking to one was instantly tabooed. No intercourse was ever allowed between the garrison and the town; hence, when a soldier was sent to Coventry, he was cut off from all social intercourse.

Hutton, in his History of Birmingham, gives a different version. He says that Coventry was a stronghold of the parliamentary party in the civil wars, and that all troublesome and refractory royalists were sent there for safe custody.

The former explanation meets the general scope of the phrase the better. (See Boycott.)

Coventry Mysteries. Miracle plays acted at Coventry till 1591. They were published in 1841 for the Shakespeare Society.

Parliaments held at Coventry. Two parliaments have been held in this city, one in 1401, styled Parliamentum Indiscrevum; and the other in 1439, called Parliamentum Diabolicon.

Cover. To break cover. To start from the covert or temporary lair. The usual earth-holes of a fox being covered up the night before a hunt, the creature makes some gorse-bush or other cover its temporary resting-place, and as soon as it quits it the hunt begins.

Covered Way, in fortification. (See Glacis.)

Covering the Face. No malefactor was allowed, in ancient Persia, to look upon a king. So, in Esther vii. 5, when Haman fell into disgrace, being seen on the queen’s diwan, “they instantly cover Haman’s face,” that he might not look on the face of Ahaseurus.

* In India a low caste man covers his mouth when speaking to one of high caste.

Coverley. Sir Roger de Coverley. A member of an hypothetical club in the Spectator, “who lived in Soho Square when he was in town.” Sir Roger is the type of an English squire in the reign of Queen Anne. He figures in thirty papers of the Spectator.

“Who can be sensible to his unpretending virtues and amiable weaknesses; his modesty, generosity, hospitality, and courteous welcome; the respect which his neighbours, and the affection of his domestics?”—Huzilt.

Covetous Man. A Tantalus (q.v.).

“In the full flood stands Tantalus, his skin Washed over in vain, for ever dry within. He catches at the stream with greedy lips— From his parched mouth the wanton torrent slips.

Change but the name, this tale is the story: That in a flood of useless wealth destitute, Which thou cannot touch, but never taste.”—Coverley: Borrac, satire i.

Cow. The cow that nourished Ymir with four streams of milk was called Audhumla. (Scandinavian mythology.) (See AUDHUMLA.)

Cow’s Tail. “Always behind, like a cow’s tail.” “Tanquam codae vituli.” (Petronius.)

The cow knows not the worth of her tail till she loses it, and is troubled with flies, which her tail brushed off.

“What we have we prize not to the worth Whiles we enjoy it; but being lack’d and lost, Why, then we rack the value.”—Shakespeare: Much Ado about Nothing, iv. 1.

Cow-hick. A tuft of hair on the human forehead, sometimes called a
feather: it cannot be made to lie in the same direction as the rest of the hair by brushing, or even by pomatum. When cows lick their hides they make the hair stand on end.

"This term must have been adopted from a comparison with that part of a... cow's hide where the hairs, having different directions, meet and form a projecting ridge, supposed to be occasioned by the animals licking themselves." — Brockett: Glossary of North Country Words.

Coward (anciently written culward) is either from the French, coward, originally written culverd, from culver (a pigeon), pigeon-livered being still a common expression for a coward; or else from the Latin, culum vertere, to turn tail (Spanish, culaver; Portuguese, coward; Italian, codardo, "a coward"); Latin, cauda, "a tail"). A beast cowarded, in heraldry, is one drawn with its coue or tail between its legs. The allusion is to the practice of beasts, who sneek off in this manner when they are cowed.

Cowper. Called "Author of The Task," from his principal poem. (1791-1800.)

Cowper Law, a corruption of Cupar, etc., is trying a man after execution. Similar expressions are Jedwood, Jeddart, and Jedburgh justice. Cowper justice had its rise from a barn-bailie in Cupar-Angus, before heritable jurisdictions were abolished. (See Lydford Law.)

"Cowper Law, as we say in Scotland—hang a man first, and then judge him."—Lord de Roos: Tower of London.

Coxcomb. An empty-headed, vain person. The ancient licensed jesters were so called because they wore a cock's comb in their caps.

"Coxcomb, an ever empty race, Are trumpets of their own disgrace." Gay: Fables, xix.

"Let me hire him too; here's my coxcomb." Shakespeare: King Lear, 1. 4.

The Prince of Coxcomb. Charles Joseph, Prince de Ligne. (1553-1614.)

Richard II. of England is sometimes called the Coxcomb. (1366, 1377-1400.)

Henri III. of France was called le Mignon, which means pretty well the same thing. (1551, 1574-1589.)

Coxeytes (S. yl.). Followers of Mr. ["General"] Coxey, of the United States, who induced 50,000 labourers from sundry states "to march" to Washington to overawe the Government into giving employment to the unemployed. The word is now employed to express labour processions and masses organised to force concessions to workmen.

Coxswain. Kog is Norwegian for a cockboat; Welsh, cuch; Italian, cossa, etc.; and scawn, Anglo-Saxon for a servant, superintendent, or bailiff. (See Cockboat.)

Coyne and Livery. Food and entertainment for soldiers, and forage for their horses, exacted by an army from the people whose lands they passed through, or from towns where they rested on their march.

Coystral, Cousrel, or Kestrel. A degenerate hawk; hence, a paltry fellow. Holinhed says, "costeilers or bearers of the arms of barons or knights" (vol. i. p. 162); and again, "women, lackeys, and costeilers are considered as the unwarlike attendants on an army" (vol. iii. 272). Each of the life-guards of Henry VIII. had an attendant, called a coystrel or coystryl. Some think the word is a corruption of co斯特el, which they derive from the Latin coterellus (a peasant); but if not a corruption of kestryl, I should derive it from costrel (a small wooden bottle used by labourers in harvest time). "Iassa guardam quae costrelli vocantur." (Matthew Paris.)

"He's a coward and a coystrel that will not drink to my nuce." —Shakespeare, Twelfth Night, i. 3.

Cowen. To cheat. (Armorice, conçyein; Russian, konusol; Arabic, gama; Ethiopic, chosweca; our choose.)

Crab. (A.) An ill-tempered fellow; sour as a crab-apple.

To catch a crab, in rowing. (See Catch A CRAB.)

Crab-cart. The carapace of a crab. So called because it is used very commonly by children for a toy-cart.

Crack, as a crack man, a first-rate fellow; a crack hand at cards, a first-rate player; a crack article, an excellent one, i.e. an article cracked up or boasted about. This is the Latin crepis, to crack or boast about. Hence Lucretius ii. 1168, "crepas antiquum genus."

"Indeed, he 'tis a noble child; a crack madam." Shakespeare: Coriolanus, i. 3.

A guile crack. A good talker.

"To be a guile crack... was essential to the trade of a 'pup body' of the more esteemed class." — Sir W. Scott: The Autobiography (Introduction).

In a crack. Instantly. In a snap of the fingers, crepis digito rum (in a crack of the fingers). (French, crepir.)

"Une allusion au trait de l'onde contre la dent que les Orientaux du moyen age touchaient du
Crack-brained. Eccentric; slightly mad. Another form is "A crack-skull."

Crack a Bottle — i.e. drink one. The allusion is to the mischievous pranks of the drunken frolics of times gone by, when the bottles and glasses were broken during the bout. Miss Oldbuck says, in reference to the same custom, "We never were glass-breakers in this house, Mr. Love!" (Antiquary); meaning they were not bottle-crackers, or given to drunken orgies. (See Craze.)

"Dear Tom, this brown jug that now rests on the table, from which I now drink to sweet Nan of the Vale, was once Toby Flintoff's, a thirsty old soul. As o'er cracked a bottle, or fathomed a bowl." —O’Keefe: Poor Soldier.

Crack a Crib (To). To break into a house as a thief. (See Carb.)

Crack Up a Person (To). To praise him highly. (See Crack.)

Cracked. Made a bankrupt. A play on "rupt," which is from the Latin rumpere, to break.

Cracked Pipkins. Cracked pipkins are discovered by their sound. Ignorance is betrayed by speech.

"They bid you talk — my honest son!"

"This you for ever hold your tongue; silence with some is wisdom more profound—
Cracked pipkins are discovered by the sound." —Peter Findon: Lord B. and his Motions.

Cracker. So called from the noise it makes when it goes off.

Cracknels (from the French croque-la). A hard, brittle cake.

Cradle-land. The same as "bourough, English," under which lands descend to the youngest son. By Gavelkind, land passes to all sons in equal proportions. If the father has no son, then (in cradle-land tenures) the youngest daughter is sole heiress. If neither wife, son, nor daughter, the youngest brother inherits; if no brother, the youngest sister is heir; if neither brother nor yet sister, then the youngest next of kin.

Craft. A trade (Anglo-Saxon, crafte). A craftsman is a mechanic. A hundrercraft is manual skill, i.e. mechanical skill. And teecrercraft is skill in medicine. (Anglo-Saxon teec-craft; tece, a doctor.)

Craft (A). A general term for a vessel employed in loading and unloading ships.

Small craft. Such vessels as schooners, sloops, cutters, and so on. A shipbuilder was at one time the prince of craftsmen, and his vessels were work of craft emphatically.

Craft. Cunning, or skill in a bad sense. Hence Witchcraft, the art or cunning of a witch.

Craigmillar Castle. So called from Henry de Craigmillar, who built the castle in the twelfth century.

Crak's of War. Cannons were so called in the reign of Edward III.

Cram. To tell what is not true. A crammer, an untruth. The allusion is to stuffing a person with useless rubbish.

Crambe bis Costae ("cabbage boiled twice"). A subject hacked out. Juvenal says, "Acretit minus cramba repetita magistra." (VIII, 153), alluding to the Greek proverb "Dis crambis bis-costei.

"There was a disadvantage in trying this Border district, for it had been already ravaged by the author himself, as well as by others; and, unless prevented under a new guise, was likely to afford ground to the objection of Crambe bis costae." —Sir W. Scott: The Monastery (Introduction).

Crambo. Repetition. So called from a game which consists in some one setting a line which another is to rhyme to, but no one word of the first line must occur in the second.

Crambo. Pantomime of a word in rhyme to a given word. Thus if "cat" is the given word, the pantomimists would act Rat, Pat, Hat, Mat, Pat, Rat, Sat, etc., till the word acted is guessed.

Crampt (King). The king who made a wooden horse which would travel 100 miles an hour. (Alkmounar: Reynard the Fox, 1498)

Crampt (King). Quick as lightning; quick as thought. (See above.)

Cramping. To scour the cramping. To be put into fetters; to be imprisoned. The allusion is obvious.

Crane. Long-shanks. (Welsh, ar, "the shank," whence our garter and garter.) Garan is the long-shankd ird, contracted into g'ran, crane; heron is another form of the same word.

Crank. An Abram man (g.v.). So called from the German kramp (sickly), whence cranky, "idiotic, foolish, full of whines," and cranks (simulated sickness). These beggars were called cranks.
because they pretended madness and sickness to excite compassion.

**Crannock.** An Irish measure which, in the days of Edward II., contained either eight or sixteen pecks.

"Crannocks contains eight Pecks. Crannoceans contain eight Pecks."—*Exchequer of Ireland* (Rec.).

**Crapaud or Johnny Crapaud.** A Frenchman; so called from the device of the ancient kings of France, "three toads crect, saltant." (Guillim’s *Display of Heraldrie*, 1611.) Nostreda’mus, in the sixteenth century, called the French "crapauds."

*Les ancens crapauds prenteront Sara* (Nostrada’mus). Sara is the word *Aras* reversed, and when the French under Louis XIV. took Aras from the Spaniards, this verse was quoted as a prophecy.

**Crape . . . Lawn.** A saint in *crape* in twice a saint in *lawn*. (Pope: *Fp. to Cobham*, 1361.) Crape (a sort of bombazine, or alpaca) is the stuff of which cheap clerical gowns used to be made, and here means one of the lower clergy; "lawn" refers to the lawn sleeves of a bishop, and here means a prelate. A good curate is all very well, but the same goodness in a bishop is exalted as something noteworthy.

**Cravat.** A corruption of Crubat or Croit. It was introduced into France by some French officers on their return from Germany in 1636. The Croats, who guarded the Turkish frontiers of Austria, and acted as scouts on the flanks of the army, wore linen round their necks, tied in front, and the officers wore muslin or silk. When France organised a regiment on the model of the Croats, these linen neckcloths were imitated, and the regiment was called "The Royal Cravat."

*The Bonny Cravat.* A public-house sign at Woodchurch, Kent: a corruption of *La bonne coruelle*. Woodchurch was noted for its smuggling proclivities, and the "Bonnie Cravat" was a smuggler's hostelry.

To wear a hempen cravat. To be hanged.

**Craven** means "your mercy is craved." It was usual in former times to decide controversies by an appeal to battle. The combatants fought with batons, and if the accused could either kill his adversary or maintain the fight till sundown, he was acquitted. If he wished to call off, he cried out "Craven!" and was held infamous, while the defendant was advanced to honour. (Blackstone.)

**Crawley.** Crooked as Crawley (or) Crawley brook, a river in Bedfordshire. That part called the brook, which runs into the Ouse, is so crooked that a boat would have to go eighty miles in order to make a progress direct of eighteen. (Fuller: *Worthies*.)

**Crayton (Geoffrey).** The name do plume under which Washington Irving published *The Sketch-Book*. (1820.)

**Breaking Doors hang the Longest.** "Un put jolé dure plus qu’un neuf." "Tout ne brule ne cheul pas" (tumbles not). Delicate persons often outlive the more robust. Those who have some personal affliction, like the goat, often live longer than those who have no such vent.

**Create. Make.**

God created the heavens and the earth (Gen. 1:1.)

God made the firmament (Gen. 1:6.)

God made the sun and moon (Gen. 1:16.)

God created the great fishes . . . . . . (Gen. 1:21.)

God made the terrestrial animals (Gen. 1:25.)

God created man and made him "God-like. . . . . . . (Gen. 1:27.)

God said "Let us make man in our own image" (verse 26), and so God created man in His image (verse 27).

Chap. ii. 3. He rested from all the works which He had created and made.

Chap. iii. 4. He made the earth and the heavens; He also created them.

Chap. iii. 22. He made woman, but created man.

Most certainly create does not of necessity mean to make out of nothing, as fishes were "created" from water, and man was created from "earth."

**Creature (The).** Whisky or other spirits. A contracted form of "Creature-comfort."

"When he changed to have taken an overdose of the creature."—Sir W. Scott: *Guy Mannering*, chap. xlv.

*A drop of the creature. A little whisky. The Irish call it* "a drop of the crater."

**Creature-comforts.** Food and other things necessary for the comfort of the body. Man being supposed to consist of body and soul, the body is the creature, but the soul is the "vital spark of heavenly flame."

"Mr. Squeers had been seeking in creature-comforts [brandy and water] temporary forgetfulness of his unpleasant situation."—Dickens: *Nicholas Nickleby.*

**Credat Judæus or Credat Judeus.** Tell that to the Marines. That may do for Apella, but I don’t believe a word of it. Who this Apella was, nobody knows. (*Horace*: *Satires*, v. line 100.)

* Cicero mentions a person of this name in *Ad Atticum* (12, cp. 19); but see, Ducange.
Credence Table. The table near the altar on which the bread and wine are deposited before they are consecrated. In former times food was placed on a credence-table to be tasted provisionally so its being set before the guests. This was done to assure the guests that the meat was not poisoned. The Italian credenza means to taste meats placed on the credenza. (Italian, la credenza, a shelf or buffet; Greek, kreas, food.)

Credito Fonciére (French). A company licensed to borrow money for city and other improvements connected with estates. A board of guardians may form such a company, and their security would be the parish rates. The money borrowed is repaid by instalments with interest. The word fonciére means "landed," as impôt fonciére (land-tax), bien fonciére (landed property), and so on.

Credito Mobiliére (French). A company licensed to take in hand all sorts of trading enterprises, such as railways, and to carry on the business of stock-jobbers. The word mobiliére means personal property, general stock, as bien mobiliére (personal chattels), mobiliére viv et mort (live and dead stock).

Cres'kenpit. A fictitious river near Hustleroe, according to the invention of Master Reynard, who calls on the Haro to attest the fact. (Reynard the Fox.)

Cremo'na. An organ stop, a corruption of the Italian cornamuse, which is the German krummhorn, an organ stop of eight feet pitch; so called from a wind-instrument made of wood, and bent outwards in a circular arc (krummhorn, crooked horn).

Cremo'nas. Violins of the greatest excellence; so called from Cremo'na, where for many years lived some makers of them who have gained a world-wide notoriety, such as Andrea Amati and Antonio his son, Antonio Stradivarius his pupil, and Giuseppe Guarnerius the pupil of Stradivarius. Cremo'na has long since lost its reputation for this manufacture.

"In silvis viva silvis; cano'ra jam mortua cano." A motto on a Cremo'na.

Crep'lodynam. Supra crep'lodynam. Talking about subjects above one's métier, meddling and muddling matters of which you know little or nothing. (See CORBELER.)

Cres'cent. Tradition says that "Philip, the father of Alexander, meeting with great difficulties in the siege of Byzantium, set the workmen to undermine the walls, but a crescent moon discovered the design, which miscarried; consequently the Byzantines erected a statue to Diann, and the crescent became the symbol of the state."

Another legend is that Othman, the Sultan, saw in a vision a crescent moon, which kept increasing till its horns extended from east to west, and he adopted the crescent of his dream for his standard, adding the motto, "Duce reg' beat orbem."

Cres'cent City (Thc.). New Orleans, in Louisiana, U.S.

Cres'cett. Cysecit sub pow'dere Virtus (Virtue thrives best in adversity). The allusion is to the palm-tree, which grows better when pressed by an incumbent weight.

Many plants grow the better for being pressed, as grass, which is wonderfully improved by being rolled frequently with a heavy roller, and by being trodden down by sheep.

Cressell'e (2 syl.). A wooden rattle used formerly in the Roman Church during Passion week, instead of bells, to give notice of Divine worship. Supposed to represent the rattling in the throat of Christ while hanging on the cross.

Cres'sett. A beacon-light; properly "a little cross." So called because originally it was surmounted by a little cross. (French, croise'tte.)

Cress'ida, daughter of Calchas the Greek priest, was beloved by Troilus, one of the sons of Priam. They vowed eternal fidelity to each other, and as pledges of their vow Troilus gave the maiden a sleeve, and Cressid gave the Trojan prince a glove. Scarse had the vow been made when an exchange of prisoners was agreed to. Diomed gave up three Trojan princes, and was to receive Cressid in lieu thereof. Cressid vowed to remain constant, and Troilus swore to rescue her. She was led off to the Grecian's tent, and soon gave all her affections to Diomed—nay, even bade
him wear the sleeve that Troilus had
given her in token of his love.

"As false
As air, as water, wind, or sandy earth,
As fox to lamb, as wolf to heifer's calf,
Fard to the hound, or step-dame to her son;
'Yes,' let them say, to stick the heart of false-
hood.
As false as Cressid.'"
Shakespeare: Troilus and Cressida, iii. 2.

Cresswell (Madame). A woman of
infamous character who bequeathed £10
for a funeral sermon, in which nothing
ill should be said of her. The Duke of
Buckingham wrote the sermon, which
was as follows: "All I shall say of her
is this—she was born well, she married
well, lived well, and died well; for she
was born at Shud-well, married to Cress-
well, lived at Clerken-well, and died in
Bride-well."

Cressy (Battle of). Won by Edward
III. and the Black Prince over Philippe
VI. of France, August 26, 1346.

"Cressy was lost by kickeawa and sump measure."
Fenelon: Prov. to Southern's Spartan Dame.

Crestfallen. Dispirited. The allu-
sion is to fighting cocks, whose crest
falls in defeat and rise rigid and of a
dep colour red in victory.

"Shall I seem crest-fallen in my father's sight?"
Shakespeare: Richard II., i. 1.

Crete. Hound of Crete. A blood-
hound.

"Coupe le gorge, that's the word. I thee defy
again, a hound of Crete."
Shakespeare: Henry V., ii. 1.

The Infamy of Crete. The Minotaur.

"There lay stretched
The Infamy of Crete, defeated brood
Of the fourest herc."
Pope: Hell, xili. (Curry's translation).

Creticus. Metellus, the Roman
general, was so called because he con-
quered Crete (Candia).

Cretinism. Mental imbecility accom-
panied by goitre. So called from the
Cretins of the Alps. The word is a cor-
rupution of Christian (Christien), because,
being baptised, and only idiots, they were
"washed from original sin," and inca-
ble of actual sin. Similarly, idiots are
called innocents. (French crétin, crétin-
sme.)

Crox. White builace. (Dutch, kriclek,
cherry; Latin, corassin.)

Crib (A.). Slang for a house or
dwelling as a "Stocking Crib" (i.e. a
hosier)' or a "Thimble Crib" (i.e. a
silver-smith's). Crib is an ox-stall.
(Anglo-Saxon, cribe, a stall, a bed, etc.)

"Where no open are, the crib is clean."—Prov.
xiv. 4.

A child's crib is a child's bed. (See
preceding column.)

Crib (A.). A petty theft; a literal
translation of some foreign work, stealth-
ily employed to save trouble.

"We are glad to turn from the chorus of
Ecchylus, or the odes of Horace, confected in
English verse by some petty scholar, to the
original text, and the honest help of a school-
boy's crib."—Baizae's Shorter Stories: Prefatory
Notes, p. 10.

Crib. To steal small articles. (Saxon,
crybb; Irish, griib; our grab, grapple,
grip, grip, etc.)

Cricket.
The diminutive of the Anglo-Saxon
crick, a staff or crutch. In the Bodleian
library is a MS. (1444) picture of a monk
bowling a ball to another monk, who is
about to strike it with a crick. In the
field are other monks. There are no
wickets, but the batsman stands before
a hole, and the art of the game was
either to get the ball into the hole, or
to catch it.

Perhaps the earliest mention of the
word "cricket" is 1593. John Derrick,
 gent., tells us when he attended the
"free school of Guildeforde, he and his
fellowes did runne and play there at
crickett and other plaies." It was a
Wykehamist game in the days of Eliza-
beth.

A single stump was placed in the
seventeenth century at each hole to
point out the place to bowlers and
fielders. In 1700 two stumps were used
24 inches apart and 12 inches high, with
long nails atop.

A middle stump was added by the
Hambledon Club in 1779, and the
height of the stumps was raised to 22
inches.

In 1814 they were made 26 inches,
and in 1817 they were reduced to 22
inches— the present height. The length
of run is 22 yards.

The first cricket club was Hambledon,
which practically broke up in 1791, but
existed in name till 1825.

Criel. A profane oath; a per-
verted form of the word Christ.

Crielon. Where wert thou, Crielon?
Crielon, surnamed the Bruer, in his old
age went to church, and listened in-
tently to the story of the Crucifixion.
In the middle of the narrative he grew
excited, and, unable to contain himself,
cried out, "Ou elies - tu, Crielon?"
(What were you about, Crielon, to allow
of such things as these?).

N.B. Louis de Berton des Balbes de
Crielon was one of the greatest captains.
of the sixteenth century. Born in Provence 1541, died 1615.

Henri IV., after the battle of Arques (1589), wrote to Crimen the following letter: "Prouez, sire, Crimen vous envoie saluer à Arques, et en v’aim pas." The first and last part of this letter have become proverbial.

Crimen lese Majestatis (Latin). High treason.

Crimp. A decoy; a man or woman that is on the look-out to decoy the unwary. It is more properly applied to an agent for supplying ships with sailors, but these agents are generally in league with public-houses and private lodging-houses of low character, into which they decoy the sailors and relieve them of their money under one pretence or another. (Welsh, crumpya, to squeeze or pinch; Norwegian, kryppa, a sponge.)

Crimp of Death (Crimping). A thief-catcher. A crimp is a decoy, especially of soldiers and sailors. (See above.)

"Here lie three crimps of death, knocked down by fate, of justice, the staunch blood-hounds keen." Peter Pindar: Epitaph on Two Seamen, Shoemakers, and Sedan.


Crip'ple. A battered or bent six-pence; so called because it is hard to make it go.

Crip'plegate. St. Giles is the patron saint of cripples and beggars, and was himself a cripple. Churches dedicated to this saint are, therefore, in the suburbs of large towns, as St. Giles of London, Norwich, Cambridge, Salisbury, etc. Cripplegate, London, was so called before the Conquest from the number of cripples who resorted thither to beg. (Stowe.)

Cris-cross Row (Christ-cross row). The A B C horn-book, containing the alphabet and nine digits. The most ancient of these infant-school books had the letters arranged in the form of a Latin cross, with A at the top and Z at the bottom; but afterwards the letters were arranged in lines, and a + was placed at the beginning to remind the learner that "The fear of the Lord is the beginning of wisdom."

"Mortals never shall know More than contained of old the Chris-cross row." Tickell: The Horn-Book.

Cris'han. An incorrate deity of perfect beauty. King Canza, being informed that a child of the family of Devaci would overturn his throne, gave orders to destroy all the male infants that were born. When Krishna was born, his brother conveyed him secretly to the house of a shepherd king; but Canza discovered his retreat, and sent the monster Kākshas to poison him. The tale says the infant child sucked the monster to death, and so escaped. As he grew up, his beauty was so divine that all the princesses of Hindustan fell in love with him, and even to the present hour he is the Apollo of India and the "idol of women." His images are always painted a deep azure colour. (Sir W. Jones.) (See Rama.)

Crisis properly means the "ability to judge." Hippocrates said that all diseases had their periods, when the humours of the body ebbed and flowed like the tide of the sea. These tides he called critical days, and the tide itself a crisis, because it was on these days the physician could determine whether the disorder was taking a good or a bad turn. The seventh and all its multiples were critical days of a favourable character. (Greek, krino, to judge or determine.)

Crispin. A shoemaker. St. Crispin was a shoemaker, and was therefore chosen for the patron saint of the craft. It is said that two brothers, Crispin and Crispian, born in Rome, went to Soissons, in France (A.D. 303), to propagate the Christian religion, and maintained themselves wholly by making and mending shoes. Probably the tale is fabulous, for crepsin is Greek for a shoe. Latin crepsin-a, and St. Crespin or Cripid became Crepin and Creispin.

St. Crispin's Day. October 25th, the day of the battle of Agincourt. Shakespeare makes Crispin Crispian one person, and not two brothers. Hence Henry V. says to his soldiers—

"And Crispin Crispian shall never go by... But we in it shall be remembered." Shakespeare: Henry V., iv. 3.

St. Crispin's holiday. Every Monday, with those who begin the working week on Tuesday: a no-work day with shoemakers. (See Cripin.)


Crite'rior. A standard to judge by. (Greek, kritio, to judge.)

Crit'ic. A judge; an arbiter. (Greek, kritio, to judge.)
Crocator. A captious, malignant critic is called a Zolus (q.v.).

"And what of this new book the whole world makes such a fuss about? " Oh, it is out of all reach; we had rather see some other animal.

7. The abbé Charles Bossuet (1730-1814) was a noted mathematician and geometer.

Prince of Critics. Aristarchos, of Byzantium, who compiled the rhap soleides of Homer. (Second century B.C.)

Stop-watch critics.

"And how did Darius speak the soliloquy last night? " Oh, against all rules, in blank verse, most unmusically. Beware the substantive and the adjective, which should agree together in number, case, and voice, the verb he made a base sonnet, thus—stop- ping as if the point wanted settling; and beware the nominative case, which, you know, means, keep the verbal, he suspended his voice in the epilogue a dozen times, three seconds and three-fifths by a stop-watch, my lord, each time, " Admire the grammarian! " But in suspending his voice was the sense suspended likewise? Did no expression of anxiety or consternation fill up the chasm? Was the eye silent? Did you narrowly look? " I looked only at the stop-watch, my lord. " Excellent observer!"—Sermes: Tristram Shandy, vol. III. chap. XII.

Croaker (2 syl.). A raven, so called from its croak; one who takes a despising view of things. Goldsmith, in his Good-natured Man, has a character so named.

Crouchamshire. Northumberland is so called from the peculiar croaking of the natives in speaking. This is especially observable in Newcastle and Morpeth, where the people are said to be born with a burr in their throats, which prevents their giving effect to the letter r.

Croc mitaine (-4). A fire-eater, one always ready to quarrel and fight. (See Croquemitaine.)

Crocodile (3 syl.). A symbol of deity among the Egyptians, because it is the only aquatic animal, says Plutarch, which has its eyes covered with a thin transparent membrane, by reason of which it sees and is not seen; so God sees all, Himself not being seen. To this he subsequently adds another reason, saying, "The Egyptians worship God symbolically in the crocodile, that being the only animal without a tongue, like the Divine Logos, which standeth not in need of speech." (De Iside et Osiride, vol. ii. p. 381.)

7. Achilles Tatius says, "The number of its teeth equals the number of days in a year." Another tradition is, that during the seven days held sacred to Apis, the crocodile will harm no one.

Crocodile (King). A king who devours his people, or at least their substance. Browne, in his Travels, tells us that there is a king crocodile, as there is a queen bee. The king crocodile has no tail.

Crocodile's Eye. Hieroglyphic for the morning.

Crocodile's Tears. Hypocritical tears. The tale is, that crocodiles moan and sigh like a person in deep distress, to allure travellers to the spot, and even shed tears over their prey while in the act of devouring it.

"As the mournful crocodile
With sorrow проис inmiting passengers."

Crocum in Cilician ferrre. To carry coals to Newcastle. As Cilicius abounds with saffron, to send it there would be needless and extravagant excess. For similar phrases, see Alcinoo Poma Dare, Noctuas Athenas, Coales.

Croesus. Rich as Cyrus. Croesus, King of Lydia, was so rich and powerful that all the wise men of Greece were drawn to his court, and his name became proverbial for wealth. (n.c. 560-546.) (See Cyrus.)

Crom'ernash. Chief idol of the Irish before the preaching of St. Patrick. It was a gold or silver image surrounded by twelve little brazen ones.

Cromlech. A large stone resting on two or more others, like a table. (Welsh, Crom, bent; Lech, a flat stone.)

Weyland Smith's cave (Berkshire), Trevethy stone (Cornwall), Kit's Coty House (Kent). Irby and Mangles saw twenty-seven structures just like these on the banks of the Jordan; at Plas Newydd (Anglesey) are two cromlechs; in Cornwall they are numerous; so are they in Wales; some few are found in Ireland, as the "killing-stone" in Louth. In Brittany, Denmark, Germany, and some other parts of Europe, cromlechs are to be found.

Cromwell in the part of "Tactus." (See Tactus.)

Cron, properly speaking, means a awe whose teeth are worn out; but metaphorically it means any toothless old beldam. (Irish, ciuma, old; allied to the Grec geronta, an old man.)

"Take up the bastard; take 't up, I say; give's to thy cron."—Shakespeare: Winter's Tale, II. 3.
Croonian Sea. The north polar sea. Pliny says, "A Thule unus dui navigatio nért marét concretum, a nonnullis eironium appellata tur." (Natural History, iv. 16.)

"As when two polar winds blowing adverse Upon the Croonian sea." Milton: Paradise Lost, v. 250.

Cro'ny. A familiar friend. An old crook is an intimate of times gone by. Probably crook with the diminutive ic for endearment, and equivalent to "dear old fellow," "dear old boy." (See CRONE.)

Crook in the Lot. There is a crook in the lot of everyone. There is vexation bound up in every person's lot of life, a skeleton in the cupboard of every house. A crook in a stick is a bend, a part where the stick does not run straight, hence a "shepherd's crook." When lots were drawn by bits of stick, it was desirable to get sticks which were smooth and straight; but it is very hard to find one without a crook, knot, or some other defect. Boston has a book entitled The Crook in the Lot.

Crooked as Crawly. (See CRAWLEY.)

Crooked Sixpence (A). Said to bring luck. (See MONEY.)

Crooked Stick (A). A self-willed fellow who will neither lead nor drive, neither be led nor driven. (See CROOK.)

Crop Up (or) Out. To rise out of, to appear at the surface. A mining term. Strata which rise to the surface are said to crop out. We also say, such and such a subject crops up from time to time—i.e. rises to the surface; such and such a thing crops out of what you were saying—i.e. apropos thereof.

Cropper. He came a cropper. He fell head over heels. To get a cropper. To get a bad fall. "Neck and cropp" means altogether, and to "come a cropper" is to come to the ground neck and crop.

Croquemitaine [croak-mit-tain], the bogie raised by fear. The romance so called, in raised parts. The first relates the bloody tournament at Fransac, between the champions of the Moorish King Marsillus and the paladins of Charlemagne. The second is the Siege of Saragossa by Charlemagne. The third is the allegory of Fear-Fortress. The epilogue is the disaster at Roncesvalles. The author is M. l'Epine. There is an English version by Tom Hood, illustrated by Gustave Doré (1867). (See FEAR-FORTRESS, MITAINNE, etc.)

Croquet. A game played with a sort of handy stick. The crook was superseded by a kind of mallet. Dufange gives "Croque, croguerain, crogue, bétton avrai d'un croc, au gni est revanché!" (vol. vii. p. 115). The art of the game is to strike your balls through very small hoops arranged in a given order.

Crose (A), in the East Indies, means a hundred lacs of rupees, equal nominally, in round numbers, to a million sterling. (Pronounce e-r, Hindustanee khor.)

Cross. The cross is said to have been made of four sorts of wood (palm, cedar, olive, and cypress), to signify the four quarters of the globe.

"Ligia croceis palmae, cedrus, cupressus, oliva." We are accustomed to consider the sign of the cross as wholly a Christian symbol, originating with the crucifixion of our Redeemer. This is quite erroneous. In ancient Carthage it was used for ornamental purposes. Runic crosses were set up by the Scandinavians as boundary marks, and were erected over the graves of kings and heroes. Cicero tells us (De Divinatione, ii. 27, and 30, 81) that the augur's staff with which they marked out the heaven was a cross. The ancient Egyptians employed the same as a sacred symbol, and we see on Greek sculptures, etc., a cake with a cross; two such buns were discovered at Herculanenum. It was a sacred symbol among the Aztecs long before the landing of Cortez. (MALTUNE.) In Cosumel it was an object of worship; in Tabasco it symbolised the god of rain; in Palmoque (the Palm of America) it is sculptured on the walls with a child held up adoring it.

"The cross is not only a Christian symbol, it was also a Mexican symbol. It was one of the emblems of Quetzalcoatl, as lord of the four cardinal points, and the four winds that blow therefrom."—Fiske: Discovery of America, vol. ii. chap. viii. p. 230.

Cross (in heraldry). There are twelve crosses in heraldry, called (1) the ordinary cross; (2) the cross humette, or coupé; (3) the cross urdré, or pointed; (4) the cross potent; (5) the cross crosslet; (6) the cross botonne, or treillé; (7) the cross moline; (8) the cross potence; (9) the cross flourie; (10) the cross paté; (11) the Maltese cross (or eight-pointed cross); (12) the cross cloché and flitché. Some heraldic writers enumerate 285 different kinds of crosses.
Cross (a mystic emblem) may be reduced to these four:

The Greek cross (+), founded on Assyrian tablets, Egyptian and Persian monuments, and on Etruscan pottery.

The cross crucis (×), generally called St. Andrew's cross. Quite common in ancient sculpture.

The Latin cross (†), or "crux immaculata." This symbol is also found on coins, monuments, and medals, long before the Christian era.

The tau cross (τ), or "crux commissa." Very ancient indeed, and supposed to be a phallic emblem.

The fato cross with a handle (†) is common to several Egyptian deities, as Isis, Osiris, etc.; and is the emblem of immortality and life generally.

Everyone must bear his own cross. His own burden or troubles. The allusion is to the law that the person condemned to be crucified was to carry his cross to the place of execution.

Get on the cross. Get into bad ways; not go straight.

"It's hard lines to think a fellow must grow up and get on the cross in spite of himself, and come to the gallows foot at last, whether he likes it or not." - Boldtrewood: Robbery Under Arms, chap. viii.

The judgment of the cross. An ordeal instituted in the reign of Charlemagne. The plaintiff and defendant were required to cross their arms upon their breast, and he who could hold out the longest gained the suit.

On the cross. Not "on the square," not straightforward. To get anything "on the cross" is to get it unfairly or surreptitiously.

See Rosicrucians.

Cross (Th). Cross it off or out. Cancel it by running your pen across it. To cancel (q.v.) means to mark it with lattice lines.

Cross, ill-tempered, is the Anglo-Saxon cros.

"Azezyn [against] hem was le rancr and cros." Univer. Manut.

Cross Buns. (See Buns.)

Cross-grained. Patchy, ill-tempered, self-willed. Wood must be worked with the grain; when the grain crosses we get a knot or curling, which is hard to work uniform.

Cross-legged Knights indicate that the person so represented died in the Christian faith. As crusaders were supposed to do, they were generally represented on their tombs with crossed legs.

"Sometimes the figure on the tomb of a knight has his legs crossed at the ankles; this meant that the knight was one crusader. If the legs are crossed at the knees, he went to Purgatory; if at the thighs he went three times." — Bithchfield: Our Village, 1899.

Cross Man (4). Not straightforward; ungain; not honest.

"The storekeeper's knav who are their best customers, the square people of the cross ones." — Boldtrewood: Robbery Under Arms, chap. xvii.

Cross-patch. A disagreeable, ill-tempered person, male or female. Patch means a fool or gossip; so called from his parti-coloured or patched dress. A cross-patch is an ill-tempered fool or gossip. Patch, meaning "fellow," is common enough; half a dozen examples occur in Shakespeare, as a "scourvy patch," a "soldier's patch," "What patch is made our porter?" "a crew of patches," etc.

"Cross-patch, draw the latch, Sit by the fire and snuf; Take a cup, and drink it up, Then call our neighbours in, Old Nursery Rhyme.

Cross-roads. All (except suicides) who were excluded from holy rites were piously buried at the foot of the cross erected on the public road, as the place next in sanctity to consecrated ground. Suicide were ignominiously buried on the highway, with a stake driven through their body.

Cross and Ball, so universally marked on Egyptian figures, is a circle and the letter Τ. The circle signifies the eternal preserver of the world, and the Τ is the monogram of Thoth, the Egyptian Mercury, meaning wisdom.

The coronation orb is a sphere or ball surmounted by a cross, an emblem of empire introduced in representations of our Saviour. In this case the cross stands above the ball, to signify that the spiritual power is above the temporal.

Cross and Pile. Money; pitch and toss. Hilaire Le Gal tells us that some of the ancient French coins had a cross, and others a column, on the reverse; the column was called a pile, from which comes our word "pillar," and the phrase "pile-driving." Sealeger says that some of the old French coins had a ship on the reverse, the arms of Paris, and that pile means "a ship," whence our word "pilot."

"A man may now justifiably throw up cross and pile for his opinions." — Locke: Human Understanding.

Cross or pile. Heads or tails. The French say pile ou face. The "face" or
Cross was the reverse of the coin, the "pile" was the reverse; but at a later period the cross was transferred to the reverse, as in our florins, and the obverse bore a "head" or "polt."

"Marriage is worse than cross I win, pile you lose." 

Chevalier: Epitome ill. 66.

Cross nor pile. I have neither cross nor pile. Not a penny in the world. The French phrase is, "N'auront ni croix ni pile" (to have neither one sort of coin nor another).

"Whacum had neither cross nor pile."

Butler: Hudibras, part 1, 3.

Cross as a Bear, or Cross as a bear with a sore head.

Cross as the Tongue. The reference is to tongues which open like a pair of scissors.

Cross as Two Sticks. The reference is to the cross (X).

Crossing the Hand. Fortune-tellers of the gipsy race always bid their dupes to "cross their hand with a bit of silver." This, they say, is for luck. Of course, the sign of the cross warded off witches and all other evil spirits, and, as fortune-telling belongs to the black arts, the palm is signed with a cross to keep off the wiles of the devil. "You need fear no evil, though I am a fortune-teller, if by the sign of the cross you exercise the evil spirit."

Crossing the Line—i.e., the equator.

Crot'alum. A sort of castanet, rattled in dancing. Aristophanes calls a great talker crot'alon (a clack).

Crot'chet. A whim; a fancy; a twist of the mind, like the crotch or crome of a stick. (See Crook.)

"The duke hath crotchets in him." 

Shakespeare: Measure for Measure, 11. 2.

Crot'oena's Sage. Pythagoras. So called because at Crotona he established his first and chief school of philosophy. Such success followed his teaching that the whole aspect of the town became more moral and decorous in a marvellously short time. About B.C. 540.

Crouchback. (See Red Rose.)

Crouchmas, from the Invention of the Cross to St. Helen's Day (May 3rd to August 16th). Not Christ-nus, but Cross-nus. Rogation Sunday is called Crouchmas Sunday, and Rogation week is called Crouchmas.

"From bull-cow fast, 
Till Crouchmas be past" [i.e., August 16th]. 

Tennyson: May Remembrances.

Crow. As the crow flies. The shortest route between two given places. The crow flies straight to its point of destination. Called the bee-line in America.

Crow. (See Raven.)

I must pluck a crow with you: I have a crow to pick with you. I am displeased with you, and must call you to account. I have a small complaint to make against you. In Howell's proverbs (1659) we find the following, "I have a goose to pluck with you," used in the same sense; and Chaucer has the phrase "Pull a flysh," but means thereby to cheat or flick. Children of distinction among the Greeks and Romans had birds for their amusement, and in their boyish quarrels used to pluck or pull the feathers out of each other's pets. Tyndarus, in his Captives, alludes to this, but instances it with a lapwing. In hieroglyphics a crow symbolises contention, discord, strife.

"If a crow help us in, sirrah, we'll pluck a crow together."—Shakespeare: Comedy of Errors, act 1, 1.

"If not, resolve before we go, 
That you and I must pull a crow." 

Butler: Hudibras, part 1, 2.

Crow over One (To), is to exult over a vanquished or abused person. The allusion is to cocks, who always crow when they have vanquished an adversary.

Crowbar. An iron with a crook, used for leverage. (Anglo-Saxon, cen.)

"Science is as far removed from brute force as this sword from a crowbar."—Bunyan-Blyton: Leela, book II, chap. 1 1. 33.

Crowd or Crouch. A species of fiddle with six or more strings. The last noted player on this instrument was John Morgan, who died 1720. (Welsh, cruth.)

"O sweet consent, between a crowd and a Jew's harp!"

Lyly.

Crowderee. One of the rabbler leaders encountered by Hudibras at a bear-baiting. The original of this character was one Jackson or Jeptho, a milliner, who lived in the New Exchange, Strand. He lost a leg in the service of the Roundheads, and was reduced to the necessity of fiddling from alcohouse to alcohouse for his daily bread. The word means fiddler. (See above, Crow.)

Crown. In heraldry nine crowns are recognised: The oriental, the triumphal or imperial, the diadem, the obisodial crown, the civic, the crown vallery, the mural crown, the naval, and the crown celestial.

The blockhead crown (corona obsidio-nalis), presented by the Romans to the general who liberated a beleaguered
army. This was made of grass and wild flowers gathered from the spot.

A camp crown was given by the Romans to him who first forced his way into the enemy’s camp. It was made of gold, and decorated with palmisks.

A civic crown was presented to him who preserved the life of a civic or Roman citizen in battle. This crown was made of oak leaves, and bore the inscription, H.O.C.S.—i.e. hostem occidit, cives servavit (a foe he slew, a citizen saved).

A mural crown was given by the Romans to that man who first scaled the wall of a besieged town. It was made of gold and decorated with battle-marks.

A naval crown was by the Romans given to him who won a naval victory. It was made of gold, and decorated with the beaks of ships.

An olive crown was by the Romans given to those who distinguished themselves in battle in some way not specially mentioned in other clauses.

An ovation crown (corona ovatis) was by the Romans given to the general who vanquished pirates or any despised enemy. It was made of myrtle.

A triumphal crown was by the Romans given to the general who obtained a triumph. It was made of laurel or bay leaves. Sometimes a massive gold crown was given to a victorious general. (See Laurel.)

The iron crown of Lombardy is the crown of the ancient Longobardic kings. It is now at Monza, in Italy. Henry of Luxembourg and succeeding kings were crowned with it. Napoleon I. put it on his head with his own hands. It is a thin fillet of iron, said to be hammerd from a nail of the true cross, covered with a gold circle, enamelled with jewels, etc.

Crown Glass is window glass blown into a crown or hollow globe. It is flattened before it is fit for use.

Crown Office (The). A department belonging to the Court of Queen’s Bench. There are three Crown officers appointed by the Lord Chief Justice—viz. (1) Queen’s Coroners and Attorney; (2) the Master; and (3) the Assistant Master. The offices are held during good behaviour.

Crown of the East—i.e. Antioch, capital of Syria, which consisted of four walled cities, encompassed by a common rampart, that “enrounded them like a

coronet.” It was also surnamed “the beautiful.”

Crows (worn by heathen deities):

Apollo wore a crown of laurels.
Bacchus, of grapes or Ivy.
Ceres, of blades of wheat.
Ceres, of corn.
Cybele, of pine leaves.
Flora, of flowers.
Fortuna, of fir-leaves.
The Graces, of olive-leaves.
Hercules, of poplar-leaves.
Hymen, of roses.
Juno, of purple-leaves.
Jupiter, of oak-leaves.
The Lar, of rosemary.
Mercury, of myrtle, olive-leaves, or mulberries.
Minerva, of olive-leaves.
The Muses, of flowers.
Pan, of pine-leaves.
Pluto, of cypresses.
Pomona, of fruits.
Saturn, of vine-leaves.
Venus, of myrtle or roses.

Crownier. Coroner—i.e. an officer of the Crown.

The crownier hath sat on her, and finds it Christian burial.”—Shakespeare: Hamlet, v. i.

Crow’s Nest (The), in a Greenlander’s galley, is a small room constructed of staves, something like an empty cask. It is fitted up with seats and other conveniences, and here the person on watch continues for two hours looking out for whales. The whale generally announces his approach by a “blowing,” which may in favourable circumstances be heard several miles off.


Croysado. The Great Croysado. General Lord Fairfax. (Hudibras.)

Crozier or Crozicr. An archbishop’s staff terminates in a floriated cross, while a bishop’s crook has a curved, bracken-like head. A bishop turns his crook outwards, to denote his wider authority; an abbot (whose crook is the same as a bishop’s) carries it turned inwards, to show that his jurisdiction is limited to his own inmates. When walking with a bishop an abbot covers his crook with a veil hanging from the knob, to show that his authority is veiled in the presence of his superior.

Crucial. A crucial test. A very severe and undeniable one. The allusion is to a fancy of Lord Bacon’s, who said that two different diseases or sciences might run parallel for a time, but would ultimately cross each other: thus, the plague might for a time resemble other diseases, but when the bubo or boil appeared, the plague would assume its specific character. Hence the phrases instantia crucis (a crucial or unmistakable
symptom, a crucial experiment, a crucial example, a crucial question, etc.

**Crude Forms** in grammar. The roots or essential letters of words. The words are crude or unfinished. Thus am is the crude form of the verb amo; bon of the adjective bonus; and domin- of the noun dominus.

**Cruel (The)**. Pedro, King of Castile (1334, 1350-1369). Pedro I. of Portugal; also called le Justicier (1320, 1357-1367).

**Cruel (now Crewel) Garters**. Garters made of worsted or yarn.

"Ha! ha! look, he wears cruel garters."

"Wearing of silk, why art thou so cruel?"

**Crummy.** That's crummy, that's jolly good. She's a crummy woman, a fine handsome woman. Crummy means fat or flashy. The crummy part of bread is the fleshy or main part. The opposite of "crusty" = ill-tempered.

**Crump.** "Don't you wish you may get it, Mrs. Crump?" Cross says Mrs. Crump, a farmer's wife, was invited to dine with Lady Coventry, who was very deaf. Mrs. Crump wanted some beer, but, awed by the purple and plush, said, in a half-whisper, "I wish I had some beer, now." Mr. Flunkey, conscious that his mistress could not hear, replied in the same aside, "Don't you wish you may get it?" At this the farmer's wife rose from table and helped herself. Lady Coventry, of course, demanded the reason, and the anecdote soon became a standing joke.

**Crusades (2 syl.).** Holy wars in which the warriors wore a cross, and fought, nominally at least, for the honour of the cross. Each nation had its special colour, which, says Matthew Paris (i. 446), was red for France; white for England; green for Flanders; for Italy it was blue or azure; for Spain, gules; for Scotland, a St. Andrew's cross; for the Knights Templars, red on white.

**The seven Crusades.**

1. 1096-1100. Preached up by Peter the Hermit. Led by Godfrey of Bouillon, who took Jerusalem. As a result of this crusade, Geoffrey of Bouillon became the virtual king of Jerusalem.

2. 1147-1149. At the instigation of St. Bernard. Led by Louis VII. and the Emperor Conrad. To secure the union of Europe.

3. 1189-1193. Led by Richard Lion-heart. For knightly distinction. This was against Saladin or Salah-Eddin.

4. 1202-1204. Led by Baldwin of Flanders and the doge. To glorify the Venetians.

5. 1217. Led by John of Brienné, titular King of Jerusalem. To suit his own purpose.

6. 1228-1229. Led by Frederick II. As a result, Palestine was ceded to Frederick (Kaiser of Germany), who was crowned king of Jerusalem.

7. 1248-1254 and (8) 1268-1270. To satisfy the religious scruples of Louis IX.

**Crush.** To crush a bottle — i.e. drink one. (Cf. Milton's *crush the sweet poison.* The idea is that of crushing the grapes. Shakespeare has also burst a bottle in the same sense (Induction of Taming the Shrew). (See Crack).

"Come and crush a cup of wine."

Shakespeare: Romeo and Juliet, i. 2.

To crush a fly on a wheel. To crack a nut with a steam-hammer; to employ power far too valuable for the purpose to be accomplished. The wheel referred to is the rack. (See Break a Butterfly.)

**Crush-room (The)** of an opera or theatre. A room provided for ladies where they can wait till their carriages are called. Called crush because the room is not only crowded, but all crush towards the door, hoping each call will be that of their own carriage. "Mrs. X.'s carriage stops the way," "Lord X.'s carriage," etc.

**Cruëse (4).** A solitary man; the only inhabitant of a place. The tale of Defoe is well known, which describes Robinson Crusoe as cast on a desert island, where he employs the most admissible ingenuity in providing for his daily wants.

"Whence creeping forth, to Duty's call he yields, And rolls the Crusoe of the lonely isles." Bloomfield: Farmer's Boy.

**Crust.** The upper crust (of society). The aristocracy; the upper ten-thousand.

**Crusted Port.** When port is first bottled its fermentation is not complete; in time it precipitates argol on the sides of the bottle, where it forms a crust. Crusted port, therefore, is port which has completed its fermentation.

*The "crust" is composed of argol, tartrate of lime, and colouring matter, thus making the wine more ethereal in quality and lighter in colour.*
Crusty. Ill-tempered, apt to take offense. This is formed from the old word cross, cross, peevish.

"Aye, aye! (against) him was he keen ake cross, and said, 'Go out my Pater hons.'"—Curzon Mendis.

Crutched Friars is the Latin cruciati (crossed)—i.e., having a cross embroidered on their dress. They were of the Trinitarian order.

Crux (A). A knotty point, a difficulty. Instantia crucis means a crucial test, or the point where two similar diseases crossed and showed a special feature. It does not refer to the cross, an instrument of punishment; but to the crossing of two lines, called also a node or knot; hence a trouble or difficulty. Quae te mula crucis agitat? (Plautus); What evil cross destroys you?—i.e., what difficulty, what trouble are you under?

Crux Ansa'ata. The tau cross with a loop or handle at the top. (See Cross.)

Crux Decussata. A St. Andrew's cross.

"Crux decussata est in qua duo luna directa et aquilibra inter se obliquantur, cujus formam referunt iudices, ut ad iidem, (Orig. 1, lit.) 'in figura crucis et in numero decem demonstrat.' Here a ulgo Andreasic vocant, quod aestimant aut lucu S. Anodram fuisse nemorum."—Gretry: De Cruce, book 1, p. 2.

Crux Pectoralis. The cross which bishops of the Church of Rome suspend over their breast.

"Crucem cum postero luno vel com reliquis sanctorum aut pectora posturam suspeniit ad colurum, hoc est, quot vocant encolium of crux pectoralis."—See Ducange, Vol. I, p. 362, col. 2, article ENCOLUM.

Cry. Great cry and little wool. This is derived from the ancient mystery of David and Abigail, in which Nabul is represented as shearing his sheep, and the Devil, who is made to attend the churl, imitates the act by "shearing a hog." Originally, the proverb ran thus, "Great cry and little wool, as the Devil said when he sheared the hogs." N.B. —Butler alters the proverb into "All cry and no wool."

Cry of Animals (The). (See Animals.)

Cry (To). To cry over spilt milk. To fret about some loss which can never be repaired.

Cry Cave (To). To ask mercy; to throw up the sponge; to confess oneself beaten. (Latin, caveo.) (See Cave In.)

Cry Havoc! No quarter. In a tract entitled The Office of the Constable and Marscahill in the Tyrme of Werre (contained in the Black Book of the Admiralty), one of the chapters is, "The peyne of hym that crieth havock, and of them that followeth him"—"Item si quis inventus fuerit qui clamavere inceperit qui vocatur haroc."

"Cry Havock, and let slip the dogs of war."—Shakespeare: Julius Caesar, iii. 1

Cry Quits. (See Quits.)

Cry Vinegar (To). In French, Crier l'Vinaigre. The shout of sportsmen when a hare is caught. He cries "Vinegar!"—he has caught the hare; metaphorically it means, he has won success. "C'etait, dit le Ducat, la coutume en Languecor, entre les chasseurs, de s'acter l'un à l'autre 'Vinaigre,' dès qu'ils avaient tiré un lièvre, parce que la vraie saute de cet animal est le vinaigre."

Crier au Vinaigre has quite another meaning. It is the reproach to a landlord who serves his customers weak wine. In a figurative sense it means Crier au Voleur.

Cry Wolf. (See Wolf.)

Crystal Hills. On the coast of the Caspian, near Badkoo, is a mountain which sparkles like diamonds, from the sea-glass and crystals with which it abounds.

Crystal line (3-syl.). The Crystalline sphere. According to Ptolemy, between the "primum mobile" and the firmament or sphere of the fixed stars comes the crystalline sphere, which oscillates or has a shimmering motion that interferes with the regular motion of the stars. "They pass the planets seven, and pass the "fixed."

And that crystalline sphere, whose balance weighs
The trepidation talked of."

Milton: Paradise Lost, ii.

Cub. An ill-mannered lout. The cub of a bear is said to have no shape until its dam has licked it into form.

"A bear's a savage beast, of all
Most ugly and unnatural;
Whelped without form until the dam
Has licked it into shape and frame."

Butler: Hudibras, i. 3.

Cuba. The Roman deity who kept guard over infants in their cribs and sent them to sleep. Verb cubo, to lie down in bed.

Cube. A fruitless cube. A truly good man; a regular brick. (See Brick.)

"О γάες εἰς ἄνθροπος ἡμάς τερέγονος ἄνων ψώγων.—Aristotle: Nicomachean Ethics, i. 11, sec. 11.

Cucking-stool (The) or Choking-stool, for ducking scolds, is not connected with choke (to stifle), but the French choquer; hence the archaic verb cuck (to throw), and one still in use, chuck.
Cuckold

The cuckoo-stool is the stool which is chuckled or thrown into the water.

"Now, if one cuckoo-stool was for each soul, some towns, I fear, would not have their numbers hold."
—Poor Robin (1766).

Cuckold. (See Acteon.)

Cuckold King (The). Mark of Cornwall, whose wife Yeault intrigued with Sir Tristram, one of the Knights of the Round Table.

Cuckold's Point. A spot on the riverside near Deptford. So called from a tradition that King John made there successful love to a labourer's wife.

Cuckoo. A cuckold. The cuckoo occupies the nest and eats the eggs of other birds; and Dr. Johnson says "it was usual to alarm a husband at the approach of an adulterer by calling out 'Cuckoo,' which by mistake was applied in time to the person warned." Green calls the cuckoo "the cuckold's quisirer" (Quip for an Upright Citizen, 1820). This is an instance of how words got in time perverted from their original meaning. The Romans used to call an adulterer a "cuckoo," as "Tee cuocumannu non ex lustuus raped" (Plut. Asinaria, v. 3), and the allusion was simple and correct; but Dr. Johnson's explanation will hardly satisfy anyone for the modern perversion of the word.

"The cuckoo, then, on every tree,
Mock's married men; for thus sings he,
Cuckoo!
Cuckoo! cuckoo! a word of fear,
Unlooking love married out!"
—Shakespeare: Love's Labour's Lost, i. 2

Cuckoo (A). A watch or clock. The French have the same slang word cognac for a watch or clock. Of course, the word is derived from the German cuckoo-clocks, which, instead of striking the hour, cry cuckoo.

Cuckoo Oats and Woodcock Hay. Cuckoo oats and woodcock hay make a farmer run away. If the spring is so backward that oats cannot be sown till the cuckoo is heard (i.e. April), or if the autumn is so wet that the aftermath of hay cannot be got in till woodcock shooting (middle of November), the farmer must be a great sufferer.

Cuckoo-N Spit, "Frog - Spit," or "Froth-Spit." The spume which forms the nidus of an insect called the Cicada Spumaria, or, more strictly speaking, the Cercoea Spumaria (one of the three divisions of the Ciadarina). This spume is found on lavender-bushes, rosemary, fly-catch, and some other plants. Like

the cochinelle, the cicada spumaria exudes a foam for its own warmth, and for protection during its transition state. The word "cuckoo" in this case means spring or cuckoo-time.

Cucumber Time. The dull season in the tailoring trade. The Germans call it Die saure Gurken Zeit (pickled gherkin time). Hence the expression Tailors are vegetarians, because they live on "cucumber" when without work, and on "cabbage" when in full employ. (Notes and Queries.) (See Gurken.)


"Hast got thy breakfast, brother cuddy?"
—D. Wrode.

Cudgel One's Brains (To). To make a painful effort to remember or understand something. The idea is from taking a stick to beat a dull boy under the notion that dulness is the result of temper or inattention.

"Cudgel thy brains no more about it: for your dull ass will not mend his pace with beating."—Shakespeare: Hamlet, v. 1.

Cudgels. To take up the cudgels. To maintain an argument or position. To fight, as with a cudgel, for one's own way.

"For some reason he did not feel as hot to take up the cudgels for Ainsworth with his mother."—M. K. Wilkins: A Modern Dragon.

Cue (I syl.). The tail of a sentence (French, queue), the catch-word which indicates when another actor is to speak; a hint; the state of a person's temper, as "So-and-so is in a good cue (or) bad cue." "When my cue comes, call me, and I will answer."—Shakespeare: Midsummer Night's Dream, v. 1.

To give the cue. To give the hint. (See above.)

Cuffy. A negro; both a generic word and proper name.

"Samba and Cuffy expand under every sky."—Mrs. Beecher Stone: Uncle Tom's Cabin.

Cui bono? Who is benefited thereby? To whom is it a gain? The more usual meaning attached to the words is, What good will it do? For what good purpose? It was the question of Judge Cassius. (See Cicero: Pro Milone, i., sec. 32.)

"Cui, that great and grave philosopher, old commons demand, when any new project was proposed unto him, cui bono, what good will ensue in case the same is effectuated?"—Fuller: Worthies (The Design, i.)

Cuirass. Sir Arthur's cuirass was "carved of one emerald, centred in a
Cuishes. Or Cuises (2 syl.). Armour for the thighs. (French, cuisse, the thigh.)

"Soon o'er his thighs he placed the cuises bright."
"His cuises on his thighs, gaudily armed."—Shakespeare: 1 Henry IV, iv. 1.

Cul de sac (French). A blind alley, or alley blocked up at one end like a sack. Figuratively, an argument, etc., that leads to nothing.

Cúideachta. A religious order of Ireland and Scotland, said to have been founded in the sixth century by St. Columba. So called from the Gaelic caille-cho (a house of cells) or ceileadh (servants of God, cell, a servant). Giraldus Cambrensis, going to the Latin for its etymology, according to a custom unhappily not yet extinct, derives it from colo-deus (to worship God).

Cullis. A very fine and strong broth, well strained, and much used for invalids. (French, condis, from couler, to strain.)

Cully. A top, a fool, a dupe. A contracted form of cullion, a despicable creature (Italian, cogliente). Shakespeare uses the word two or three times, as "Away, base cullions!" (2 Henry VI., i. 3), and again in Taming of the Shrew, iv. 2 —"And makes a god of such a cullion." (Compare GULL.)

"You base cullion, you!"
—Ben Jonson: Every Man in His Humour, ii. 2.

Culminate (3 syl.). Come to a crisis. The passage of a celestial body over the meridian at the upper transit is called its culmination. (Latin, culmen, the top.)

Culross Girdles. The thin plate of iron used in Scotland for the manufacture of oat cakes is called a "girllie" for which Culross was long celebrated.

"Loose and lars, plough-and-harrow
And why not grates and fireproofs, and

Culver. Pigeon. (Old English, colver; Latin, columba; hence culver-house, a dove-cote.)

"On liquid wings,
The sounding culver snorts."
—Thomson: Spring 432.

Culverin properly means a serpent (Latin, culubrum, the coluber), but is applied to a long, slender piece of artillery employed in the sixteenth century to carry balls to a great distance. Queen Elizabeth's "Pocket Pistol" in Dover Castle is a culverin.

Culverkeys. The keys or flowers of the culver or columba, i.e. columbine. (Anglo-Saxon culfre, a dove.)

Cum Grano Salis. With its grain of salt; there is a grain of wheat in the bushel of chaff, and we must make the proper abatement.

Cum Hoc, Propter Hoc. Because two or more events occur consecutively or simultaneously, one is not necessarily the outcome of the other. Sequence of events is not always the result of cause and effect. The swallows come to England in the spring, but do not bring the spring.

"[Free trade and revival of trade] says Lord Penzance, rane simultaneously, but, he adds, 'there is no more dangerous form of reasoning than the cum hoc, propter hoc.'"—Nineteenth Century, April, 1868.

Cumberland Poet (Thw). William Wordsworth, born at Cockermouth. (1770-1850.)

Cummor. A gammer, gudewife, old woman. A variety of gammer which is grande-mère (our grandmother), as gaffer is grand-père or grandfather. It occurs scores of times in Scott's novels.

Cunetator [the delayer]. Quintus Fabius Maximus, the Roman general who baffled Hannibal by avoiding direct engagements, and wearing him out by marches, countermarches, and skirmishes from a distance. This was the policy by which Duguesclin forced the English to abandon their possessions in France in the reign of Charles V. (Le Sage).

(See FABIUS.)

Cuneiform Letters. Letters like wedges (Latin, cuneus, a wedge). These sort of letters occur in old Persian and Babylonian inscriptions. They are sometimes called Arrow-headed characters, and those found at Babylon are called nail-headed. This species of writing is the most ancient of which we have any knowledge; and was first really deciphered by Grotefend in 1802.

Cunning Man or Woman. A fortune-teller, one who professes to discover stolen goods. (Anglo-Saxon, cunning, to know.)

Cuneo. The ranger, father of Agatha, in Weber's opera of Der Freischutz.

Cùnobelin's Gold Mines. Caverns in the chalk beds of Little Thurrock, Essex; so called from the tradition that King Cùnobelin hid in them his gold. They are sometimes called Dane-holes, because they were used as lurking-places by the Norsemen.
Cunstance. A model of Resignation, daughter of the Emperor of Rome. The Sultan of Syria, in order to have her for his wife, renounced his religion and turned Christian; but the Sultan's mother murdered him, and turned Cunstance adrift on a raft. After a time the raft stranded on a rock near Northumberland, and the constable rescued Cunstance, and took her home, where she converted his wife, Hermegild. A young lord fell in love with her; but, his suit being rejected, he murdered Hermegild, and laid the charge of murder against Cunstance. King Ella adjudged the cause, and Cunstance being proved innocent, he married her. While Ella was in Scotland, Cunstance was confined with a boy, named Maurice; and Ella’s mother, angry with Cunstance for the introduction of the Christian religion, put her on a raft adrift with her baby boy. They were accidentally found by a senator, and taken to Rome. Ella, having discovered that his mother had turned his wife and child adrift, put her to death, and went to Rome in pilgrimage to atone for his crime. Here he fell ill with his wife and son. Maurice succeeded his grandfather as Emperor of Rome, and at the death of Ella, Cunstance returned to her native land. (Chaucer: The Man of Law's Tale.)

Cuntrur. A bird worshipped by the ancient Peruvians. It is generally called the “conun,” and by the Arabians the “roc.”

Cup. A deadly cup. Referring to the ancient practice of putting persons to death by poison, as Socrates was put to death by the Athenians.

“In the land of the Lord there is a cup [a deadly cup], the drugs whereof all the wicked of the earth shall wring them out and drink them.”—Psalm lxxv. 8.

*Let this cup pass from me.* Let this trouble or affliction be taken away, that I may not be compelled to undergo it. The allusion is to the Jewish practice of assigning to guests a certain portion of wine—as, indeed, was the custom in England at the close of the eighteenth century and the first quarter of the nineteenth. This cup is “full of the wine of God’s fury,” let me not be compelled to drink it.

Many a slip twixt the cup and the lip. (See ANGEUS.)

*My [or his] cup runs over.* My blessings overflow. Here cup signifies portion or blessing.

*Cupboard Love.* Love from interested motives. The allusion is to the love of children to some indulgent person who gives them something nice from her cupboard.

“My cup raneth over... goodness and mercy follow me all the days of my life”—Psalm xxxiii. 5, 6.

*We must drink the cup.* We must bear the burden awarded to us, the sorrow which falls to our lot. The allusion is to the words of our Lord in the garden of Gethsemanie (Matt. xxvi. 39; also xx. 22). One way of putting criminals to death in ancient times was by poison; Socrates had hemlock to drink. In allusion to this it is said that Jesus Christ tasted death for every man (Heb. ii. 9).

*Cup* in the university of Cambridge, means a mixture of strong ale with spice and a lemon, served up hot in a silver cup. Sometimes a roasted orange takes the place of a lemon. If wine is added, the cup is called bishop; if brandy is added, the beverage is called cardinal. (See Bisnode.)

*Cup Tossor.* A juggler (French, jouer de goblet). The old symbol for a juggler was a goblet. The phrase and symbol are derived from the practice of jugglers who toss in the air, twist on a stick, and play all sorts of tricks with goblets or cups.

*Cup of Vows.* (The). It used to be customary at feasts to drink from cups of mead, and vow to perform some great deed worthy of the song of a skald. There were four cups: one to Odin, for victory; one to Frey, for a good year; one to Niord, for peace; and one to Bragi, for celebration of the dead in poetry.

*Cups.* *He was in his cups.* Intoxicated. (Latin, inter pocula, inter visa.) (Horace: 3 Odys, vi. 20.)

*Cupar.* *He that will to Cupar man to Cupar.* Ho that will have his own way, must have it even to his injury. The reference is to the Cistercian monastery, founded here by Malcolm IV.

*Cupar Justice.* Same as “Jedburgh Justice,” hang first and try afterwards. Abingdon Law is another phrase. It is said that Major-General Brown, of Abingdon, in the Commonwealth, first hanged his prisoners and then tried them.

*Cupboard Love.* Love from interested motives. The allusion is to the love of children to some indulgent person who gives them something nice from her cupboard.

“Cupboard love is seldom true.”—Poor Bobia.
Cupid. The god of love, and son of Venus. According to fable he wets with blood the grindstone on which he sharpen's his arrows.

"Fernus et Cupido, 
Semper ardentes arvensis sacrates.
Horace: 2 Gedae, viii. 14, 15.

The best statues of this little god are "Cupid Sleeping," in Albano (Rome); "Cupid playing with a Swan," in the Capitol; "Cupid mounted on a Tiger," (Negrone); and "Cupid stringing his Bow," in the Louvre (Paris). Raphael's painting of Cupid is in the Farnesina (Rome).

Cupid and Psyche. An exquisite episode in the Golden Ass of Apuleius. It is an allegory representing the progress of the soul to perfection. Mrs. Tighe has a poem on the same subject; and Molière a drama entitled Psyche. (See Morris, Earthly Paradise [May].)


"De quo sagittis promisi duo tela pharetra
Dherrimum operum; fugat huc, facta illud
amorem.
Quod factum ad umatum est, et cupide fugebat arcus.—
Quod fugat obsessum est, et imberet sub arundine
plumbum."

Ovid: Met. Apollo and Daphne.

"I swear to thee by Cupid's strongest bow;
By his best arrow with the golden head;
By that which killeth souls and prosperous love."—
Shakespeare: Midsummer Night's Dream.

Cupidon (Le Jeune). Count d'Orsay was so called by Lord Byron (1798-1852). The Count's father was styled Le beau d'Orsay.

Cur. A fawning, mean-spirited fellow; a crop-tailed dog (Latin, curritus, crop-tailed: French, cour; our cur). According to forest laws, a man who had no right to the privilege of the chase was obliged to cut off the tail of his dog. Hence, a dogenerate dog or man is called a cur.

"What would you have, you cur,
That likes not peace nor war?"
Shakespeare: Coriolanus, i. 1.

Curate. (See Clerical Titles.)

Curé de Meudon—i.e. Rabelais, who was first a monk, then a leech, then prebend of St. Maur, and lusty curé of Meudon. (1493-1553.)

Curettes (3 syll.). A mythical people of Crete, to whom the infant Zeus or Jupiter was entrusted by his mother Rhea. By clashing their shields they drowned the cries of the infant, to prevent its father (Cronus) from finding the place where the babe was hid.

Curfew Bell. The bell rung in the reigns of William I. and II. at sunset, to give notice to their subjects that they were to put out their fires and candles (French, couvre feu, cover-fire). The Klokans in Abo, even to the present day, traverse the towns crying the "go-to-bed time." Those abroad are told to "make haste home," and those at home to "put out their fires." Abolished, as a police regulation, by Henry I.

"The curfew tolls the knell of parting day."—
Gray: Elegy.

Curmudgeon (3 syll.). A grasping, miserly churl. Dr. Johnson gives the derivation of this word thus, "wear merchant, unknown correspondent." Dr. Ash, in his dictionary, says, "cur, un known; mercant; correspondent." a blunder only paralleled by the schoolboy translation of the Greek, me genwou, by μή (God) γίνεσθαι (forbid) (Luko xx. 6).

Currant. A corruption of Corni, hence called by Juvenal Cornitiaca avre.

Current. The drift of the current is the rate per hour at which the current runs.

The setting of the current is that point of the compass towards which the waters of the current run.

Currente Calamo (Latin). Offload; without premeditation; written off at once, without making a rough copy first.

Currex Bell. The nom de plume of Charlotte Brontë.

Curry Favour. The French courir, to hunt after, to seek, as courir une charge, courir un bénéfice, to sue for a living; courir les tables, to go spurning. Similarly, courir les faveurs, to sue for, court, or seek favours.

Cure or Cuss. Not worth a curse. I don't care a curse (or cuss). Here "curse" is a corruption of curse or serce. Similarly, the Latin mitt [mitte] is me hulm, not [worth] the black eye of a beam. Other phrases are "not a straw," "not a pin," "not a rap," "not a dam," "not a bit," "not a jot," "not a pin's point," "not a button." (Anglo-Saxon, curse, cress; German, kirsch, a cherry.)

Wisdom and wit nowce is not vorte a kerse!
Robert Langland: P. in Ploughman.

Curse of Scotland. The nine of diamonds. The two most plausible suggestions are these: (1) The nine of diamonds in the game of Pope Joan is called the Pope, the Antichrist of the
Scotch reformers. (2) In the game of comette, introduced by Queen Mary, it is the great winning card, and the game was the curse of Scotland because it was the ruin of so many families.

Other suggestions are these. (3) The word "curse" is a corruption of cress, and the nine of diamonds is so arranged as to form a St. Andrew's Cross; but as the nine of hearts would do as well, this explanation must be abandoned. (4) Some say it was the card on which the "Butcher Duke" wrote his cruel order after the Battle of Culloden; but the term must have been in vogue at the period, as the ladies nicknamed Justice-Clerk Ormiston "The Nine of Diamonds" (1715). (5) Similarly, we must reject the suggestion that it refers to the arms of Dalrymple, Earl of Stair—viz., on a saltire azure, nine lozenges of the first. The Earl was justly held in abhorrence for the massacre of Glencoe; so also was Colonel Packer, who attended Charles I. on the scaffold, and had for his arms "gules a cross lozengy or."

Grose says of the nine of diamonds: "Diamonds . . . imply royalty . . . and every ninth King of Scotland has been observed for many ages to be a tyrant and a curse to the country."—Your Thre' Seddint, 1780.

"It is a pity that Grose does not give the names of these kings. Malcolm III. was assassinated in 1094 by Macbeth, William was taken prisoner by Henry II. (died 1154), James I. was assassinated in 1513.

Curses. Curses, like chickens, come home to roost. Curses fall on the head of the curser, as chickens which stray during the day return to their roost at night.

Cursing by Bell, Book, and Candle, is reading the anathema in the church, then closing the Bible, tolling the bell, and extinguishing all the candles, saying "Fiat, fiat! Do-to (close) the Book, quench the candles, ring the bell. Amen, amen."

Cursitor (Latin, clericae de cursu). Formerly a clerk of the course; a chancery clerk, who made out original writs for the beat, course, or part of the county allotted him. A Newgate solicitor was called a cursitor in depreciation of his office.

Curt. Curt cous hare curz hors. Angry men cannot do all the mischief they wish. Curt means "angry" or "fierce," and curt is "short." as curmantle, curt-hose. The Latin proverb is, "Dat Deus immittit cor'nae curta boci."

"You are called plain Kate.
And bonny Kate, and sometimes the curt."—Shakespeare: Taming of the Shrew, II. 1.

Curtail. To cut short. (French, court taillier, to short cut, whence the old French courtail.)

Curtain (The). In fortification, the line of rampart which joins together the flanks of two "bastions" (q.v.).

Curtain. To ring down the curtain. To bring a matter to an end. A theatrical term. When the act or play is over, the bell rings and the green curtain comes down.

"A few more matters of routine will be accomplished, and then the curtain will be rung down on the Session of 1861."—Newspaper Paragraph, July 27th, 1862.

Curtain Lecture. The nagging of a wife after her husband is in bed. The lectures of Mrs. Caudle in French are first-rate caricatures of these "small cattle."

"Resolves what endless brawls by wives are bred. The curtain lecture makes a most awful bed."—Dryden.

Curtal Friar. A friar who served as an attendant at the gate of a monastery court. As a curtal dog was not privileged to hunt or course, so a curtal friar virtually meant a worldly-minded one.

"Some do call me the curtal Friar of Fountain Dale: others again call me in jest the Abbot of Fountain Abbey: others still again call me simply Friar Turk."—Howard Payne: The Merry Adventures of Robin Hood, II. p. 141.

Curtana. The sword of Edward the Confessor, which, having no point, was the emblem of mercy. The royal sword of England was so called to the reign of Henry III.

"But when Curtana will not do the deed,
You lay the pointless clergy-weapon by,
And to the laws, your sword of justice, lo!"


Curthoes (2 syl.). Robert II., Duc de Normandie (1087-1134).

Curtise (2 syl.). The little hound in the tale of Reynard the Fox, by Heinrich von Alkmam (1498). (High German, kurt; French, courte, short or small.)

Curtmantle. The surname of Henry II. He introduced the Anjou mantle, which was shorter than the robe worn by his predecessors. (1133, 1151-1189.) (See Caracalla.)

Curule Chair. Properly a chariot chair, an ornamental camp-stool made of ivory placed by the Romans in a chariot for the chief magistrate when he went to attend the council. As dictators, consuls, pretors, consors, and the chief ediles occupied such a chair, they were termed curule magistrates or
Curzon Street. Horace calls the chair curule ebur (1 Epist., vi. 53).

Curzon Street (London). Named after the ground landlord, George August Curzon, third Viscount Howe.

Cussedness. Ungainliness; perversity; an evil temper; malice prepense. Haliwell gives cuss as surly.

"The turkey-cock is just as likely as not to trample on the young turkeys and smash them, or to split their skulls by a savage dig of his powerful beak. Whether this is 'cussedness' pure and simple . . . has not been satisfactorily determined."—Daily News, December 22nd, 1860.

Custard. A slap on the hand with a farula. The word should be custud, unless a play is meant. (Lat. custud, a club or stick.)

Custard Coffin. (See Coffin.)

Customer. A man or acquaintance. A run customer is one better left alone, as he is likely to show fight if interfered with. (A shop term. (See Card.)

"Hope may stick her old customers."—Shakespeare: Measure for Measure, iv. 3.

Custos Rotulorum (keeper of the rolls). The chief civil officer of a county, to whose custody are committed the records or rolls of the sessions.

Cut. To renounce acquaintance. There are four sorts of cut—

1. The cut direct is to stare an acquaintance in the face and pretend not to know him.
2. The cut indirect, to look another way, and pretend not to see him.
3. The cut sublime, to admire the top of some tall edifice or the clouds of heaven till the person cut has passed by.
4. The cut infernal, to stoop and adjust your boots till the party has gone past.

There is a very remarkable Scripture illustration of the word cut, meaning to renounce: "Jehovah took a staff and cut it asunder, in token that He would break His covenant with His people; and He cut another staff asunder, in token that He would break the brotherhood between Judah and Israel" (Zechar. xi. 7-14).

Cut.

Cut and come again. Take a cut from the joint, and come for another if you like.

To cut the ground from under one (or from under his feet). To leave an adversary no ground to stand on, by disproving all his arguments.

He has cut his eye-teeth. He is wide awake, he is a knowing one. The eye-teeth are the canine teeth, just under the eyes, and the phrase means he can bite as well as bark. Of course, the play is on the word "eye," and those who have cut their eye-teeth are wide awake.

Cut your wisdom teeth. Wisdom teeth are those at the extreme end of the jaws, which do not make their appearance till persons have come to years of discretion. When persons say or do silly things, the remark is made to them that "they have not yet cut their wisdom teeth," or reached the years of discretion.

Cut the knot. Break through an obstacle. The reference is to the Gordian knot (q.v.) shown to Alexander, with the assurance that whoever loosed it would be made ruler of all Asia; whereupon the Macedonian cut it in two with his sword, and claimed to have fulfilled the prophecy.

I must cut my stick—i.e. leave. The Irish usually cut a shillelah before they start on an expedition. Punch gives the following witty derivation:—"Pilgrims on leaving the Holy Land used to cut a palm-stick, to prove that they had really been to the Holy Sepulchre. So brother Francis would say to brother Paul, 'Where is brother Benedict?' 'Oh (says Paul), he has cut his stick!'—i.e. he is on his way home."

'Il cut your comb for you. Take your conceit down. The allusion is to the practice of cutting the combs of capons.

He'll cut ye well. He is rich, and his property will cut into good slices.

Cut Blocks with a Razor (To). To do something astounding by insignificant means; to do something more eccentric than inexpedient. According to Dean Swift, to "make pincushions of sunbeams." The tale is that Accius, or Attus Navius, a Roman augur, opposed the king Tarquin the Elder, who wished to double the number of senators. Tarquin, to throw ridicule on the augur, sneered at his pretensions of augury, and asked him if he could do what was then in his thoughts. "Undoubtedly," replied Navius; and Tarquin with a laugh, said, "Why, I was thinking whether I could cut through this whetstone with a razor." "Cut boldly," said Navius, and the whetstone was cleft in two. This story forms the subject of one of Don Gaulther's ballads, and Goldsmith refers to it in his Rivalization:

"In short, 'twas his [Burke's] fate, unemployed or in place, sir,
To cut motion cold, and cut blocks with a razor."
Cut neither Nails nor Hair at Sea.

Petronius says, "Non licere euiquum mortalium in navis neque uigneus neque capillos depomere, nisi cum pelago ventus irascitur." The cuttings of the nails and hair were votive offerings to Prosperpine, and it would excite the jealousy of Neptune to make offerings to another in his own special kingdom.

Cut Off with a Shilling. Disinherited. Blackstone tells us that the Romans sat aside those testaments which passed by the natural heirs unnoticed; but if any legacy was left, no matter how small, it proved the testator's intention. English law has no such provision, but the notion at one time prevailed that the name of the heir should appear in the will; and if he was bequeathed "a shilling," that the testator had not forgotten him, but disinherited him intentionally.

Cut out. Left in the lurch; superseded. In cards, when there are too many for a game (say whist), it is customary for the players to cut out after a [rubber], in order that another player may have a turn. This is done by the players cutting the cards on the table, and the lowest turn-up gives place to the new hand, who "supersedes" him, or takes his place.

? It does not refer to cutting out a ship from an enemy's port.

He is cut out for a sailor. His natural propensities are suited for the vocation. The allusion is to cutting out cloth, etc., for specific purposes.

Cut your Coat according to your Cloth. Stretch your arm no farther than your sleeve will reach.

"Little hawks must keep near shore, Larger ones may venture more."

French: "Sot la bourse nourris ta bouche," "Sot la pan il faut au couteau," "Fou est, qui plus dépense que sa rente ne vaut."

Italian: "Noi facciamo la spese secondo l'entrate."

Latin: "Ex quovis ligne non fit Mercurius." "Parvum parva desunt" (Horace). "Messe tenus propria vive" (Persius). "Cui multum est piperic, etiam cleribus imbuscol." "Sumpsum censuro ne supereat" (Plautus). "Si non possis facere velis, velis id quod possis." "Ne te questiveris extra" (Horace).

Cut a Dash. Make a show. Cut is the French couper, better seen in the noun coup, as a grand coup, a coup de main (a masterly stroke), so "to cut" means to make a masterly coup, to do something to be looked at and talked about. Dashing means striking — i.e. showy, as a "dashing fellow," a "dashing equipage." To cut a dash is to get one's self looked at and talked about for a showy or striking appearance.

Cut and Dry. Already prepared. "He had a speech all cut and dry." The allusion is to timber cut, dry, and fit for use.

"Sets of phrases, cut and dry." — Swift.

Cut and Run. Be off as quickly as possible. A sea phrase, meaning cut your cable and run before the wind.

Cut Away. Be off at once. This is a French phrase, couper (cut away) — i.e. to break through the enemy's ranks by cutting them down with your swords.

Cut Capers (To). To act in an unusual manner.

"The quietest fellows are forced to fight for their status quo, and sometimes to cut capers like the rest." — Fous: The House in the Churchnard, p. 143.

To cut capers (in dancing) is to spring upwards, and rapidly interlace one foot with the other.

Cut your capers! Be off with you! "I'll make him cut his capers, i.e. run his conduct."

Cut it Short. (See Audley.)

Cut of his Jib. The contour or expression of his face. This is a sailor's phrase. The cut of a jib or foresail of a ship indicates her character. Thus, a sailor says of a suspicious vessel, he "does not like the cut of her jib."

Cut Short is to shorten. "Cut short all intermission" (Macbeth, iv. 3). To cut it short means to bring to an end what you are doing or saying.

His life was cut short. He died prematurely. The allusion is to Atropos, one of the three Fates, cutting the thread of life spun by her sister Clo'thoo.

Cut up Rough (To). To be disagreeable or quarrelsome about anything.

Cuthbert. St. Cuthbert's head. Joints of the articulated stems of encrinites, used for rosaries. St. Cuthbert was a Scotch monk of the sixth century, and may be termed the St. Patrick of Great Britain. He is said to sit at night on a rock in Holy Island, and to use the opposite rock as his anvil while he forges.
the entrochites (en-tro-kītēs). (See Bede.)

"On a rock of Lindisfarne
St. Cuthbert sits, and tells to frame
The sea-born heads that bear his name."
Scott: Marrow.

St. Cuthbert’s Stone. A granite rock in Cumberland.
St. Cuthbert’s Well. A spring of water close by St. Cuthbert’s Stone.

Cuthbert Bede. A nom de plume of the Rev. Edward Bradley, author of Verdant Green. (1827-1880.)

Cutler’s Poetry. Mere jingles or rhymes. Knives had, at one time, a distich inscribed on the blade by means of aqua fortis.

"Whose porn was
For all the world like cutler’s poetry
Upon a knife."
Shakespeare: Merchant of Venice, v. 1.

Cutpurse. Now called “pickpocket.”
The two words are of historical value. When purses were worn suspended from a girdle, thieves cut the string by which the purse was attached; but when pockets were adopted, and purses were no longer hung on the girdle, the thief was no longer a cutpurse, but became a pickpocket.

"To have an open ear, a quick eye, and a nimble hand, is necessary for a cutpurse."—Shakespeare: Winter’s Tale, v. 3.

Cutler’s Law. Not to see a fellow want while we have cash in our purse. Cutler’s law means the law of purse-cutters, robbers, brigands, and highwaymen.

"I must put you in cash with some of your old uncle’s bread-pieces. This is cutler’s law; we must not see a fellow want, if we have cash ourselves."—Sir W. Scott: Old Mortality, chap. x.

Cuttle. Captain Cuttle. An eccentric, kind-hearted sailor, simple as a child, credulous of every tale, and generous as the sun. He is immortalised by the motto selected by Notes and Queries, “When found make a note of.”—Dickens: Dombey and Son.

"Unfortunately, I neglected Captain Cuttle’s advice, and am now unable to find it."—W. H. Bank: Notes and Queries.

Cutty. Scotch for short, as a cutty pipe, cutty Sark. (A diminutive of cutt.)

Cutty Pipe. A short clay pipe. Scotch, cutty (short), as cutty spoons, cutty Sark, a cutty (little girl), etc., a cutty gun (a pop-gun).

Cutty Stool. A small stool on which offenders were placed in the Scotch church when they were about to receive a public rebuke.

Cut. is C wt.—i.e. C. centum, wt. weight, meaning hundred-weight. (See Dwz.)

Cyanean Rocks (The). The Symplegades at the entrance of the Euxine Sea. Said to close together when a vessel attempted to sail between them, and thus crush it to pieces. Cyanean means dark, and Symplegades means dashers together.

"Here are those hard rocks of trap, of a greenish-blue, coloured with copper, and hence called the Cyanean."—Ov. Mar.

Cyclo. A period or series of events or numbers which recur everlastingly in precisely the same order.

Cycle of the moon, called “Meton’s Cycle,” from Meton, who discovered it, is a period of nineteen years, at the expiration of which time the phases of the moon repeat themselves on the same days as they did nineteen years previously. (See Callippic Period.)

Cycle of the sun. A period of twenty-eight years, at the expiration of which time the Sunday letters recur and proceed in the same order as they did twenty-eight years previously. In other words, the days of the month fall again on the same days of the week.

The Platonic cycle or great year is that space of time which elapses between all the stars and constellations return to any given state. Tycho Brahe calculated this period at 25,816 years, and Riccioli at 25,920.

Cyclical Poets. Inferior epic poets. On the death of Homer a host of minstrels caught the contagion of his poems, and wrote continuations, illustrations, or additions thereto. These poets were called cyclical because they confined themselves to the cycle of the Trojan war. The chief were Agias, Arnięcia, Eugammon, Leschi, and Strásimus.

"Besides the Homerian poems, the Greeks of this age possessed those of the poets named Cyclic, as they sang a traditional cycle of events,..."—Knightly Greece, part i, chap. xiv, p. 150.

Cyclopædia. The living cyclopædia. Longinu’s, so called for his extensive information. (213-273.)

Cyclopean. Huge, massive, like the Cyclops of classic mythology.

Cyclopean Masonry. The old Pelasgic ruins of Greece, Asia Minor, and Italy, such as the Gallery of Týrnu’s, the Gate of Lyons, the Treasury of Athena, and the Tomb of Phorúneus (3 syl.) and Danu’s. They are said to have been the work of the Cyclops. They are huge.
Cylops. One of a group of giants with only one eye, and that in the centre of their forehead, whose business it was to forge iron for Vulcan. They were probably Pelasgians, who worked in quarries, and attached a lantern to their forehead to give them light underground. The lantern was their one eye as big as the full moon. (Greek, "circular-eye." (See Arimaspians.)

"Round with the sound, the mighty family Of one-eyed brothers hasten to the shore, And gather round the blazing Polyphem." Addisson: Milton Imitated.

Cyllaros, according to Virgil, was the celebrated horse of Pollux (Geo., iii. 90), but, according to Ovid, it was Castor's steed (Met., xii. 408).

"He, O Castor, was a courser worthy thee . . . (Cal) black his colour, but like Jet it shone; His legs and flowing tail were white alone." Dryden: Ovid's Metamorphoses, xii.

Cymbeline. (See Imogen, Cymbera.)

Cymochles. A man of prodigious might, brother of Pyrochles, son of Malico (Acratès) and Despite, and husband of Acraia, the enchantress. He sets out to encounter Sir Guyom, but is ferried over the idle lake by Wantue, (Phèdre), and forgets himself; he is slain by King Arthur (canto viii.). The word means, "one who seeks glory in troubles." (Spenser: Faerie Queene, ii. 5.)

Cympodocoe (4 syl.). A sea nymph and companion of Venus. (Virgil: Georgics, iv. 338; and again, Aeneid, iv. 826.) The word means "wave-receiving."

The Garden of Cympodocoe. Sark, one of the Channel islands. It is the title of a poem by Swinburne, 1880.

Cynegiros. It is said that when the Persians were pushing off from shore after the battle of Marathôn, Cynegiros, the brother of Àeschylos, the poet, seized one of their ships with his right hand, which was instantly lopped off; he then grasped it with his left, which was cut off also; lastly, he seized hold of it with his teeth and lost his head. (See Benbow.)

Cynic. A smirking, curleash person, like a cynic. The Cynics were so called because Antisthenes held his school in the gymnasia called Cynosarges, set apart for those who were not of pure Athenian blood. Cynosarges means white dog, and was so called because a white dog once came away part of a victim which Diome of was offering to Hercules. The sect was often called the Dog-sect; and the effigy over Diogenes' pillar was a dog, with this inscription:

"Say, dog, I pray, what guard you in that tomb,"  "A dog." His name?" —"Diogenes." —Fromardy.

"Nothing." — What made a tub his home?  "The name: now dead, amongst the stars a star." —E. C. B.

Cynic Tub (The). The tub from which Diogenes lectured. Similarly we speak of the "Perch," that is, the Perch Poëtic, meaning Stoic philosophy; the "Garden," meaning Epicurean philosophy; the "Academy," meaning Platonist philosophy; the "Colonnade," meaning Aristotelian philosophy.

"[They] fetch their doctrines from the Cynic tub." Milton: Comus, lxxxii. 25.

Cynics. The chief were Antisthenes of Athens (the founder), Diogenes, Onesicritus, Menippus, Crates, and his wife Hipparchia, Metrocles, Menippus, and Menon whom the madman.

Cynosurus (3 syl.). The polar star; the observed of all observers. Greek for dog's tail, and applied to the constellation called Ursus Minor. As seamen guide their ships by the north star, and observe it well, the word "cynosure" is used for whatever attracts attention, as "The cynosure of neighbouring eyes" (Milton), especially for guidance in some doubtful matter, as—

"Richmond was the cynosure on which all Northern eyes were fixed in the American war." —The Times.

Cynthia. The moon; a surname of Artemis or Diana. The Roman Diana, who represented the moon, was called Cynthia from Mount Cynthia, where she was born.

"And from emblazed clouds emerging slow, Cynthia came riding on her silver car." —Hendley: Minstrel.

Cynthia. Pope, speaking of the inconsistent character of woman, "matter too soft a lasting mark to bear," says—

"Come, then, the colours and the ground prepare! Dip in the rainbow, trick her off in air; Choose a firm cloud, before it fall, and in it Catch, ere she change, the Cynthia of the minute." —Kytde II. 17-20.

Cypress (The) is a funeral tree, and was dedicated by the Romans to Pluto, because when once cut it never grows again.

"Cypress garlands are of great account at funerals amongst the gentler sort, but rosemary and Hayes are used by the common folk at funerals and weddings. They are plants which fade not a good while after they are gathered . . . and intimate that the remembrance of the present solemnity might not be the present." —Coles: Introduction to the Knowledge of Plants.
The magic cypress branch. In the opera of Roberto il Diavolo, after the "dance of love," in which Hélène seduces the duke, he removes the cypress branch, which has the power of imparting to him whatever he wishes. With this he enters the palace of Isabella, princess of Sicily, and transfixes the princess and her attendants in a magic sleep, but afterwards relenting, he breaks the branch, and is dragged away by the guards.

Cyprian Brass, or "as Cyprium," copper. Pliny (book xxxiv. c. ii.) says, "in Cyprio cuim prima eris inventio fuit."

Cypriote. A native of Cyprus; the dialect spoken on the island; pertaining or special to Cyprus.

D.

This letter is the outline of a rude archway or door. It is called in Hebrew de'ath (a door). In Egyptian hieroglyphics it is a man's hand.

D or d, indicating a penny or pence, is the initial letter of the Latin denarius, a silver coin equal to 8½ of during the commonwealth of Rome, but in the Middle Ages about equivalent to our penny. The word was used by the Romans for money in general.

D stands for 500, which is half a, a form of or M, which stands for mille.

D stands for 5,000.

D.O.M. Deo Optimo Maximo. Datur omnibus morti (It is allotted to all to die).

D.T. A contraction of delirium tremens.

"They get a look, after a touch of D.T., which nothing else that I know of can give them."—Julian Dale.

Da Cape or D.C. From the beginning—that is, finish with a repetition of the first strain. A term in music. (Italian.)

Dab. Clover, skilled; as "a dab-hand at it"; a corrupt corruption of the Latin adeptus (an adept). "Dabster" is another form. Adept is a related word.

An eton stripping training for the law, A ducaet learning, but a dab at law (marbles)

Anon. : Logio; or, The Better Bit.

Dab, Din, etc.

"Hab Dab" and David Din

Ding the dell o'er Dobson's Linn."

"Hab Dab" means Halbert Dobson; "David Din" means David Dun; and "Dobson's Linn," or Dob's Linn, is a waterfall near the head of Moffat Water.

Dobson and Dun were two Camerons who lived for security in a cave in the ravine. Here, as they said, they saw the devil in the form of a pack of dried hides, and after feeding the "foul feed" for some time, they dashed him into the waterfall.

Dabafr. An idol of the savages of Panama, to whose honour slaves are burnt to death. (American mythology.)

Dabat [the Beast]. The Beast of the Apocalypse, which the Mahometans say will appear with Antichrist, called by them dagb'at. (Rev. xix. 19; xx. 10.)

Dabble. To dabble in the funds; to dabble in politics—i.e. to do something in them in a small way. (Dutch, dabbelen, our dip and tap.)

Dab'chick. The lesser grebe. Dab is a corruption of dep, the old participle of dip, and chick (any young or small fowl), literally the dipping or diving chick.

Da'ctyl (Will). The "smallest of pedants." (Steele: The Tatler.)

Da'ctyls (The). Mythic beings to whom is ascribed the discovery of iron. Their number was originally three—the Smelter, the Hammer, and the Anvil; but was afterwards increased to five males and five females, whence their name Da'ctyls or Fingers.

Dad or Daddy. Father. The person who acts as father at a wedding; a stage-manager. The superintendent of a casual ward is termed by the inmates "Old Daddy." (A Night in a Workhouse, by an Amateur Casual [J. Greenwood].)

In the Fortunes of Nigel, by Sir W. Scott, Steenie, Duke of Buckingham, calls King James "My dear dad and gossip." (Welsh, tai; Irish, daid, father; Sanskrit, tada; Hindu, dada.)

Daddy Long-legs. A crane-fly; sometimes applied to the long-legged spiders called "harvestmen."

Da'sdalea. A Greek who formed the Cretan labyrinth, and made for himself wings, by means of which he flew from Crete across the Archipelago. He is said to have invented the saw, the axe, the gimlet, etc.

Daffodil (The) or "Lent Lily," was once white; but Persephone, daughter of Demeter (Ceres), delighted to wander
about the flowery meadows of Sicily. One spring-tide she tripped over the meadows, wrested her head with wild lilies, and, throwing herself on the grass, fell asleep. The god of the Infernal Regions, called by the Romans Pluto, fell in love with the beautiful maid, and carried her off for his bride. His touch turned the white flowers to a golden yellow, and some of them fell in Acheron, where they grew luxuriantly; and ever since the flower has been planted on graves. Theophillus and Pliny tell us that the ghosts delight in the flower, called by them the Asphodel. It was once called the Affodil. (French, *asphodele*; Latin, *asphodillus*; Greek, *asphodilos*.)

"Fleur de daffodil is a cure for madness."—Med. Ms. Lincoln Cathedral, p. 262.

**Dag** (day). Son of Natt or night. (Scandinavian mythology.)

**Dagger** or Long Cross (+), used for reference to a note after the asterisk (*), is a Roman Catholic character, originally employed in church books, prayers of exorcism, at benedictions, and so on, to remind the priest where to make the sign of the cross. This sign is sometimes called an obelisk—that is, "a spit." (Greek, *oeblos*, a spit.)

Dagger, in the City arms of London, commemorates Sir William Walworth's dagger, with which he slew Wat Tyler in 1381. Before this time the cognisance of the City was the sword of St. Paul.

"Brave Walworth, knight, lord mayor, that slew rebellions Tyler in his armes. The king, therefore, did give him in lieu the dagger to the city armes."— *Fourth year of Richard II.* (1381), *Fashions in Hall*.

**Dagger Ale** is the ale of the Dagger, a celebrated ordinary in Holborn.

"My lawyer's clerk I lighted on last night in Holborn, at the Dagger."— *Ben Jonson: The Alchemist*, 1. 1.

**Dagger-scene in the House of Commons.** Edmund Burke, during the French Revolution, tried a bit of bunksim by throwing down a dagger on the floor of the House, exclaiming as he did so, "There's French fraternity for you! Such is the weapon which French Jacobins would plunge into the heart of our beloved king." Sheridan spoilt the dramatic effect, and set the House in a roar by his remark, "The gentleman, I see, has brought his knife with him, but where is his fork?"—(See Coup de Théâtre.)

**Daggers.** To speak daggers, To look daggers. To speak or look so as to wound the sensibilities.

"I will speak daggers to her; but will use none."—Shakespeare: *Hamlet*, III. 2.

**Daggers Drawn (At).** At great enmity, as if with daggers drawn and ready to rush on each other.

**Daggletail or Draggle-tail.** A slovenly woman, the bottom of whose dress trails in the dirt. *Dag* (Saxon) means loose ends, mire or dirt; whence *dag-locks*, the soiled locks of a sheep's fleece, and *dag-wool*, refuse wool. (Compare Tag.)

**Dogobert.** King Dogobert and St. Elig. There is a French song very popular with this title. St. Elig tells the king his coat has a hole in it, and the king rep lices, "C'est vrai, le tien est bon; prête-le moi," Next the saint complains of the king's stockings, and Dogobert makes the same answer. Then of his wig and cloak, to which the same answer is returned. After seventeen complaints St. Elig said, "My king, death is at hand, and it is time to confess," when the king replied, "Why can't you confess, and die instead of me?"

**Dagon** (Hebrew, *dag On*, the fish On). The idol of the Philistines; half woman and half fish. (See ATEKBOATA.)

"Dagon his name: sea-monster, upward man And downward fish; yet had his temple high Heard in Asia Minor, dreaded through the coast Of Palestine, in Gath and Ascalon, And Avron and Gaza's frontier bounds."— *Milton: Paradise Lost*, book I. 462.

**Dagonet (Sir).** In the romance *La Mort d'Arthur* he is called the fool of King Arthur, and was knighted by the king himself.

"I remember at Mile-Kind Green, when I lay at *Chateau's Inn, I was then Sir Dagonet in Arthur's show."—2 *Henry IV.*, II. 2. (Another Shallow).

"Dagonet" is the patronym of Mr. G. R. Sims.

**Daguerreotype** (4 syl.). A photographic process. So named from M. Daguerre, who greatly improved it in 1839. (See TALLOTYPE.)

**Dagun.** A god worshipped in Pegu. When Kiak'ank destroyed the world, Dagun reconstructed it. (Indian mythology.)

**Dahak.** The Satan of Persia. According to Persian mythology, the ages of the world are divided into periods of 1,000 years. When the cycle of "chil- inas" (1,000-year periods) is complete, the reign of Ormuzd will begin, and men
**Dahlia**  
A flower. So called from Andrew Dahl, the Swedish botanist.

**Dalhousie** is not derived from Dah, the founder of the palace so called, but is a corruption of Daugh-homen, "Daugh's Belly." The story is as follows: Ardrah divided his kingdom at death between his three sons, and Dah, one of the sons, received the northern portion. Being an enterprising and ambitious man, he coveted the country of his neighbour Danh, King of Gedavin, and first applied to him for a plot of land to build a house on. This being granted, Dah made other requests in quick succession, and Danh's patience being exhausted, he exclaimed, "Must I open my belly for you to build on?" On hearing this, Dah declared himself insulted, made war on Danh, and slew him. He then built his palace where Danh fell, and called it Danh-homen. (Nineteenth Century, October, 1890, pp. 605-6.)

**Dairi** (3 syl.): A Japanese idol of colossal size. Each of her hands is full of hands. (Japanese mythology.)

**Dairi** (4 syl.): The god invoked specially by the artisans of Japan. He sits on a ball of rice, holding a hammer in his hand, with which he beats a sack; and every time he does so the sack becomes full of silver, rice, cloth, and other useful articles. (Japanese mythology.)

**Dairi** (3 syl.): The royal residence in Jupon; the court of the mikado, used by metonymy for the sovereign or chief pontiff himself.

**Dairy**. A corrupt form of "dey-ery." Middle English dierie and deyryere, from deye, a dairymaid.

"The dey or farm-woman entered with her pitchers, to deliver the milk for the family."—Scott: Fair Maid of Perth, chap. xxvii.

**Dal**. The raised floor at the head of a dining-room, designed for guests of distinction (French, das, a canopy). So called because it was used to be decorated with a canopy. The proverb "Sous le dal" means "in the midst of grandeur."

**Daisies**: Slang for boots. Explained under CHIVAL.

**Daisy**. Ophelia gives the queen a daisy to signify "that her light and fickle love ought not to expect constancy in her husband." So the daisy is explained by Greene to mean a Quisp for an upstart courtier. (Anglo-Saxon deyes edge, day's eye.)

The word is Day's eye, and the flower is so called because it closes its pinky lashes and goes to sleep when the sun sets, but in the morning it expands its petals to the light. (See Violet.)

"That well by reason men calle it male,  
The daisy, or else the eye of the dale."—Chaucer.

**Daisy** (Solomon). Parish clerk of Chigwell. He had little, round, black, shiny eyes like beads; wore rusty black breeches, a rusty black coat, and a long-flapped waistcoat with queer little buttons. Solomon Daisy, with Phil Parkes, the ranger of Epping Forest, Tom Cobb, the Chandler and post-office keeper, and John Willet, mine host, formed a quadrilateral or village club, which used to meet night after night at the Maypole, on the borders of the forest. Daisy's famous tale was the murder of Mr. Reuben Hardale, and the conviction that the murderer would be found out on the 19th of March, the anniversary of the murder. (Dickens: Barnaby Rudge, chap. i., etc.)

**Daisy-cutter** (A). In cricket, a ball that is bowled all along the ground.

**Daisy-roots**, like dwarf-elder berries, are said to stunt the growth; hence the fairy Milkah fed her royal foster-child on this food, that his stature might not exceed that of a pigmy. This superstition arose from the notion that everything had the property of bestowing its own speciality on others. (See FERN SEED.)

"She robbed dwarf-elders of their fragrant fruit,  
And fed him early with the daisy root,  
Whence through his veins the powerful juices ran  
And formed the beauteous miniature of man."—Tickell: Kensington Gardens.

**Dala'i-Lama** [grand lama]. Chief of the two Tārta-prêtres—a sort of incastrate deity. The other lama is called the "Tseho-lama."

**Daldah**. Mahomet's favourite white mule.

**Dalgar'no** (Lord). A heartless profligate in Scott's Fortunes of Nigel.

**Dalgetty** (Dungald). Jeffrey calls him "a compound of Captain Flueuen and Bob'adill," but this is scarcely just. Without doubt, he has all the pedantry.
and conceit of the former, and all the vulgar assurance of the latter; but, unlike Bobadill, he is a man of real courage, and wholly trustworthy to those who pay him for the service of his sword, which, like a thrifty mercenary, he lets out to the highest bidder. (Scott: Legend of Montrose.)

"Neither Schiller, Strada, Thamus, Monroe, nor Douglas Dalgerty makes any mention of it." — Carlyle.

Dalkey (King of). A kind of "Mayor of Garrat" (q.v.) at Kings-town, in Ireland. A full description is given of this mock mayor, etc., in a book entitled Ireland Ninety Years Ago.

Dalle (French), écu de six francs (3s.). Money generally.

"Quiroconque parleroit de paix . . . payeroit a la houres de l'Union certaine quantité de dales, pour l'entretenue des docteurs." — Sénage Monneppe, 1621, p. 152.

Dalmatia or Dalmatie. A robe, open in front, reaching to the knees; worn at one time by deacons over the alb or stole, when the Eucharist was administered. It is in imitation of the regal vest of Dalmatia, and was imported into Rome by the Emperor Commodus. A similar robe was worn by kings, in the Middle Ages, at coronations and other great solemnities, to remind them of their duty of bountifulness to the poor. The right sleeve was plain and full, but the left was fringed and tasseled. Deacons had broader sleeves than sub-deacons, to indicate their duty to larger generosity: for a similar reason the sleeves of a bishop are larger than those of a priest. The two stripes before and behind were worn to show that the wearer should exercise his charity to all.

Dam. An ancient Indian copper coin, of which 1,600 went to a rupee. Hence some compare the expression "Not worth a dam," though wrongly, with "not worth a farthing," "not worth a sou." [Twopenny Dam.]

Damage. What's the damage? What have I to pay? how much is the bill? The allusion is to the law assessing damages in remuneration to the plaintiff.

Damask Linen. So called from Damascus, where it was originally manufactured.

Damaskening. Producing upon steel a blue tinge and ornamental figures, sometimes inlaid with gold and silver, as in Damascus blades; so called from Damascus, which was celebrated in the Middle Ages for this class of ornamental art.

Dambéa or Dambéa. A lake in Gojam, Abyssinia, the source of the Blue Nile. Captain Speke traced the White Nile to Lake Victoria N'yana, which, no doubt, is fed by the Mountains of the Moon.


Dame du Lac. A fay, named Vivienne, who plunged with the infant Lancelot into a lake. This lake was a kind of mirage, concealing the domes of the lady "en la marche de la petite Bretagne." (See Vivienne.)

"En ce lieu . . . a voit la dame moult de belles maisons et moult riches ; et un nain dessous elle avoit une gente petite rivière." (Percy: Reliques.)

Damien's Bed of Steel. R. F. Damien, in 1737, attempted the life of Louis XV. He was taken to the Conciegerie; an iron bed, which likewise served as a chair, was prepared for him, and to this he was fastened with chains. He was then tortured, and ultimately torn to pieces by wild horses. (Smollett: History of England, v. 12, p. 39.)

"The uplifted axe, the mournful wheel, Luka's iron crown, and Damien's bed of steel." (Goldsmith: The Traveller 1768.)

Damn with Faint Praise. To praise with such a voice and in such measured terms as to show plainly secret disapproval.

"Damn with faint praise, assent with civil leer, And, without successor, teach the rest to speak," — Pope: An Essay to Doctrine of Ariost a.

Dameolé's Sword. Evil foreboded or dreaded. Dameolés, the sycophant of Dionysius the elder, of Syracuse, was invited by the tyrant to try the felicity he so much envied. Accordingly he was set down to a sumptuous banquet, but overhead was a sword suspended by a hair. Dameolés was afraid to stir, and the banquet was a tantalising torment to him. (Cicero.)

"These fears hang like Damesol's sword over every feast, and make enjoyment impossible." — Chambers's Cyclopaedia.

Damon and Musidora. Two lovers in Thomson's Summer. One day Damon caught Musidora bathing, and his delicacy so won upon her that she promised to be his bride.

Damon and Pythias. Inseparable friends. They were two Syracusan youths. Damon, being condemned to death by Dionysius the tyrant, obtained leave to go home to arrange his affairs.
if Pythias became his security. Damon being delayed, Pythias was led to execution, but his friend arrived in time to save him. Dionysius was so struck with this honourable friendship that he pardoned both of them.

**DAMPER (A).** A snap before dinner, which damps or takes off the edge of appetite. "That's a damper," also means a wet-blanket influence, a rebuff which damps or cools one's courage.

Also a large thin cake of flour and water baked in hot ashes. The mute of a stringed instrument to deaden the sound is also called a "damper."

**DAMSEL.** (See DAMESELL.)

**DAMSON.** A corruption of Damascene, a fruit from Damascus.

**DAMYAN (3 syl.).** A "silke squerier," whose illicit love was accepted by May, the youthful bride of January, a Lombard knight, sixty years old. (Chaucer: The Marchaundes Tale.)

**DAN.** A title of honour, common with the old poets, as Dan Phæbus, Dan Cupid, Dan Neptune, Dan Chaucer, etc. (Spanish, don.)

"Dan Chaucer, well of English unaffected, On Fama's eternal beardless worthy to be felt."—Spenser: Faerie Queen, book iv., canto ii. 32.

**From Dan to Beersheba.** From one end of the kingdom to the other; all over the world; everywhere. The phrase is Scriptural. Dan being the most northern and Beersheba the most southern city of the Holy Land. We have a similar expression, "From John o' Groat's to the Land's End."

**Dan Tucker.** Out o' de way, old Dan Tucker. The first Governor of Bermuda was Mr. Moore, who was succeeded by Captain Daniel Tucker. These islands were colonised from Virginia.

**Dan'ace (3 syl.).** A coin placed by the Greeks in the mouth of the dead to pay their passage across the ferry of the Lower World.

**Dan'â.** An Argive princess whom Zeus (Jupiter) seduced under the form of a shower of gold, while she was confined in an inaccessible tower. She thus became the mother of Perseus (2 syl).

**Danaïdes (4 syl.).** Daughters of Danaos (King of Argos). They were fifty in number, and married the fifty sons of Egyptus. They all but one murdered their husbands on their wedding-night, and were punished in the infernal regions by having to draw water everlastingly in sieves from a deep well.

This is an allegory. The followers of Danaos taught the Argives to dig wells, and irrigate their fields in the Egyptian manner. As the soil of Argos was very dry and porous, it was like a sieve.

The names of the fifty Danaïdes and their respective husbands are as follows:

- Actae... wife of Periph. Adams. 
- Adon... 
- Adria... Meital. 
- Agla... 
- Amag... 
- Amin... 
- Anax... 
- Ant... Clyta... 
- A... 
- A... 
- Aut... 
- A... 
- B... 
- Cal... 
- Can... 
- Cel... 
- Cer... 
- Cher... 
- Chris... 
- Crist... 
- Crist... 
- Cr... 
- Cre... 
- Cri... 
- Cre... 
- Dam... 
- Din... 
- D... 
- E... 
- El... 
- Em... 
- Em... 
- Ep... 
- Ep... 
- Ep... 
- Ep... 
- Ep... 
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"Lyneus (2 syl.), the one saved by his wife, is marked with an asterisk (*)."

**Danaos.** According to the Roman de Rose, Denmark means the country of Danaos, who settled here with a colony after the siege of Troy, as Brutus is said by the same sort of name-legend to have settled in Britain. Saxo-Germanicus, with equal absurdity, makes Dan, the son of Humble, the first king, to account for the name of the country.

**Danaw.** The Danube (German).

"To pass Rhone or the Danaw."

**DANCE.** The Spanish danza was a grave and stately court dance. Those of the seventeenth century were called
Dance

the Turdion, Pabona, Madame Orleans, Piedegibbo, El Rey Don Alonso, and El Caballero. Most of the names are taken from the ballad-music to which they were danced. The light dances were called Baylé (q.v.).

Dance (Pyrrhic). (See Pyrrhic).
St. Vitus's Dance. (See St. Vitus).

Dance of Death. A series of woodcuts, said to be by Hans Holbein (1538), representing Death dancing after all sorts of persons, beginning with Adam and Eve. He is beside the judge on his bench, the priest in the pulpit, the nun in her cell, the doctor in his study, the bride and the beggar, the king and the infant; but is “swallowed up at last.”

This is often called the Dance Macabre, from a German who wrote verses on the subject.

On the north side of Old St. Paul’s was a cloister, on the walls of which was painted, at the cost of John Carpenter, town clerk of London (15th century), a “Dance of Death,” or “Death leading all the estate, with speeches of Death and answers, by John Lydgate” (Stow). The Death-Dance in the Dominican Convent of Basle was retouched by Holbein.

"Plutarch.

"I'll lead you a pretty dance, i.e. I'll bother or put you to trouble. The French say, Dommez le bal et guizqu’un. The reference is to the complicated dances of former times, when all followed the leader.

To dance attendance. To wait obsequiously, to be at the beck and call of another. The allusion is to the ancient custom of weddings, where the bride on the wedding-night had to dance with every guest, and play the amiable, though greatly annoyed.

"Then must the poor bride keep her feet with a dancer, and refuse none, how scolded, jotted, dromeked, rude, and shameless manner he be." - Chaucer: State of Matrimony, 1663.

"I had thought they had parted so much harmony among them (at least, good manners) not thus to suffer. A man of his place, and so near our favour.

To dance attendance on their lordships’ pleasures." - Shakespeare: Henry VIII, v 2.

To dance upon nothing. To be hanged.

Dances (National Dances):

Bohemian: the rebozo.

English: the hornpipe and la verrue.

French: the contredanse (country dance), cotillon, and quadrille.

German: the gallopade and waltz.

Irish: the Jig.

Newsham: the tarantella.

Polish: the majurka and krakowiak.

Russian: the cosac.

Scotch: the reel.

Spanish: the bolero and fandango.

When Handel was asked to point out the peculiar taste of the different nations of Europe in dancing, he ascribed the minuet to the French, the saraband to the Spaniard, the arietta to the Italian, and the hornpipe and the morris-dance to the English.

Dances (Religious Dances):

Astronomical dances, invented by the Egyptians, designed (like our orreries) to represent the movements of the heavenly bodies.

The Bacchic dances were of three sorts: grave (like our minuet), gay (like our gavotte), and mixed (like our minuet and gavotte combined).

The dance Champsaur, invented by Pan, quick and lively. The dancers (in the open air) wore wreaths of oak and garlands of flowers.

Children's dances, in Lacedemon in honour of Diana. The children were nude: and their movements were grave, modest, and graceful.

Coruscating dances, in honour of Bacchus, accompanied with timbrels, flutes, and tambourines, noise produced by the clashing of swords and lances against broken ladders.

Funeral dances, in Athens, slow, solemn dances in which the priests took part. The performers wore long clothe robes, and carried cypress slips in their hands.

Hymsaous dances were lively and joyous. The dancers were crowned with flowers.

Of the Lapeith, invented by Pirithous. These were exhibited after some famous victory, and were designed to imitate the contests of the Centaurs and Lapiths. These dances were both difficult and dangerous.

May-day dances at home. At daybreak lads and lasses went out to gather "May" and other flowers for themselves and their elders; and the day was spent in dances and festivites.

Military dances. The oldest of all dances, executed with swords, javelins, and bucklers. Said to be invented by Minerva to celebrate the victory of the god over the Titans.

Nuptial dances. A Roman pantomimic performance resembling the dances of our barouquen and columbine.

Sacred dances (among the Jews). David danced in certain religious processions (2 Sam. vi. 14). The people sang and danced before the golden calf (Exod. xxxii. 16). And in the book of Psalms (xi. 4) we read, "Let the people praise [the Lord] with timbrel and dance." Miriam, the sister of Moses, after the passage of the Red Sea, was allowed by all the women with timbrels and dances (Exod. xv. 20).

Sole dances, instituted by Numa Pompilius in honour of Mars. They were executed by twelve priests selected from the highest of the nobility, and the dances were performed in the temple while sacrifices were being made and by ins sung to the god.

The Dancing Durvishes celebrated their religious rites with dances, which consist chiefly of spinning round and round a little allotted space, not in couples, but each one alone.

In ancient times the Gauls, the Germans, the Spaniards, and the English too had their sacred dances. In fact, in all religious ceremonies the dance was an essential part of divine worship. In India dancing is a part of religious worship in which the priests join.

See DANCE.

Dancing-water (The), which beautiful ladies, makes them young again,
and enriches them. It fell in a cascade in the Burning Forest, and could only be reached by an underground passage. Prince Chery fetched a bottle of this water for his beloved Fair-star, but was aided by a dove. (Fairy Tales, by the Comtesse d'Aulnoy.) (See Yellow Water.)

**Dandellion.** A flower. The word is a corruption of the French dent de lion (lion's tooth). Also called Leontodon (lion-tooth, Greek), from a supposed resemblance between its leaves and the teeth of lions.

**Dander.** Is your dander up or riz? Is your angry passion up? This is generally considered to be an Americanism; but Halliwell gives, in his *Archiecal Dictionary*, both dander (anger) and dandy (distraught), the latter common to several counties, and the latter peculiar to Somersetshire.

**Dandie Dinmont.** A jovial, true-hearted store-farmer, in Sir Walter Scott's *Guy Mannering*. Also a Hardy hairy short-legged terrier.

"From this dog descended Davidson of Wyndham's breed, the original Dandie-Dinmont."--T. Brown: *Our Dogs*, p. 104.

**Dandin** (French). A ninny, a snob. From Molière's comedy of *George Dandin*. (See GANDIN.)

**Dandin** (George). A French cit, who marries a spring of nobility, and lives with his wife's parents. Madame appeals on all occasions to her father and mother, who, of course, take her part against her husband. Poor George is in a sad plight, and is for ever lamenting his fate with the expression, *Vos Pèrez ruind, George Dandin* ('Tis your own fault, George Dandin). George Dandin stands for anyone who marries above his sphere, and is pecked by his wife and mother-in-law. The word means "a ninny." (Molière's comedy so called.)

**Perrin Dandin.** A sort of Lynch judge in Rabelais, who seated himself on the trunk of the first tree he came to, and there decided the causes submitted to him.

**Dan'diprat** or **Dandiprat**, according to Camden, is a small coin issued in the reign of Henry VII. Applied to a little fellow, it is about equal to our modern expression, a little "twopenny-ha'penny" fellow.

**Dando** (A). One who frequents hotels, eating-houses, and other such places, satisfies his appetite, and decamps without payment.

**Dandy.** A coxcomb; a fop. The feminine of "dandy" is either *dandilly* or *danditzett*. Egan says the word was first used in 1813, but examples of the word occur at least one hundred years before that date. (French, *dandin*, a ninny, a vain, conceited fellow.)

**Dandy-horse.** (See VELOCIPED.)

**Dandyism.** The manners, etc., of a dandy; like a dandy.

**Dane's Skin** (A). A freckled skin. Red hair and a freckled skin are the traditional characteristics of Danish blood.

**Dangle.** A theatrical amateur in Sheridan's *Critic*. It was designed for Thomas Vaughan, a playwright.

**Daniel Lambert** weighed 739 lbs. In 1841 eleven young men stood within his waistcoat buttoned. (1770-1809.)

**Danism.** Lending money on usury. (Greek, *danieisma*, a loan.)

**Dan'rebro or Danebro.** The old flag of Denmark. The tradition is that Waldemar II. of Denmark saw in the heavens a fiery cross which betokened his victory over the Esthonian (1219). This story is very similar to that of Constantine (q.v.), and of St. Andrew's Cross. (See ARMH, St.)

The order of *Danebro*. The second of the Danish orders. Brog means "cloth" or banner.

**Dan'neck's.** Hedging-gloves. A corruption of Tonnay, where they were originally manufactured.

**Danzse.** *La danse commence à bas,* fighting has broken out yonder.

"Mon Caporal, there is great news: *La danse commence à bas. *"—*Ouida: Under Two Flags*, chap. xxv.

A la danse. On the march.

"The regiment was ordered out à la danse there was fresh war in the batteries."—*Ouida: Under Two Flags*, chap. xxv. (See DANSK.)

**Dansker.** A Dane. Denmark used to be called Danske. Hence Polonius says to Reynaldo, "Inquire me first what Danskers are in Paris." (Hamlet, ii. 1.)

**Dante and Beatrice—i.e. Beatrice Portinaï, who was only eight years old when the poet first saw her. His abiding love for her was chaste as snow and pure as it was tender. Beatrice married**
Dantesque

a nobleman named Simo’ne de Bardi, and died young, in 1290. Dante married Gemma, of the powerful house of Donati. In the Divina Commedia the poet is conducted first by Virgil (who represents human reason) through hell and purgatory; then by the spirit of Beatričis (who represents the wisdom of faith); and finally by St. Bernard (who represents the wisdom from on high).

Dantesque (2 syl.). Dante-like—that is, a minute life-like representation of the infernal horrors, whether by words, as in the poet, or in visible form, as in Dore’s illustrations of the Inferno.

Daphnaída. An elegy on Douglas Howard, daughter and heiresses of Lord Howard. (Spruner, 1561.)

Daphne. Daughter of a river-god, loved by Apollo. She fled from the amorous god, and escaped by being changed into a laurel, thenceforth the favourite tree of the sun-god.

“Nay, lady, sit. If I but wave this wand,
Your nerves are all churn’d up in alabaster,
And your stature, or, as Daphne was,
Root-bound, that fed Apollo.”
Milton: Comus, 678-681.

Daphnis. A Sicilian shepherd who invented pastoral poetry.

Daphnès. The lover of Chloe in the exquisite Greek pastoral romance of Longos, in the fourth century. Daphnis was the model of Allan Ramsay’s Gentle Shepherd, and the tale is the basis of St. Pierre’s Paul and Virginia.

Dapper. A little, nimble, spruce young clerk in Ben Jonson’s Alchemist.

Dapple. The name of Sancho Panza’s donkey in Cervantes’ romance of Don Quijote. Bailey derives dapple from the Teutonic dappor (streaked or spotted like a pippin). A dapple-grey horse is one of a light grey shaded with a deeper hue; a dapple-bay is a light bay spotted with bay of a deeper colour. (Icelandic, dæpfl, a spot.)

Darbies (2 syl.). Handcuffs. This is derived from “Darby and Joan,” because originally two prisoners were linked together as Darby and Joan.

“Hark ye! Jim Clink will fetch you the darbies.”—Sir W.Scott: Peveril of the Peak.

Johnny Darbies, policeman, is a perversion of the French genasarmes, in conjunction with the above.

Darby and Joan. A loving, old-fashioned, virtuous couple. The names belong to a ballad written by Henry Woodfall, and the characters are those of John Darby, of Bartholomew Close, who died 1730, and his wife, “As chaste as a picture cut in alabaster. You must sooner move a Scythian rock than shoot fire into her bosom.” Woodfall served his apprenticeship to John Darby.

“Perhaps some day or other we may be Darby and Joan.”—Lord Lytton.

* The French equivalent is C’est St. Roch et son chien.

Darbys (3 syl.). The Plymouth Brethren are so called on the Continent from Mr. Darby, a barrister, who abandoned himself to the work, and was for years the “organ” of the sect.

Darius (or State’s Darvi). Celebrated Persian coins. So called from Darius. They bear on one side the head of the king, and on the other a chariot drawn by mules. Their value is about twenty-five shillings.

Dariolet, Dariolette (French). An intriguing, a confidant, a go-between, a pandar. Originally a dariole meant a little sweetmeat or cake rued with little bands of paste.

“Dariolette, employée comme un des nombreux brouillards pour entrer dans l’affaire particulière de donnner les vuesures de roman.”—Romol de Villarceaux.


Darius. A classic way of spelling Darawes (king), a Persian title of royalty. Gushthaap or Kishthaap assumed the title of darawes on ascending the throne, and is the person generally called Darius the Great.

Darius. Seven princes of Persia agreed that he should be king whose horse neighed first; as the horse of Darius was the first to neigh, Darius was proclaimed king.

Darius, conquered by Alexander, was Dara, surnamed kuchek (the younger). When Alexander succeeded to the throne, Dara sent to him for the tribute of golden eggs, but the Macedonian returned for answer, “The bird which laid them is flown to the other world, where Dara must seek them.” The Persian king then sent him a list and ball, in ridicule of his youth; but Alexander told the messengers, with the bat he would beat the ball of power from their master’s hand. Lastly, Dara sent him a bitter melon, as emblem of the grief in store for him; but the Macedonian declared that he would make the Shah cat his own fruit.
Dark. To keep dark. To lie perdu; to lurk in concealment. (Ang.-Sax. deor.)

"We'd get away to some of the far-out stations... where we could keep in the dark."—Boldrewood: Robbery Under Arms, xvi.

*Keep it in the dark.* Keep it a dead secret; don’t enlighten anyone about the matter.

Dark Ages. The era between the death of Charlemagne and the close of the Carolingian dynasty.

Dark Continent (The). Africa, the land of the dark race or darkies.

Dark Horse (A). A racing term for a horse of good pretensions, but of which nothing is positively known by the general public. Its merits are kept dark from better and book-makers.

"At last a Liberal candidate has entered the field at Croydon. The Conservatives have kept their candidate back, as a dark horse."—Newspaper paragraph, January, 1866.

Darkest Hour is that before the Dawn (The). When Fortune’s wheel is lowest, it must turn up again. When things have come to their worst, they must mend. In Latin, Post nubia, Phoebus.

Darky. A negro.

Darley Arabians. A breed of English racers, from an Arab stallion introduced by Mr. Darley. This stallion was the sire of the Flying Childers, and great-grand sire of Eclipse.

Daron, Daronno (French). The sobriquet given at the present day, by workmen to shopkeepers and cobblers.

"Il est maître de tout, jusqu’à lancer l’argent de la daronne."—Histoire de Guillaume, cocher.

Daronne. The confidant of Elisene, mother of Amadis, and wife of Perion des Gaules. (Amadis de Gaule.)

Dart. (See Aharis.)

Darwinian Theory. Charles Darwin, grandson of the poet, published in 1859 a work entitled *Origin of Species*, to prove that the numerous species now existing on the earth spring originally from one or at most a few parental forms; and that the present diversity is due to special development and natural selection. Those plants and creatures which are best suited to the conditions of their existence survive and become fruitful; certain organs called into play by peculiar conditions of life grow with their growth, and strengthen with their strength, till they become so much a part and parcel of their frames as to be transmitted to their offspring. The conditions of life being very diverse, cause a great diversity of organic development, and, of course, every such diversity which has become radical is the parent of a new species. (See Evolution.)

Dash. in printer’s copy. *One dash under a word in MS. means that the part so dashed must be printed in italics; two dashes means small capitals; three dashes, large capitals.*

Cut a dash. (See Curt.)

Dash my Wig! Dash my Buttons. Dash is a euphemism for a common oath; and wig, buttons, etc., are relics of a common fashion at one time adopted in comedies and by “mashers” of swearing without using profane language.

Date. *Not quite up to date.* Said of books somewhat in arrears of the most recent information.

Daughter. Greek, thugter, contracted into thugier; Dutch, dogter; German, tochter; Persian, dochtar; Sanskrit, dugter; Saxon, dothter; etc.

Daughter of Peneus (The). The bay-tree is so called because it grows in greatest perfection on the banks of the river Peneus (3 syl.).

Daughter of the Horseleech. One very exigant; one for over sponging on another. (Prov. xxx. 15.)

"Such and many such like were the morning attendants of the Duke of Buckingham—all genuine descendants of the daughter of the horseleech, whose cry is ‘Give, give’..."—Sir W. Scott: Peveril of the Peak, chap. xxix.

Dauphin. The heir of the French crown under the Valois and Bourbon dynasties. (Guy VIII., Count of Vienne, was the first so styled, because he wore a dolphin as his cognisance. The title descended in the family till 1349, when Hurbert II., de la tour de Pisa, sold his seigneurie, called the Dauphine, to King Philippe VI. (de Valois), on condition that the heir of France assumed the title of le dauphin. The first French prince so called was Jean, who succeeded Philippe; and the last was the Duc d’Angoulême, son of Charles IX., who renounced the title in 1630.

Grand Dauphin. Louis, Duc de Bourgogne, eldest son of Louis XIV., for whose use was published the Latin classics entitled Ad Usum Delphinis. (1661-1711.)

Second or Little Dauphin. Louis, son of the Grand Dauphin. (1682-1712.)

Davenport. A kind of small writing-desk with drawers each side, named after the maker.
Davenport (The: Brothers), from America. Two impostors, who professed that spirits would unite them when bound with cords, and even that spirits played all sorts of instruments in a dark cabinet. The imposition was exposed in 1805.

David, in Dryden's satire called Absalom and Achitophel, represents Charles II.; Absalom, his beautiful but rebellious son, represents the Duke of Monmouth; Achitophel, the traitorous counsellor, is the Earl of Shaftesbury; Barzillai, the faithful old man who provided the king sustenance, was the Duke of Ormond; Hushai, who defeated the counsel of Achitophel, was Hyde, Duke of Rochester; Zadok the priest was Sancroft, Archbishop of Canterbury; Shimei, who cursed the king in his flight, was Bethel, the lord mayor; etc. etc. (2 Sam. xvii.-xix.)

"Once more the godlike David was restored,
And willing nations knew their lawful lord."—Dryden: Absalom and Achitophel, part 1.

David (St.) or David, was son of Xanthus, Prince of Ceretius, now called Cardiganshire; he was brought up a priest, became an ascetic in the Isle of Wight, preached to the Britons, confuted Pelaugius, and was preferred to the see of Caerleon, since called St. David's. He died 544. (See Taffy.)

St. David's (Wales) was originally called Menevia (i.e. main ave, narrow water or frith). Here St. David received his early education, and when Dyvrig, Archbishop of Caerleon, resigned to him his see, St. David removed the archiepiscopal residence to Menevia, which was henceforth called by his name.

David and Jonathan. Inseparable friends. Similar examples of friendship were Pythias and Orestes (q.v.); Damon and Pythias (q.v.); etc.

"I am distressed for thee, my brother Jonathan, very pleasant hast thou been to me. Thy love to me was wonderful, passing the love of women."—2 Sam. 1. 26.

Davideus. An epic poem in four books, describing the troubles of King David. (Abraham Cowley [1618-1667].)

There is another sacred poem so called, by Thomas Eliwood (1712).

Davus. Davus sum, non Edipus (I am a plain, simple fellow, and no solver of riddles, like Edipus). The words are from Terence's Andria, i. 2, 23.

Non te credas Davum ludere. Don't imagine you are deluding Davus. "Do you see any white in my eye?" I am not such a fool as you think me to be.

Day. I'll take my day of it. I'll take my "affidavit" it is true.

Davy (Snuffy). David Wilson. (See Sir Walter Scott, The Antiquary, chap. iii. and note.)

Davy Jones's Locker. He's gone to Davy Jones's locker, i.e. he is dead. Jones is a corruption of Jonah, the prophet, who was thrown into the sea. Locker, in earnest's phrase, means any receptacle for private stores; anduffy is a ghost or spirit among the West Indian negroes. So the whole phrase is, "He is gone to the place of safe keeping, whereuffy Jonah was sent to."—Smollett: Peregrine Pickle, xiii.

"This same Davy Jones, according to the mythology of sailors, is the fiend that preys upon all the evil spirits of the deep, and is seen in various shapes... warning the devoted wretch of death and woe."—Smollett: Peregrine Pickle, xiii.

Davy's Sow. Drunk as Davy's sow. Grose says: One David Lloyd, a Welshman, who kept an ale-house at Hereford, had a sow with six legs, which was an object of great curiosity. One day David's wife, having indulged too freely, lay down in the sty to sleep, and a company coming to see the sow, David led them to the sty, saying, as usual, "There is a sow for you! Did you ever see the like?" One of the visitors replied, "Well, it is the drunkenest sow I ever beheld." Whence the woman was ever after called "Davy's sow." (Classical Dictionary of the Vulgar Tongue.)

Dawson (Bully). A noted London sharpner, who swaggered and led a most abandoned life about Blackfriars, in the reign of Charles II. (See Jimmy Dawson.)

"Bully Dawson: kicked by half the town, and half the town kicked by Bully Dawson."—Charles Lamb.

Day. When it begins. (1) With sun-set: The Jews in their "sacred year," and the Church—hence the eve of feast-days; the ancient Britons "non die'sum m'nerum, ut non, sed susum com'punctum," says Tacitus—hence "so'-night" and "fort'night;" the Athenians, Chinese, Mahometans, etc., Italians, Austrians, and Bohemians. (2) With sun-rise: The Babylonians, Syrians, Persians, and modern Greeks. (3) With noon: The ancient Egyptians and modern astronomers. (4) With midnight: The English, French, Dutch, Germans, Spanish, Portuguese, Americans, etc.

A day after the fair. Too late; the fair you came to see is over.

Day in, day out. All day long.

"Sewing as she did, day in, day out."—W. E. Wilkins: The Honest Soul.
Day

Every dog has its day. (See under Dog.)

I have had my day. My prime of life is over; I have been a man of light and leading, but am now "out of the swim."

"Old Joe, sir... was a bit of a favourite... once, but he has had his day."—Dickens.

I have lost a day (Perdidi diem) was the exclamation of Titus, the Roman emperor, when on one occasion he could call to mind nothing done during the past day for the benefit of his subjects.

To-day a man, to-morrow a nonce. In French, "Aujourd'hui la roi, demain rien." Fortune is so fickle that one day we may be at the top of the wheel, and the next day at the bottom.

Day of the Barricades. (See Barricades.)

Day of the Dupes, in French history, was November 11th, 1830, when Marie de Medici and Gaston Duc d'Orléans extorted from Louis XIII, a promise that he would dismiss his minister, the Cardinal Richelieu. The cardinal went in all speed to Versailles, the king repented, and Richelieu became more powerful than ever. Marie de Medici and Gaston were the dupes who had to pay dearly for their short triumph.

Day-dream. A dream of the imagination when the eyes are awake.

Daylight, in drinking bumper's, means that the wine-glass is not full to the brim; between the wine and the rim of the wine-glass light may be seen. Toastmasters used to cry out, "Gentlemen, no daylight nor heel-taps"—the heel-tap being a little wine left at the bottom of the glass. The glass must be filled to the rim, and every drop of it must be drunk.

Daylights. The eyes, which let daylight into the sensorium.

To darken one's daylights. To give one such a blow on the eyes with the fist as to prevent seeing. (Pugilistic slang.)

Days set apart as Sabbaths.
Sunday by Christians; Monday by the Greeks; Tuesday by the Persians; Wednesday by the Assyrians; Thursday by the Egyptians; Friday by the Turks; Saturday by the Jews.


Dayman. An umpire, judge, or intercessor. The word is dais-man (a man who sits on the dais); a sort of lit de justice. Hence Pier Ploughman—

"And at the day of doom
At the height Days sits."

Dayspring. The dawn: the commencement of the Messiah's reign.

"The dayspring from on high hath visited us.
—Luke i. 78.

Daystar (The). The morning star. Hence the emblem of hope or better prospects.

"Again over the vine-covered regions of France, see the day-star of liberty rise."


De Bonne Grâce (French). Willingly; with good grace.

De Die in Diem. From day to day continuously, till the business is completed.

"The Ministry have elected to go on de die in diem."—Newspaper paragraph, December, 1803.

De Facto. Actually, in reality; in opposition to de jure, lawfully or rightfully. Thus John was de facto king, but Arthur was so de jure.

De Haut en Bas. Superciliously.

"She used to treat him a little de haut en bas."—C. Reade.

* * But Du haut en bas. From top to bottom.

De Jure (Latin). By right, rightfully, lawfully, according to the law of the land. Thus a legal axiom says: "De jure Judices, de facto Juratores; respondunt" (Judges look to the law, juries to the facts).

De Lunático Inquirendo (Latin). A writ issued to inquire into the state of a person's mind, whether it is sound or not. If not of sound mind, the person is called non compos, and is committed to proper guardians.

De Mortuis Nil Nisi Bonum. Of the dead speak kindly or not at all.

De Nihilo Nihil Fit (Latin). You cannot make anything out of nothing.

De Novo (Latin). Afresh; over again from the beginning.

De Profundis [Out of the depths]. The 130th Psalm is so called from the first two words in the Latin version. It is sung by Roman Catholics when the dead are committed to the grave.

De Rigueur. Strictly speaking, quite comme il faut, in the height of fashion.
De Trop, (French). Supererogatory, more than enough. *Rien de trop, let nothing be in excess. Preserve in all things the golden mean. Also "one too many," in the way; when a person's presence is not wished for, that person is de trop.

Dead. Dead as a door-nail. The door-nail is the plate or knob on which the knocker or hammer strikes. As this nail is knocked on the head several times a day, it cannot be supposed to have much life left in it.

"Come thou and the five men, and if I do not leave you all as dead as a door-nail, I pray God I may never eat grapes more."—Shakespeare: 2 Henry VI., iv. 19. (Jack Cade.)

"Fuscoff, what is the old king dead?"—Pistol. Ass nain in door.

Shakespeare: 2 Henry IV., v. 3.

Dead as a herring. (See Herrings.)

Dead. He is dead. "Gone to the world of light." "Joined the majority." The wind is dead against us. Directly opposed to our direction. Instead of making the ship more lively, its tendency is quite the contrary. It makes a "dead set" at our progress.

Dead. Let the dead bury the dead. Let bygones be bygones. Don't take up old and dead grievances.

"Let me entreat you to let the dead bury the dead, to cast behind you every recollection of bygone evils, and to cherish, to love, to sustain one another through all the vicissitudes of human affairs in the times that are to come."—Gladstone: Home Rule Bill (February 13th, 1893).

Dead Drunk. So intoxicated as to be wholly powerless.

"Pitman,man has finely observed, that a man is not to be considered dead drunk till he lies on the floor and stretches out his arms and legs to prevent his going lower."—Waller.

Dead-eye, in nautical phrase, is a block of wood with three holes through it, for the lanyards of rigging to pass through, without sheaves, and with a groove round it for an iron strap. (Dana: Seamen's Manual, p. 92.)

* The holes are eyes, but they are dead eyes.

Dead-flat (A), in ship architecture, one of the bends amidship. (Dana.)

Dead Freight. That part of a cargo which does not belong to the freight. Dead freight is not counted in the freight, and when the cargo is delivered is not to be reckoned.

Dead Hand (A). A first-rate. One that would dead-beat. (See Mortmain.)

"First-rate work it was too; he was always a dead hand at splitting."—Baldwin: Robbery Under Arms, 2v.
use of the person who carries the bread out is called a "dead man."

**Dead Men's Shoes.** Waiting for dead men's shoes. Looking out for legacies; looking to stand in the place of some moneymaker when he is dead and buried.

**Dead Pan** (**The**). A poem founded on the tradition that at the crucifixion a cry swept across the ocean in the hearing of many, "Great Pan is Dead," and that at the same time the responses of the oracles ceased for ever. Elizabeth Barrett Browning has a poem so called (1844).

**Dead reckoning.** A calculation of the ship's place without any observation of the heavenly bodies. A guess made by consulting the log, the time, the direction, the wind, and so on. Such a calculation may suffice for many practical purposes, but must not be fully relied on.

**Dead hopes.** Those which are fixed or do not run on blocks; so called because they have no activity or life in them.

**Dead Sea.** So the Romans called the "Salt Sea." Josephus says that the vale of Siddim was changed into the Dead Sea at the destruction of Sodom (Antiq. i. 8, 3, etc.). The water is of a dull green colour. Few fish are found therein, but it is not true that birds which venture near its vapours fall down dead. The shores are almost barren, but hyenas and other wild beasts lurk there. Called the "Salt Sea" because of its saltness. The percentage of salt in the ocean generally is about three or four, but of the Salt Sea it is twenty-six or more.

**Dead Sea fruit.** Fair to the eye, but nauseous to the taste; full of promise, but without reality. (See **Apples of Sodom**.)

**Dead set.** He made a dead set at her. A pointed or decided determination to bring matters to a crisis. The allusion is to a setter dog that has discovered game, and makes a dead set at it.

To be at a dead set is to be set fast, so as not to be able to move. The allusion is to machinery.

To make a dead set upon someone is to attack him resolutely, to set upon him; the allusion being to dogs, bulls, etc., set on each other to fight.

**Dead Shares.** In theatrical sharing companies three or more supernumerary shares are so called. The manager has one or more of these shares for his expenses; a star will have another; and sometimes a share, or part of a share, is given to an actor who has brought down the house, or made a hit.

**Dead water.** The milky-water closing in with the ship's stern, as she passes through the water. It shifts its place, but is like taking money from one pocket and putting it into another.

**Dead weight.** The weight of something without life; a burden that does nothing towards easing its own weight; a person who encumbers us and renders no assistance. (See **Dead lift.**)

**Dead wind.** A wind directly opposed to a ship's course; a wind dead ahead.

**Dead wood,** in shipbuilding. Blocks of timber laid on the ship's keel. This is no part of the ship, but it serves to make the keel more rigid.

**Dead works,** in theology. Such works as do not earn salvation, or even assist in obtaining it. For such a purpose their value is nil. (Heb. ix. 14.)

**Def.**

*Def as an adder.* (See below, **Deaf Adder.**)

**Def as a post.** Quite deaf; or so inattentive as not to hear what is said. One might as well speak to a gate-post or log of wood.

**Def as a white cat.** It is said that white cats are deaf and stupid. None so deaf as those who won't hear. The French have the same locution: "Il n'y a de pire sourd que celui qui ne veut pas entendre."

**Deaf Adder.** "The deaf adder stoppeth her ears, and will not hearken to the voice of the charmer, charm he never so wisely" (Psalm lvi. 4, 5). Captain Bruce says, "If a viper enters the house, the charmer is sent for, who entices the serpent, and puts it into a bag. I have seen poisonous vipers twist round the bodies of these pyelli in all directions, without having their fangs extracted." According to tradition, the nap stops its ears when the charmer utters his incantation, by applying one ear to the ground and twisting its tail into the other. In the United States the copperhead is so called.

**Deal.** A portion. "A tenth deal of flour." (Exodus xxix. 40.) (German,
Deal-fish. So called because of some fancied resemblance to a deal-board, from its length and thinness.

Dean (the Latin Decan̄us). The chief over ten prebends or canons.
The Dean (Il Piova'no). Arlott, the Italian humorist. (1385-1483.)
Jonathan Swift, Dean of St. Patrick. (1667-1745.)

Deans (Effie), in Scott's Heart of Midlothian, is Helen Walker. She is abandoned by her lover, Georgie Robertson [Staunton], and condemned for child-murder.

Jeanie Deans. Half-sister of Effie Deans, who walks all the way to London to plead for her sister. She is a model of good sense, strong affection, and disinterested heroism. (See Walker.)

"We follow Pilgrim through his progress with an interest not inferior to that with which we follow Elizabeth from Serbia to Moscow, and Jeanie Deans from Edinburgh to London."—Lord Macaulay.

Dear. Oh, dear me! Regarded, but without evidence, as a corruption of the Italian O Dio mio!

Dear Bought and Far Brought or Dear bought and far fell. A gentle reproof for some extravagant purchase of luxury.

Dearest. Most hateful, as dearest foe. The word dear, meaning "beloved," is the Saxon deor (dear, rare); but dear, "hateful," is the Anglo-Saxon dervan (to hurt), Scotch dree (to annoy).

"Would I had met my dearest foe in heaven, or ever I had seen that day, Horatio! Shakespeare. Hamil. i. 2.

Death, according to Milton, is twinkelkeeper with Sin, of Hell-gate.

"The other shape (if shape it might be called that shape had more Distinguishable of member, joint, or limb. One substance might be called that shadow seemed); The likeness of a king's crown had on." Milton: Paradise Lost, i. 412, 413.

Death. (See BLACK DEATH.)

Death stands, like Mercenaries, in every way. (See MERCURY.)

Till death we do part. (See DEPART.)

Angel of Death. (See ABOU-JAHIl, AZZAB.)

At death's door. On the point of death; very dangerously ill.

In at the death. Present when the fox was caught and killed.

Death and Doctor Hornbook.

Doctor Hornbook was John Wilson the apothecary, whom the poet met at the Torbolton Masonic Lodge. (Burns.)

Death from Strange Cause.

As chylus was killed by the fall of a tortoise on his bald head from the claws of an eagle in the air. (Valerius Maximus, ix. 12, and Pliny: History, vii. 7.)

Agathocles (4 syl.), tyrant of Sicily, was killed by a toadpick at the age of ninety-five.

Anad'vion was choked by a grapestone. (Pliny; History, vii. 7.)

Bassus (Quintus Lucanus) died from the prick of a needle in his left thumb.

Chalcus, the soothsayer, died of laughter at the thought of having outlived the predicted hour of his death.

Charles VII., of France, conducting his queen into a tennis-court, struck his head against the lintel, and it caused his death.

Fabius, the Roman pretor, was choked by a single goat-hair in the milk which he was drinking. (Pliny; History, vii. 7.)

Frederick Lewis, Prince of Wales, died from the blow of a cricket-ball.

Gallus (Cornelius), the pretor, and Titus Haterius, a knight, each died while kissing the hand of his wife.

Gabrielle (La belle), the mistress of Henri IV., died from eating an orange.

Hadasch died of thirst in the harvest-field because (in observance of the rule of St. Patrick) he refused to drink a drop of anything.

Lapidius (Quintus Aflviius), going out of his house, struck his great toe against the threshold and expired.

Louis VI. met with his death from a pig running under his horse and causing it to stumble.

Marqule died of laughter on seeing a monkey trying to pull on a pair of boots.

Otley, the poet, in a starving condition, had a guinea given him, on which he bought a loaf of bread, and died while swallowing the first mouthful.

Pampillus (Pamur Babius), a man of pretorian rank, died while asking a boy what o'clock it was.

Phalacron (1 syl.) died of laughter at seeing an ass eating the figs provided for his own dessert. (Valerius Maximus.)

Pharon (Philus) dropped down dead while in the act of paying a bill. (Boscoberry the Elder.)

Quenelaud, a Norman physician, of Montpellier, died from a slight wound made in his hand in extracting a splinter.
Sausfran (Appius) was choked to death supping up the white of an under-boiled egg. (Pliny: History, vii. 33.)

Torquatus (Aulus Manius), a gentleman of consular rank, died in the act of taking a cheesecake at dinner.

Valla (Lucius Tuccius), the physician, died in the act of taking a draught of medicine.

William III. died from his horse stumbling over a mole-hill.

Zucchi, the great painter, died of laughter at sight of a hog which he had just described.

It will be observed that four of the list died of laughter. No doubt the reader will be able to add other examples.

Death in the Pot. During a death in Gilgal, there was made for the sons of the prophets a pottage of wild herbs, some of which were poisonous. When the sons of the prophets tasted the pottage, they cried out, "There is death in the pot." Then Elisha put into it some meal, and its poisonous qualities were counteracted. (2 Kings iv. 40.)

Death under Shield. Death in battle.

"Her imagination had been familiarised with wild and bloody events ... and had been trained up to consider an honourable death under shield a desirable termination to the life of a warrior."—Sir W. Scott: The Betrothed, chap. 6.

Death-bell. A tinkling in the ears, supposed by the Scotch peasantry to announce the death of a friend.

"O lady, 'tis dark, an' I heard the death-bell. An' I scarce can endure for grief any more."—James Hogg: Mountain Bard.


"Death-meals, as they were termed, were spread in honour of the deceased."—Sir W. Scott: The Betrothed, chap. 7.

Death-watch. Any species of Anobium, a genus of wood-boring beetles that make a clicking sound, once supposed to presage death.

Death's Head. Bawds and procurers used to wear a ring bearing the impression of a death's head in the time of Queen Elizabeth. Allusions not uncommon in plays of the period.

"Sell some of my deeds to buy thee a death's head, and put it upon thy middle finger. Your least considering bawds do so much."—Messenger: Old Love, iv. 1.

Death's Head on a Mopstick. A thin, sickly person, a mere anatomy, is so called. When practical jokes were more common it was by no means unusual to mount on a mopstick a turnip with holes for eyes, and a candle's inside, to scare travellers at night time.

Deaths-man. An executioner; a person who kills another brutally but lawfully.

"Great Hector's deaths-man."—Heywood: Iron Age.

Debatable Land. A tract of land between the Eek and Sark, claimed by both England and Scotland, and for a long time the subject of dispute. This tract of land was the hotbed of thieves and vagabonds.

De'bou. One of the heroes who accompanied Brute to Britain. According to British fable, Devonshire is the county or share of Debon. (See Devonshire.)

Debonair [Le Débonnaire]. Louis I. of France, sometimes called in English The Melk, son and successor of Charlemagne; a man of courteous manners, cheerful temper, but effeminate and deficient in moral energy. (778, 814-840.)

Debris. The débris of an army. The remnants of a routed army. Débris means the fragments of a worn-down rock. It is a geological term (débriser, to break down).

Debt of Nature. To pay the debt of Nature. To die. Life is a loan, not a gift, and the debt is paid off by death.

"The slender debt to Nature's quickly paid."—Quarles: Emblems.

Decameron. A volume of tales related in ten days (Greek, deka, hemeron), as the Decameron of Boccaccio, which contains one hundred tales related in ten days.

Decamp. He decamped in the middle of the night. Left without paying his debts. A military term from the Latin de-campus (from the field); French, décamper, to march away.

Decanillar. To be off, to decamp, to escape. A curious instance of argot. Canille is old French for chenille, a pupe, imago, or chrysalis. These afterwards become winged insects and take their flight. So a visitor says in France, "I must decaniller," or "I must decamper," I must be off.

December. (Latin, the tenth month.) So it was when the year began in March with the vernal equinox; but since January and February have been inserted before it, the term is quite incorrect.
Deception.

"Doubtless the pleasure is as great
Of being cheated as to cheat;
As lookers-on feel most delight."

That least perceive a juggler's sleight,
And still the less they understand.

The more they admire his sleight of hand."

Butler: Hudibras, part ii. 3.

Deceit (2 syl.) means "to knock out." Several things being set before a person, he eliminates all but one, which he selects as his choice. A derided man is one who quickly eliminates every idea but the one he intends to adhere to.

Decimo. A man in decimo—i.e. a hobby-de-boy. Jonson uses the phrase in decimo-secto.

Deck. A pack of cards, or that part of the pack which is left after the hands have been dealt.

"But whilst he thought to steal the single 'ten,'
The 'king' was skillfully fingered from the deck."

Shakespeare: 3 Henry VI, v. 1.

To sweep the deck. To clear off all the stakes. (See above.) To deck is to decorate or adorn. (Anglo-Saxon, decoan; Dutch, dekken, to cover.)

"I thought thy bride-bed to have decked, sweet maid,
And not have strewed thy grave."


Clear the decks—i.e. got out of the way; your room is better than your company; I am going to be busy. A sea term. Decks are cleared before action.

Decking Churches. Isaiah (lx. 13) says: "The glory of Lebanon shall come unto thee; the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary." The "glory of Lebanon" is the cedar-tree. These are not the evergreens mainly used in church decorations. At Christmas the holly is chiefly used, though those mentioned by Isaiah abound.

Décolléte [da-coal-ta]. Nothing even décolleté should be uttered before ladies—i.e. bearing the least semblance to a double entendre. Décolleté is the French for a "dress cut low about the bosom."

Decoration Day. May 30th: set apart in the United States for decorating the graves of those who fell in the "War of the Union" (1861-5).

Decoy Duck. A bait or lure; a duck taught to allure others into a net, and employed for this purpose.

Decrepit. Unable to make a noise. It refers rather to the mute voice and silent footstep of old age than to its broken strength. (Latin, de-crepo.)

Deeman Gate. The gate where the 10th cohorts of the legion were posted. It was opposite the Praetorian gate, and farthest from the enemy. (Latin, decem, ten.)

Dedalian. Intricate; variegated. So called from Dedalos, who made the Cretan labyrinth.

Dedlock (Sir Leicester). An honourable and truthful gentleman, but of such fossilized ideas that no "tongue of man" could shake his prejudices. (Charles Dickens: Bleak House.)

Dee—i.e. D for a detective. Look sharp! the dees are about.

Dee (Dr. John). A man of vast knowledge, whose library, museum, and mathematical instruments were valued at £2,000. On one occasion the populace broke into his house and destroyed the greater part of his valuable collection, under the notion that Dee held intercourse with the devil. He ultimately died a pauper, at the advanced age of eighty-one, and was buried at Mortlake. He professed to be able to raise the dead, and had a magic mirror, afterwards in Horace Walpole’s collection at Strawberry Hill (1527-1608).

Dee’s spectacula or mirror, in which persons were told they could see their friends in distant lands and how they were occupied. It is a piece of solid pink-tinted glass about the size of an orange. It is now in the British Museum.

Dee Mills. If you lend the rent of Dee Mills, you would spend it all. Dee Mills, in Cheshire, used to yield a very large annual rent. (Cheshire proverb.)

"There was a jolly miller
Lived on the river Dee;
He worked and sung from morn to night—
No lark so blithe as he;
And this the burden of his song
For ever used to be—
I care for nobody, no, not I;
If nobody cares for me!"

Bickerstaff: Love in a Village (1732).

Deer. Supposed by poets to shed tears. The drops, however, which fall from their eyes are not tears, but an oily secretion from the so-called tear-pits.

"A poor sequestered stag
Did come to languish
Cursed one another down his innocent nose
In pitious chase."

Shakespeare: As You Like It, ii. 2.

Small deer. Any small animal; and used metaphorically for any collection of trifles or trifling matters.

"But mice and mites, and such small deer,
Have been Tom’s food for seven long years."

Shakespeare: Lear, iii. 4.
Deerslayer. The hero of a novel so called, by F. Cooper. He is the beau-
ideal of a man without cultivation—
honourable in sentiment, truthful, and
brave as a lion; pure of heart, and with-
out reproach in conduct. The character
appears, under different names, in five
novels—The Deerslayer, The Pathfinder,
The Last of the Mohicans, The Pioneers,
and The Prairie. (See Natty Bumpo.)

Deos (The). (See above Deo.)

Deus-Binder. Tamnuras, King of
Persia, who defeated the Deev king and
the fierce Demrush, but was slain by
Houndkonz, another powerful Deev.

Default. Judgment by default is
when the defendant does not appear in
court on the day appointed. The judge
gives sentence in favour of the plaintiff,
not because the plaintiff is right, but
from the default of the defendant.

Defeat. “What though the field be
lost? all is not lost.” (Milton: Paradise
Lost, i. line 105-6.)

“All is lost but honour” (Tout est
perdu, madame, jors l’honneur) is what
François I. is said to have written to
his mother, after the Battle of Pavia
in 1525.

Defeat. There is a somewhat strange
connection between de-feat and de-
feature. Defeat is the French de-fait,
un-made or un-done; Latin, de-factus
(defectus, our “defect”); and feature is
the Norman failure, Latin factura, the
make-up, frame, or form. Hence old
writers have used the word “defeat” to
mean disfigure or spoil the form.

“Defeat thy favour [face] with an unsymp.
heard.”—Shakespeare: Othello, i. 3.

Defender of the Faith. A title
given by Pope Leo X. to Henry VIII.
of England, in 1521, for a Latin treatise
On the Seven Sacraments. Many
previous kings, and even subjects, had
been termed “defenders of the Catholic
faith,” “defenders of the Church,” and
so on, but no one had borne it as a title.
The sovereign of Spain is entitled Catho-
ic, and of France Most Christian.

“God bless the king! I mean the ‘faith’s de-
lider!”
God bless—no harm in blessing the Pretender.
But who Pretender is, or who is King
God bless us all!” That’s quite another thing.”
         John Byron: Shornhead Writer

“Richard II.,” in a writ to the
sheriffs, uses these words: “Ecclesia ejus
nec defensor annum.” If Henry VII., in
the Black Book, is called “Defender of the
Faith:” but the pope gave the title
to Henry VIII., and from that time to
this it has been perpetuated. (See Graceless
Floresin.)

Deffait (Madame). Marie Antoinetta.
So called because she was always de-
manding money of her ministers, and
never had any. According to the Revolu-
tionary song:

  “La Boulangère a des ecus,
  Qui ne lui content guère.”

(See Baken.)

Degenerate (4 syl.) is to be worse
than the parent stock. (Latin, de genus.)

Dei Gratia. By God’s grace. Intro-
duced into English charters in 1106; as
much as to say, “dei non hominum
gratia,” by divine right and not man’s
appointment. The archbishops of Can-
terbury from 676 to 1170 assumed the
same style.

† From the time of Offa, King of
Mercia (A.D. 780), we find occasionally
the same or some similar assumption as,
Dei dono, Christo donante, etc. The
Archbishop of Canterbury is now divina
providentia.

Dei Gratia omitted on a florin. (See
Graceless Floresin.)

Dei Judicium (Latin). The judg-
ment of God; so the judgment by
ordeal was called, because it was sup-
posed that God would deal rightly with
the appellants.

Deiānira. Wife of Hercules, and
the inadvertent cause of his death.
Nessos told her that anyone to whom
she gave a shirt steeped in his blood,
would love her with undying love; she
gave it to her husband, and it caused
him such agony that he burnt himself
to death on a funeral pile. Deiānira
killed herself for grief.

Deiphobus (4 syl.). One of the sons
of Priam, and, next to Hector, the
bravest and boldest of all the Trojans.
On the death of his brother Paris, he
married Helen; but Helen betrayed
him to her first husband, Menelaos, who
slew him. (Homer’s Iliad and Virgil’s
Eneid.)

Deities.

Ait: Ariel, Eileas (singular, Elf).
Cores or Cousins: Hill-people (Högfolk, hög =
hill). (Corn: CORE (2 syl.) (Greek, Demon).)
Domestic Life: Vesta.
Eloquence: Mercurio (Greek, Hermēs).
Enchantment: Venus.
Fate: (The): Three in number (Greek, Pare
 Nómis, 3 syl., Kēros).
Fire: Vulcan (Greek, Herōs, 3 syl.), Vesta,
Munster.
Fate: (syl.): Uranus.
Four: Three in number (Greek, Euneus, 4 syl., Erinnīyes).
Dejeuner

Gardens: Priapus, Vertumnus with his wife Pomona.
Graces (Tha): Three in number (Greek, Charites).
Helle: Trolls. There are also Wood Trolls and Water Trolls. (See below Mountains.)
Home Spirits (q.v.): Penates (3 syl.), Larves (2 syl.).
Hunting: Diana (Greek, Artemis).
Infernal Regions: Pluto, with his wife Proserpine (3 syl., Greek, Amede and Penelope).-Justice: Themis, Anara, Nemesis.
Lares: Cupid (Greek, Eros).
Marriage: Hygeia.
Medicine: Asclepius.
Minos: Trolls.
Morning: Aurora (Greek, Eos).
Mountains: Oreades or Graces (4 syl.), from the Greek, spae, a mountain; Trolls.
Ocean (Tha): Oceanides.
Poetry and Music: Apollo, the nine Muses.
Reindeer (Tha): Iris.
Ritches: Plutus. Shakespeare speaks of "Plutus' mine" (Julius Caesar, iv. 3).
Rivers and Streams: Fluvialides, 4 syl. (Greek, Potamides, 3 syl.).
Sea (Tha): Nereus, Poseidon, 3 syl.). His son Triton, Nereus, Nereidae, 3 syl. (See Sea).
Shepherds and their Flocks: Pan, the Satyrs, Springs, Lakes, Brooks, etc.: Nereides or Naiads (2 syl.).
Time: Saturn (Greek, Chronos).
War: Mars (Greek, Ares), Bellona, Thor.
Waters-nymphs: Naiads, 3 syl., Undines (2 syl.).
Winds (Tha): West.
Wine: Bacchus (Greek, Dionysus).
Wood: Minerva, Minerva (Greek, Pallus, Athene), or Pallas-Atlante.
Woods: Dryads (A Hama-Dryad presides over some fir tree), Wood-Trolls.
Youth: Hesiod.

7. Of course this is not meant for a complete list of heathen and pagan deities. Such a list would require a volume.

Déjeuner à la Fourchette (French), Breakfast with forks; a cold collation; a breakfast in the middle of the day, with meat and wine; a lunch.

Delaware, U.S. America, was granted by charter in 1701 to Lord De la Ware, who first explored the bay into which the river empties itself.

Delectable Mountains (Tha), in Bunyan's Pilgrim's Progress, are a range of mountains from which the "Celestial City" may be seen. They are in Immanuel's land, and are covered with sheep, for which Immanuel had died.

Delf, or more correctly Inrlt. A common sort of pottery made at Delft in Holland, about 1310.

Delia, of Pope's line, "Slander or poison dread from Delia's rage," was Lady Deloraine, who married W. Windam of Carsham, and died 1744. The person said to have been poisoned was Miss Mackenzie. (Satires and Epistles, i. 81.)

Delia is not better known to our yard-dog—i.e. the person is so intimate and well known that the yard-dog will not bark at his approach. It is from Virgil, who makes his shepherd Menalces-boat "That his sweetheart is as well known to his dog as Delia the shepherdess." (Eclogues, iii. 67.)

Delias. The sacred vessel made by Theseus (2 syl.) and sent annually from Athens to Delos. This annual festival lasted 30 days, during which no Athenian could be put to death, and as Socrates was condemned during this period his death was deferred till the return of the sacred vessel. The ship had been so often repaired that not a stick of the original vessel remained at the time, yet it was the identical ship. So the body changes from infancy to old age, and though no single particle remains constant, yet the man 6 feet high is identical with his infant body a span long. (Sometimes called Theor.)

Delight is "to make light." Hence Shakespeare speaks of the disembodied soul as "the delight spirit . . . blown with restless violence round about the pendant world" (Measure for Measure, iii. 1). So again he says of gifts, "the more delayed, delighted" (Cymbeline, v. 5), meaning the longer they are delayed the "lighter" or less valuable they are esteemed. Delighted, in the sense of "pleased," means light-hearted, with buoyant spirits.

The delight of mankind. So Titus, the Roman emperor, was entitled (40, 79-81).

Delirium. From the Latin tis (the ridge left by the plough), hence the verb de-liv're, to make an irregular ridge or bank in ploughing. Delirium is one whose mind is not properly tilled or cultivated, a person of irregular intellect; and de-lirium is the state of a person whose mental faculties are like a field full of banks or irregularities. (See PREVARICA-

Della Cruscan or Della Cruscan School. So called from Crusca, the Florentine academy. The name is applied to a school of poetry started by some young Englishmen at Florence in the latter part of the eighteenth century. These silly, sentimental affectations, which appeared in the World and the Oracle, created for a time quite a furor. The whole affair was mercilessly gibed at in the Breviar and Merian of Gifford. (Academia della Crusca literally means, the Academy of Chaff, and its object was to sift the chaff from the Italian language, or to purify it.)
Delmonico. The great American cuissiner, of New York.

"The table service is of heavy silver, French cut glasses, and handsome china; and the meals are worthy of Delmonico."—The Oracle, August 22d, 1884, p. 465.

Delos. A floating island ultimately made fast to the bottom of the sea by Poseidon (Neptune). Apollo having become possessor of it by exchange, made it his favourite retreat. It is one of the Cyclades.

Delphi or Delphos. A town of Phocis, famous for a temple of Apollo and for an oracle celebrated in every age and country. So called from its twin peaks, which the Greeks called brothers (adelpheis).

Delphi Classics. A set of Latin classics edited in France by thirty-nine scholars, under the superintendence of Montausier, Bossuet, and Huet, for the use of the son of Louis XIV., called the Grand Dauphin. Their chief value consists in their verbal indexes or concordances.

Delta. The island formed at the mouth of a river, which usually assumes a triangular form, like the Greek letter (Δ) called delta; as the delta of the Nile, the delta of the Danube, Rhine, Ganges, Indus, Niger, Mississippi, Po, and so on.

Deluge. After me the Deluge ["Après nous le déluge"]. When I am dead the deluge may come for naught I care. Generally ascribed to Prince Metternich, but the Prince borrowed it from Mme. Pompadour, who laughed off all the remonstrances of ministers at her extravagance by saying, "Après nous le déluge" (Ruin, if you like, when we are dead and gone).

Deluges (3 syl.). The chief, besides that recorded in the Bible, are the following:—The deluge of Fohi, the Chinese; the Satyavutta, of the Indians; the Xisuthrus, of the Assyrians; the Mexican deluge; and the Greek deluges of Deucalion and Deukippos.

* The most celebrated painting of Noah's Flood is by Poussin, in Paris; and that by Raphael is in the Vatican (Rome).

Demerit has reversed its original meaning (Latin, demerere, to merit, to deserve). Hence Plautus, Demerétas durr lusadas (to accord due praise): Ovid, Numine culta demerrière; Livy, demerēri beneficō civitatem. The de- is intensive, as in "de-mand," "de-scribe," "de-claim," etc.; not the pri-vative deorsum, as in the word "de-fame.

"My dements [deserts] May speak unbosomed."—Shakespeare: Othello, i. 2.

Demijohn ( Δ ). A glass vessel with a large body and small neck, enclosed in wickerwork like a Florence-flask, and containing more than a bottle. (French, dame-jeanne, "Madam Jane," a corruption of Damaghan, a town in Persia famous for its glass works.)

Demi-monde. Loretto, courtisans. Le beau monde means "fashionable society," and demi-monde the society only half acknowledged.

"Demi-monde implies not only recognition and a status, but a certain social standing."—Saturday Review.

Demi-rep. A woman whose character has been blown upon. Contraction of demi-reputation.

Demijurge (3 syl.), in the language of Platonists, means that mysterious agent which made the world and all that it contains. The Logos or Word spoken of by St. John, in the first chapter of his gospel, is the Demiurgus of Platonising Christians. In the Gnostic systems, Jehovah (as an eon or emanation of the Supreme Being) is the Demiurg.

"The power is not that of an absolute cause, but only a world-maker, a demiurge; and this does not answer to the human idea of deity."—Winchell: Science and Religion, chap. v. p. 255.

Demobilisation of troops. The disorganisation of them, the disarming of them. This is a French military term. To "demobilise" troops is to render them liable to be moved on service out of their quarters; to "demobilise" them is to send them home, so that they cannot be moved from their quarters against anyone. To change from a war to a peace footing.

Democracy. A Republican form of government, a commonwealth. (Greek, demos-krátia, the rule of the people.)

Democritos. The laughing philosopher of Abdera. He should rather be termed the deriding philosopher, because he derided or laughed at people's folly or vanity. It is said that he put out his eyes that he might think more deeply.

"Democritus, dear Drell, revisit earth.
And with our follies stint thy lightened mirth."—Prior.

Demodocos. A minstrel who, according to Homer, sang the amours of Mars and Venus in the court of Alcinous while Ulysses was a guest there.

Demogorgon. A terrible deity, whose very name was capable of producing the most horrible effects. Hence Milton speaks of "the dreaded name of Demogorgon" (Paradise Lost, ii. 965). This tyrant king of the elves and fays lived on the Himalayas, and once in five years summoned all his subjects before him to give an account of their stewardship. Sponser (book iv. 2) says, "He dwells in the deep abyss where the three fatal sisters dwell." (Greek daimon, demon; gorgon, terrible.)

"Must I call your master to my aid, At whose dread name the trembling furies quake, Hell stands aghast, and earth's foundations shake?"—Rove: Lucan's Pharsalia, i.

"When the morn aisoome none are found, For true! Demogorgon walks by his round, And if he finds a fairy in light, He drives the wretch before, and lashes into sight."—Dryden: The Flower and the Lea, 862, 4.

Demon of Matrimonial Unhappiness. Asmodeus, who slew the seven husbands of Sara. (Yebit.) (See ASMODEUS.)

Prince of Demons. Asmodeus. (Talmud.)

Demos (King). The electorate; the proletariat. Not the mob, but those who choose and elect our senators, and are therefore the virtual rulers of the nation.

Demosthenes' Lantern. A charmed monument erected by Lycurgus in Athens, originally surrounded by the tripod won by Lysicrates. A "tripod" was awarded to everyone in Athens who produced the best drama or choral piece of his tribe. The street in which Demosthenes' Lantern stood was full of these tripods.

Demurage. An allowance made to the master or owners of a ship by the freighters for detaining her in port longer than the time agreed upon. (Latin, demorari, to delay.)

"The extra days beyond the lay days . . . are called days of demurage."—Kent: Commentaries, vol. iii. part v. lecture xlviii. p. 169.

Demy. A size of paper between royal and crown. Its size is 22½ in. × 17¼ in. It is from the French word demi (half), and means demi-royal (a small royal), royal being 25 in. × 20 in. The old watermark is a fleur-de-lis.

A Demy of Magdalen College, Oxford, is a "superior" sort of scholar, half a Fellow.

Deo Gratias. Evening. God ye good den!—i.e. God (give) ye good evening. This is the final d of good joined to the "en," a contraction of evening.

Denuarius. A Roman silver coin, equal in value to ten asses (deni-asses). The word was used in France and England for the inferior coins, whether silver or copper, and for ready money generally. Now d (denuarius) stands for money less than a shilling, as £ s. d.

"The denarius . . . shown to our Lord . . . was the tribute-money payable to the Jews to the Roman emperor, and must not be confounded with the tribute paid to the Temple."—F. H. Madden: Jewish Coinage, chap. xi. p. 214.

Denuarius Dei [God's penny], An earnest of a bargain, which was given to the church or poor.

Denuarius St. Petri [Peter's Pence]. One penny from each family, given to the Pope.

Denuarius tertius comitatus. One-third of the pence of the county, which was paid to the lord. The other two-thirds belonged to the Crown. (See D.)

Denizen. A native citizen—i.e. an alien who has been naturalised by letters patent. (Old French demenster; Latin de-intus, from within.)

"A denizen is a kind of middle state, between an alien and a natural-born subject, and partakes of both."—Blackstone: Commentaries, book 1, chap. x. p. 374.

Dennis (John), called the "best abused man in England." Swift and Pope both satirised him. He is called Zoilus.

Denuement (3 syl.). The untying of a plot; the winding-up of a novel or play. (French dénouer, to untie.)

Denys (St.), according to tradition, carried his head, after martyrdom, for six miles, and then deliberately laid it down on the spot where stands the present cathedral bearing his name. This absurd tale took rise from an ancient painting, in which the artist, to represent the martyrdom of the bishop, drew a headless body; but, in order that the trunk might be recognised, placed the head in front, between the martyr's hands.

Sir Denys Brand, in Crabbe's Borough, is a country magnate who apos humility. He rides on a sorry brown pony "not worth £5," but mounts his lackey on a racehorse, "twice victor for a plate." Sir Denys Brand is the type of a character by no means uncommon.

Deo Gratias (Latin). Thanks to God.
Deo Juvante (Latin). With God's help.

Deo, non Fortuna (Latin). From God, not from mere luck; [I attribute it] to God and not to blind chance.

Deo Volente, contracted into D. V. (Latin). God being willing; by God's will.

Deodand means something "given to God" (deo-dandum). This was the case when a man met with his death through injuries inflicted by some chattel, as by the fall of a ladder, the toss of a bull, or the kick of a horse. In such cases the cause of death was sold, and the proceeds given to the Church. The custom was based on the doctrine of purgatory. As the person was sent to his account without the sacrament of extreme unction, the money thus raised served to pay for masses for his repose. Deodands were abolished September 1st, 1846.

Depart. To part thoroughly; to separate effectually. The marriage service in the ancient prayer-books had "till death us depart," or "till alimony or death us do part," a sentence which has been corrupted into "till death us do part."

"Before they settle hands and hearts, Till alimony or death depart."

Diderot: Histoire, m. 3.

Departiment. France is divided into departments, as Great Britain and Ireland are divided into counties or shires. From 1768 it was divided into gouvernements, of which thirty-two were grand and eight petit. In 1790, by a decree of the Constituent Assembly, it was mapped out de novo into eighty-three departments. In 1804 the number of departments was increased to 107, and in 1812 to 130. In 1815 the territory was reduced to eighty-six departments, and continued so till 1889, when Savoy and Nice were added. The present number is eighty-seven.

Dependence. An existing quarrel. (A term used among swordsmen.)

"Let us pause... until I give you my opinion on this dependence... for if we could examine the state of our dependence, we may be better able to determine whether the sisters three have done us to expiate the pains with our blood." — Sir W. Scott: The Monastery, chap. xxi.

Depincingas (2 syll.) or Escaping. A breadth of netting to be sewed on a hobbly (nct) to make it sufficiently large. Sometimes the breadth is called a depth, and the act of sewing one depth on another is called deepening the net. In 1674 the Dutch settlers at Yarmouth were required "to provide themselves with twine and depingas in foreign places."

Deputations. The year of deputations. The eighth of the Hej'rah, after Mahomet's victory over the Arabs near Ta'if, when deputations from all parts flocked to do him homage.

Depute (2 syll.). To depute means to prune or cut off a part; deputation is the part cut off. A deputation is a slip cut off to represent the whole. (Latin, deputa.)

Derbend [iron]. A town on the Caspian, commanding the coast road. D'Herbelot says: "Les Turcs appellent cetto ville 'Demir Capi' (porte de fer); ce sont les Caspia Porta des anciens."

"Beyond the Caspian's iron gates."

Derby Stakes. Started by Edward Smith Stanley, the twelfth Earl of Derby, in 1780, the year after his establishment of the Oaks stakes (q.v.).

The Derby Day is the day when the Derby stakes are run for; it is the second Wednesday of the great Epsom Spring Meeting, in May.

The Derby Day.

"The Derby, the Oaks, and the St. Leger are called 'The Classic Races.' The Oaks is the classic race for fillies only, three years' old (£1,000); the Derby (Darby) for colts and fillies three years' old; the St. Leger for colts and fillies, those which have run in the Oaks or Derby being eligible.

Derive (2 syll.) means "back to its channel or source" (Latin, de vire). The Latin viris (a river) does not mean the stream or current, but the source whence it flows, or the channel through which it runs. As Ulpian says, "Fons sive locus per longitudinem depressus, quo aqua decurrat."

Dernier Ressort (French). A last resource.

Derrick. A hangman; a temporary crane to remove goods from the hold of a vessel. So called from Derrick, the Tyburn hangman early in the seventeenth century, who for more than a hundred years gave his name to gibbets. (Sv HANGMAN.)

"He rides cursed with the devil, and Derrick must be his host, and Tyburne the inn at which he will light." —Bellman of London, 1616.

Derwentwater. Lord Derwentwater's lights. The Aurora borealis; so called from James, Earl of Derwentwater, beheaded for rebellion February 1689.
24th, 1716. It is said that the northern lights were unusually brilliant on that night.

Desdemona (in Shakespeare's Othello). Daughter of Brabantio. She fell in love with Othello, and eloped with him. Iago, acting on the jealous temper of the Moor, made him believe that his wife had an intrigue with Cassio, and in confirmation of this statement told the Moor that she had given Cassio a pocket-handkerchief, the fact being that Iago's wife, to gratify her husband, had purloined it. Othello asked his bride for it, but she was unable to find it; whereupon the Moor murdered her and then stabbed himself.

"She... was ready to listen and weep, like Desdemona, at the stories of his dangers and campaigns."—Thackeray.

Desmas. (See Dysmas.)

Despair. The Giant Despair, in Bunyan's Pilgrim's Progress, lived in "Doubting Castle."

Dessert means simply the cloth removed (French, dessert, to clear the cloth); and dessert is that which comes after the cloth is removed.

Destruction. Prince of Destruction, Tamerlane or Timour the Tartar (1335, 1390-1405.)

Destructives (The), as a political term, arose in 1832.

"The Times newspaper, altar to the most effective advocate of the Reform bill, has been obliged to designate those whom it formerly glorified as Radicals, by the more appropriate and emphatic title of the Destructives."—Quarterly Review (Dec., 1832, p. 642.)

Desultory. Those who rode two or more horses in the circus of Rome, and used to leap from one to the other, were called desultores; hence desulator came in Latin to mean one inconstant, or who went from one thing to another; and desultory means after the manner of a desultor.

Detest' is simply to witness against. (Latin, de-testor.)

Decaulion, after the Deluge, was ordered to cast behind him the bones of his mother (i.e. the stones of mother earth). Those thrown by Decaulion became men, and those thrown by his wife, Pyrrha, became women. For the interchange between λάς (people), and λίας (a stone), see Pandar: Olympic Games, ix. 66.

Deculation's flood. According to Greek mythology, Decaulion was a king of Thessaly, in whose reign the whole world was covered with a deluge in consequence of the great impiety of man. (See Deluge.)

Dence. The Kelts called wood-demons dus. (Compare the Latin deus.)

"In the popular mythology both of the Kelts and Teutons there were certain hairy wood-demons, called by the former dus, and by the latter went (German). The common names of Dence and 'Old scratch' are plainly derived from these."—Lowell: Among my Books (Witchcraft), p. 109.

It played the dence with me. It made me very ill; it disagreed with me; it almost ruined me.

The dence is in you. You are a very demon.

Dence take you. Get away! you annoy me.

What the dence is the matter? What in the world is amiss?

Dence-sce. A throw of two dice, one showing one spot and the other showing two spots.

Dence of Cards (The). The two (French, deux). The three is called "Tray" (French, trois; Latin, trece).

"A gentleman being punched by a butcher's tray, exclaimed, 'Dence take the tray.' 'Well,' said the boy, 'I don't know how the dence is to take the tray.'"—Jest Book.

Deus (2 syl.). Deus ex machina. The intervention of a god, or some unlikely event, in order to extricate from difficulties in which a clumsy author has involved himself; any forced incident, such as the arrival of a rich uncle from the Indies to help a young couple in their pecuniary embarrassments. Literally, it means "a god (let down upon the stage or flying in the air) by machinery."

Deva's Vale. The valley of the river Deri or Deva, in Cheshire, celebrated for its pastures and dairy produce.

"He chose a farm in Deva's vale,
Where his long alleys paved upon the main."—Thomson: Castle of Indolence, cant. iii.

Development. (See Evolution.)

Devil. Represented with a cloven foot, because by the Rabbinical writers he is called sevissin (a goat). As the goat is a type of uncleanness, the prince of unclean spirits is aptly represented under this emblem.

Devil among the Tailors (The). On Downton's benefit at the Haymarket, some 7,000 journeymen tailors congregated in and around the theatre to prevent a burlesque called The Tailors: a Tragedy for Warm Weather, which they
considered insulting to the trade. Fairburn's edition of this play is headed The Devil among the Tailors, and contains an account of this fracas. (See also Biographia Dramatica, article Tailors.) There is a Scotch reel so called.

Devil and Bag o' Nails (The). The public-house by Buckingham Gate was so called, but the sign was The Blackmoor's Head and the Woolpack. (Remarkable Trials, ii. p. 14; 1765.)

Devil and Dr. Faustus (The). Faust was the first printer of Bibles, and issued a large number in imitation of those sold as manuscripts. These he passed off in Paris as genuine, and sold for sixty crowns apiece, the usual price being five hundred crowns. The uniformity of the books, their rapid supply, and their unusual cheapness excited astonishment. Information was laid against him for magic, and, in searching his lodgings, the brilliant red ink with which his copies were adorned was declared to be his blood. He was charged with dealings with the Devil, and condemned to be burnt alive. To save himself, he revealed his secret to the Paris Parlement, and his invention became the admiration of the world. N.B.—This tradition is not to be accepted as history.

Devil and his Dam (The). Either the Devil and his mother, or the Devil and his wife. Numerous quotations may be adduced in support of either of these interpretations. Shakespeare uses the phrase six times, and in King John (ii. 1) dam evidently means mother; thus Constance says that her son Arthur is as like his father as the Devil is like his dam (mother); and in Titus Andronicus Tamora is called the "dam" of a black child. We also read of the Devil's daughter and the Devil's son.

In many mythologies the Devil is supposed to be an animal: Thus in Cuzotte's Diable Amoureux he is a camel: the Irish and others call him a black cat; the Jews speak of him as a dragon (which idea is carried out in our George and the Dragon); the Saints of Japan call him a species of fox; others say he is a goat; and Dante associates him with dragons, swine, and dogs. In all which cases dam for mother is not inappropriate.

On the other hand, dam for leman or wife has good support. We are told that Lilith was the wife of Adam, but was such a vixen that Adam could not live with her, and she became the Devil's dam. We also read that Belphégor "came to earth to seek him out a dam."

"As women when they go wrong are for the most part worse than the other sex, the phrase at the head of this article means the Devil and something worse."

Devil and the Deep Sea (Between the). Between Scylla and Charybdis; between two evils, each equally hazardous. The allusion seems to be to the herd of swine and the devils called Legion.

"In the matter of passing from one part of the vessel to another when she was rolling, we were indeed between the devil and the deep sea."—Nineteenth Century, April, 1891, p. 561.

Devil and Tom Walker (The). An American proverb, used as a caution to usurers. Tom Walker was a poor, miserly man, born at Massachusetts in 1727, and it is said that he sold himself to the Devil for wealth. Be this as it may, Tom suddenly became very rich, and opened a counting-house at Boston during the money panic which prevailed in the time of Governor Belcher. By usury he grew richer and richer; but one day, as he was foreclosing a mortgage with a poor land-jobber, a black man on a black horse knocked at the office door. Tom went to open it, and was never seen again. Of course the good people of Boston searched his office, but all his coffers were found empty; and during the night his house caught fire and was burnt to the ground. (Washington Irving: Tales of a Traveler.)

Devil catch the Hindmost (The). In Scotland (Salamanca) it is said when a class of students have made a certain progress in their mystic studies, they are obliged to run through a subterranean hall, and the last man is seized by the devil, and becomes his imp.

Devil in Dublin City (The). The Scandinavian form of Dublin was Phœnix[æ], and the Latin Dubhlinn. (See Notes and Queries, April 9th, 1881, p. 296, for another explanation.)

"It is just as true the devil's in hell or Dublin city."—Burns: Death and Dr. Hornbook.

Devil looking Over Lincoln (The). Sir W. Scott in his Kenilworth has, "Like the Devil looking over Lincoln." A correspondent of Notes and Queries, September 10th, 1892, says—

"The famous devil that used to overlook Lincoln College, in Oxford, was taken down (Wednesday, December 15th) two years since (previously) lost his head in a storm."—Gentleman's Magazine, 1881, p. 602.

"We have other similar phrases, as "The devil looking over Durham."
Devil loves Holy Water (As the). That is, not at all. The Roman Catholos teach that holy water drives away the Devil. The Latin proverb is, “Sicut sus amaricinum amat” (as swine love marron); Lucretius, vi. 974, says “amaricinum fugit sus.”

Devil-may-care (4). A reckless fellow.

Devil must be Striking (The) (German). Said when it thunders. The old Norse Doner means Thor, equal to Jupiter, the god of thunder, and doner is the German for thunder or Devil, as may be seen in the expression, “The runaway goose is gone to the Devil” (doner).

Devil on the Neck (4). An instrument of torture used by persecuting papists. It was an iron winch which forced a man’s neck and legs together.

Devil rides on a Fiddlestick (The). Much ado about nothing. Beaumont and Fletcher, Shakespeare, and others, use the phrase. “Fiddlesticks!” as an exclamation, means rubbish! nonsense! When the prince and his merry companions are at the Bear’s Head, first Bardolph rushes in to warn them that the sheriff’s officers are at hand, and anon enters the hostess to put her guests on their guard. But the prince says, “Here’s a devil of a row to make about a trifle” (or “The devil rides on a fiddlestick!”) (1 Henry IV., ii. 2), and hiding some of his companions, he stoutly faces the sheriff’s officers and browbeats them.

Devil Sick would be a Monk (The).

“Harman langubat, monachus bonus non est; debat. Sed cum conservat, manet ut austus est.”

“When the Devil was sick, the devil a monk would be; When the Devil got well, the devil a monk was he.”

Said of those persons who in times of sickness or danger make pious resolutions, but forget them when danger is past and health recovered.

Devil to Pay and no Pitch Hot (The). The “devil” is a seam between the garboard-strake and the keel, and to “pay” is to cover with pitch. In former times, when vessels were often careened for repairs, it was difficult to call and pay this seam before the tide turned. Hence the location, the ship is careened, the devil is exposed, but there is no pitch hot ready, and the tide will turn before the work can be done. (French, payer, from paix, poir, pitch.)

The Devil to Pay is the name of a farce by Jobson and Nelly.

Here’s the very devill to pay. Is used in quite another sense, meaning: Here’s a pretty kettle of fish. I’m in a pretty mess; this is confusion worse confounded.

Proverbial Phrases.

Cheating the Devil. Minting an oath; doing evil for gain, and giving part of the profits to the Church, etc. It is by no means unusual in monkish traditions. Thus the “Devil’s Bridge” is a single arch over a cataract. It is said that his Satanic Majesty had knocked down several bridges, but promised the abbot, Giraldus of Einsiedel, to let this one stand, provided the abbot would sign to him the first living thing that crossed it. When the bridge was finished, the abbot threw across it a loaf of bread, which a hungry dog ran after, and “the rocks re-echoed with peals of laughter to see the Devil thus defeated.” (Longfellow: Golden Legend, v.)

“Give the devil his due. Give even a bad man or one hated like the devil the credit he deserves.

Gone to the Devil. To ruin. The Devil and St. Dunstan was the sign of a public house, No. 2, Fleet Street, at one time much frequented by lawyers.

“Into the Devil Tavern three booted troopers strode.”

Pull devil, pull baker. Lie, cheat, and wrangle away, for one is as bad as the other. (In this proverb baker is not a proper name, but the trade.)


Talk of the devil and he’s sure to come. Said of a person who has been the subject of conversation, and who unexpectedly makes his appearance. An older proverb still is, “Talk of the Duke and he’ll put out his horns;” but the modern euphemism is, “Talk of an angel and you’ll see its wings.” If “from the fulness of the heart the mouth speaketh,” their hearts must be full of the evil one who talk about him,
Devil's

and if the heart is full of the devil he cannot be far off.

"Forthwith the devil did appear, 
For name him, and he's always near." 
Prior: Hans Carol.

To hold a candle to the devil is to 
abut an evildoer out of fawning fear. 
The allusion is to the story of an old woman who set one wax taper before the image of St. Michael, and another before the Devil whom he was trampling under foot. Being reproved for paying such honour to Satan, she naïvely replied: 
"Ye see, your honour, it is quite uncertain which place I shall go to at last, and sure you will not blame a poor woman for securing a friend in each."

To kindle a fire for the devil is to offer 
sacrifice, to do what is really sinful, 
under the delusion that you are doing 
God service.

To play the every devil with [the 
matter]. To so puzzle and mix it as to 
spoil it utterly.

When the devil is blind. Never. Re-
ferring to the utter absence of all 
disloyalty and evil.

"Ay, Tib, that will be [i.e. all will be true and 
loyal] when the devil is blind; and his eyes no 
sight!" — Sir W. Scott: Theat. Manuscript (Johanne 
Dimmon to Tib Manpre), chap. viii.

Devil (A), in legal parlance, is a 
leader's fag which gets up the facts of a 
brief, with the laws bearing on it, and 
arranges everything for the pleader in 
methodical order.

These juniors have surplus briefs 
handled to them by their seniors. A 
good fag is a good devil and is sure to 
get on.

The Attorney-General's devils are the 
Counsel of the Treasury, who not un-
frequently get promoted to the bench.

A printer's devil. Formerly, the boy 
who took the printed sheets from 
the tympan of the press. Old Moxon says:
"They do commonly so black and 
beaumont themselves that the workmen do 
jeocously call them devils."

The errand-boy is now so called. The black slave 
employed by Aldo Manuzio, Venetian 
printer, was thought to be an imp. Hence 
the following proclamation:

"I, Aldo Manuzio, printer at the Dome, have 
this day made public exposure of the printer's 
devil. All who think he is not flesh and blood 
may come and pinch him. — Pronuntiation of 
Aldo Manuzio, 1490.

Robert the Devil, of Normandy. (See 
Robert Le Diable.

The French Devil. Jean Bart, an intrepid French 
sailor, born at Dunkirk. (1650-1702.)

Son of the Devil. Ezzeleino, chief of the 
Gibelins, and Governor of Vicenza, was 
so called for his infamous cruelties. (1216-1259.)

"Fierce Ezzeleino, that most inhuman lord, 
Who shall be deemed by men the child of hell." Roosevelt: Orlando Pantou, 115, 52.

The White Devil of Wallachia. George 
Castriota was so called by the Turks. (1404-1467.)

Devil's Advocate (The). In the 
Catholic Church when a name is sug-
gested for canonisation, some person is 
appointed to oppose the proposition, and 
is expected to give reasons why it 
should not take place. This person is 
technically called Advocatus Diabol. 
Having said his say, the concile decides 
the question.

Devil's Apple. The mandrake.

Devil's Arrows (Yorkshire). Three 
remarkable "Druid" stones near 
Boroughbridge, like Harold's Stones, and 
probably marking some boundary.

Devil's Bird (The). The yellow 
bunting; is so called from its note, dei.

Devil's Bones. Dice, which are 
made of bones and lead to ruin.

Devil's Books. Playing cards. A 
Presbyterian phrase, used in reproof of 
the term King's Books, applied to a 
pack of cards, from the French livre des 
quatre rois (the book of the four kings). 
Also called the Devil's Bibli.

Devil's Cabinet (The). Belphego, the 
Devil's ambassador in France; Hutgin, 
in Italy; Belin, in Turkey; Tharung, 
in Spain; and Martinet, in Switzerland. 
His grand almoner is Dagon; chief of the 
eunuchs is Succor Benoth; banker 
is Asmodeus; theatrical manager 
is Kabal; master of ceremonies, Verdelet; 
court fool is Nybbas. (Victor Hugo: 
Thiels of the Sen.)

Devil's Candle. So the Arabs call 
the mandrake, from its shining 
appearance at night. (Richardson.)

"These hellish fires that light 
The mandrake's charnel leaves at night." 
P. Moore: Fare Woshippers.

Devil's Current (The). Part of the 
current of the Bosporus is so called, from 
its great rapidity.

Devil's Daughter's Portion (The). 
The saying is 
"Deaf, Dover, and Harwich, 
The devil gave with his daughter in marriage," 
because of the scandalous impositions 
practised in these seaports on sailors and 
occasional visitors. (Grose: Classical 
Dictionary, etc.)
Devil's Den. A cromlech in a valley, near Marlborough. It now consists of two large uprights and an impost. The third upright has fallen. Some of the farm labourers, a few years ago, fastened a team of horses to the impost, and tried, but without effect, to drag it down.

Devil's Dust. Old rags torn up by a machine called the "devil," and made into shoddy by gum and pressure. Mr. Ferrand brought the subject before Parliament, March 4th, 1842. It is so called from the dishonesty and falsehood which it covers. (Latimer's Sermons.)

Devil's Dyke (The). A ravine in the South Downs, Brighton. The legend is, that St. Cuthman, walking on the downs, plumed himself on having Christianised the surrounding country, and having built a nunnery where the dyke-house now stands. Presently the Devil appears and tells him all his labour is vain, for he would swamp the whole country before morning. St. Cuthman went to the nunnery and told the abbess to keep the sisters in prayer till after midnight, and then illuminate the windows. The Devil came at sunet with mattock and spade, and began cutting a dyke into the sea, but was seized with rheumatic pains all over the body. He flung down his mattock and spade, and the cocks, mistaking the illuminated windows for sunrise, began to crow; whereupon the Devil fled in alarm, leaving his work not half done.

Devil's Four-Poster (The). A hand at whist with four clubs. It is said that such a hand is never a winning one.

Devil's Frying-pan (The). A Cornish tin-mine worked by the Romans.


Devil's Luck (The). Astounding good luck. Persons always lucky were thought at one time to have compounded with the Devil.

"You won't have to pay his annuity very long; you have the devil's luck in large sums, always." Dickens.

Devil's Mass (The). Swearing at everybody and everything.

"When a hag goes out at the door, she says the devil's mass.... an' names every' man in town from the commander-in-chief down to the four-copral." Soldiers' Songs, p. 90.

Devil's Noses (The). Two vast caverns separated by a huge pillar of natural rock in the mainland of the Zetland Islands. (See The Pirate, chap. xxxii.)

Devil's Own. (Connaught Boys.) The 88th Foot. So called by General Picton from their bravery in the Peninsular War, 1809-1814.

Applied also to the Inns of Court Volunteers, the members of which are lawyers.

Devil's Paternoster (To say the). To grumble; to rail at providence.

Devil's Snuff-box (The). A puff-ball; a fungus full of dust; one of the genus Lycopodion.

Devil's Tattoo (The). Tapping on the table with one's finger a wearisome number of times; tapping on the floor with one's foot in a similar manner; repeating any sound with wearisome pertinacity, giving those who hear the "blue devils" or the "fidgets."

Devil's Throat (The). Cromer Bay. So called from its danger to navigation.

Devils (in Dante's Divine Comedy):

Alberico. (The alurer.)
Barbariccia. (The malicious.)
Colocbrius. (The grace-acceptor.)
Crepazio. (The snarer.)
Cristofo Romano. (The tusked bear.)
Dragnigauza. (The fell dragon.)
Furfaneu. (The scaldalmonger.)
Grafiasca. (The dogshag.)
Libriccoci. (The ill-tempered.)
Rubiconcino. (The red with rage.)
Scarniglione. (The hateful.)
The blue Devils. The fidgets or megrius.

Devonshire, according to English mythology, is a corruption of Debou's-share. This Debou was one of the heroes who came with Brute from Troy. One of the giants that he slew in the south coasts of England was Coulen, whom he chased to a vast pit eight leagues across. The monster trying to leap this pit, fell backwards, and lost his life in the chasm. When Brutus allotted out the island, this portion became Debou's-share.

"And eke that ample pit, yet far renowned For the large leap which Debou did compass Coulen to make, being eight miles in ground. Into the which returning back he fell, In medio of the seven compasses in them yet. Fortunes had that that mones among west. And Debou's shire was that in Devonshire." Spenser: Faerie Queen, book ii, canto x, l. 17.

Devonshire Foot. O. Jones, a journeyman wool-comber, who lived at the close of the 18th century. Edward Capern, called "The rural Postman of Bideford," born 1719, and John Gay, author of the Beggar's Opera, etc. (1688-1732), of Burnstaple (Devonshire).

Dew-beaters. The feet; shoes to resist the wet.

"Hold out your dew-beaters till I take off the ditches (iron shoes or fetters)." Peter of the Peak.

Dew-drink. A draught before breakfast. In harvest the men are allowed, in some counties, a drink of beer before they begin work.

Dexterity means right-handed skill (Latin, dexter, the right hand). “Awkward” (q.v.) means left-handed; gaucher is the French, and sinister the Latin for the left hand. Certainly the German left-handed marriages are sinister ones.

Djellahbæan. The Persian era. Djella Eddin, son of Togrou Beg, appointed eight astronomers to reform the calendar. The era began A.D. 1075, and is followed to this day.

Dhul’dul. (See Horse.)

Diable (La). Olivier Leclain, the tool of Louis XI., and once the king’s barber. So called because he was as much feared as his Satanic Majesty, and even more disliked. (Hanged 1484.)

Robert le Diable. Meyerbeer’s grand opera. (See Robert.)

D’adam meant, originally, a fillet wound round the head. The diadem of Bacchus was a broad band, which might be unfolded so as to make a veil. Hieronymus, king of Syracuse (u.c. 216-215), wore a diadem. Constantine the Great (306-337) was the first of the Roman emperors who wore a diadem. After his time it was set with rows of pearls and precious stones. (Greek, dia-adoe, to bind entirely.)

Dialectics. Metaphysics: the art of disputation; that strictly logical discussion which leads to reliable results. The product or result is ideas, which, being classified, produce knowledge; but all knowledge being of the divine types, must conduct more or less to practical results and good morals. (Greek, dia-loge, to speak thoroughly.)

* Kant used the word to signify the theory of fallacies, and Hegel for that concept which of necessity develops its opposite.

The following questions from John of Salisbury are fair specimens of the Middle-age subjects of discussion:—

(1) When a person buys a whole cloak, does the cowl belong to the purchase?
(2) When a hog is driven to market with a rope round its neck, does the man or the rope take him?

Diamond. A corruption of adamant. So called because the diamond, which cuts other substances, can be cut or polished with no substance but itself. (Greek, a damas, what cannot be subdued. Latin, adamas, gen. adaman’tis; French, diamant.)

Diamond (3 syl.). Son of Agapæ, a fairy. He was very strong, and fought either on foot or horse with a battle-axe. He was slain in single combat by Cambalo. (See Triamond.) (Spenser: Faerie Queen, book iv.)

A diamond of the first water. A man of the highest merit. The colour or lustre of a pearl or diamond is called its “water.” One of the “first water” is one of the best colour and most brilliant lustre. We may also, “A man of the first water.”

A rough diamond. An uncultivated genius; a person of excellent parts, but without society manners.

“...as for Warrington, that rough diamond had not had the polish of a dancing-master, and he did not know how to walk.”—Thackeray.

Diamond cut diamond. Cunning outwitting cunning; a hard bargain overreached. A diamond is so hard that it can only be ground by diamond dust, or by rubbing one against another.

Diamond (Newton’s favourite little dog). One winter’s morning, while attending early service in Trinity College, Newton inadvertently left Diamond shut up in his room. On returning from chapel he found that the little fellow had upset a candle on his desk, by which several papers containing minutes of many years’ experiments, were destroyed. On perceiving this irreparable loss, he exclaimed, “Oh, Diamond, Diamond, thou little knowerest the mischief thou hast done!” (Diffusion of Useful Knowledge: Life of Newton, p. 25, col. 2.)

* Huegens, ibid., referring to this accident says: “Newtonum incidunt in pudentum aulicum anno nox meminisse. An ex minus studio assiduam, ut dolore infortunii, quod in incendio laboratorium chemicum ex specta quidam annum.”

Diamond Hammer (4). A hammer or pick for “whetting” millstones. The diamond hammer is provided with several sharp-pointed teeth to give a uniform roughness to the surface of the stone. Also to a steel pick with diamond-shaped point at each extremity to recut grooves in stone.

Diamond Jousts (Thb). Jousts instituted by King Arthur, “who by that name had named them, since a diamond was the prize.” Ere he was king, he came by accident to a glen in Lyonneese, where two brothers had met in combat. Each was slain; but one had worn a
crown of diamonds, which Arthur picked up, and when he became king offered the nine diamonds as the prize to several jousts, "one every year, a joust for one." Lancilot had won eight, and intended to present them all to the queen "when all were won." When the knight laid them before the queen, Guinevere, in a fit of jealousy, flung them out of the palace window into the river which ran below. (Idyls of the King; Elaine.)

**Diamond Necklace** *(The)* (1785). A necklace presented, through Mme. de Lamotte, by Cardinal de Rohan (as he supposed) to Marie Antoinette. The cardinal, a profiteering churchman, entertained a sort of love passion for the queen; and the Countess de Lamotte induced him to purchase for the queen, for £55,000, a diamond necklace, made for Mme. Dubarry. The cardinal handed the necklace to the countess, who sold it to an English jeweller and kept the money. When the time of payment arrived Boehmer, the jeweller, sent his bill in to the queen, who denied all knowledge of the matter. A trial ensued, which lasted nine months, and created immense scandal.

**Diamond Sculls** *(The)*, or "The Diamond Challenge Sculls" of the Henley Royal Regatta, are a pair of crossed silver sculls not quite a foot in length, surmounted by an imitation wreath of laurel, and having a pendant of diamonds. They lie in a box lined with velvet, which contains also the names of all the winners. The prize is rowed for every year, and the sculls pass from winner to winner; but each winner receives a silver cup, which becomes his own absolute property. Established 1844 by the Royal Regatta Committee.

**Diamonds.** *(See Black Diamonds.)*

**Diana** *(3 syl.)* The temple of Diana at Ephesus, built by Dinockhres, was set on fire by Herosstratos, for the sake of perpetuating his name. The Ionians decreed that any one who mentioned his name should be put to death, but this very decree gave it immortality. The temple was discovered in 1872 by Mr. Wood.

**Diana of Ephesus.** This statue, we are told, fell from heaven. If so, it was an aerolite; but Minucius says he saw it, and that it was a wooden statue (second century. A.D.). Pliny, a contemporary of Minucius, tells us it was made of ebony. Probably the real "image" was a meteorite, and in the course of time a wooden or ebony image was substituted.

"The palladium of Troy, the sacred shield of the Romans, the shrine of our Lady of Loreto, and other similar religious objects of veneration, were said to have been sent from heaven. The statue of Cybele (3 syl.) "fell from heaven"; and Elagabalus, of Syria-Phoenicia, was a great conical stone which fell from heaven.

**Great is Diana of the Ephesians.** Nothing like leather; self-interest blinds the eyes. Demetrios was a silversmith of Ephesus, who made gold and silver shrines for the temple of Diana. When Christianity was preached in the city, and there was danger of substituting the simplicity of the Gospel for the grandeur of idolatry, the silversmiths, headed by Demetrios, stirred the people to a riot, and they cried out with one voice for the space of two hours, "Great is Diana of the Ephesians!" (Acts xix. 24-28.)

**Dian's Worshipers.** Midnight revellers. So called because they return home by moonlight. Dian means the moon.

**Diana'ra** was the wife of Gilberto of Friuli, but was passionately beloved by Ansalto. In order to get rid of his importance, she told him she would never grant his suit and prove untrue till he made her garden at midwinter as full of flowers and odours as if it were midsummer. By the aid of a magician, Ansalto accomplished this, and claimed his reward. Diana'ra went to meet him, and told him she had obeyed the command of her husband in so doing. Ansalto, not to be outdone in courtesy, released her; and Gilberto became the firm friend of Ansalto from that day to the end of his life. (Boccaccio: Decameron, day x. 5.) *(See DORGEN.*

**Diasp'ason.** Dryden says—

"From harmony, from heavenly harmony  
The universal frame began;  
From harmony to harmony  
Thro' all the compass of the notes it ran,  
The dissonance closing full in man."

*Songs for St. Cecilia's Day.*

According to the Pythagorean system, the world is a piece of harmony, and man the full chord.

**Diap'or.** A sort of cloth said to be corrupted from Yproi (where it is manufactured), on analogy with calico from Calicut, muceum from Nankin, worsled from Worsted, in Norfolk, and other similar words. But the French *diapre*, variegated (connected with Lat.
Diavolo (Fr.). Michele Pozza, an insurgent of Calabria (1760-1806). Scribe wrote a libretto on this hero for Aubert.

Dibs or Dibbs. Money. (Compare tips, gifts to schoolboys; and diabolus. Compare also dot with tot, jot, and yod.)

The huckle-bones of sheep used for gambling purposes are called dibbs; and Locke speaks of stones used for the same game, which he calls dibstones.

Diceurs' Oaths. False as diceurs' oaths. Worthless or untrustworthy, as when a gambler swears never to touch dice again. *(Shakespeare: Hamlet, iii. 4.)*

Didilla (in Orlando Furioso). One of Logistilla's handmaids, famous for her chastity.

Dick. That happened in the reign of Queen Dick—i.e. never; there never was a Queen Richard.

Dick's Hatband. (Richard Cromwell, 1626-1712.)

1. Dick's hatband, which was made of sand. His regal honours were "a rope of sand."

2. As fine as Dick's hatband. The crown of England would be a very fine thing for anyone to get.

3. As queer as Dick's hatband. Few things have been more ridiculous than the exaltation and abdication of the Protector's son.

4. As tight as Dick's hatband. The hatband of Richard Cromwell was the crown, which was too tight for him to wear with safety.

Dick = Richard. The diminutive "Dicky" is also common.

"Jockey of Norfolk [Lord Howard, be not too bold, For Dick's sake, Dickon, thy master, is bought and sold."

*(Shakespeare: Richard III, v. 3.)*

*Dickens. (See Boz.)*

Dickens is a perverted oath corrupted from "Nick." Mrs. Page says—

"I cannot tell what the dickens his name is." *(Shakespeare: Merry Wives of Windsor, m.)*

"The three poets who express a configuration are "Dickens! How-lett, Burns!"

Dicky or Dicky. A donkey; anciently called a Dick-ass, now termed Jack-ass. It is a term of endearment, as we call a pet bird a dicky-bird. The ass is called Dick-y (little Richard),

Cuddy (little Cuthbert), Neddy (little Edward), Jack-ass, Moko or Mule, etc.

Dicky. The rumble behind a carriage; also a leather apron, a child's bib, and a false shirt or front. All these are from the same root. (Dutch, dekkie; German, decken; Anglo-Saxon, thecan; Latin, tegio, to cover.)

Dicky (A), in George III.'s time, meant a flannel petticoat. It was afterwards applied to what were called false shirts—i.e. a shirt front worn over a dirty shirt, or in lieu of a shirt. These half-shirts were first called Tommies.

"A hundred instances I could pick ye—Without a cap we view the fair, The bosom heaving aloft bare. The lips abashed, forsooth, to wear a dicky." *Peter Pindar: Lord Auckland's Triumph.*

So again:

"And sister Peg, and sister Joan,
With scars a flannel dicky on . . . ."

*Middlesex Election*, letter iv.

(Hair, whalebone, or metal vestments, called dress-improvers, are hung on women's backs, as a "dicky" is hung on a coach behind.)

Dicky Sam. A native-born inhabitant of Liverpool, as Tim Bobbin is a native of Lancashire.

Dictator of Letters. Francois Marie Arouet de Voltaire, called the Great Turk. (1694-1778.)

Didactic Poetry is poetry that teaches some moral lesson, as Pope's Essay on Man. (Greek, didasko, I teach.)

Diddle (To). To cheat in a small way, as "I diddled him out of . . . ." Edgar Allan Poe has an article on the art of "Diddling." Rhyming slang is very common. *(See Curvy.)* Fiddle andiddle rhyme. "Fiddle" is slang for a sharper, and "diddle" is the act of a sharper. The suggestive rhyme was

"If diddle diddle
The cat and the fiddle"

"A certain portion of the human race
Has certainly a taste for being diddled"

*Dread*: A black jack, stanza 1.

Diddler (Jeremy). An artful swindler; a clever, seedy vagabond, borrowing money or obtaining credit by his wit and wiles. From Kenny's farce called *Raising the Wind.*

Diderick. (See DiETRICH.)

Di'do. It was Porson who said he could rhyme on any subject: and being asked to rhyme upon the three Latin gerunds, gave this couplet—

"When Dido found Eneas would not come, She mourned in silence, and was Di'do dum(l)."

" In the old Eton Latin grammar the three gerunds are called -di, -do,
Die

-dum. In modern school primers they are -dum, -di, -do.
When Dido saw Anchises needs must go,
She wept in silence, and was dum(b) Di-do.
K. G. B.

7 Dido was queen of Carthage, who fell in love with Anchises, driven by a storm to her shores. After abiding a while at Carthage, he was compelled by Mercury to leave the hospitable queen. Dido, in grief, burnt herself to death on a funeral pile. (Virgil: from Aeneid, i. 494 to iii. 550.)

Dies. The die is cast. The step is taken, and I cannot draw back. So said Julius Caesar when he crossed the Rubicon.

"I have set my life upon the cast,
And I will stand the hazard of the die."

Dies. Whom the gods love die young. This is from Menander's fragments (Hon hoiv theoi philousin apothénasei now). De&mouliénes has a similar apothegm. Plautus has the line, "Quem Di diliigit adolescens moritur." (See Byron: Don Juan, canto iv. 12.) Those who die young are "taken out of the miseries of this sinful life" into a happy immortality.

Die-hard. The 57th Foot. Their colonel (Inglis) in the battle of Albuera (1811), addressing his men, said, "Die hard, my lads; die hard!" And they did die hard, for their banner was pierced with thirty bullets. Only one officer out of twenty-four survived, and only 165 men out of 304. This fine regiment is now called the West Middlesex; the East Middlesex (the Duke of Cambridge's own) is the old 77th.

Diego (Sun). A corruption of Santiago (St. James), champion of the red cross, and patron saint of Spain.

Dios Allienis. (See Allienis.)

Dios Irae. A famous medieval hymn on the last judgment, probably the composition of Thomas of Celano, a native of Abruzzi, who died in 1255. Sir Walter Scott has introduced the former part of it into his Lay of the Last Minstrel.

"Dies irae, dies illa,
Sol est ardens in fenestra.
Te est David cum Sibilo!"
On that day, that wrathful day,
David and the Sibyl say.
Heaven and earth shall melt away.
E. C. B.

Dies Non. A non-business day. A law phrase, meaning a day when the courts do not sit, as on Sundays; the Purification, in Hilary term; the Ascension, in Easter term; St. John the Baptist, in Trinity term; and All Saints, with All Souls, in Michaelmas term. A contracted form of "Dies non juridicus," a non-judicial day.

Dias San'gunis. The 24th March, called Bello'na's Day, when the Roman votaries of the war-goddess cut themselves and drank the sacrificial blood to propiti ate the deity.

Dieterich (2 syll.), of Bern or Vero'na, a name given by the German minnesingers (ministrel) to Theodorico the Great, king of the Ostrogoths. One of the liegemen of King Eitel. In the terrible broil stirred up by Queen Kriemhild in the banquet-hall of the Hunnish king, after the slaughter of Sir Rudiger, his friend Dietrich interfered, and succeeded in taking prisoners the only two surviving Burgundians, kings Gunther and Hagan, whom he handed over to Kriemhild, praying that she would set them free, but the angry queen cut off both their heads with her own hands. (The Nibelungen-Lied.)

Dien. Dien et mon droit (God and my right). The parole of Richard I, at the battle of Gisors (1198), meaning that he was no vassal of France, but owed his royalty to God alone. As the French were signally beaten, the battle-word was adopted as the royal motto of England.

Difference. Ophelia says to the queen, "You may wear your rue with a difference." In heraldry differences, or marks of cadency indicate the various branches of a family.

(1) The oldest son, during the lifetime of his father, bears a label (or lambel), i.e. a piece of silk, stuff, or linen, with three pendants, broader at the bottom than at the top.

(2) The second son bears a crescent.

(3) The third, a mallet (or star with five points).

(4) The fourth, a martlet.

(5) The fifth, an annulet.

(6) The sixth, a fleur-de-lis.

(7) The seventh, a rose.

(8) The eighth, a cross-pontine.

(9) The ninth, a double quatrefoil.

Ophelia says both she and the Queen are to wear rue: the one as the allianced of Hamlet, eldest son of the late king; the other as the wife of Claudius his brother, and the cadet branch. The latter was to
have a "difference," to signify it was a cadet branch. "I [says Ophelia] shall wear the rue, but you [the Queen] must now wear it with a 'difference,'"

**Digest (The).** The collection of all the laws of Rome compiled by Tribonian and sixteen assistants, by order of Justinian. It amounted to 2,000 volumes, and was finished in three years (A.D. 533). (See {Pandects}.)

**Diggings.** Come to my diggings. To my rooms, residence, office, sanctum. A word imported from California and its gold diggings.

"My friend here wants to take diggings; and as you were complaining that you would get someone to go halves with you, I thought I had better bring you together."—A. G. Doyle: *A Study in Scarlet,* chap. 1.

**Diggory.** A barn labourer, taken on grand occasions for butter and footman to Mr. and Mrs. Hardcastle. He laughs and talks while serving, and is as gauche as possible. (Goldsmith: *She Stoops to Conquer.*)

**Digit.** The first nine numerals; so called from the habit of counting as far as ten on the fingers. (Latin, *digitus*, a finger.)

**Dignitary (A).** A clergyman who holds preferment to which jurisdiction is annexed, as bishops, deans, archdeacon, canons, etc.

**Dignus Vin'dice No'dus** (Latin). A knot or difficulty worthy of such hands to untie. Literally, a knotty point worthy to be made a civil action. The person who brought a civil action was called in Roman law a *rindex*, and the action was called a *vindicatio*. If the rightful possessor was a matter of dispute, the question became *a tu vindicatio*, and was referred to the pretor to determine. A knotty point referred to the pretor was a "dignus vindice nodus."

**Di' Penatōs** (Latin). Household gods; now used for such articles of furniture or decoration as the lady of the house especially prizes.

**Dilemma.** The horn of a dilemma. "Lemma" means a thing taken for granted (Greek, *lēmāabo*, to take). "Dilemma" is a double lemma, a two-edged sword which strikes both ways, or a bull which will toss you whichever horn you lay hold of. A young rhetorician said to an old sophist, "Teach me to plead, and I will pay you when I gain a cause." The master sued for payment, and the scholar pleaded, "If I gain the cause I shall not pay you, because the judge will say I am not to pay; and if I lose my cause I shall not be required to pay, according to the terms of our agreement." To this the master replied, "Not so; if you gain your cause you must pay me according to the terms of our agreement; and if you lose your cause the judge will condemn you to pay me."

**Dilettantē (Italian).** An amateur of the fine arts, in opposition to a professor. Plural, *dilettanti.*

"These gentlemen are to be judged, not as dilettanti, but as professors."—Athenaeum.

**Diligence** is that energy and industry which we show when we do what we like (Latin, *diligo*, I like); but idleness is that listless manner with which we do what thoroughly vexes us. (Latin, *in*, intensive; *doleo*, to grieve.)

**Diligence.** A four-wheeled stage-coach, drawn by four or more horses. Common in France before the introduction of railroads. The pun is well known.

Si vis placere magistro, utere diligentia (*i.e.*, his *dilectio*).

**Dilly** (plural, *Dillies*). Stage-coaches. They first began to run in 1779. An abbreviation of the French word *diligence* (*q.v.*). "Derby dilly."

**Dim and Distant Future (The).** In November, 1885, Mr. W. E. Gladstone said that the disestablishment and disendowment of the Anglican Church were questions in "the dim and distant future."

**Dimanche (Monsieur).** A dun. The term is from Molière's *Don Juan*, and would be, in English, *Mr. Monday*. The word *dimanche* is a corruption and contraction of *dieu Dominica* (the Lord's day).

**Dimetās.** The ancient Latin name for the inhabitants of Carmarthenshire, Pembrokeshire, and Cardiganshire.

**Dimissory.** A letter dimissory is a letter from the bishop of one diocese to some other bishop, giving leave for the bearer to be ordained by him. (Latin, *di-mitto*, to send away.)

**Dimity.** A cloth said to be so called from Damietta, in Egypt, but really from the Greek *di-mitos* (double-thread). (See *Samite*.)

**Dinah (Aunt).** In Sterne's *Tristram Shandy*. She leaves Mr. Walter Shandy
Dinde (3 syl.) Venus, who sprang from the froth of the sea, after the

Dinnerless. Their hosts are the cross-legged knights. That is, the stone effigies of the Round Church. In this church at one time lawyers met their clients, and here a host of vagabonds used to loiter about all day, under the hope of being hired as witnesses. Dining with the cross-legged knights meant much the same thing as dining with Duke Humphrey (q.v.).

Dinos. (See Horses.)

Dint. By dint of war; by dint of argument; by dint of hard work. Dint means a blow or striking (Anglo-Saxon, *dynt*); whence perseverance, power exerted, force; it also means the indentation made by a blow.

Dioecletian. The Roman Emperor, noted for his fierce persecu tion of the Christians, 303. The Emperor Constantine, on the other hand, was the "nursing father" of the Church.

"To make the Church's glory shine, Should Dioecletian reign, not Constantine."—Crabbé: Borough.

Dioecletian was the king, and Eras tus the prince, his son, in the Italian version of the *Seven Wise Masters* (q.v.).

Diog'enes (4 syl, q = —). The cynic philosopher is said to have lived in a tub.

"The whole world was not half so wide To Alexander, when he cried Because he had but one to subdue, As was a filthy narrow tub to Diogenes."—Butler: *Hudibras*, I, 3.


Dioned's Horses. Dinos (dreadful) and Lampon (bright-eyed). (See Horses.)

Diomede's Swop. An exchange in which all the benefit is on one side. This proverbial expression is founded on an incident related by Homer in the *Iliad*. Glauclus recognises Diomed on the battle-field, and the friends change armour.

"For Diomed's brass arms, of mean device, For which nine oxen paid (a vulgar price), He (Glaucus) gave his own, of gold divinely wrought. An hundred beavers the shining purchase bought."— Pope: *Iliad*, vii.

Diomé'dé or Dioméd. King of Ætolia, in Greece, brave and obedient to authority. He survived the siege of Troy; but on his return home found his wife living in adultery, and saved his life by living an exile in Italy. (Homer: *Iliad*.)

Dio(né) (3 syl.).
mutated body of Uranus (the sky) had been thrown there by Saturn.

"So young Dionysus, nursed beneath the waves,
And rocked in Nereids' coral caves . . .
Lipped her sweetest tones, and tried her tender smiles." —DARWIN: Economy of Vegetation, ii.

Dionysius (the younger), being banished a second time from Syracuse, retired to Corinth, where he turned schoolmaster for a living. Posternity called him a tyrant. Byron, in his Ode to Napoleon, alludes to these facts in the following lines:

"Corinth's pedagogue hath now
Transferred his byword to thy brow."

That is, Napoleon is now called tyrant, like Dionysius.

Diophantine Analysis. Finding commensurate values of squares, cubes, triangles, etc.; or the sum of a given number of squares which is itself a square; or a certain number of squares, etc., which are in arithmetical progression. The following examples will give some idea of the theory:

1. To find two whole numbers, the sum of whose squares is a square;
2. To find three square numbers which are in arithmetical progression;
3. To find a number from which two given squares being severally subtracted, each of the remainders is a square.

Diophantus was an Alexandrian Greek (6th cent. A.D.)

 Dioscuri. Castor and Pollux.

(Greek, Dios kouros, young men of Zeus; dios is gen. of Zeus.)

The horses of the Dioscuri. Cyllaxes and Harpagos. (See Horse.)

Diotrephes. One who loves to have the pre-eminence among others. (3 John 9.)

"Neither a desolate Judea, like the prelate of St. Andrews, who was murdered, nor a sanctuary-breaking Holofemes, like the bloody-minded Clavereuse; nor an ambitious Diotrephes, like the late (Lord) Stanhope . . . . shall rant the arrows that are whetted and the bow

Dip (A). A tallow-chandler, one who makes or sells candles or "dips." These candles are made by dipping into melted tallow the cotton which forms the wick. (Anglo-Saxon dippen, to dip.)

Diphtheria. The skin of the goat Amalthea, on which Jove wrote the destiny of man. Diphtheria is an infectious disease of the throat; so called from its tendency to form a false membrane.

Diploma literally means something folded (Greek). Diplomas used to be written on parchment, folded, and sealed. The word is applied to licences given to graduates to assume a degree, to clergymen, to physicians, agents, and so on.

Diplomacy. The tact, negotiations, privileges, etc., of a diplomatist, or one who carries a diploma to a foreign court to authorize him to represent the Government which sends him out.

Diplomatic Cold (A). An excuse to get over a disagreeable engagement. Mr. Healy, M.P. (1889), said that Lord Hartington and Mr. Gladstone had "diplomatic colds," when they pleaded indisposition as an excuse for not giving addresses at public meetings in which they were advertised to speak. The day after the meetings both gentlemen were "much better."

Diplomasties. The science of paleography—that is, deciphering old charters, diplomas, titles; investigating their authenticity and genuineness, and so on. Papelbrich, the Bollandist, originated the study in 1675; but Mabillon, another Bollandist, reduced it to a science in his work entitled De re Diplomatica, 1681. Toustant and Tasin further developed it in their treatise entitled Nouveau Traité de Diplomatique, 1750-1760.

Diptych [dip'tik]. A register folded into two leaves, opening like our books, and not like the ancient scrolls. The Romans kept in a book of this sort the names of their magistrates, and the Roman Catholics employed the word for the registers in which were written the names of those bishops, saints, and martyrs who were to be specially commemorated when oblations were made for the dead. (Greek, diphtchos, folded in two.)

"The Greeks executed small works of great elegance, as may be seen in the diptychs, or ivory covers to conceal records, or sacred volumes used in the church service." —C. Pliny: Letters on Sculpture, iii. p. 90.
Dircesan Swan. Pindar; so called from Dirces, a fountain in the neighbourhood of Thebes, the poet's birthplace (a.c. 518-442).

Direct Tax is one collected directly from the owner of property subject to the tax, as when the tax-gatherer goes direct to the owner of a house and demands five, ten, or twenty pounds, as it may be, for Government uses. Indirect taxes are taxes upon marketable commodities, such as tea and sugar, the tax on which is added to the article taxed, and is paid by the purchasers indirectly.

Directory. The French constitution of 1795, when the executive was vested in five persons called directors, one of whom retired every year. After a sickly existence of four years, it was quashed by Napoleon Bonaparte. An alphabetical list of the inhabitants, etc., of a given locality, as a "London Directory."

Dirlston. Doubting with Dirlston, and resolving those doubts with Stewart. Doubting and answering those doubts, but doubting still. It applies to law, science, religion, morals, etc. Sir John Nisbett of Dirlston's Doubts on points of law, and Sir James Stewart's Doubts Resolved, are works of established reputation in Scotland, but the Doubts hold a higher place than the Solutions.

Dirlos (Count). A Paladin, the beau-ideal of valour, generosity, and truth. The story says he was sent by Charlemagne into the East, where he conquered Aliar'de, a great Moorish prince. On his return he found his young wife, who thought he was dead, betrothed to Ceili'nos, another of Charlemagne's peers. The matter being set right, the king gave a grand banquet. Dirlos is D'Yrlos.

Dirt is matter in the wrong place. (Lord Palmerston.) This is not true: a diamond or sovereign lost on a road is matter in a wrong place, but certainly is not dirt.

Throw plenty of dirt and some will be sure to stick. Scandal always leaves a trail behind.

Dirt cheap. Very low-priced. Dirt is so cheap that persons pay others to take it away.

To eat dirt is to put up with insults and mortification. An Eastern method of punishment.

"If dirt were trumps what a capital hand you would hold!"—Charles Lamb to Martin Burney.

Dirty Half-Hundred. The 50th Foot, so called from the men wiping their faces with their black cuffs. Now called "The Queen's Own."

Dirty Lane. Now called Abingdon Street, Westminster.

Dirty Shirts (The). The 101st Foot, which fought at Delhi in their shirt-sleeves (1857). Now called "The Royal Bengal Fusiliers."

Dis. Pluto.

"Proserpine gathering flowers, Persephone a fairer flower, by gloomy Dis was gathered."

Milton: Paradise Lost, iv. 270.

Disaster is being under an evil star (Greek, dus-aster, evil star). An astrological word.

"The stars in their courses fought against Sisera."—J u n e s v. 29.

Disastrous Peace (La Paix Malheureuse). It followed the battle of Gravelinos (2 syl.), and was signed at Cateau-Cambresis. By this treaty Henri II. renounced all claim to Genoa's, Naples, Milan, and Corsica (1559).

Disbar (To). To deprive a barrister of his right to plead. The bar is the part barred off in courts of law and equity for barristers or pleaders.

Discharge Bible (The). 1806. "I discharge [charge] thee before God." (1 Tim. v. 21.)

Discipline (A). A scourge used by Roman Catholics for penitential purposes.

"Before the cross and altar a lamp was still burning, ... and on the floor lay a small discipline or penitential scourge of small cord and wire, the lashes of which were stained with recent blood."—Sir W. Scott: The Talisman, chap. iv.

Dis'ord means severance of hearts (Latin, discordiae). It is the opposite of concord, the coming together of hearts. In music it means disagreement of sounds, as when a note is followed by another which is disagreeable to a musical ear. (See APPEAL.)

Discount. At a discount. Not in demand; little valued; less esteemed than formerly; less than their nominal value. (Latin dis-compo, to depreciate.)

Discuss. To discuss a bottle. To drink one with a friend. Same as "crush" or "crack a bottle." (Discuss is the Latin dis-quatius; French, esser. The Latin quaesitio vasa is to break a drinking-vessel.)

"We all...drew round the table, an austere silence prevailing, while we discussed our meal."—E. Brontë: Wuthering Heights, chap. ii.
Disease, meaning discomfort, want of ease, mal aise, as
"In the world ye shall have disease."—Wyche: John xvi. 33.

Dished (1 syl.). I was dished out of it. Cheated out of it; or rather, some one else contrived to obtain it. A contraction of disherit. The heir is dish't out of his inheritance when his father marries again and leaves his property to the widow and widow's family.

"Where's Brumnel? Dished!" Byron: Don Juan.

Dish-washer (.1). A scullery-maid.

Dismal. Daniel Finch, second earl of Nottingham.

"No sooner was Dismal among the Whigs... but Lady Charlotte is taken knitting in St. James's Chapel [i.e. Lady Charlotte Finch, his daughter]."—Emmonns, April 20-24th, 1718, No. 44.

Dismas (St.). The penitent thief. [DYSMAS.]

Disney Professor. The Professor of Archaeology in the University of Cambridge. This chair was founded in 1851 by John Disney, Esq., of the Hyde, Ingatstone.

Disorder, says Franklin, "breakfasts with Plenty, dines with Poverty, sups with Misery, and sleeps with Death."

Dispensation. The system which God chooses to dispense or establish between Himself and man. The dispensation of Adam was that between Adam and God; the dispensation of Abraham, and that of Moses, were those imparted to these holy men; the Gospel dispensation is that explained in the Gospels. (Latin, dis-pensus, to spread forth, unroll, explain, reveal.)

A dispensation from the Pope. Permission to dispense with something enjoined; a licence to do what is forbidden, or to omit what is commanded by the law of the Church, as distinct from the moral law.

"A dispensation was obtained to enable Dr. Barrow to marry." WARD.

Dispute (2 syl.) means, literally, to "lop down" (Latin, dis-puto): debate means to "knock down" (French,สถาบัน); discuss means to "shake down" (Latin, dis-qualio); object is to "cast against" (Latin, ob-justio); content is to "pull against" (Latin, contendo); quarrel is to throw darts at each other (Welsh, cerred, a dart); and wrangle is to strain by twisting (Swedish, oranger; Anglo-Saxon, wringan).
Distract. "Distract" means to divert the mind, and "distraction" means recreation or amusement (Latin, dis-tranx). (See Slate.)

Distract (French). Absent-minded.

Dithyrambic. The father of dithyrambic poetry. Arion of Lesbos.

Dittany. When Godfrey was wounded with an arrow, an "odorous pan'scy" distilled from dittany was applied to the wound; whereupon the arrow-head fell out, and the wound healed immediately. (Kasse, Jerusalem Delivered, book xi.)

Ditto. (See Do.)

Dittoes (A suit of). Coat, waistcoat, and trousers all alike, or all ditto (the same).

Divan' (Arabic and Persian, diwan) means a register kept on a white table exactly similar to our board. Among the Orientals the word is applied to a council-chamber or court of justice; but in England we mean a coffee-house where smoking is the chief attraction.

Divers Colours [in garments]. We are told, in 2 San. xiii. 18, that king's daughters were arrayed in a garment of divers colours, and Dr. Shaw informs us that only virgins wore drawers of needle-work; so that when the mother of Sisera (Judges v. 30) says, "Have they not spoil? Have they not divided the spoil? To Sisera a prey of divers colours, of divers colours of needle-work?" she means—"is not the king's daughter allotted to Sisera as a portion of his spoil?" (See Coat of Many Colours.)

Divert. To turn aside. Business is the regular walk or current of our life, but pleasure is a diversion or turning aside for a time from the straight line. What we call diversion is called in French distraction, drawing aside. (Latin, di-recte, to turn aside; dis-trakto, to draw aside.)

Dives (1 syl.), Dives or Divine. Demons of Persian mythology. According to the Koran, they are ferocious and gigantic spirits under the sovereignty of Ebils.

"At Lahore, in the Mogul's palace, are pictures of Daws and Dives with long horns, glaring eyes, snarly hair, great fangs, ugly jaws, long tails, and such horrible deformity, that I wonder the poor women are not frightened."—William Finch: Purchas Pilgrims, vol. I.

Dicta (2 syl.). The name popularly given to the rich man in our Lord's parable of the Rich Man and Lazarus (Luke xvi.). The Latin would be Dics et Lazarus.

Divide (2 syl.). When the members in the House of Commons interrupt a speaker by crying out divide, they mean, bring the debate to an end and put the motion to the vote—i.e. let the eyes divide from the noes, one going into one room or lobby, and the others into another.

Divide and Govern. Divide a nation into parties, or set your enemies at loggerheads, and you can have your own way. A maxim of Machiavelli, a noted political writer of Florence (1493-1527).

"Every city or house divided against itself shall not stand."—Matthew xii. 23.

Divination. There are numerous species of divination referred to in the Bible. The Hebrew word is added in italics.

Judicial Anthology (M RHS).

Agnery (MHS). WITCHCRAFT (MHS). ENCHANTMENT (MHS).

CANTINO (Junction). By INTOXICATING SPIRITS.

By NEUROMANCY (1 Sam. xxxvii. 12). B. (Hos. v. 12).

By THRESHOLD of household idols. By HEPATOMANCY or inspecting the liver of animals.

By DREAMS and their interpretations. Divination by fire, air, and water; thunder, lightning, and meteors; etc.

The Zeus and Themis was a prophetic consecrated robe worn by the High Priest. (Consult: Gen. xxxvii. 2-11; Ex. xi. 1; 1 Sam. xxxvi. 12; 2 Chron. xxvii. 6; Prov. xlii. 30; Ezek. xxii. 21; Hos. iv. 13. etc.)

Divine. The divine right of kings. The notion that kings reign by divine right, quite independent of the people's will. This notion arose from the Old Testament Scriptures, where kings are called "God's anointed," because they were God's vicars on earth, when the Jews changed their theocracy for a monarchy.

"The right divine of kings to govern wrong."—Pope.

Divine (The). Fernand de Herre'ra, a Spanish poet (1516-1695). Raphael, the painter, is Divino (1483-1520).

Luis Moral'kav, Spanish painter, et Divino (1509-1866).

Divine Doctor. Jean de Ruysbroek, the mystic (1294-1381).

Divine Pagan (The). Hypatia, who presided over the Neoplatonic School at Alexandria. She was infamously torn to pieces (A.D. 415) by a Christian mob, not without the concurrence of the Archbishop Cyril.
**Divine Plant** (The). Vervain, called by the Romans Herba Sacra (q.e.v.).

**Divine Speaker** (The). So Aristotle called Tyr'tamos, who therefore adopted the name of Theophrastos (n.c. 370-287).

**Divining Rod.** A forked branch of hazel, suspended by the two prongs between the balls of the thumbs. The inclination of the rod indicates the presence of water-springs, precious metal, and anything else that simpletons will pay for. *See DOWSTERSWIVEL.*

**Divinity in Odd Numbers.** Falstaff tells us (in *The Merry Wives of Windsor*, v. 1) that this divinity affects "naturivity, chance, and death." A Trinity is by no means confined to the Christian creed. The Brahmins represent their god with three heads; the Greeks and Romans had three Graces, three Fates, three Furies, and a threefold Hecate. Jupiter had his three thunderbolts, Neptune his trident, and Pluto his three-headed dog. The Muses were three times three. Pythagoras says God is threefold—"the beginning, middle, and end of all things." Then, again, there are five features, five parts to the body, five vowels, five lines in music, five acts to a play, etc.; seven strings to a harp, seven planets (anciently, at any rate), seven musical notes, etc.

**Chance.** There's luck in odd numbers "*Numerus Deus impare gaudent*" (*Virgil*: *Eclogue* viii, 75). The seventh son of a seventh son was always held notable. Baalam would have seven altars, and sacrificed on them seven bullocks and seven rams. Naaman was commanded to dip seven times in Jordan, and Elijah sent his servant seven times to look out for rain. Climacteric years are seven and nine with their multiples by odd numbers.

**Death.** The great climacteric year of life is 63 (i.e. 7 × 9), and Saturn presides over all climacteric years.

**Divino Lodevico.** Ariosto, author of *Orlando Furioso*, an epic poem in twenty-four books. (1474-1533.)

**Division.** The sign + for division was invented by John Pell of Cambridge in 1668.

**Divorceament.** A writing, or bill of divorceament. "Whosoever shall put away his wife, let him give her a writing of divorceament" (Matt. v. 31).

Adalet tells in the *Nineteenth Century* (July, 1892, p. 137):

"A woman [in Turkey] divorced from her husband is not treated with contempt... and often marries again... A man simply states to his wife that he has divorced her, on which she will go away; and the man, having repeated the same to the mail, will receive an act of divorce written, which he will send to her. If it is the first or second time that this has occurred, he may take her back again without any formality ensuing, but, after a third divorce, she will be lost to him for ever. Seeing the ease with which this may be done, it is not surprising if men abuse the licence, and sometimes divorce their wives for [a very small] fault... as a ladycooked dinner, or a button unsawed, knowing very well that if he repeats of it she can have her back before evening. I know a lady who has been divorced from five husbands, and is now living with a sixth."

**Divus** in Latin, attached to a proper name, does not mean divine, but simply deceased or canonised; excellently translated in *Notes and Queries* (May 21st, 1892, p. 421), "of blessed memory." Thus, *Divus Augustus* means Augustus of blessed memory, not divine Augustus. Of course, the noun "divus" opposite to a proper noun = a god, as in Horace, 3 *Odes* v. 2, "*Præsens divi s habebitur Augustus."* While living, Augustus will be accounted a god. Virgil (*Ecl.* i. 6) says, "*Deus nobis haec ota fecit;*" the "deus" was Augustus.

**Dixie Land.** Nigger land. Mason and Dixon drew a line which was to be the northern limit of slavery. In the third quarter of the 19th century the southern part of this line was called Dixie or nigger land.

**Diary.** A nickname of Benjamin Disraeli (Lord Beaconsfield) (1805-1881).

**Djinnestan.** The realm of the djinns or genii of Oriental mythology.

**Do.** A contraction of ditto, which is the Italian *dèito* (said), Latin *dictus*.

*How do you do?* i.e. *How do you fare?* It should be, *How do you do?* (Anglo-Saxon, *dug-an* = *ræfær*); in Latin, *Quemadmodum rarus.*

*Will to do.* This, again, is not the transitive verb (*fæcēr*) but the intransitive verb (*ræfær*), and means "well to fare." (Anglo-Saxon, *dug-an* = *ræfær*.)

*To do.* i.e. cheat or trick a person out of something.

*I have done the Jew, i.e. over-reached him.* The same as *outdo* = excel.

**Do (to rhyme with go).** The first or tonic note of the solfeggio system of music.

*Do, re, mi, fa, sol, la, Italian; ut, re, mi, fa, sol, la, French.* The latter are borrowed from a hymn by Paulus Piaconus, addressed to St. John, which Guido, in
the eleventh century, used in teaching singing:

"Ubi questant irax, Re-sounare fibris,
Multa gestorum Pa-muill tumurum,
Sed ro politria Le-his restum."

Saint Joan af.

"Ut eterne be thy wondrous story,
Prophaneous through I be.
Me make mindful of thy glory,
Famous son of Zacharias;"

"Soluce to my spirit living,
La-bouring thy praise to sing."

E. C. B.

(See Weisht in Heortologia, p. 263.) Le Maire added si (seventeenth century).

(See Arezinian Syllables.)

Do for. I'll do for him. Ruin him; literally, provide for him in a bad sense.

"Taken in and done for," is taken in and provided for; but, jocosely, it means "cheated and fleeced."

Do up (To). To set in order; to make tidy. "Dup the door." (See Dup.)

Dobd (Indian). A tract of land between two rivers. (Pronounce dun-ab.)

Dobbin. A steady old horse, a child's horse. Dobby, a silly old man. Dobbies, house-elves similar to brownies. All these are one and the same word. The dobies lived in the house, were very thin and shaggy, very kind to servants and children, and did many a little service when people had their hands full.

"Sober Dobbin lifts his clumsy heel."

Bloomfield: Farmer's Boy. (Winter, Winter.)

Dobbins (Humphrey). The valet-de-chambre and factotum of Sir Robert Bramble, of Blackbury Hall, in the county of Kent. A blunt, rough-spoken old retainer, full of milk of human kindness, and most devoted to his master. (G. Colman: The Poor Gentleman.)

Dobby's Walk. The goblin's haunt or beat. Dobby is an archaic word for a goblin or brownie. (See Washington Irving's Bracebridge Hall, ii. 183 6.)

Dobby also means an imbecile old man.

"The Dobby's walk was within the inhabited domains of the Hall."—Sir W. Scott: Pictur of the Peak, chap. x.

Doco'tes (3 syr). An early heretical sect, which maintained that Jesus Christ was only God, and that His visible form was merely a phantom: that the crucifixion and resurrection were illusions. (The word is Greek, and means phantomiaste.)

Dock-Alfæ. The dark Alfæ whose abode is underground. They are in appearance blacker than pitch. (Scandinavian mythology.)

Dr. Diafoirus

Dock-side Lumper (A). One engaged in delivering and loading ships' cargoes.

"Judging of my historic powers by my outward form, I probably thought me more fit for a dock-side 'lumper than an actor."—C. Thomson: Autobiography, p. 191.


Doctor. A seventh son used to be so dubbed from the notion of his being intuitively skilled in the cure of agues, the king's evil, and other diseases.

"Plusieurs croyent qu'en France les septièmes garçons, nez de légitimes mariages (sans que la suite des sept alt. soit interrompue par la naissance d'une fille) peuvent aussi guérir des fièvres tierces, des fièvres quartes, et même des cœlomeules, après avoir jeté trois ou neuf jours avant que de toucher les malades."—Jean Baptiste Thiers: Traité des superstitions, etc., p. 498.

Doctor (The). The cook on board ship, who "doctors" the food. Any adulterated or doctored beverage; hence the mixture of milk, water, nutmeg, and a little rum, is called Doctor; the two former ingredients being "doctored" by the two latter.

Doctor (The). Brown sherry, so called because it is concocted from a harsh, thin wine, by the addition of old boilded mosto stock. Mosto is made by heating unfermented juice in earthen vessels, till it becomes as thick and sweet as treacle. This syrup being added to fresh "must" fermenta, and the luscious produce is used for doctoring very inferior qualities of wine. (Shaw: On Wine.)

To doctor the wine. To drug it, or strengthen it with brandy. The fermentation of cheap wines is increased by fermentable sugar. As such wines fail in aroma, connoisseurs smell at their wine. To doctor wine is to make weak wine stronger, and "sick" wine more palatable.

Doctored Dice. Loaded dice.

To doctor the accounts. To falsify them. They are ill (so far as you are concerned) and you falsify them to make them look better. The allusion is to drugging wine, beer, etc., and to adulteration generally.

Dr. Diafoirus in Molière's Malade Imaginaire. A man of fossilised ideas, who, like the monk, refused to change his time-honoured humphmus (g.c.), for the new-fangled Humphmus. Dr. Diafoirus used to say, what was good enough for his forefathers was good enough for their posterity, and he had no patience with the modern fads about
the rotundity of the earth, its motion round the sun, the circulation of the blood, and all such stuff.

**Dr. Dove.** The hero of Southey’s *Doctor.*

**Dr. Fell.** *I do not like thee, Dr. Fell.* A correspondent of *Notes and Queries* says the author was Tom Brown, who wrote *Dialogues of the Dead,* and the person referred to was Dr. Fell, Dean of Christchurch (1625-1886), who expelled him, but said he would remit the sentence if he translated the thirty-third Epigram of Martial:

> “Non amo te, Zabith. nec possum dicere quare;<br> > Hoc genus possum dicere, non amo te.”

> “I do not like thee, Dr. Fell,” <br> > “The reason why I cannot tell; <br> > But this I know, I know full well. <br> > I do not like thee, Dr. Fell.” <br> > T. Brown.

**Doctor Mirabilis.** Roger Bacon (1214-1292).

**Doctor My-Book.** Dr. John Abernethy, so called because he used to say to his patients, “Read my book”—on *Surgical Observations.* (1765-1830.)

**Dr. Bené or Pedro Rezio of Agweña.** The doctor of Buratária, who forbade Sancho Panza to taste any of the meats set before him. Roasted partridge was forbidden by Hippocrates; podridia was the most pernicious food in the world; rabbits are a sharp-hair diet; veal is prejudicial to health; but the governor might eat a few wafers, and a thin slice or two of quince.” (Don Quixote, part ii, book iii, chap. 10.)

**Dr. Sangradora, of Valladolid, a tall, meagre, pale man, of very solemn appearance, who weighed every word he uttered, and gave an emphasis to his sage dicta.** “His reasoning was geometrical, and his opinions angular.” He said to the licentiate Sedillo, who was sick, “If you had drunk nothing else but pure water all your life, and eaten only such simple food as boiled apples, you would not now be tormented with gout.” He then took from him six porringers of blood to begin with; in three hours he repeated the operation; and again the next day, saying: “It is a gross error to suppose that blood is necessary for life.” With this depletion, the patient was to drink two or three pints of hot water every two hours. The result of this treatment was death “from obstinacy.” (Gil Blas, chap. ii.)

**Doctor Slop.** An enthusiast, who thinks the world hinges on getting Uncle Toby to understand the action of a new medical instrument. (*Tristram Shandy.*)

A nickname given by William Hone to Sir John Stoddart, editor of the *New Times.* (1773-1866.)

**Doctor Squintum.** George Whitefield, so called by Foot in his farce entitled *The Minor.* (1714-1770.)

Theodore Hook applied the same sobriquet to the Rev. Edward Irving, who had an obliquity of the eyes. (1792-1834.)

**Doctor Syntax.** A simple-minded, pious butpecked clergyman, very simple-minded, but of excellent taste and scholarship, who left home in search of the picturesque. His adventures are told in eight-syllable verse in *The Tour of Dr. Syntax,* by William Combe. (*Duke Combe.*

*Dr. Syntax’s horse.* Grizzle, all skin and bone. (*Horse.*)

**Doctors.** False dice, which are doctorable, or made to turn up winning numbers.

> “The whole ante-chamber is full, my lord—knights and squires, doctors and dukes.”

> “The deers with their doctors in their pockets, I presume.” —*Scott: Peveril of the Peak,* chap. XXXIII.

> “Or chaired at White’s, under the doctors sit.” —*Dundas,* book i. 293.

**Doctors.** The three best doctors are *Dr. Quirt, Dr. Diet,* and *Dr. Merryman.*

> *St. tibi deficiente medicis, medicus tibi manet.*

> *Hec etsi: Mens-laxa, Requere, Morutatas-Blata.*

**Doctors’ Commons.** A locality near St. Paul’s, where the ecclesiastical courts were formerly held, and wills preserved. To “common” means to dine together: a term still used at our universities. Doctors’ Commons was so called because the doctors of civil law had to dine together four days in each term. This was called eating their terms.

**Doctors Disagree.** Who shall decide when doctors disagree. When authorities differ, the question and justice must be left undecided. (*Pope: Moral Essays,* epistle iii, line 1.)

**Doctor’s Stuff.** Medicine: stuff sent from the doctor.

**Doctored Wine.** (*To Doctor.*)

**Doctour of Phisikes Tale,** in Chaucer, is the Roman story of Virginius, given by Livy. There is a version of this tale in the *Roman de la Rose,* vol. ii. p. 74; and another, by Gower, in his *Confessio Amantis,* book vii.
Doctrinists  

Doctrinists or Doctrinaire. A political party which has existed in France since 1815. They maintain that true liberty is compatible with a monarchical Government; and are so called because they advocate what is only a doctrine or dream. M. Guizot was one of this party.

Dodge (1 syl.). An artful device to evade, deceive, or bilk some one. (Anglo-Saxon, deogian, to conceal or colour.)

The religious dodge. Seeking alms by trading on religion.

The tidy dodge. To dress up a family clean and tidy so as to excite sympathy, and make passers-by suppose you have by misfortune fallen from a respectable state in society.

Dodge About (To), in school phrase, is to skip about and not go straight on through a lesson. A boy learns a verb, and the master does not hear him conjugate it straight through, but dODges him about. Also in class not to call each in order, but to pick a boy here and there.

Dodger. A “knowing fellow.” One who knows all the tricks and ways of London life, and profits by such knowledge.

Dodger. The Artful Dodger. John Dawkins, a young thief, up to every artifice, and a perfect adept in villainy. A sobriquet given by Dickens to such a rascal, in his Oliver Twist, chap. viii.

Dodgington, whom Thomson invokes in his Summer, was George Bubb Dodgington, Lord Melcomb-Regis, a British statesman, who associated much with the wits of the time. Churchill and Pope ridiculed him, while Hogarth introduced him in his wig into his picture called the Orders of Periwigs.

Dod’ipoll. As wise as Dr. Dodipoll (or) Doddipole—i.e., not wise at all; a dunce. (Doddy in dodi-poll and doddypate is probably a variant of tatty, small, puny. Doddy-poll, one of puny intellect.)

Dodman or Doddiman. A snail. A word still common in Norfolk; but Fairfax, in his Bulk and Selvedge (1674), speaks of “a snail or dodman.”

“Dodman, doddiman, put out your hand, Here comes a thing to steal your own.” Norfolk rhyme.

Dodona. A famous oracle in Epirus, and the most ancient of Greece. It was dedicated to Zeus (Jupiter), and situate in the village of Dodona.

* The tale is, that Jupiter presented his daughter Thebe with two black pigeons which had the gift of human speech. Lempriere tells us that the Greek word peleiai (pigeons), means, in the dialect of the Epirots, old women; so that the two black doves with human voice were two black or African women. One went to Libya, in Africa, and founded the oracle of Jupiter Ammon: the other went to Epirus, and founded the oracle of Dodona. We are also told that plates of brass were suspended on the oak trees of Dodona, which being struck by thongs when the wind blew, gave various sounds from which the responses were concocted. It appears that this suggested to the Greeks the phrase Kalkos Dodonês (brass of Dodona), meaning a babbler, or one who talks an infinite deal of nothing.

Dods (May). The old landlady in Scott’s novel called St. Roman’s Well. An excellent character, made up of consistent inconsistencies; a mosaic of oddities, all fitting together, and forming an admirable whole. She was so good a housewife that a cookery book of great repute bears her name.

Dodson and Fogg. The lawyers employed by the plaintiff in the famous case of “Barrell v. Pickwick,” in the Pickwick Papers, by Charles Dickens.

Doe (1 syl.). John Doe and Richard Roe. Any plaintiff and defendant in an action of ejectment. They were sham names used at one time to save certain “niceties of law;” but the clumsy device was abolished in 1852. Any mere imaginary persons, or men of straw. John Doe, Richard Roe, John o’ Noakes, and Tom Styles are the four sons of “Mrs. Harris,” all bound apprentices to the legal profession.

Doeg (2 syl.), in the satire of Aesop and Achitophel, by Dryden and Tate, is meant for Elkanah Settle, a poet who wrote satires upon Dryden, but was no match for his great rival. Doeg was Saul’s herdsman, who had charge of his mules and asses. He told Saul that the priests of Nob had provided David with food; whereupon Saul sent him to put them to death, and eighty-five were ruthlessly massacred. (1 Sam. xxii. 7; xxiii. 18.)

“Doeg, though without knowing law or why, Made still a blundering kind of melody. . . . .

Let him rail on; let his invective Muse

Have four and twenty letters to abuse,

Which if he jumbles to one line of sense,

Indict him of a capital offence.”

Aesop and Achitophel, part ii.
Doff is do-off, as "Doff your hat."
So Don is do-on, as "Don your clothes."
Dup is do-up, as "Dup the door" (q.v.).
  "Doff thy harness, youth...  
  And tempt not yet the brushes of the war."  
  Shakespeare: Troilus and Cressida, V.3.

Dog. This long article is subdivided into eleven parts:
  1. Dogs of note.
  2. Dogs of noted persons.
  3. Dogs models of their species.
  4. Dogs in phrases.
  5. Dogs used metaphorically, etc.
  6. Dogs in Scripture language.
  7. Dogs in art.
  8. Dogs in proverbs and fables.
  10. Dogs the mate of animals.
  11. Dogs inferior plants.

(1) Dogs of Note:
  Barry. The famous mastiff of Great St. Bernard's, in the early part of the present century instrumental in saving forty human beings. His most memorable achievement was rescuing a little boy whose mother had been destroyed by an avalanche. The dog carried the boy on his back to the hospice. The stuffed skin of this noble animal is kept in the museum of Berne.
  Tonton, q.v.
  Tray — i.e. Tray — runner, or else from the Spanish isquier, to fetch.

(2) Dogs of noted persons:
  Artaxo're's fifty dogs. Ales (strength), Amayrutho (from Amayruthia, in Euboea), Asbolos (soot - colour), Ban'os, Bore's, Can'ache (ringwood), Chedistas, Cissies, Co'ran (cropped, crop - eared), Cyllol (half), Cylltopotes (zig-zag runner), Cyprios (the Cyprian), Draco (the dragon), Dromas (the courser), Dromios (seize - on), Ech'nohas, Pudromos (good - runner), Harpale (porcupine), Harpie (beak - rim), Ichnothatos (track - follower), Lai'dros (furiously), Lacinna (fourness), Lach'ne (glowing - redness), Layron (Nymphon), Lai'don (from Lardon, in Arvernian), Laps (hurricane), Lampons (shining - one), Leus'cos (grey), Lyric'na, Lycen'in, Mach'imos (haver), Melamp'ni (black), Mel'ante (black - right), Mel'ant (black), Menele'a, Molossos (from Molosses), Na'pa (begotten by a wolf), Nebroph'ones (fawn - killer), Oc'yrdoma (swift - runner), Or'esitrophos (mountain - bred), Oris'basos (mountain - ranger), Pachytos (thick - skinned), Pamphapers (ravenous), Pater'sis (leader), Peres'las (winged), Pers'tis (spot), Therid'amas (beast - tamer or subdue), Thermon (savage - faced), Thoos (sooty), Uranis (heavenly - one).

Several modern names of dogs are of Spanish origin, as Ponto (pointer), Tray (fetch), etc.
  King Arthur's favourite hound. Caull.

Aubrey's dog. Aubrey of Montdidier was murdered, in 1371, in the forest of Bondy. His dog, Dragon, showed a most unusual hatred to a man named Richard of Macaire, always snarling and ready to fly at his throat whenever he appeared. Suspicion was excited, and Richard of Macaire was condemned to a judicial combat with the dog. He was killed, and in his dying moments confessed the crime.

Belgrade, the camp - sutler's dog: Clumby.

Browning's (Mrs.) little dog Flush, on which she wrote a poem.

Lord Byron's favourite dog. Boatswain, buried in the garden of Newstead Abbey.

Catherine de Medicis's favourite lap - dog was named Phoebé.

Cathulin's hound was named Luath (q.v.).

Douglas's hound was named Luffra or Lufra (q.v.).

Elizabeth of Bohemia's dog was named Apollon.

Fingal's dog was named Bran.

"Mar e Bran, is a brother' (if he be not Bran, it is Bran's brother) was the proverbial reply of Macrumbuch."

Frederick of Wales had a dog given him by Alexander Pope, and on the collar were these words —

  "I am his Richness' dog at Kew: 
  Pray tell me, sir, whose dog are you?"

Geryon's dogs. Gargantua and Oristos. The latter was the brother of Cerberus, but had one head less. Hercules killed both these monsters.

Icarus's dog. Mena (the glutney). Icarus was slain by some drunken peasants, who buried the body under a tree. His daughter Erigone, searching for her father, was directed to the spot by the howling of Mena, and when she discovered the body she lunched herself for grief. Icarius became the constellation Comets, Erigone the constellation Virgo, and Mena the star Peryton, which rises in July, a little before the Dog - star.

Greek, pro - known.

Kenilworth's (Sir) famous hound was called Roswall. (Sir W. Scott: The Talisman.)

Lamb's (Charles) dog was named Dush.

Landor's (Savage) dog was named Giallo.

Landseer's greyhound was named Brutus. "The Invader of the Larder."
Dog

Llewelyn’s greyhound was named Gelert (q.v.).

Ludlam’s dog. (See Lazy.)

Lurgan’s (Lord) greyhound was named Master McGrath, from an orphan boy who reared it. It won three Waterloo Cups, and was presented at Court by the express desire of Queen Victoria, the very year it died (1866–1871).

Neville’s dog. It ran away whenever it was called. In the corresponding Italian proverb the dog is called that of the Vicar Arlottto. (See Chièv.)

Mauthe dog. (See Mauthe.)

Sir Isaac Newton’s, Diamond (q.v.).

Dog of Montargis. The same as Aubry’s dog. A picture of the combat was for many years preserved in the castle of Montargis. (See Aubry’s Dog.)

Ori’s dog’s name was Arcoph’ones (bear-killer), and Prophe’senoses’ (Pitom-glutton). (Pitom is in Bostia.)

Pope’s dog was named Bounce.

Punch’s dog is Toby.

Richard II’s greyhound was named Mathe. It deserted the king and attached itself to Bolingbroke.

Roderick’s Goth’s dog was named Theron.

Rupert’s (Prince) dog, killed at Marston Moor, was named Boy.

Scott’s (Sir Walter) dogs: his fur-jurite deerhound was named Maida; his jet-black greyhound was called Hamlet. He also had two Dandy Dinmont terriers.

Seven Sleepers (Dog of the). This famous dog, admitted by Mahomet to heaven, was named Kutmir. The seven noble youths that fell asleep for 309 years had a dog, which accompanied them to the cavern in which they were walled up. It remained standing for the whole time, and neither moved from the spot, ate, drank, nor slept. (Nal’s Koran, xviii., note.)

Tristan’s dog was named Leon or Lion.

Ulysses’ dog, Argos, recognised him after his return from Troy, and died of joy.

(3) Dogs, models of their species:

Argoss (a Russian terrier); Baroness Cardiff (a Newfoundland); Black Prince (a mastiff); Bou-woor (a schipperke); Corney (a bull-terrier); Countess of Warwick (a great Dane); Dan O’Connor (an Irish water-spaniel); Dude (a pug); Excitation (a black cocker-spaniel); Fritz (a French poodle); Judah (a bloodhound); Kitter (a Scotch terrier); King Lud (a bulldog); King of the Heather (a dandie-dinmont); Mike (a Japanese spaniel); Olga (a deerhound); Rotorio (a King Charles’ spaniel); Royal Kruger (a beagle); Scottish Leader (a smooth-coated St. Bernard); Sensation (a pointer); Sir Bedivere (a rough-coated St. Bernard); Spinaway (a greyhound); Toledo Blade (an English setter); Woodmansterne Trefoil (a collie).

(4) Dog in phrases:

A dog in a doublet. A bold, resolute fellow. In Germany and Flanders the boldest dogs were employed for hunting the wild boar, and these dogs were dressed in a kind of buff doublet buttomed to their bodies. Rubens and Sneyd’s represent several in their pictures. A false friend is called a dog in one’s doublet.

Between dog and wolf. “Entre chien et loup.” St. Roch and his dog. Two inseparables. “Toby and his dog.” One is never seen without the other.

They lead a cat and dog life. Always quarrelling.

To lead the life of a dog. To live a wretched life, or a life of debauchery.

(5) Dog, used metaphorically or symbolically:

The dog. Diogenes, the Cynic (B.C. 412–323). When Alexander went to see him, the young King of Macedon introduced himself with these words: “I am Alexander, summoned the Great,” to which the philosopher replied: “And I am Diogenes, summoned the Dog.” The Athenians raised to his memory a pillar of Parian marble, surmounted by a dog. (See Cynic.)

Dog of God. So the Laplanders call the bear. The Norwegians say it “has the strength of ten men and the wit of twelve.” They never presume to speak of it by its proper appellation, guonstiga, lest it should revenge the insult on their flocks and herds, but they call it Middaangjia (the old man with a fur cloak).

A dead dog. Something utterly worthless. A phrase used two or three times in the Bible. (See (6).)

A dirty dog. In the East the dog is still held in abhorrence, as the scavenger of the streets. “Him that dieth in the city shall the dogs eat” (1 Kings xiv. 11). The French say, l’homme comme un barbier (muddy or dirty as a poodle), whose hair, being very long, becomes filthy with mud and dirt. Generally speaking, “a dirty dog” is one morally filthy, and is applied to those who talk and act nastily. Mere skin dirt is quite
another matter, and those who are so defiled we call dirty pigs.

A surly dog. A human being of a surly temper, like a surly dog.

Is thy servant a dog, that he should do this thing? (2 Kings viii. 12, 13). Hazael means, “Am I such a brute as to set on fire the strongholds of Israel, slay the young men with the sword, and dash their children to the ground, as thou, Elijah, sayest I shall do when I am king?”

Sydney Smith being asked if it was true that he was about to sit to Landseer, the animal painter, for his portrait, replied, in the words of Hazael, “What! is thy servant a dog, that he should do this thing?”

The Thracian dog. Zoilus.

“Like curs, our critics haunt the poet’s feast. 
And feed on praise. They feast on every guest:
From the old Thracian dog they learned the way.
To snarl in want, and grumble o’er their prey.”

Shakespeare: Julius Caesar, iii. 1.

Dogs of war. The horrors of war, especially famine, sword, and fire.

“And Caesar’s spirit, ranging for revenge,
With his blessed lips, come hot from hell.
Shall in these confusions, with a monarch’s voice,
Cry ‘Havoc’ and let slip the dogs of war.”

Shakespeare: Julius Caesar, iii. 1.

(6) Dog (in Scripture language), whether dead or living, is a most degrading expression: “After whom is the King of Israel come out? After a dead dog?” (1 Sam. xxiv. 14.) “Beware of dogs” (Phil. iii. 2), i.e., sourd, noisy professors. Again, “Without are dogs” (Rev. xxii. 15), i.e., false teachers and sinners, who sin and return to their sins (2 Peter ii. 21).

There is no expression in the Bible of the fidelity, love, and watchful care of the dog, so highly honoured by ourselves.

(7) Dog in art.

Dog, in medieval art, symbolises fidelity.

A dog is represented as lying at the feet of St. Bernard, St. Bonifacius, and St. Wendelin, as licking the wounds of St. Roch; as carrying a lighted torch in representations of St. Dominic.

Dogs in monuments. The dog is placed at the feet of women in monuments to symbolise affection and fidelity, as a hawk is placed at the feet of men to signify courage and magnanimity. Many of the Crusaders are represented with their feet on a dog, to show that they followed the standard of the Lord as faithfully as a dog follows the footsteps of his master.

(8) Dog in proverbs, fables, and proverbial phrases:

Barking dogs seldom bite. (See Barren.)

Dog don’t eat dog. Ecclesia eclesiast non decidat; government letters are not taxed; church lands pay no tithes to the church.

A black dog has walked over him. Said of a sullen person. Horace tells us that the sight of a black dog with its pups was an unlucky omen. (See Black Dog.)

A dog in the manger. A churlish fellow, who will not use what is wanted by another, nor yet let the other have it to use. The allusion is to the well-known fable of a dog that fixed his place in a manger, and would not allow an ox to come near the hay.

Every dog has his day. In Latin, “Hodie miki, cras tibi.” “Nunc miki, nunc tibi, benigna” (fortuna). In German, “Heute mir, morgen dir.” You may crow over me to-day, but my turn will come by-and-by. The Latin proverb, “Hodie miki,” etc., means, “I died to-day, your turn will come in time.” The other Latin proverb means, fortune visits every man once. She favours me now, but she will favour you in your turn.

Thus every dog at last will have his day—
He who this morning smiled, at night may sorrow;
The grab today’s a butterfly tomorrow.”

Peter Pindar: Odes of Condolence.

Give a dog a bad name and hang him. If you want to do anyone a wrong, throw dirt on him or rail against him. Gone to the dogs. Gone to utter ruin; impoverished.

He has not a dog to lick a dish. He has quite cleared out. He has taken away everything.

He who has a mind to beat his dog will easily find a stick. In Latin, “Qui cult cardes canes caner facit succit sistem.” If you want to abuse a person, you will easily find something to blame. Dean Swift says, “If you want to throw a stone, every lane will furnish one.”

“To him who wills, ways will not be wanting.” “Where there’s a will there’s a way.”

Hungry dogs will eat dirty pudding. Those really hungry are not particular about what they eat, and are by no means dainty. When Darius in his flight from Greece drank from a ditch defiled with dead carcasses, he declared he had never drunk so pleasantly before.

It was the story of the dog and the shadow—i.e., of one who throws good
money, after bad; of one who gives certa per inermis. The allusion is to
the well-known fable.

"Nulla species, ac deni'tas secat mordit."  
(Down sank the meat in the stream for the
flies to board it.)

"Vous licez mon dog. "Qui m'aime
aime mon chien," or "Qui aime Bertrand
aime son chien."

Old dogs will not learn new tricks.
People in old age do not readily conform to
new ways.

To call off the dogs. To break up
a disagreeable conversation. In the
chase, if the dogs are on the wrong
track, the huntsman calls them off.
(French, rompre les chiens.)

Throw it to the dogs. Throw it away,
it is useless and worthless.

What! keep a dog and bark myself!
Must I keep servants and myself do their
work?

You are like Nero's dog, which runs
away when it is called. (See CHIEN.)

(9) Dog, Dogs, in Superstitions:
-Dogs howl at death. A widespread
superstition.

"In the rabblement book it saith
The dogs howl when, with my breath,
Great Samson, the angel of death,
Taketh up the town he fight":
Longfellow: Golden Legend, 33.

The hair of the dog that bit you. When a
man has had a debauch, he is advised to
take next morning "a hair of the
same dog," in allusion to an ancient
notion that the burnt hair of a dog is an
antidote to its bite.

(10) Dog, to express the mate of animals,
as dog-ape, dog-fox, dog-otter.

(11) Dog, applied to inferior plants:
dog-briar, dog-berry, dog-cabbage, dog-
daisy, dog-fennel, dog-leek, dog-lichen,
dog-mercury, dog-parsley, dog-violets
(while no perfume), dog-wheat.
(See below, Dog-grass, Dog-rose.

Dog and Duck. A public-house sign,
to announce that ducks were hunted by
dogs within. The sport was to see the
duck dive, and the dog after it. At
Lambeth there was a famous pleasure-
resort so called, on the spot where Beth-
leham Hospital now stands.

Dog-cheap. A perversion of the
old English god-chepe (a good bargain).
French, bon marché (good-cheap or bar-
gain).

"The neck... would have brought lights as
good-cheap at the drapers' chandler's in Europe."
- Shakespeare: 1 Henry IV, ii. 3.

Dog-days. Days of great heat. The
Romans called the six or eight hottest
weeks of the summer canicularés dies.

According to their theory, the dog-star or
Sirius, rising with the sun, added to its
heat, and the dog-days bore the com-
ined heat of the dog-star and the sun.
(July 3rd to August 11th.)

Dog-fall (in wrestling), when both
wrestlers fall together.

Dog-grass (triticum repens). Grass
eaten by dogs when they have lost their
appetite; it acts as an emetic and pur-
gative.

Dog-head (in machinery). That
which bites or holds the gun-flint.

Dog-headed Tribes of India. Men-
tioned in the Italian romance of Giustino
Moschiino.

Dog-Latin. Pretended or mongrel
Latin. An excellent example is Stevens' 
definition of a kitchen:

As the law classically expresses it, a kitchen is
a camera necessaria pro usu coctionis: eum sacer
pansus, steans pansus, scullion, dressero, cantholo,
staves, sawck-jack: præramantium, holandum,
frandum, et plun-padding-ramandum...—A

Formerly applied to a medical practi-
citioner; it expresses great contempt.

Dog-rose. Botanical name, cypnor-
 Rhodes — i.e. Greek kuno-rodou, dog-rose;
so called because it was supposed to cure
the bite of a mad dog (Rosa canina, wild
brier).

"A morum vero [i.e. of a mad dog uniform
medium omnium super repertos, radix
Rosa canina rosea, que cynorrhodon appellatur.
Pliny: Natural History, viii. 63 & vii. 6.

Dog-sick. Sick as a dog. We also
say "Sick as a cat." The Bible speaks of
dogs "returning to their vomit
again" (Prov. xxvi. 11; 2 Pet. ii. 22).

Dog-sleep. (A). A pretended sleep,
Dogs seem to sleep with "one eye open."

Dog-star. The brightest star in the
firmament. (See Dog-days.)


"Dog-vane is a term familiarly applied to

Dog-watch. A corruption of dodge-
watch: two short watches, one from four
to six, and the other from six to eight
in the evening, introduced to dodge the
routine, or prevent the same men always
keeping watch at the same time. (See
Watch.)

Dog-whipper. (A). A beadle who
whips all dogs from the precincts of a
church. At one time there was a church
officer so called. Even so recently as
1856 Mr. John Pickard was appointed
Dog-whipping "dog-whipper" in Exeter Cathedral, "in the room of Mr. Charles Reynolds, deceased." (Exeter Gazette.)

Dog-whipping Day. October 18th (St. Luke's Day). It is said that a dog once swallowed the consecrated wafer in York Minster on this day.

Dogs (a military term). The 17th Lancers or Duke of Cambridge's Own Lancers. The crest of this famous cavalry regiment is a Death's Head and Cross-bones, OH GLORY, whence the acronym Death Or Glory (D.O.G.).

The Spartan injunction, when the young soldier was presented with his shield, was, "With this, or On this," which meant the same thing.

Dogs, in Stock-Exchange phraseology, means Newfoundland Telegraph shares—that is, Newfoundland dogs. (See Stock-Exchange Slang.)

Dogs. Isle of Dogs. When Greenwich was a place of royal residence, the kennel for the monarch's hounds was on the opposite side of the river, hence called the "Isle of Dogs."

Dogs (Green). Extinct like the Dodo. Brander said to Count Louis, "I would the whole race of bishops and cardinals were extinct, like that of green dogs." (Motley: Dutch Republic, part ii. 6.)

Dogs' ears. The corners of leaves crumpled and folded down.

Dogs' eared. Leaves so crumpled and turned up. The ears of many dogs turn down and seem quite limp.

Dogs' meat. Food unfit for consumption by human beings.

Dogs' meat and cats' meat. Food cheap and nasty.

Dogs' nose. Gin and beer.

"'Dogs' nose, which is, I believe, a mixture of gin and beer.'"

"'So it is,' said an old lady."—Pickwick Papers.

Dogged. He dogged me, i.e. followed me about like a dog; shadowed me.

Dogged (2 syl.). Sullen, snappish, like a dog.

Do'gare'sa (y = j). The wife of a doge.


Dogs (1 syl., g = j). The chief magistrate in Venice while it was a Republic. The first duke or doge was Anastfesto Paoluccio, created 897. The chief magistrate of Genoa was called a doge down to 1797, when the Republican form of Government was abolished by the French. (Latin, dux, a "duke" or "leader."

"For six hundred years . . . . her [Venice's] government was an elective monarchy, her . . . . doge possessing, in early times at least, as much independent authority as any other European sovereign."—Rusten: Stories of Venice, vol. i. chap. 1. p. 3.

Dog. The ceremony of wedding the Adriatic was instituted in 1174 by Pope Alexander III., who gave the doge a gold ring from off his own finger in token of the victory achieved by the Venetian fleet at Istra over Frederick Barbarossa, in defence of the Pope's quarrel. When his Holiness gave the ring he desired the doge to throw a similar one into the sea every year on Ascension Day, in commemoration of the event. (See Bucenaurb.)

Dotty dog. (See under Dog, No. 5.)

This alludes more to the animal called a dog, but implies the idea of badness.

Dogget. Dogget's coat and badge. The first prize in the Thames rowing-match, given on the 1st of August every year. So called from Thomas Dogget, an actor of Drury Lane, who signalised the accession of George I. to the throne by giving a waterman's coat and badge to the winner of the race. The Fishmongers' Company add a guinea to the prize. The race is from the "Swan" at London Bridge to the "Swan" at Chelsea.

Doggerel. Inferior sort of verse in rhymes.

Dogma (Greek). A religious doctrine formally stated. It now means a statement resting on the verbo diezir of the speaker. Dogmatic teaching used to mean the teaching of religious doctrines, but now dogmatic means overbearing and dictatorial. (Greek dogma, gen. dogmatos, a matter of opinion; verb dokeis, to think, whence dogmatize.)

Dogmatic Facts.

(1) The supreme authority of the Pope of Rome over all churches.

(2) His right to decide arbitrarily all controversies.

(3) His right to convokc councils at will.

(4) His right to revise, repeal, or confirm decrees.

(5) His right to issue decrees bearing on discipline, morals and doctrine.

(6) The Pope is the centre of communion, and separation from him is excommunication.
(7) He has ultimate authority to appoint all bishops.
(8) He has power to depose any ecclesiastic.
(9) He has power to judge every question of doctrine, and pronounce infallibly what the Church shall or shall not accept.

**Domatic School of Medicine.** Founded by Hippocrates, and so called because it set out certain dogmas or theoretical principles which it made the basis of practice.

*Domastic Theology* is that which treats of the *dogmatica* (doctrines) of religion.

**Dolley.** (See DOLEY.)

**Dolt** (1 syl.). *Not a dolt.* The dolt was a Scotch silver coin = one-third of a farthing. In England the dolt was a base coin of small value prohibited by 3 Henry V. c. 1.

"When they will not give a dolt to relieve a lame beggar, they will lay our ten to see a dead Indian." —Shakespeare: *The Tempest*, ii. 2.

**Dolabra.** A Roman axe.
**Dolabra fossaria.** The pickaxe used by miners and excavators.
**Dolabra pontificalis.** The priest's hatchet for slaughtering animals.

**Dolce far Niente** (Italian). Delightful idleness. Pliny has "*Inaudidam tamen multa agere*" (Ep. viii. 9).

**Doldrums** (The). The name given to that region of the ocean near the equator noted for calms, squalls, and howling winds, between the N.E. and S.E. trade-winds.

"But from the bluff head, where I watched to day, I saw her in the doldrums.

**In the doldrums.** In the dumbs.

**Dole,** lamentation, from the Latin doleo, to grieve.

"He [the dwarf] found the dead bodies, wherefore he made great dole." —Lawes: King Arthur, book i. chap. viii.

**Dole,** a portion allotted, is the Anglo-Saxon *dol,* a portion.

"Haven has in store a precious dole."

*Kabb: Canadian Year* (4th Sunday of Trinity).

"Happy man be his dole. May his share or lot be that of a happy or fortunate man,

"Whereon, happy man be his dole, I trust that I shall not speed worse, and that very quickly."

-Damon and Pithias, i. 177.

**Dolefish.** The share of fish allotted to each one of a company of fishermen in a catch. *Dole* = the part *dealt* to anyone. (Anglo-Saxon, *dōl* or *dōl,* from the verb *dēl-an,* to divide into parts.)

**Doll Money.** A lady of Duxford left a sum of money to be given away annually in the parish, and to be called *Doll Money.* Doll is a corruption of *dole,* Saxon *dōl* (a share distributed).

**Dollar.** Marked thus $, either scutum or $, a dollar being a "piece of eight" [real]. The two lines indicate a contraction, as in lb.

The word is a variant of *thalar* (Low German, *dahler*; Danish, *daler*), and means "a valley," our *dole.* The counts of Schlick, at the close of the fifteenth century, extracted from the mines at Joachim's *thal* (Joachim's valley) silver which they came into ounces. These pieces, called Joachim's *thalars,* gained such high repute that they became a standard coin. Other coins being made like them were called *thalars* only. The American dollar equals 100 cents, in English money a little more than four shillings.

**Dolly Murrey.** A character in Crabbe's *Borough,* who died playing cards.

"'A vole! a vole!' she cried, 'the fault was mine.'... They said she, greatly, with a sable staff, Died as one taught and pruet to die." —Crabbe: Borough.

**Dolly Shop.** A shop where rags and refuse are bought and sold. So called from the black doll suspended over it as a sign. Dolly shops are, in reality, no better than unlicensed pawn-shops. A black doll used to be the sign hung out to denote the sale of silks and muslins which were fabricated by Indians.

**Dolmen.** A name given in France to what we term "cromlechs." These ancient remains are often called by the rural population devils' tables, fairies' tables, and so on. (Celtic, *ston tablet.*) It consists of a slab resting on unhewn upright stones. Plural *dolmens* (*dol,* a table; *men,* a stone).

"The Indian dolmens... may be said to be identical with those of Western Europe."

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**Dolopa'tos.** A French metrical version of Sanudahah's *Parables,* written by Hebers or Herbers or Prince Philippe, afterwards called Philippe *le Hardi.* Dolopa'tos is the Sicilian king, and Virgil the tutor of his son Lucien. (See *SEVEN WISE MASTERS.*

**Dolorous Dettie** (The). John Skelton wrote an elegy on Henry Percy, fourth Earl of Northumberland, who fell a victim to the avarice of Henry VII. (1489). This elegy he entitled thus: "Upon the Dolorous Dettie and
Dolphin. Called a sea-goose (oie de mer) from the form of its snout, termed in French bec d'oie (a goose's beak). The dolphin is noted for its changes of colour when taken out of the water.

"Parting day
Dies like the dolphin, whom each sang moves
With a new colour as it glides away,
The last still loveliest." Byron: Childe Harold, canto iv. stanza 29.

Dolphin (The), in medieval art, symbolises social love.

Dom. A title applied in the Middle Ages to the Pope, and at a somewhat later period to other Church dignitaries. It is now restricted to priests and choir monks among the Benedictines, and some of the other monastic orders, as Dom Mabillon, Dom Calmet. The Spanish don, Portuguese dom, German von, and French de, are pretty well equivalent to it. (Latin, dominus.)

Dombey (Florence). A motherless child, hungering and thirsting to be loved, but regarded with frigid indifference by her father, who thinks that sons alone are worthy of his regard. (Dickens: Dombey and Son.)

Mr. Dombey. A self-sufficient, purse-proud, frigid merchant, who feels satisfied there is but one Dombey in the world, and that is himself. (Dickens: Dombey and Son.)

Dom-Daniel. The abode of evil spirits, gnomes, and enchanters, somewhere "under the roots of the ocean," but not far from Babylon. (Continuation of the Arabian Tales.)

"In the Dom-daniel caverns
Under the roots of the ocean." Bowbey.

Domesday Book consists of two volumes, one a large folio, and the other a quarto, the material of each being vellum. It was formerly kept in the Exchequer, under three different locks and keys, but is now kept in the Record Office. The date of the survey is 1086.

Northumberland, Cumberland, Westmoreland, and Durham are not included in the survey, though parts of Westmoreland and Cumberland are taken.

The value of all estates is given, firstly, as in the time of the Confessor; secondly, when bestowed by the Conqueror; and, thirdly, at the time of the survey. It is also called The King's Book, and The Winchester Roll because it was kept there. Printed in facsimile in 1783 and 1816. Stow says the book was so called because it was deposited in a part of Winchester Cathedral called Domus-des, and that the word is a contraction of Domus-dei book; more likely it is connected with the previous surveys made by the Saxon kings, and called dom-boc (libri judiciales), because every case of dispute was decided by an appeal to these registers.

"Then sayde Gamelyn to the Justes...
Thou laste givene domes that bun evil light,
I will siten in thy sete, and dressen thyn aright." Chaucer: Canterbury Tales (The Cook's Tale).


Domestic Poultry, in Dryden's Hind and Panther, means the Roman Catholic clergy. So called from an establishment of priests in the private chapel at Whitehall. The nuns are termed "sister partlet with her hooded head."

Domicalary Visit (4). An official visit to search the house.

Dominic (St.). (1170-1221.) A Spanish priest who founded the Inquisition, and the order called the Dominicans or Preaching Friars. He was called by the Pope "Inquisitor-General," and was canonised by Gregory IX.

Some say the Inquisition existed in 1184, when Dominic was under fourteen years of age.

He is represented with a sparrow at his side, and a dog carrying in its mouth a burning torch. The devil, it is said, appeared to the saint in the form of a sparrow, and the dog refers to a dream which his mother had during pregnancy. She dreamed that she had given birth to a dog, spotted with black and white spots, which lighted the world with a burning torch.

He is also represented sometimes with a city in his hand and a star either on his forehead or on his breast; sometimes also with a sword in his hand and a pile of books burning beside him, to denote his severity with heretics.

Dominical Letters. The letters which denote the Sundays or dies dominica. The first seven letters of the alphabet are employed; so that if A stands for the first Sunday in the year, the other six letters will stand for the other days of the week, and the octave Sunday will come round to A again. In this case A will be the Sunday or Dominical Letter for the whole year.

Dominicans. Preaching friars founded by Dominic de Guzman, at Toulouse, in 1215. Formerly called in
England Black Friars, from their black dress, and in France Jaco’bins, because their mother-establishment in Paris was in the Rue St. Jacques.

Donnic’ie Sampson. A village schoolmaster and scholar, poor as a church mouse, and modest as a girl. He writes Latin like a porcus litera’rum, and exclaims "Prodigious!" (Scott: Guy Mannering.) (See STILLING.)

Dominions: One of the orders of angels, symbolised in Christian art by an ensign.

Domino (A). A hood worn by canons; a mask. "Ce nom, qu'on donnait autrefois, par allusion à quelque passage de la liturgie, au canons dont les prêtres se couvrent la tête et les cheveux pendant l'office, ne désigne aujourd'hui qu'un habits de degré pour les laits marcoux."--Bouillet: Dictionnaire des Sciences, etc.

Dominoes (3 syl.). The teeth; also called ivories. Dominoes are made of ivory.

Domisel’ins. The son of a king, prince, knight, or lord before he has entered on the order of knighthood. Also an attendant on some abbot or nobleman. The person domiciled in your house. Hence the king's body-guards were called his domo’ins or dano’ins.

Froissart styles Richard II. le jeune damoisel Richart. Similarly Louis VII. (Le Jeune) was called the royal damoisel.

"Damoisel ou Danoisieu designait autrefois les fille de chevaliers, de laïques, et toutes les jeunes gentilshommes qui n'étaient pas encore chevaliers. On le donnait aussi aux filles des rois qui n'étaient pas encore en état de porter les armes."--Bouillet: Diction. Universel.

Domisselius and domissella are diminutives of dominus, a lord. In old French we find danoisieu and danoisel. The word Ma-damoiselle is ma domissella or danoiselle.

Don is do-on, as “Don your bonnet.” (See DOFF, DUR.)

"Then up he rose, and donned his clothes,
And dipp'd the chamber door."--Shakespeare: Hamlet, iv. 5.

Don. A man of mark, an aristocrat. At the universities the masters, fellows, and noblemen are termed dons. (Spanish.)

Don Giovanni. Mozart's best opera. (See DON JUAN.)

Don Juan. A native of Seville, son of Don José and Donna Inez, a blue-stocki ng. When Juan was sixteen years old he got into trouble with Donna Julia, and was sent by his mother, then a widow, on his travels. His adventures form the story of the poem, which is incomplete. (Byron: Don Juan.)

A Don Juan. A libertine of the aristocratic class. The original of this character was Don Juan Tenorio of Seville, who lived in the fourteenth century. The traditions concerning him have been dramatised by Tieco de Molins; thence passed into Italy and France. Gluck has a musical ballet of Don Juan, and Mozart has immortalised the character in his opera of Don Giovanni (1787).

Don Quixote (2 syl.). A gaunt country gentleman of La Mancha, gentle and dignified, affectionate and simple-minded, but so crazed by reading books of chivalry-errantry that he believes himself called upon to redress the wrongs of the whole world, and actually goes forth to avenge the oppressed and run a tilt with their oppressors. The word Quixote means The wind-armed. (See QUIXONIC.)

A Don Quixote. A dreamy, unpractical man, with a “bee in his bonnet.”

Donation of Pepin (Thé). When Pepin conquered Ataulf the ex-archate of Ravenna fell into his hands. Pepin gave both the ex-archate and the Republic of Rome to the Pope, and this munificent gift is the famous “Donation” on which rested the whole fabric of the temporal power of the Popes of Rome (a.d. 755).

Victor Emmanuel, King of Italy, dispossessed the Pope of his temporal dominions, and added the Papal States to the united kingdom of Italy (1870).

Donatista. Followers of Donatus, a Numidian bishop who opposed Cecilia'nus. Their chief dogma is that the outward church is nothing, “for the letter killeth, it is the spirit that giveth life.” (Founded 314.)

Doncaster. Sigebert, monk of Gemblours, in 1100, derived this word from Thong-ceaster, the “Castle of the thong,” and says that Hugues and Horse purchased of the British king as much land as he could encompass with a leather thong. The thong was cut into strips, and encompassed the land occupied by the city of Doncaster.

This is the old tale of Dido and the hide, and so is the Russian Yakutaka. (See BURSA.)

"Of course it means the "City on the river Don." (Celtic, Don, that which spreads.)

Dondasch'. An Oriental giant contemporary with Seth, to whose service he was attached. He needed no weapons, as he could destroy anything by the mere force of his arms.
Done Brown. He was done brown. Completely bamboozled or made a fool of. This is a variety of the many expressions of a similar meaning connected with cooking, such as "I gave him a roasting," "I cooked his goose," "I cut him into mince-meat," "I put him into a pretty stew," "I settled his hash," "He was dished up," "He was well dressed" [rubbed], "He was served out," etc. (See Cooking.)

Done For or Regularly done for. Utterly ruined. This "for" is the adverb—thoroughly, very common as a prefix.

Done Up. Thoroughly tired and wearied out. Up means ended, completed, as in "gave it up" (over, finishing) and adverbially it means "completely," hence to be "done up" is to be exhausted completely.

Don'egild (3 syl.). The wicked mother of Allia, King of Northumberland. Hating Cuistanse because she was a Christian, she put her on a raft with her infant son, and turned her adrift. When Allia returned from Scotland and discovered this cruelty of his mother, he put her to death. (Chaucer: Man of Law's Tale.)

"The tradition of St. Mungo resembles the Man of Law's Tale in many respects.

Donkey. An ass. It was made to rhyme with "monkey," but is never now so pronounced. The word means a little tawny or dun-coloured animal.

Donkey. The cross of the donkey's back is popularly attributed to the honour conferred on the beast by our Lord, who rode on an ass in "His triumphal entry" into Jerusalem on Palm Sunday. (See Christian Traditions.)

The donkey means one thing and the driver another. Different people see from different standpoints, their own interest in every case directing their judgment. The allusion is to a fable in Phedrus, where a donkey-driver exhorts his donkey to flee, as the enemy is at hand. The donkey asks if the enemy will load him with double pack-saddles. "No," says the man. "Then," replies the donkey, "what care I whether you are my master or someone else?"

To ride the black donkey. To be pig-headed, obstinate like a donkey. Black is added, not so much to designate the colour, as to express what is bad.

Two more, and up goes the donkey—i.e. two pennies more, and the donkey shall be balanced on the top of the pole or ladder. It is said to a braggart, and means—what you have said is wonderful, but if we admit it without gainsaying we shall soon be treated with something still more astounding.

Who ate the donkey? When the French were in their flight from Spain, after the battle of Vittoria, some stragglers entered a village and demanded rations. The villagers killed a donkey, and served it to their hated foes. Next day they continued their flight, and were waylaid by the villagers, who assaulted them most murderously, jeering them as they did so with the shout, "Who ate the donkey?"

Who stole the donkey? This was for many years a jcar against policemen. When the force was first established a donkey was stolen, but the police failed to discover the thief, and this failure gave rise to the laugh against them.

Who stole the donkey? Answer: "The man with the white hat." It was said, in the middle of the nineteenth century, that white hats were made of the skins of donkeys, and that many donkeys were stolen and sold to hatters.

Donkey Engine (A). A small engine of from two to four horse-power.

Dony. Florimel's dwarf. (Spenser: Faerie Queene, book iii, canto 6.)

Donzel (Italian). A squire or young man of good birth.

"He is esquire to a knight-errant, donzel to the damsels."—Hatter: Characters.

Doo'lin of Mayence. The hero of a French romance of chivalry, and the father of Ogier the Dane.

Doolin's Sword. Mervilluse (wonderful). (See Sword.)

Doom. The eynk of doom. The signal for the final judgment.

Doom Book (doum-bou) is the book of dooms or judgments compiled by King Alfred. (See Doomsday Book.)

Doom-rings, or Circles of Judgment. An Irishland term for circles of stones resembling Stonehenge and Avebury.

Doomsday Sedgwick. William Sedgwick, a fanatical prophet and preacher during the Commonwealth. He pretended to have had it revealed to him in a vision that doomsday was at hand; and, going to the house of Sir Francis Russell, in Cambridgeshire, he called upon a party of gentlemen playing at bowls to leave off and prepare for the approaching dissolution.
Doomstead. The horse of the Scandinavian Nornes or Fates. (See Horse.)

Door. (Greek, thura; Anglo-Saxon, dora.)
The door must be either shut or open. It must be one way or the other. This is from a French comedy called Le Grondeur, where the master scolds his servant for leaving the door open. The servant says that he was scolded the last time for shutting it, and adds: “Do you wish it shut?”—“No.”—“Do you wish it open?”—“No.”—“Why,” says the man, “it must be either shut or open.”
He laid the charge at my door. He accused me of doing it.
Next door to it. As, if not so, it was next door to it, i.e. very like it, next-door neighbour to it.
Sin lieth at the door (Gen. iv. 7). The blame of sin lies at the door of the wrong-doer, and he must take the consequences.

Door Nail. (See Dean.) Scrooge’s partner is “dead as a door-nail.” (Dickens: Christmas Carol, chap. i.)

Door-opener (Thre). So Crates, the Theban, was called, because every morning he used to go round Athens and rebuke the people for their late rising.

Door-tree (A). The wooden bar of a door to secure it at night from intruders. Also a door-post.

Doors [house]. As, come indoors, go indoors. So Virgil: “Tuum foribus dive... [indo]... vendit.” (Then Dido seated herself in the house or temple of the goddess.) (Envid, i. 505.)
Out of doors. Outside the house; in the open air.

Doorm. An earl called “the Bull,” who tried to make Enid his handmaid; but, when she would neither eat, drink, nor array herself in bravery at his bidding, “he smote her on the cheek;” whereupon her lord and husband, Count Gemint, starting up, slew the “russet-bearded earl” in his own hall. (Tennyson: Idylls of the King; Enid.)

Dora. The first wife of David Copperfield; she was a child-wife, but no help-meet. She could do nothing of practical use, but looked on her husband with idolatrous awe. Tennyson has a poem entitled Dora.

Dorado (El). (See El Dorado.)

Dorax. A Portuguese renegade, in Dryden’s Don Sebastian—by far the best of all his characters.

Dorcas Society. A society for supplying the poor with clothing. So called from Dorcas, mentioned in Acts ix. 39.

Dorchester. As big as a Dorchester butt. Very corpulent, like the butts of Dorchester. Of Toby Filpit it is said: “His breath-doors of life on a sudden were shut, And he died full as big as a Dorchester butt.”
(Old House: Poor Soldier.)

Doric. The oldest, strongest, and simplest of the Grecian orders of architecture. So called from Doris, in Greece, or the Dorians who employed it. The Greek Doric is simpler than the Roman imitation. The former stands on the pavement without fillet or other ornament, and the flutes are not scalloped. The Roman column is placed on a plinth, has fillets, and the fluting, both top and bottom, are scalloped.

Doric Dialect. The dialect spoken by the natives of Doris, in Greece. It was broad and hard. Hence, any broad dialect.

Doric Land. Greece, Doris being a part of Greece.

“Through all the bounds
Of Doric land.”
(Milton: Paralde Enoth, book 1. 512.)

Doric Reed. Pastoral poetry. Everything Doric was very plain, but cheerful, chaste, and solid. The Dorians were the pastoral people of Greece, and their dialect was that of the country rustics. Our own Bloomfield and Robert Burns are examples of British Doric.

“The Doric rest once more
Well pleased, I trust.”
(Thomson: Autumn, 3-4.)

Dor’icourt. A sort of Tremaine of the eighteenth century, who, having over-refined his taste by the “grand tour,” considers English beauties insipid. He falls in love with Letitia Hardy at a masquerade, after character aversion to her in her assumed character of a hoyden. (Mrs. Cowley: The Belle’s Stratagem.)

Dor’igen. A lady of high family, who married Arviragus out of pity for his love and meekness. She was greatly beloved by Aurelius, to whom she had been long known. Aurelius, during the absence of Arviragus, tried to win the heart of the young wife; but Dorigen made answer that she would never listen to him till the rocks that beset the coast of Britain are removed “and there n’is no stone ye seen.” Aurelius, by the aid of a young magician of Orleans, caused all the rocks to disappear, and claimed his reward. Dorigen was very sad, but
her husband insisted that she should keep her word, and she went to meet Aurelius. When Aurelius saw how sad she was, and heard what Arviragus had counselled, he said he would rather die than infect her so true a wife and noble a gentleman. So she returned to her husband happy and untainted. (See Diana.) (Chauier: Franklin’s Tale.)

**Dom’dant.** Drawn from the Earl of Rochester; a witty, aristocratic libertine, in Etheridge’s Man of Mode.

**Dorinda,** in the verses of the Earl of Dorset, is Catherine Sedley, Countess of Dorchester, mistress of James II.

**Dormer Window.** The window of an attic standing out from the slope of the roof. (O. French, dormer = a sleeping room formerly fitted with windows of this kind.)

"Thatched were the roofs, with dormer windows." Longfellow: Evangeline, part 1, stanza 1.

**Dornock.** Stout figured linen for tablecloths; so called from a town in Scotland, where it was originally made.

**Dorothea.** St. represented with a rose-branch in her hand, a wreath of roses on her head, and roses with fruit by her side; sometimes with an angel carrying a basket with three apples and three roses. The legend is that Theophilus, the judge’s secretary, scoffingly said to her, as she was going to execution, “Send me some fruit and roses, Dorothea, when you get to Paradise.” Immediately after her execution, while Theophilus was at dinner with a party of companions, a young angel brought to him a basket of apples and roses, saying, “From Dorothea, in Paradise,” and vanished. Theophilus, of course, was a convert from that moment.

**Dorset.** Once the seat of a British tribe, calling themselves **Duro-trigs** (water-dwellers). The Romans colonised the settlement, and Latinised **Duro-trigs** into **Durotriges.** Lastly came the Saxons, and translated the original words into their own tongue, **dov-sattla** (water-dwellers).

**Dorsetian Downs.** The Downs of Dorsetshire.

"Spread the pure Dorsetian downs in boundless prospect." Thomson: Autumn.

**Dosti’chens.** A religious sect which sprang up in the first century; so called because they believed that Dosti’chens had a divine mission superior to that of prophets and apostles.

**Do’son.** A promise-maker and a promise-breaker. Antigonus, grandson of Demetrius the bestriger, was so called.

**Doss.** A hassock stuffed with straw; a bed—properly, a straw bed; whence the cant word for a lodging-house is a dosingken. Dossel is an old word for a bundle of hay or straw, and dosser for a straw basket. These words were common in Elizabeth’s reign. The French dossier means a “bundle.”

**Doss-house.** (f.) A cheap lodging-house where the poorer classes sleep on bundles of straw. (See above.)

In the New Review (Aug., 1894) there is an article entitled “In a Woman’s Doss-house,” which throws much light on the condition of the poor in London.

**Dossor.** One who sleeps in a low or cheap hired dormitory. The verb *doss* = to sleep.

**Do-the-Boys’ Hall.** A school where boys were taken in and done for by a Mr. Squeers, a pouting, ignorant, overbearing brute, who starved them and taught them nothing. (Dickens: Nicholas Nickleby.)

It is said that Mr. Squeers is a caricature of Mr. Shaw, a Yorkshire schoolmaster; but Mr. Shaw was a kind-hearted man, and his boys were well fed, happy, and not ill-taught. Like Squeers he had only one eye, and like Squeers he had a daughter. It is said that his school was run by Dickens’s caricature.

**Dot and go One.** (f.) An infant just beginning to toddle; one who limps in walking; a person who has one leg longer than the other.

**Dot’terel or Dottrel.** A doting old fool; an old man easily cajoled. The bird thus called, a species of plover, is said to be so fond of imitation that any one who excites its curiosity by strange antics may catch it.

To dor the dottrel. Dor is an archaic word meaning to trick or cheat. Whence the phrase to “dor the dotterel” means to cheat the simpleton.

**Dou’ay Bible.** The English translation of the Bible sanctioned by the Roman Catholic Church. The Old Testament was published by the English college at Douay, in France, in 1589; but the New Testament was published at Rheims in 1582. The English college at Douay was founded by William Allen (afterwards cardinal) in 1568. The Douay Bible translates such words as repentance by the word penance, etc., and
Double (To). To pass or sail round, as "to double the cape." The cape (or point) is twice between the ship and the land. (French, doubler; Latin, du-
plus.)

"What capes he doubled, and what continent.
The gulf and straits that strangely he had past" Dryden. Idea, stanza 1.

Double Dealing. Professing one thing and doing another inconsistent with that promise.

"[She] was quite about double-dealing. She had no moral reservation"—Man in Hope.

Double Dutch. Gibberish, jargon, or a foreign tongue not understood by the hearer. Dutch is a synonym for foreign; and double is simply excessive, in a twofold degree.

Double-edged Sword. Literally, a sword which cuts either way; metaphorically, an argument which makes both for and against the person employing it, or which has a double meaning.

"Your Delphic sword, the panther then replied, In double-edged, and cuts on either side." Dryden. Hind and Panther, part iii. 191–2.

Double Entendre (English-French for Un mot à double entende, or à deux entendre). Words which secrety express a rude or coarse covert meaning, generally of a licentious character. "Entendre" is the infinitive mood of a verb, and is never used as a noun.

Double First (A). In the first class of both the classical and mathematical final examination in the Oxford University; or of the classical and mathematical triposes of the University of Cambridge.

Double-headed Eagle (To). The German eagle has its head turned to our left hand, and the Roman eagle to our right hand. When Charlemagne was made "Kaiser of the Holy Roman Empire," he joined the two heads together, one looking east and the other west.

Double-tongued. One who makes contrary declarations on the same subject at different times; deceitful.

"Be grave, not double-tongued."—1 Tim. iii. 8

Double up (To). To fold together.

"To double up the flat" is to fold the fingers together so as to make the hand into a fist.

I doubled him up. I struck him in the wind, so as to make him double up with pain, or so as to leave him "all of a heap."

Double X. (See XX.)

Douglas

Double or Quita. The winner stakes his stake, and the loser promises to pay twice the stake if he loses again; but if he wins the second throw he pays nothing, and neither player loses or wins anything. This is often done when the stake is 3d., and the parties have no copper: if the loser loses again, he pays 0d.; if not, the winner does not claim his 3d.

Doubles or Double-walkers. Those aerial duplicates of men or women who represent them so minutely as to deceive those who know them. We apply the word to such persons as the Dromio brothers, the Coriscan brothers, and the brothers Antipholus. The "head centre Stephens" is said to have had a double, who was perpetually leading astray those set to hunt him down.

Doubling Castle. The castle of the giant Despair, in which Christian and Hopeful were incarcerated, but from which they escaped by means of the key called "Promise." (Bunyan: Pilgrim’s Progress.)

Douceur. (French.) A gratuity for service rendered or promised.

Douglas. The tutelary saint of the house of Douglas is St. Bridget. According to tradition, a Scottish king in 770, whose name had been broken by the fierce onset of the Lord of the Isles, saw the tide of battle turned in his favour by an unknown chief. After the battle the king asked who was the "Du-glass" chief-tain, his deliverer, and received for answer Shokto Du-glass: (Behold the dark-grey man you inquired for.) The king then rewarded him with the Clyde-valley vale for his services.

"Let him not cross or thrust me," said the page, "for I will not yield him an inch of way, had he in his body the soul of all Britain that has lived since the time of the Duke of Maer—it must be. The Abbots, chap. xxxiii.

Black Douglas, introduced by Sir Walter Scott in Castle Dangerous, is James, eighth Lord Douglas, who twice took Douglas Castle from the English by stratagem. The first time he partly burnt it, and the second time he utterly razed it to the ground. The castle, says Goddresor, was nicknamed the hazardous or dangerous, because every one who attempted to keep it from the "gud schyr James" was in constant jeopardy by his wiles.

"The Good Sir James, the dreadful black Douglas,
That in his days so wise and worthy was,
Wha here and on the isindels of Spain,
Such honour, praise, and triumphs did obtain."—Gordon.
Douglas

The person generally called "Black Douglas" is William Douglas, lord of Nithsdale, who died in 1390. It was of this Douglas that Sir W. Scott said—

"The name of this indefatigable chief has become so formidable, that women used, in the northern counties, to still their froward children by threatening them with the Black Douglas."—History of Scotland, chap. xi.

**Douglas Tragedy (The).** A ballad in Scott's Border Minstrelsy. Lord William steals away Lady Margaret Douglas, but is pursued by her father and two brothers. Being overtaken, a fight ensues, in which the father and his two sons are sore wounded. Lord William, wounded, creeps to his mother's house, and there dies; the lady before sunrise next morning dies also.

**Douse the Glim.** Put out the light; also knock out a man's eye. To douse is to lower in haste, as "Douse the top-sail" Glim, gleam, glimmer, are variants of the same word.

"And so you would turn honest, Captain Goffe, amazin', would ye, said an old weather-beaten pirate who had bit one eye: 'What though he made my eye down the gim ... he is an honest man.'"—The Pirate, chap. xxxiii.

**Dousterswivel.** A German swindler, who obtains money under the promise of finding buried wealth by a divining-rod. (Scott: Antiquary.)

**Dout.** A contraction of do-on, as don is of do-on, doff of do-off, and dup of do-up.

In Devonshire and other southern counties they still say Dout the candle and Dout the fire. In some counties extinguishers are called douters.

"The drum of base
Both all the noble substance dou't."

Shakespeare: Hamlet, 1. 4.

**Dove**—i.e., the diver-bird; perhaps so called from its habit of ducking the head. So also columba (the Latin for dove) is the Greek columbus (a diver).

**Dove (The).** The dove, in Christian art, symbolises the Holy Ghost. In church windows the seven rays proceeding from the dove signify the seven gifts of the Holy Ghost. It also symbolises the human soul, and as such is represented coming out of the mouth of saints at death.

A dove with six wings is emblematic of the Church of Christ.

The seven gifts of the Holy Ghost are: (1) counsel, (2) the fear of the Lord, (3) fortitude, (4) piety, (5) understanding, (6) wisdom, and (7) knowledge.

**Doves or pigeons not eaten as food in Russia.** (See Christian Traditions.)

**Doves or pigeons.** The clergy of the Church of England are allegorised under this term in Dryden's Hind and Panther, part iii. 947, 988-1002.

"A sort of doves were houseted 'neath near the hall ... [i.e. the private chapel at Whitehall] our pampered pigeons, with malignant eye. Beheld those inmates [the Roman Catholic clergy]." The hard their fate, at evening and at morn, A cruse of water and an ear of corn. Yet still they grudged that modicum."

Soiled doves. Women of the demi-monde.

**Doves' Dung.** In 2 Kings vi. 25, during the siege of Samaria, "there was a great famine ... and ... an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung [haryonum] for five pieces of silver." This "haryonum" was a plant called chickpea, a common article of food still sold to pilgrims on their way to Mecca.

"In Damascus there are many tradesmen whose sole occupation is preparing [haryonum] for sale. They have always been esteemed as provision meet for a lengthy journey, and are a necessary part of the outfit of all who travel in the remote parts of Syria and Asia Minor."—Bible Flowers, p. 71.

**Dover.** A réchauffé or cooked food done over again. In the professional slang of English cooks a reservation dish is still called a dover (do over again).

**Dover.** When Dover and Calais meet—i.e. never.

A jack of Dover. A "jack" is a small drinking vessel made of waxed leather, and a "jack of Dover" is a bottle of wine made up of fragments of opened bottles. It is customary to pour the refuse into a bottle, cork it up, and sell it as a fresh bottle. This is called dovering, a corruption of do-over, because the cork is done over with wax or resin.

"Many a jack of Dover hast thou sold,"

Chaucer: Canke's Prologue.

**Dovers (Stock Exchange term).** The South-Eastern railway shares. The line runs to Dover. (See Claras; Stock Exchange Slang.)

**Dovercourt or Dovercourt.** A confused gabble: a Babel. According to legend, Dover Court church, in Essex, once possessed a cross that spoke; and Poxe says the crowd to the church was so great "that no man could shut the door." The confusion of this daily throng gave rise to the term.

"And now the rood of Dovercourt did speak, Confirming his opinions to be true."

Collier of Croydon.

**Dovetail.** Metaphorically, to fit on or fit in nicely; to correspond. It is a
word in carpentry, and means the fitting one board into another by a tenon in the shape of a dove’s tail, or wedge reversed.

**Dowgate Ward** (London). Some derive it from *Dour* (water), it being next to the Thames, at the foot of the hill; others say it is “Down-gate,” the gate of the down, dune, or hill, as Brighton Downs (hills), South-downs, etc.

**Dowlas** (**Mr.**). A generic name for a linendraper, who sells dowlas, a coarse linen cloth, so called from Doulens in Picardy, where it is manufactured.

**Dowling** (**Captain**). A character in Crabbe’s *Borough*; a great drunkard, who died in his cups.

“'Comes tell thy glass.' He took it and he went” (i.e. died). Letter xvi.

**Down.** He is quite down in the mouth. Out of spirits; disheartened. When persons are very sad and low-spirited, the corners of the mouth are drawn down. “Down in the jib” is a nautical phrase of the same meaning.

**Down in the Dumps.** Low-spirited.

**Down on Him (To be).** I sat down on him in a minute. I pounced on him directly; I detected his trick immediately. Also to treat harshly. The allusion is to birds of prey.

**Down on his Luck.** In ill-luck.

“'I guess, stranger, you'll find me an ex-president down on his luck.'” — A. Ayment Hale: *Paris Originals* (Professor of Languages).

**Down to the Ground.** That suits me down to the ground. Entirely.

**Down - hearted.** Without spirit; the heart prostrated.

**Down Town.** I am going down town, i.e. to the business part of the town.

**Down the country** properly means down the slope of the land, or as the rivers run.

“'We say 'I am going up to town' when we mean out of the country into the chief city.

**Down-trod.** Despised, as one trodden under foot.

“I will lift The down-trod Mortimer as high as the air As this ungrateful knave.” Shakespeare: *1 Henry IV.*, i. 2.

**Downfall (A).** A heavy shower of rain; a loss of social position.

**Downing Professor.** The Professor of the Laws of England in the University of Cambridge. This chair was founded in 1890 by Sir George Downing, Bart.

**Downing Street** (London). Named after Sir George Downing, who died 1684. He was elected M.P. for Morpeth in 1661.

**Downpour** (**A**). A very heavy shower of rain. “A regular downpour.”

**Downright.** Thoroughly, as “downright honest,” “downright mad”; outspoken; utter, as a “downright shame.” The word means from top to bottom, throughout.

**Downright Dunstable.** Very blunt, plain speaking. The present town of Dunstable is at the foot of the Chiltern Hills, in Bedfordshire. There was somewhere about the same site a Roman station called Magonium or Magintum, utterly destroyed by the Danes, and afterwards overgrown by trees. Henry I. founded the present town, and built there a palace and priory.

“If this is not, plain speaking, there is no such place as downright Dunstable.” — Sir W. Scott: *Beguylament*, chap. xii.

**Downstairs.** Stairs leading from a higher to a lower floor; on the lowest floor, as “I am downstairs.”

**Downy (The).** Bed. Gone to the downy, gone to bed. Bed being stuffed with down.

**Downy Cove** (**A**). A knowing fellow, up to every dodge. On the “lucus a non lucendo” principle, contraries are often substituted in slang and facetious phrases. (See *Lucus a non Lucendo*.)

**Dou’stabbell.** Daughter of Cassamen, a knight of Arden, who fell in love with a shepherd. The two make love with Arcadian simplicity, and vow eternal fidelity.

“With that she bent her snow-white knee,
Down by the shepherd kneeled she,
And him she sweetly kiss’d,
With that the shepherd whoop’d for joy.
Quoth he, 'There's never shepherd but
That ever was so high.'
*Drayton*: *Dou’stabbell* (a ballad).

**Dows on the Chops** (**A**). A ding or blow on the face. “A dows on the blubber-chops of my friend the baronet” means a setting down, a snubbing.

**Doxy.** A baby; a plaything; a paramour. In the West of England babies are called doxies.

**Doyleys.** Now means a small cloth used to cover dessert plates; but originally it had a much wider meaning. Thus Dryden speaks of “doyley petticoats;”
and Steele, in No. 102 of the Tatler, speaks of his "doiley suit." The Doyles were linen-drappers, No. 346, east corner of Upper Wellington Street, Strand, from the time of Queen Anne to the year 1850.

**Dozen.** (See Baker's Dozen.)

**D. P. or Dom. Proc.** The House of Lords. (Latin, domus procœrum.)

**Drac.** A sort of fairy in human form, whose abode is the caverns of rivers. Sometimes these dracs will float like golden cups along a stream to entice women and children bathing, and when they attempt to catch the prize drag them under water. (South of France mythology.)

"Fare le drac, same as "Faire le diable." Irish, "Play the Puck;" English, "Play the dace."

"Bolomen qu'vouz sacro le Drac Se j'ayant treed din un sac
Cinc o siez milante pistules
Espresso comme de rodeo."

Goudesim: Canto en l'Ayer.

**Drachenfels.** (Dragon-rocks.) So called from the legendary dragon killed there by Siegfried, the hero of the Nibelungen-Lied.

"The castled crag of Drachenfels
Frowned o'er the wide and winding Rhine,
Whose breast of waters broadly swells,
Between the banks which bear the vine."

Byron: Childe Harold, iv. 55.

**Draco'nian Code.** One very severe. Draco was an Athenian law-maker. As every violation of a law was made in this code a capital offence, Demades the orator said "that Draco's code was written in human blood."

**Draft.** The Druids borrowed money on promises of repayment after death (Patricia). Purchas tells us of some priests of Pekin, who barter with the people in bills of exchange, to be paid in heaven a hundredfold.

**Draft on Aldgate** (A), or *A draft on Aldgate pump.* A worthless note of hand; a fraudulent draft or money order. The pun is between draft of draught of drink, and draft a money order on a bank.

**Drag in, Neck and Crop,** or *To drag in, head and shoulders.* To introduce a subject or remark abruptly. (See *A Propos de Bottes.*)

**Draggie-tail.** A slut; a woman who allows her petticoats to trail in the dirt. The word should be "daggit-tail" (*q.v.*), from the Scotch *dog* (dew on the grass), *daggle* (wet with the grass-dew), like the Latin *collis tule irro're.*

**Drag'oman.** (plural, Dragomans.) A cicerone; a guide or interpreter to foreigners. (Arabic *targum,* an interpreter; whence *targum.*)

"My dragoman had me completely in his power, and I resolved to become independent of all interpreters." —Baker: Albert Nyamus, chap. i. p. 4.

**Dragon.** The Greek word *drakos* comes from a verb meaning "to see," to "look at," and more remotely "to watch" and "to flash."

The animal called a dragon is a winged crocodile with a serpent's tail; whence the words serpent and dragon are sometimes interchangeable.

From the meaning a watcher we get the notion of one that watches; and from the meaning "to flash," we connect the word with *meteors.*

"Swift, swift, ye dragons of the night!—that
dawn, that dawning morn may hari the raven's eye."

Shakespeare: Cymbeline, ii. 2.

**Dragon.** This word is used by ecclesiastics of the Middle Ages as the symbol of sin in general and paganism in particular. The metaphor is derived from Rev. xii. 9, where Satan is termed "the great dragon." In Ps. cxi. 13 it is said that the saints "shall trample the dragon under their feet." In the story of the Fall, Satan appeared to Eve in the semblance of a serpent, and the promise was made that in the fulness of time the seed of the woman should bruise the serpent's head.

Another source of dragon legends is the Celtic use of the word for "a chief." Hence *pen-dragon* (summus rex), a sort of dictator, created in times of danger. Those kings who slew a chief by battle slew a dragon, and the military title soon got confounded with the fabulous monster. Dragon, meaning "quick-sighted," is a very suitable word for a general.

Some great inundations have also been termed serpents or dragons. Hence Apollo (the sun) is said to have destroyed the serpent Python (*i.e.* dried up the overflow). Similarly, St. Romanaus delivered the city of Rouen from a dragon, named *Gargouille* (waterspout), which lived in the river Seine.

From the idea of watching, we have a dragon placed in the garden of the Hesperides; and a duenna is poetically called a dragon:

"In England the garden of beauty is kept
By a dragon of jewelry placed within cell;
But so oft as an unamiable dragon hath slept,
That the garden's but carelessly watched after all."

T. Moore: Irish Melodies, No. 2 ("We may roam through this world," etc.).
A spiteful, violent, tyrannical woman is called a dragoness.

The blind dragon, the third party who plays propriety in flirtations.

"This state of affairs was baled with undisguised thankfulness by the rector, whose feeling the harmony had been rudely jars by the necessity of his acting the blind dragon."


**Dragon in Christian art symbolises Satan or sin.** In the pictures of St. Michael and St. Margaret it typifies their conquest over sin. Similarly, when represented at the feet of Christ and the Virgin Mary. The conquest of St. George and St. Silvester over a dragon means their triumph over paganism. In the pictures of St. Martha it means the inundation of the Rhone, spreading pestilence and death; similarly, St. Romanus delivered Rouen from the inundation of the Seine, and Apollo's conquest of the python means the same thing. St. John the Evangelist is sometimes represented holding a chalice, from which a winged dragon is issuing.

**Ladies guarded by dragons.** The walls of feudal castles ran winding round the building, and the ladies were kept in the securest part. As adventurers hr to scale the walls to gain access to the ladies, the authors of romance said they overcame the serpent-like defence, or the dragon that guarded them. Sometimes there were two walls, and then the bold invader overcame two dragons in his attempt to liberate the captive damsels. *See Enchanted Castles.*

**A flying dragon. A meteor.**

The Chinese dragon. In China, the drawing of a five-clawed dragon is not only introduced into pictures, but is also embroidered on state dresses and royal robes. This representation is regarded as an amulet.

**The Green Dragon.** A public-house sign in compliment to St. George.

**The Red Dragon.** A public-house sign in compliment to Henry VII., who adopted this device for his standard at Bosworth Field. It was the ensign of Cadwallader, last of the British kings, from whom the Tudors descended.

**Dragon Slayers.**

1. St. Philip the Apostle is said to have destroyed a huge dragon at Hierapolis, in Phrygia.
2. St. Martha killed the terrible dragon called Tarasque at Aix (la Chapelle).
3. St. Florent killed a dragon which haunted the Loire.
5. St. Keynes of Cornwall slew a dragon.
6. St. Michael, St. George, St. Margaret, Pope Sylvester, St. Samson (Archbishop of Dol), Donatus (fourth century), St. Clement of Metz, and many others, killed dragons.
7. St. Romain of Rouen destroyed the huge dragon called La Gargouille, which ravaged the Seine.

**Dragon of Wantley (i.e. Warmdill, in Yorkshire).** A monster slain by More, of More Hall, who procured a suit of armour studded with spikes; and, proceeding to the well where the dragon had his lair, kicked it in the mouth, where alone it was vulnerable. Dr. Percy says this dragon was an overgrown, rascally attorney, who cheated some children of their estate, but was made to disgorge by a gentleman named More, who went against him, "armed with the spikes of the law," after which the dragon attorney died of vexation. *(Reliques.)*

**Dragon’s Hill** (Berkshire) is where the legend says St. George killed the dragon. A bare place is shown on the hill, where nothing will grow, and there the blood of the dragon run out.

In Saxon annals we are told that Cedric, founder of the West Saxon kingdom, slew there Naud, the pen-drion, with 5,000 men. This Naud is called Natan-leod, a corruption of Naud-an-ludh (Naud, the people’s refuge).

**Dragon’s Teeth.** Subjects of civil strife; whatever rouses citizens to rise in arms. The allusion is to the dragon that guarded the well of Ares. Cadmus slew it, and sowed some of the teeth, from which sprang up the men called Spartans, who all killed each other except five, who were the ancestors of the Thebans. Those teeth which Cadmus did not sow came to the possession of Aeetes, King of Colchis; and one of the tasks he enjoined Jason was to sow these teeth and slay the armed warriors that rose therefrom.

"Citizens rising from the soil, richly sown with dragon’s teeth, for the right of their several states." —*The Times.*

To sow dragons’ teeth. To foment contentions; to stir up strife or war. The reference is to the classical story of Jason or that of Cadmus, both of whom sowed the teeth of a dragon which he had slain, and from these teeth sprang up armies of fighting men, who attacked each other in fierce fight. Of course,
the figure means that quarrels often arise out of a contention supposed to have been allayed (or slain). The Philistines sowed dragons’ teeth when they took Samson, bound him, and put out his eyes. The ancient Britons sowed dragons’ teeth when they massacred the Danes on St. Bryce’s Day.

Drag'nonades (3 syl.). A series of religious persecutions by Louis XIV., which drove many thousand Protestants out of France. Their object was to root out “heresy;” and a bishop, with certain ecclesiastics, was sent to see if the heretics would recant; if not, they were left to the tender mercies of the dragons who followed these “ministers of peace and goodwill to man.”

"France was drifting toward the fatal atrocities of the dragonade."—F. Parkman: The Old Régime, chap. iv. p. 137.

Dragoons. So called because they used to be armed with dragons, i.e. short muskets, which spouted out fire like the fabulous beast so named. The head of a dragon was wrought on the muzzle of these muskets.

Drake means the "duck-king." The old English word end means a duck, and end-rig becomes "drig, drake. Similarly the German tauber-rich is a male dove, and ganser-rich, a male goose, or gander.

Drama. Father of the French drama. Etienne Jodelle (1552-1573).
Father of the Greek drama. Thespis (sixth century B.C.).
Father of the Spanish drama. Lopú de Ve’ga (1562-1635).

Drama of Exile (A). A poem by Elizabeth Barrett Browning (1844). The exile is Eve, driven out of Paradise into the wilderness. Lucifer, Gabriel, and Christ are introduced into the poem, as well as Adam and Eve.

Dramatic Unities (The three). One catastrophe, one locality, one day. These are Aristotle’s rules for tragedy, and the French plays strictly follow them.

The French have added a fourth, one style. Hence comedy must not be mixed with tragedy. Addison’s Cato is a good example. Unity of style is called the Unity of Uniformity. Shakespeare disregards all these canons.

Dramatis Personae. The characters of a drama, novel, or actual transaction.

"The dramatic persons were nobles, country gentlemen, justices of the quorum, and custodes rotulorum [keepers of the rolls]."—The Truce.

Drap. One of Queen Mab’s maids of honour. (Drayton.)

Drawback

Dra'pier’s Letters. A series of letters written by Dean Swift to the people of Ireland, advising them not to take the copper money coined by William Wood, by patent granted by George I. These letters crushed the infamous job, and the patent was cancelled. Dean Swift signed himself M. B. Dra-pier in these letters.

Drat 'em! A variant of Od rot 'em! The first word is a minced form of the word God, as in “Od’s blood!” “Od sounds!”—God’s wounds, “Od’s bodi-kins,” etc. (See Od’s.) A correspondent in Notes and Queries suggests “[May] God out-root them!” but we have the words drill and throttle (to choke) which would better account for the a and the o, which are also imprecations.

Draught of Thor (The). The ebb of the sea. When Asa Thor visited Jötunheim he was set to draw a bowl of liquor. He took three draughts, but only succeeded in slightly reducing the quantity. On leaving Jötunheim, the king, Giant Skrymir, told him he need not be ashamed of himself, and showed him the sea at low ebb, saying that he had drunk all the rest in his three draughts. We are told it was a quarter of a mile of sea-water that he drank.

Draupnir. Odin’s magic ring, from which every ninth night dropped eight rings equal in size and beauty to itself.

Draw. To draw amsis. To follow scent in the wrong direction. Fox-hunting term, where to draw means to follow scent.
To draw a furrow. To plough or draw a plough through a field so as to make a furrow.
To draw a person out. To entice a person to speak on any subject, often with the intention of ridiculing his utterances.

Draw it Mild (To). We talk of remarks being highly flavoured, of strong language, of piquant remarks, of spicy words; so that to “draw it mild” refers to liquor; let it be mild, not too highly-flavoured, not too spicy and strong.

Draw the Long Bow (To). To exaggerate. Some wonderful tales are told of Robin Hood and other foresters practised in the long bow. (See Bow.)

Drawback. Something to set against the profits or advantages of a concern. In commerce, it is duty charged on goods
Dravoanair

paid back again when the goods are exported.

“It is only on goods into which duttable commodities have entered in large proportion, and obvious ways that drawbacks are allowed.”—J. George: Protection or Free Trade? chap ix. p. 25

Dravoanair. A burlesque tyrant in The Rehearsal, by G. Villiers, Duke of Buckingham (1672). He kills every one, “sparing neither friend nor foe.” The name stands for a blustering braggart, and the farce is said to have been a satire on Dryden’s inflated tragedies. (See BAYES, BORADIL.)

“[He] frights his mistress, smacks up kings, batters armies, and does what he will, without regard to numbers, good sense, or justice.”—Bayes: The Rehearsal.

Drawing-room. A room to which ladies withdraw or retire after dinner. Also a levee where ladies are presented to the sovereign.

Drawing the Cork. Giving one a bloody nose. (See CLARET.)

Drawing the King’s (or Queen’s) Picture. Coining false money.

Drawing the Nail, i.e., absolving oneself of a vow. In Cheshire, two or more persons would agree to do something, or to abstain from something, say drinking beer; and they would go into a wood, and register their vow by driving a nail into a tree, swearing to keep their vow as long as that nail remained in the tree. If they repented of their vow, some or all of the party went and drew out the nail, whereupon the vow was cancelled.


Drawn. Hunged, drawn, and quartered, or Drawn, hunged, and quartered. The question turns on the meaning of drawn. The evidence seems to be that traitors were drawn to the place of execution, then hunged, then “drawn” or disembowelled, and then quartered. Thus the sentence on Sir William Wallace was that he should be drawn (detrahatur) from the Palace of Westminster to the Tower, etc., then hunged (suspensarius), then disembowelled or drawn (deltatun), then beheaded and quartered (deolcubtruc et decapitun). (See Notes and Queries, August 15th, 1891.)

If by “drawn” is meant conveyed to the place of execution, the phrase should be “Drawn, hanged, and quartered;” but if the word is used as a synonym of disembowelled, the phrase should be “Hanged, drawn, and quartered.”

“Lord Ellenborough used to say to those condemned, ‘You are drawn on hurdles to the place of execution, where you are to be hanged, but not till you are dead; for, while still living, your body is to be taken down, your bowels torn out and burnt before your face; your head is then cut off, and your body divided into four quarters.”—Gentlemen’s Magazine, 1660, part i. pp. 177, 278.

Drawn Battle. A battle in which the troops on both sides are drawn off, neither combatants claiming the victory.

Dreadnought. The Seaman’s Hospital Society; a floating hospital.

Dream Authorship. It is said that Coleridge wrote his Kubla Khan, a poem, in a dream. Coleridge may have dreamt these lines, but without doubt Purchas’s Pilgrimage haunted his dreams, for the resemblance is indubitable.


Dreng. A servant boy, similar to the French gronon and Latin page. A Danish word, which occurs in Domesday Book.

Dress your Jacket (or hide). I’ll dress your jacket for you. I’ll give you a beating. I’ll give you a dressing, or a good dressing. To dress a horse is to curry it, rub it, and comb it. To dress ore is to break it up, crush it, and powder it in the stamping mill. The original idea of dressing is preserved, but the method employed in dressing horses, ore, etc., is the prevailing idea in the phrases referred to.

Dreyfusard’, Dreyfusite. An advocate of the innocence of Capt. Dreyfus, a Jewish officer of the French artillery, condemned in 1895 for betraying military secrets, degraded and sent to Devil’s Island. In 1899 the first trial was annulled. He was brought back to France, retried, and again condemned, but shortly afterwards pardoned. It was believed that he was sacrificed to save the General Staff.

Drink Doop. Drink a deep draught. The allusion is to the pegg tankards. Those who drank deep, drank to the lower pegs. (Hamlet, i. 2.) (See Peg.)

Drinke and Welcome. One of the numerous publications of John Taylor, the Water Poet (1637). The subject is thus set forth: “The famous Historie of the most parts of Drinks in use now in the Kingdomes of G. Britaine and Ireland; with an especiall declaration of
the potency, vertue, and operation of our English Ale. With a description of all sorts of Waters, from the Ocean-sea to the Teares of a Woman. As also the causes of all sorts of weather, faire or foule, sleet, raine, halle, frost, snow, foggies, mists, vapours, clouds, stormes, windes, thunder, and lightning. Compiled first in High Dutch Tongue by the paineful and industrious Huldrick van Speagel, a grammatical brewer of Lubeck; and now most learnedly enlarged, amplified, and translated into English verse and prose, by John Taylor, the Water Poet.”

**Drink like a Fish (To).** To drink abundantly. Many fish swim with their mouths open.

**Drinking Healths** was a Roman custom. Thus, in Plautus, we read of a man drinking to his mistress with these words: “Bene veo, bene nos, bene to, bene me, bene nostrum etiam Stephani nius” (Here’s to you, here’s to us all, here’s to thee, here’s to me, here’s to our dear ——). (Stich. v. 4.) Persius (v. 1, 20) has a similar verse: “Bene nisi, bene nobis, bene amica nostra” (Here’s to myself, here’s to you, and here’s to I shan’t say who). Martial, Ovid, Horace, etc., refer to the same custom.

The ancient Greeks drank healths. Thus, when Theraménès was condemned by the Thirty Tyrants to drink hemlock, he said: “Hoc pulcro Crītico” — the man who condemned him to death.

The ancient Saxons followed the same habit, and Geoffrey of Monmouth says that Hengist invited King Vortigern to a banquet to see his new levies. After the meats were removed, Rowe’s, the beautiful daughter of Hengist, entered with a golden cup full of wine, and, making obeisance, said, “Lauerd kiving, wacht heï” (Lord King, your health). The king then drank and replied, “Drinc heï” (Here’s to you). (Geoffrey of Monmouth, book vi. 12.) Robert de Brunne refers to this custom:

> “This is ther custom and bey gest / When they are at the ale or feast: / Ik kn in that levies give him drink / Salle say ‘Wonsiel’ to him drink / He last bids the say ‘Woonsiel’ / The tother salle say again ‘Drinkaille’ / That says ‘Woonsiel’ drinks of the cup / Kiss and his felaw he gives it in.” — Robert de Brunne.

> ? In drinking healths we hold our hands up towards the person toasted and say, “Your health...” The Greeks handed the cup to the person toasted and said, “This to thee,” “Greeci in epulis postum aliqui tradidiri, cum nominare solent.” Our holding out the wine-glass is a relic of this Greek custom.

**Drinking Song.** The oldest in the language is in the second act of Gummer Gurton’s Needle, by John Still, called The Jolly Bishop. It begins:

> “I cannot eat but little meat, / My stomach is not good.”

**Drinking at Freeman’s Quay, that is, drinking gratis.** At one time, all porters and carmen calling at Freeman’s Quay, near London Bridge, had a pot of beer given them gratis.

**Drive.** (Anglo-Saxon drif-an.)

> To drive a good bargain. To exact more than is quite equable.


> To drive a roaring trade. To be doing a brisk business. The allusion is to a coachman who drives so fast that his horses pant and roar for breath.

> To drive the swine through the bank: of yarn. To spoil what has been painfully done; to squander thrift. In Scotland, the yarn wrought in the winter (called the gude-wife’s thrift) is laid down by the burn-side to bleach, and is peculiarly exposed to damage from passing animals. Sometimes a herd of pigs driven along the road will run over the hanks, and sometimes they will stray over them from some neighbouring farm-yard and do a vast amount of harm.

**Drive at (To). What are you driving at? What do you want to prove? What do you want me to infer? We see the “wind drove against the sails,” i.e. rushed or moved violently against them. Falsstaff tells us of “four or five rogues in buckram [who] let drive at him,” where at means against or towards. “What are you driving at?” is, against or towards what object are you driving or moving?

**Drive Off.** To defer, to procrastinate. The idea is, running away or drawing off from something that ought to be done, with the promise of coming to it at a future time.

**Driveller.** An idiot, an imbecile, whose saliva dribbles out of his mouth.

> “And Swift expries a driveller and a show.”

**Drivelling Dottage.** In weak old age saliva drops unconsciously from the mouth.

> “This exhibition of drivelling dottage was attended with many other incoherent expressions.” — J. F. Kennedy: The Swallow Burns, chap. zivil. p. 462.
Driver of Europe (Le Cochere de l'Europe). So the Empress of Russia used to call the Duc de Choiseul, minister of Louis XV., because he had spies all over Europe, and thus ruled its political cabals.

Drivers, in the Irish uprising about 1843, were persons engaged by landlords to drive all the live stock of defauling tenants and lodge them in a pound [like that at Carrickmacross]. They were resisted by the Molly Maguires.

Drives fat Oxen (Who). Brook, in his Gustaves Vasa, says: "Who rules o'er freemen should himself be free," which Dr. Johnson parodied thus: "Who drives fat oxen should himself be fat." (Boswell's Life, 1754.)

Driving for Rent, in Ireland, was a summary way of recovering rent by driving cattle to a pound, and keeping them till the rent was paid, or selling them by auction.

"It was determined that I and the bailiffs should go out in a body and 'drive for rent.'"—Trench: Realities of Irish Life, chap. v.

Driving Pigs. He is driving pigs, or driving pigs to market — i.e., snoring like pigs, whose grunt resembles the snore of a sleeper.

Droit d'Aubaine. In France the king was entitled, at the death of foreign residents (except Swiss and Scots), to all their movable estates; the law was only abolished in 1819. Aubaine means "alien," and droit d'aubaine the "right over an alien's property."

"Had I died that night of an Indigestion, the whole world could not have excused the effects of the droit d'aubaine; my sister and black pair of breeches, pantaloons, and all, must have gone to the king of France."—Sterne: Sentimental Journey (Introduction).

Drôle. "C'est un drôle," or "C'est un drôle d'homme" (he is a rum customer). "Un joyeux drôle" means a boon companion. "Une drôle de chose" means a queer thing; something one can make neither head nor tail of.

Dromio. The brothers Dromio. Two brothers exactly alike, who serve two brothers exactly alike, and the mistakes of masters and men form the fun of Shakespeare's Comedy of Errors, based on the Menachi of Plautus.

Drone (l. syl.). The largest tube of a bagpipe; so called because it sounds only one continuous note. (German, drohne, verb, drohnen, to groan or drone.) A drone. An idle person who lives on the means of another, as drones on the honey collected by bees; a saggard. (Anglo-Saxon, dræn, a male bee.)

Drop. To take a drop. A euphemism for taking what the drinker chooses to call by that term. It may be anything from a sip to a Dutchman's draught.

A drop of the crater. In Ireland means a drink of whisky, or "creature-comfort."

To take a drop too much. To be intoxicated. If it is the "last feather which breaks the camel's back," it is the drop too much which produces intoxication.

To take one's drops. To drink spirits in private.

Drop (To). To drop an acquaintance is quietly to cease visiting and inviting an acquaintance. The opposite of picking up or taking up an acquaintance.

Drop in (To). To make a casual call, not invited; to pay an informal visit. The allusion is to fruit and other things falling down suddenly, unexpectedly, or accidentally. It is the intransitive verb, not the transitive, which means to "let fall."

Drop off (To). "Friends drop off," fall away gradually. "To drop off to sleep," to fall asleep (especially in weariness or sickness).

Drop Serene (gutta serena). An old name for amaurosis. It was at one time thought that a transparent, watery humour, distilling on the optic nerve, would produce blindness without changing the appearance of the eye.

"So thick a 'drop serene' hath quenched these orbs."—Milton: Paradise Lost, iii. 35.

Drown the Miller (To). To put too much water into grog or tea. The idea is that the supply of water is so great that even the miller, who uses a water wheel, is drowned with it.

Drowned Rat. As wet as a drowned rat — i.e., soaking wet. Drowned rats certainly look deplorably wet, but so also do drowned mice, drowned cats, and drowned dogs, etc.

Drowned in a Butt of Malmsey. George, Duke of Clarence, being allowed to choose by what death he would die, chose drowning in malmsey wine (1477). See the continuation of Monstrelet, 196; Fulgens, ix. 12; Martin du Bellais's Memoirs (year 1514).

Admitting this legend to be an historic fact, it is not unique: Michael Harleson, of Berlin, wished to meet death in a similar way in 1671, if we
Drowning Men

Drowning Men. Drowning men catch at straws. Persons in desperate circumstances cling in hope to trifles wholly inadequate to rescue or even help them.

Drows or Trows. A sort of fairy race, residing in hills and caverns. They are curious artificers in iron and precious metals. (Zelanda superstition.)

"I hung about thy neck that gifted charm, which all in our lands know was wrought by no earthly artist, but by the Drows in the secret recesses of their caverns."—Scott: The Pirate, chap. x.

Drab, Drubbing. To fog, a fogging. Compare Greek tribo, to rub, bruise; Anglo-Saxon, drepan, to beat.

Drug. It is a mere drug in the market. Something not called for, which no one will buy. French drogue = rubbish, as Ce n’est que de la drogue; hence droquet (drugget), inferior carpet-cloth made of rubbish or inferior wool, etc.

Druid. A chief priest (Celtic; der, superior; wydd, priest or instructor). In Taliasen we read, Buam gwydded yngwarfed an (at length I became a priest or wydd). It was after this period that the wydds were divided into two classes, the Derwydd and the Go-wydds (D’Druids and Ovids). Every chief had his druid, and every chief druid was allowed a guard of thirty men (Strabo). The order was very wealthy. (Not derived from the Greek drus, an oak.)

"Patrick tells us that the Druids were wont to borrow money to be repaid in the life to come. His words are, 'Druides pecuniam mutuo accipiant in posteriore vita redditi." 1

1 Take money by the Druids borrowed.

In FIELD world to be restored.

Butler: Hudibras, 111. canto...

Drum. A crowded evening party, a contraction of "drawing-room" (dr”-room’). Cominges, the French ambassador, writing to Louis XIV., calls these assemblies drewms and drawromes. (See ROTT, HURRICANE.)

"The Comte de Broglie ... goes sometimes to the drawms, and sometimes to the drawrome of the Princess of Wales."—Nineteenth Century : Comte de Cominges; Sept., 1891, p. 461.

"It is impossible to live in a drum."—Lady M. W. Montagu.

John Drum’s entertainment. Turning an unwelcome guest out of doors. The allusion is to drumming a soldier out of a regiment.

Drunkeness. The pulpit cushion, often vigorously thumped by what are termed "rouging preachers." 

"When Gospel trumpeter, surrounded with long-armed ruff, to battle sounded ; And pulpit, drum ecclesiastic, Was beat with fist instead of a stick."—Butler: Hudibras, part i. canto I.

Drum-head Court-martial. One held in haste; like a court-martial summoned on the field round the big drum to deal summarily with an offender.

Drummers. So commercial travelers are called in America, because their vocation is to drum up recruits or customers.

Drummond Light. The limelight. So named from Captain Thomas Drummond, R.E.

"Wisdom thinks, and makes a solar Drummond Light of a point of dull time."—Gosse: Entering on Life (reading, p. 211).

Drumsticks. Legs. The leg of a cooked fowl is called a drumstick.

Drunk. (Anglo-Saxon, divne-an.)

Drunk as a fiddler. The reference is to the fiddler at wakes, fairs, and on board ship, who used to be paid in liquor for playing to rustic dancers.

Drunk as a lord. Before the great temperance movement set in, in the latter half of the nineteenth century, those who could afford to drink thought it quite comme it fust to drink two, three, or even more bottles of port wine for dinner, and few dinners ended without placing the guests under the table in a hopeless state of intoxication. The temperate habits of the last quarter of the nineteenth century renders this phrase now almost unintelligible.

Drunk as blazes. "Blazes" of course means the devil.

Drunk as Chloe. Chloe, or rather Cloe (2 syl.), is the cobbler’s wife of Linden Grove, to whom Prior, the poet, was attached. She was notorious for her drinking habits.

Drunk as Hurl’d]s Sow. (See Davy’s Sow.)

Drunken’s Cloak (. A) A tub with holes for the arms to pass through. At one time used for drunkards and scolds by way of punishment.

Drunken Deddington. One dead drunk. The proper name is a play on the word dead.

Drunkeness. The seven degrees:

(1) Ape drunk; (2) Lion drunk; (3)
Drunkenness. It is said that if children eat owl's eggs they will never be addicted to strong drinks.

"Tous les oiseaux [i.e. to Bacchus] étaient agréables, excepté la chouette dont les œufs aiguisent, et qui nous rendirent les enfants qui les mangerent sans vin."—Noël: Dictionnaire de la Table, Vol. I. p. 236.

Drupner [the dripper]. A gold ring given to Odin; every ninth night other rings dropped from it of equal value to itself. (The Edda.)

Drury Lane (London) takes its name from the habitation of the great Drury family. Sir William Drury, K.G., was a most able commander in the Irish wars. Drury House stood on the site of the present Olympic theatre.

Drusee (2 syll.). A people of Syria governed by emirs. Their faith is a mixture of the Pentateuch, the Gospel, the Koran, and Sufism. They offer up their devotions both in mosques and churches, worship the images of saints, and yet observe the fast of Ramadán. Their language is pure Arabic. (Hakem, the incarnate spirit, was assailed by Darasí in propounding his religion to these Syrians; and the word Druse is said to be derived from Darasí, shortened into D'raš.)

Dry. Thirsty. Hence to drink to "wet your whistle" (i.e. throat); and malt liquor is called "heavy wet." (Anglo-Saxon dryg, dry.)

Dry Blow (A). A blow which does not bring blood.

Dry Goods (in mercantile), such as cloths, stuffs, silks, laces, and drapery in general, as opposed to groceres.

Dry Lodgings. Sleeping accommodation without board. Gentlemen who take their meals at clubs live in dry lodgings.

"Dry Lodgings of seven weeks. 60. 4s. 1d."—Sir W. Scott: Old Mortality (Intr. Note. Patterson ed.).

Dry-nurse. When a superior officer does not know his duty, and is instructed in it by an inferior officer, he is said to be dry-nursed. The inferior nurses the superior, as a dry-nurse rears an infant.

Dry Rot. The spontaneous rot of timber or wall-paper, not unfrequently produced by certain fungi attaching themselves thereto. It is called dry rot because the wood is not purposely exposed to wet, although, without doubt, damp from defective ventilation is largely present, and the greenness of wood employed contributes greatly to the decay.

Dry Sea (A). A sandy desert. The camel is the ship of the desert. We read of the Persian sea of sand.

"The see that men sippen the bravely see, that is alle gravalle and solde with outen any drope of watre."—Mandeville: Travels.

Dry Shave (A). A shave without soaping the face; to scrape the face with a piece of iron hoop; to scratch the face; to box it and bruise it. Sometimes it means to beat and bruise generally; ill usage.

"The fellow will get a dry shave."—Peter Pindar: Great Dry and Little Wool, Ep. I.

"I'll shave her, like a punished soldier, dry."—Peter Pindar: The Lusied, canto li.

Dry Style (of writing). Without pathos, without light and shade; dull level, and unamusing.

Dry Wine. Opposed to sweet or fruity wine. In sweet wine some of the sugar is not yet decomposed; in dry wine all the sugar has been converted into alcohol. The doctoring of wine to improve its quality is called dosage.

"Upon the nature and amount of the dosage, the character of the wine (whether it be dry or sweet, light or strong) very much depends."—Vinetelli: Facts about Champagne, chap. v. p. 39.

Dryads. Nymphs of the trees. (Greek, dréa, any forest tree.) They were supposed to live in the trees and die when the trees died. Eurydicos, the wife of Orpheus (2 syll.) the poet, was a dryad.

Dryasdust (Rev. Dr.). A heavy, plodding author, very prosy, very dull, and very learned; an antiquary. Sir Walter Scott employs the name to bring out the prefatory matter of some of his novels.

"The Prussian Dryasdust . . . excels all other 'Dryasdusts' yet known."—Cuthg.

Dualism. A system of philosophy which refers all things that exist to two ultimate principles. It is eminently a Persian doctrine. The Orphic poets made the ultimate principles of all things to be Water and Night, or Time and Necessity. In theology the Manichean doctrine is dualistic. In modern philosophy it is opposed to monism (q.v.), and insists that the creator and creation, mind and body, are distinct entities. That creation is not deity, and that mind is not an offspring of matter. (See Monism.)
Dub. To make a knight by giving him a blow. Dr. Toler says, “The ancient method of knightings was by a box on the ear, implying that it would be the last he would receive, as he would henceforth be free to maintain his own honour.” The present ceremony is to tap the shoulder with a sword. (Anglo-Saxon, dubbin, to strike with a blow.)

Dub Up! Pay down the money. A dub is an Anglo-Indian coin, hence “down with your dubs,” money down. A “doubloun” is a double pistole.

Dublin (the Irish dubh-linn, the “black pool”). The chief part of the city stands on land reclaimed from the river Liffey or the sea. True as the Diril is in Dublin city. (Burns: Death and Dr. Hornbook.) Probably Burns refers to the Scandinavian name Dirvl, which suggested first Diril and then Diril or Deil.

Dubs in “marbles” is a contraction of double or doublets. Thus, if a player knocks two marbles out of the ring, he cries “dubs”, before the adversary cries “no dubs,” and claims them both.

Ducat. A piece of money; so called from the legend on the early Sicilian pieces: Sit tibi Christe, datis quem tu regis, sed ducatun (May this duchy [ducal-ity] which you rule be devoted to you, O Christ).

Duchesse (2 syll.). Le père Duchêne, Jacques Réuné Herbet, chief of the Cordelier Club in the French Revolution, the members of which were called Hébertists. He was called “Father Duchêne,” from the name of his vile journal. (1755-1791.)

Duchess. The wife or widow of a duke; but an old woman is often facetiously termed an old duchess or a regular old duchess. The longevity of the peers and peeresses is certainly very striking.

Duck. A lame duck. A stock-jobber who will not, or cannot, pay his losses. He has to “waddle out of the alley like a lame duck.”

Like a dying duck in a thunderstorm. Quite chop-fallen.

To get a duck. A contraction of duck’s egg or 0, in cricket. A player who gets no run off his bat is marked down 0.

Duck Lane. A row for old and second-hand books which stood formerly near Smithfield, but has given way to city improvements. It might be called the Holywell Street of Queen Anne’s reign.

“Scotsmen and Thomists now in peace remain
Amidst their kindred convenies in Duck Lane.”
Pope: Essay on Criticism.

Duck’s Egg. Broke his duck’s egg. Took his first school prize. In cricket a “duck’s egg” or 0 in a score is broken by a run.

What a proud and happy day it was to Lucy when little Herbit, in public-school parlance, broke his duck’s egg—otherwise, took his first prize.—A Néfril of Tristiny, chap. 12.

Duck’s-foot Lane [City.] A corruption of Duke’s Foot Lane; so called from the Dukes of Suffolk, whose manor-house was there.

Ducks and Drakes. The ricocheting or rebounding of a stone thrown from the hand to skim along the surface of a pond or river.

To make ducks and drakes of one’s money. To throw it away as stones with which “ducks and drakes are made on water. The allusion is to the sport of throwing stones to skim over water for the sake of seeing them ricocheting or rebounding.

What drenched states are best to make On watery surface duck and drake.”
Butler: Hudibras, ii. 3.

“Mr. Locke Harper found out, a month after his marriage, that somebody had made ducks and drakes of his wife’s money.”—Dinah M. Craik: Apothecary’s Husband, chap. xxx.

Duckie. Diminutive of “duck,” a term of endearment = darling or beloved one. (Norwegian and Danish, duke, a doll, a baby.)

Ducking (A). A drenching. (German, dunken, to dive under water.)

Duckwood. A weed which floats on the surface of stagnant water and forms a harbour for insects which ducks feed on. Its Latin name is “Lemna;” Greek, limne (a stagnant pool).

Dude. A masher. One who renders himself conspicuous by affectation of dress, manners, and speech. The word was first familiarised in London in 1881, and is a revival of the old word dudes (clothes). We have several derivations, as dudder, one who sells dress-pieces; dudery, a rag-shop; dudder, to wrap up warmly (Hullswell), etc. It is not of American origin.

“I should just as soon expect to see Mercutio smoke a cigarette, as to find him amusing about the stage with the prancing manners of a dude.”—Jefferson: Century Magazine, January, 1880, p. 383.

Dudeism (3 syll.). The tomfoolery of a dude (2 syll.).

Dudgeon (Thre). The handle of a dagger, at one time made of box-wood
root, called "dudgeon-wood;" a dagger with such a handle. Shakespeare does not say, "and on the blade of the dudgeon gouts of blood," but "on the blade and dudgeon . . .," both blade and handle.

**Dudman and Ramhead.** When Dudman and Ramhead meet. Never. Dudman and Ramhead (now spelt Ramhead) are two forelands on the Cornish coast, about twenty miles asunder. (See Never.)

"Make yourself scarce! depart! vanish! or we'll have you summoned before the mayor of Harrogate, and that before Dudman and Ramhead meet."—Scott: Kenilworth, iv. .

**Duda.** Old clothes, tattered garments (Gaelic, _dud_, a rag; Dutch, _doed_; Italian, _tovale_). A dudder or dudsman is a scarecrow, or man of straw dressed in cast off garments to frail birds; also a pedlar who sells duds or gown-pieces. (Compare the Greek _doou_, to put on _clothes_; Latin, _in-duo_, to clothe.)

**Dudu.** A pensive maiden of seventeen, "who never thought about herself at all." (Byron: _Don Juan_, vii. vii.)

**Duende** (3 syl.). A Spanish goblin or house-spirit. Calderon has a comedy called _La Donna Duenda_. (See FAIRY.)

**Duenna [Lady].** The female of don. The Spanish _don_ is derived from the Latin _dominus_—a lord, a master. A duenna is the chief lady-in-waiting on the Queen of Spain; but in common parlance it means a lady who is half companion and half governess, in charge of the younger female members of a nobleman's or gentleman's family in Portugal or Spain.

"There is no duenna so rigidly prudent and extremely decorous as a superannuated coquette."—W. Irving: Sketch-Book (Spectre Bridegroom).

**Duerger** (2 syl.). Dwarfs who dwell in rocks and hills; noted for their strength, subtlety, magical powers, and skill in metallurgy. They are the personification of the subterranean powers of nature. According to the Gothen-German myth, the duergar were first maggots in Ymir's flesh, but afterwards assumed the likeness of men. The first duergar was Modoogner, the next Dyrin, N.B.—The Giant Ymir is Chaos. (See HELDENBUCH.)

**Duessa (Double-mind or False-faith).** Daughter of Falsehood and Shame, who assumes divers disguises to beguile the Red Cross Knight. At one time she takes the name of Fiella, and entices the knight into the Palace of Pride (_Lucifera_). The knight having left the palace, is overtaken by Duessa, and drinks of an enchanted fountain, which paralyses him, in which state he is taken captive by the giant Orgoglio. Prince Arthur slays the giant and rescues the knight; Duessa, being stripped of her gorgeous disguise, is found to be a hideous hag, and flees into the wilderness for concealment. She appears again in book ii. (Spenser: _Faerie Queene_, book i. 2-7; v. 3.)

**Dufarge.** Jacques and Madame Dufarge are the presiding genii of the Faubourg St. Antoine, and chief instigators of many of the crimes committed by the Red Republicans in Dickens's _Tale of Two Cities._

**Duffer (A)** now means a person easily bamboozled, one of slow wit; but originally it meant one who cheated or bamboozled. To _duff_—to cheat. Persons who sell inferior goods as "great bargains," under the pretence of their being smuggled, are duffers; so are hawkers generally. At the close of the eighteenth century passers of bad money were so called. Now the word is applied to persons taken in, and by artists to inferior pictures.

"Robinson a thorough duffer is."—Alexander Smith: Number Idyll.

**Duglas,** the scene of four Arthurian battles. It is a river which falls into the Ribble. Mr. Whitaker says, "six cwt. of horse-shoes were taken up from a space of ground near the spot during the formation of a canal."


**Duke Coombe.** William Coombe, author of _Dr. Syntax, The Derelict upon Two Sticks_, etc., who, in the days of his prosperity was noted for the splendour of his dress, the profusion of his table, and the magnificence of his deportment. Having spent all his money he turned author, but passed the last fifteen years of his life in the King's Bench. (1743-1823.)

**Duke Ernest.** (See ERNEST.)

**Duke Humphrey.** (See HUMPHREY.)

**Duke Street** (Strand), so named from George Villiers, Duke of Buckingham.

**Duke and Duchess** in _Don Quixote_, who play so many tricks on the Knight of the Woeful Countenance, were Don Carlos de Borja, Count of Ficallo, who married Donna Maria of Aragon, Duchess of Villahermosa, in whose right
the Count had extensive estates on the head of the Brook; among others he had a country seat called Buxbœa, which was the place Cervantes referred to.


Duke or Darling. Heads or tails; pitch and toss. When the scandals about the Duke of York and Mrs. Clarke were the common talk of the town, the street boys, instead of crying Heads or tails, used to say Duke or Darling. (Lord Colchester: Diary, 1861.)

Duke's. A fashionable theatre in the reign of Charles II. It was situated in Portugal Street, Lincoln's Inn Fields. It was named from its great patron, James, Duke of York, afterwards James II. The modern Duke's theatre.

Duke's Walk. To meet one in the Duke's Walk. An invitation to fight a duel. In the vicinity of Holyrood House is a place called the Duke's Walk, from being the favourite promenade of the Duke of York, afterwards James II., during his residence in Scotland. This walk was the common rendezvous for settling affairs of honour, as the site of the British Museum was in England.

"If a gentleman shall ask me the same question, I shall regard the incivility as equivalent to an invitation to meet him in the Duke's Walk."—Scott: Bride of Lammermoor, chap. xxxiv.

Dukeries. A district in Nottinghamshire, so called from the number of ducal residences in the vicinity, including Welbeck Abbey, Thoresby, Clumber, Worksop, Kiveton Hall, etc.

Dulcar'nein. The horns of a dilemma (or Sylogismum contrarium); at my wits' end; a puzzling question. Dulcar'nein is the Arabic dul'karnein (double-horned, having two horns). Hence the 47th proposition of the First Book of Euclid is called the Dulcar'nein, as the 5th is the yon axiornum. Alexander the Great is called Iscander Dulcar'nein, and the Macedonian era the era of Dulcar'nein. Chaucer uses the word in Troilus and Cressida, book iii. 126, 127.

"The horns of the 47th proposition are the two squares which contain the right angle. To be in Dulcar'nein. To be in a quandary, or on the horns of a dilemma. To send one to Dulcar'nein. To daze with puzzles.

Dulce Domum. The holiday song of Winchester school. Mr. Brandon says it was composed by a boy of St. Mary's College, Winchester, who was confined for misconduct during the Whitsun holidays, "as report says, tied to a pillar." On the evening preceding the Whitsun holidays, "the master, scholars, and choristers of the above college walk in procession round the pillar, chanting the six stanzas of the song." In the March number of the Gentleman's Magazine, 1796, a translation, signed "J. R.," was given of the song; and Dr. Milner thinks the original is not more than a century old. It is rather remarkable that the author has made "domum" a neuter noun. (See Anese Fidesker.)

Dulce est Desipere in Loco. It is delightful to play the fool occasionally; it is nice to throw aside one's dignity and relax at the proper time. (Horace: Odes, xii. 28.)

Dulce et Decorum est pro Patria Mori (Latin). It is sweet and becoming to die on our country's behalf, or to die for one's country.

Dulce'mer (Italian dolcimello), according to Bishop (Musical Dictionary, p. 45), is "a triangular chest strung with wires, which are struck with a little rod held in each hand;" but the word "symphonia," translated dulcimer in Daniel iii. 5, was a species of bagpipe. Fürst deduces it from the Hebrew sum (a pipe).

"The sound of cornet, flute, harp, sackbut, psaltery, symphony or dulcimer, and all kinds of music."—Dan. iii. 5.

Dulc'ina. A lady-love. Taken from Don Quixote's amie du cœur. Her real name was Aldonza Lorenzo, but the knight dubbed her Dulcinea del Toboso.

"I must ever have some Dulcineas in my head—it harmonizes the soul."—Bérne.

Dulc'initists. Heretics who followed the teaching of Dulciu, who lived in the fourteenth century. He said that God reigned from the beginning to the coming of Messiah; and that Christ reigned from His ascension to the fourteenth century, when He gave up His dominion to the Holy Ghost. Dulcin was burnt by order of Pope Clement IV.

Dul'a. An inferior degree of worship or veneration, such as that paid by
Dull Catholics to saints and angels; Hyper-dull's is a superior sort of vener-
ation reserved for the Virgin, but that
worship which is paid to God alone is
called Latra. "Dulce" means that sort of
veneration which slaves pay to their
lords (Greek, doulos, a slave); "Latra" 
means that sort of veneration which
mortals pay to the gods (Greek, latenō, 
unto worship the gods).

Dull as a Frog. A frow or fio is a
kind of wedge for splitting wood. It is 
not a sharp-edged instrument like a
chisel, but a blunt or dull one.

Dull as Ditch-water. Uninterest-
ing, ditch-water is stagnant and has no
in it.

Dullness. King of dulness. Colley
Cibber, poet laureate after Addison

God save king Cibber mounts in every
boat
So when Jones block descended from
hugh
I could thunder to the bottom of the sky
And the house nation cried O d may king
Log
Ps 4 Dum and took

Dum Solo (Latin). While single or
unmarried.

Dum Spiro. Spero. While I live, I
hope, I hope, while there's life, there's
hope.

Hope while you live, while you live
with the small hope while told with the
hope in an hour in the hour

Dum Vivimus, Vivamus (Latin)
While we live, let us enjoy life. The motto
of Dr Doddrudge's coat of arms, which
he converted into the burned epitaph—

Live while you live the same would be
And seize the pleasures of the present day
Live while you live the world in your hand:
And give to God a moment and it dies

Now in my vanishing instant die
I live in pleasure when I live to that

Dumachus. The impenitent thief,
called Dymas in the apocryphal Gospel
of Nicodemos. In Longfellow's Golden
Legend, Dumachus and Titus were two
of a band of robbers who attacked Joseph
in his flight into Egypt. Titus said, "Let
these good people go in peace," but
Dumachus replied, "First let them pay
for them release." Up in thus Titus gave
his fellow-robbins forty gruits, and the
infant Jesus said—

When thirty shekels have gone 1
1 at Jerusalem shall die
On the accursed tree
Then on my right and my left side
These thieves shall not be executed,
And Titus therefore shall abide
In Paradise with me

The Miracle Play, in

Dum-barge (A) A barge without
sails, used for a pter, and not for conve-
ying merchandise up and down a river

Dum-bell Nebula (Th) A still
condensing mass, so called from being of
the shape of a dumb-bell

Dum-bells. A corruption of Dum-
pels or Dumps, the same word as Dum-
plings, and meaning heavy (weights)
(German and Danish, dump, heavy, 
dull, mound, dumpling, a heavy, misshapen
pudding; dump, heavy, stupid, moroseness)
(See DUMP)

Dum-bells. In New College, Ox-
ford, there still is an apparatus for de-
veloping the muscles similar to that
which sets church-bells in motion. It
consists of a fly-wheel with a weight
attached, and the gymnast is carried by
it up and down to bring his muscles into
play. The present apparatus was sub-
stituted for it, and answers a similar
purpose, though the name is greatly
obscured.

Dumb-bidding. A sale by auction
affected thus: The owner fixes an upset
price on an article, writes it on a slip of
paper, and covers the slip up. The
article is then offered to the bidders, and
withdrawn unless some bid reaches the
upset price.

Dumb-cow (Io) To know, heat, to
cook (Anglo-Indian)

Dumb Crambo. (Ye Crambo)

Dumb Dog (J) One who remains
silent when he ought to speak

Dumb Ox of Cologne (J) Thomas
Aquinas (1224-1274), known afterwards
as "the Angelic Doctor" or "Angel of
the Schools." Albertus Magnus, the
Bishop of Cologne, named the "dumb ox"
and said of him, "The dumb ox will on
one day till the world with his labour." He
was born at Naples, but was a student in
the monastery of Cologne.

Dumb-waiter. A piece of dining-
room furniture, fitted with shelves, to
hold glasses, dishes, and plate. So
called because it unawares all the pur-
purposes of a waiter, and is not possessed
of an insulant tongue, a lift for carrying
food from kitchen to the dining-
room, etc.

Dum my. In three-handed what the
exposed hand is called dummy.

Dum'mies (2 syl) Empty bottles
or drawers in a druggist's shop. wooden
heads in a hairdresser's shop, toy figures
in a tailor's shop; persons on the stage who appear before the lights, but have nothing to say. These all are dumb, actually or figuratively.

**Dump.** A Brazilian copper coin, worth about 2½d.; also a round flat lump of lead used on board ship for playing quoits and chuck-penny. Hence **dumpy or dumpty** (squat or small). An egg is called a *humpty-dumpty* in the nursery verses beginning with "Humpty Dumpty sat on a wall," etc.

"Death saw two players playing cards,
- But the game was not worth a dumpy.
  Hood: Death's lullaby, stanza 14.

**Dumps.** To be in the dumps. Out of spirits; in the "sulles." According to theymological fable, it is derived from Dumps, King of Egypt, who built a pyramid and died of melancholy. Gay's Third Pastoral is Wednesday, or the Dumps. (German, dummi, stupid, dull.)

"Why, how now, daughter Katharine? in your dumps?—Shakespeare: Taming of the Shrew, ii. 1.

**Dun.** One who importunes for payment of a bill (Anglo-Saxon, dunan, to din or clamour). The tradition is that it refers to Joe Dun, a famous bullfinch of Lincoln in the reign of Henry VII. The British Apollo says he was so active and dexterous in collecting bad debts that when anyone became "slow to pay" the neighbours used to say to the creditors, "Dun him" (send Dun after him).

"An Universal dunce ... is an inferior credit of some ten shillings or downwards, contracted for house hire, or per chance drinks too weak to be put in suite."—Bishop Earle: Microcosmographia (1601-1605).

**Squire Dun.** The hangman between Richard Branden and Jack Ketch.

"And presently a letter got,
Made of the best strong hempen leer;
And, ere a cat could lick his ear,
Had tied him up with as much art
As Dun himself could do for a heart."

**Dun Cow.** The dun cow of Dunsmore heath was a savage beast slain by Sir Guy, Earl of Warwick. A huge tusk, probably that of an elephant, is still shown at Harwich Castle as one of the horns of the dun-cow. (See Guy.)

The fable is that this cow belonged to a giant, and was kept on Mitchell Fold (middle fold), Shropshire. Its milk was inexhaustible; but one day an old woman who had filled her pail, wanted to fill her sieve also. This so enraged the cow, that she broke loose from the fold and wandered to Dunsmore heath, where she was slain by Guy of Warwick.

—Isaac Taylor, in his *Words and Places* (p. 269), says the dun cow is a corruption of the *Dena Gau* or Danish settlement in the neighbourhood of Warwick. Gau, in German, means region, country. If this explanation is correct, the great achievement of Guy was a victory over the Danes, and taking from them their settlement near Warwick.

**Dun in the Mire.** To draw Dun out of the mire. To lend a helping hand to one in distress. The allusion is to an English game, explained by Mr. Gifford in his edition of Ben Jonson, vii. 283. A log of wood is brought into a room. The log, called Dun, is supposed to have fallen into the mire, and the players are to pull him out. Every player does all he can to obstruct the others, and as often as possible the log is made to fall on someone's toes. Constant allusion is made to this game.

"Sires, what? Dun is in the mire."—Chaucer: *Prologue to *Canterbury Tales.*

"If thou art dun, we'll draw thee from the mire."
  Shakespeare: *Romeo and Juliet. i. 4.

"Well done, my masters, lend your hands
Draw Dun out of the ditch.
Draw, pull, help all, no, no; well done."
  Duchess of Suffolk (1481).

**Dunce.** A dolt; a stupid person. The word is taken from Duns Scotus, the learned schoolman and great supporter of the immaculate conception. His followers were called Dunscers. Tyncladin says, when they saw that their hair-splitting divinity was giving way to modern theology, "the old barking curs raged in every pulpit" against the classics and new notions, so that the name indicated an opponent to progress, to learning, and hence a dunce.

"He know what's what, and that's as high
As metaphysic we can fly . . . .
A second Thomas, or at once
To name them all, another Dunce."
  Butler: * Hudibras, i. 1."

**Dunciad.** (See ABBERDAN, ARCADIAN, BGOTTIAN.)

**Dunciad.** The duncé-epic, a satire by Alexander Pope. Euden, the poet lurateau, being dead, the goddess of Dulness elects Colley Cibber to be his successor. The installation is celebrated by games, the most important being the proposal to read, without sleeping, two voluminous works—one in verse and the other in prose; as everyone falls asleep, the games come to an end. King Cibber is now taken to the temple of Dulness, and is lulled to sleep on the lap of the goddess; and, during his slumber, sees in a vision the past, present, and future triumphs of the empire. Finally, the
Dunderhead. A blockhead, or, rather, a muddle-headed person. Dunder is the less or dregs of wine, etc.; more correctly, the overflow of fermented liquors (yeast). (Spanish, undar, to overflow or froth over.)

"The use of Dunder in the making of rum answers the purpose of yeast in the fermentation of flour."—Edwards: West Indies.

Dundreary (Lord) (3 syll.) The impersonation of a good-natured, indolent, blundering, empty-headed swell. The chief character in Tom Taylor's dramatic piece called Our American Cousin. Mr. Sothern created the character of Lord Dundreary by the power of his conception and the genius of his acting. (See Brother Sam.)

Dungaree. A coarse blue cloth worn by sailors; coarse and vulgar. Dungaree is the Wapping of Bombay.

Dunghill! Coward! Villain! This is a cockpit phrase; all cocks, except gamecocks, being called dunghills.

"Out, dunghill! dar'st thou brave a nobleman?"

Shakespeare: King John, iv. 3.

That is, Dare you, a dunghill cock, brave a thoroughbred gamecock?

Dunghill. Thou hast it, ad dunghill, at thy fingers' ends. To this Holinshes replies: "Oh, I smell false Latin; 'dunghill' for 'enygere.'" (Shakespeare: Love's Labour's Lost, v. 1.)

Dunkers. (See Tuners.)

Dunmow. To eat Dunmow bacon. To live in conjugal unity, without even wishing the marriage knot to be less firmly tied. The allusion is to the institution of Robert Fitzwalter, between 1244 and 1772 eight claimants have been admitted to eat the fish. Their names merit immortality: 1445. Richard Wright, labourer, Borough, Norwich.

1467 Steven Samuel, of Little Ays ton, Essex.

1510. Thomas Ley, fuller, Coggeshall, Essex.

1701. William and Jane Parsley, butcher, Much-Easton; Essex. Same year, John and Ann Reynolds, Hatfield Regis.

1761. Thomas Shakeshaft, woolcomber, Weathersfield, Essex.

1763. Name unknown!

1772. John and Susan Gilder, Tarring, Essex.

The attempt to revive this "premium for humming" is a mere "get-up" for the benefit of the town.

"Ah, madam! I cease to be mistaken; Few married fowl perk Dunmow bacon." Prior: Turtle and Sparrows, 333.

Dunmow ditch. The oath administered was in the doggerel subjoined:

"You shall swear, by the custom of our communion, That you never made any nuptial transgression Since you were married man and wife, By household braves or contentious strife: Or, since the parish clerk said 'Amen,' Wished yourself as unmarried again; Or, in a twelvemonth and a day, Repented not in thought any way. If to these terms, without all fear, Of our own accord you will freely swear, A gallon of bacon you shall receive, And hear it hence with our good hear.

For this is our custom at Dunmow well known— The sport is ours, but the bacon's your own."

Duns Scotus. A schoolman, called Duns from Dunce in Berwickshire. (1265—1308.) Not John Scotus, Ereghén, the schoolman, who died a.D. 875.

Dunstable. Bailey, as if he actually believed it, gives the etymology of this word Dun's stable: adding Duns or "Dunus was a robber in the reign of Henry I., who made it dangerous for travellers to pass that way." (Dunus or dun tavell, our table—i.e. the tablo-land or flat of the hills.)

Downright Dunstable. (See Downright.)

Plain as the road to Dunstable; or, as Shakespeare says, "Plain as way to parish church." The road leading to Dunstable is the confluence of many leading to London, but the play is on the word dune.

Dunstan (St.). Patron saint of goldsmiths, being himself a noted worker in gold. He is represented generally in pontifical robes, but carrying a pair of pincers in his right hand. The pontifical refer to his office as Archbishop of Canterbury, and the pincers to the legend of his holding the Devil by the nose till he promised never to tempt him again.

St. Dunstan and the devil. Dunstan was a painter, jeweller, and blacksmith. Being expelled from court, he built a cell near Glastonbury church, and there he worked at his handicrafts. It was in this cell that tradition says the Devil had a gossip with the saint through the lattice window. Dunstan went on talking till his tongs were red hot, when he turned round suddenly and caught his Satanic Majesty by the nose. One can
trace in this legend the notion that all knowledge belonged to the Black Art; that the "saints" are always more than conquerors over the spirits of evil; and the singular cunning which our forefathers so delighted to honour.

Duodecimo. A book whose sheets are folded into twelve leaves each. This word, which differs from both the Italian and French, is from the Latin duodecim (twelve). It is now called twelvemo, from the contraction 12mo. The term is still applied to books that are the same size as the old duodecimo, irrespective of the number of leaves into which the sheet is folded.

A man un duodecimo is a dwarf. (See Decimo.)

Duomo (The). The cathedral.

"The supreme executive of Florence suspended Savonarola from preaching in the 'Duomo.'"—Sympson: Renaissance in Italy.

Dup is do up. Thus Ophelia says, in one of her snatches, he "dup the chamber door," i.e. did up or pushed up the latch, in order to open the door, that he might "let in the maid." (Hamlet, iv. 1). A portcullis and some other doors were lifted up or dupped.

"I hope weene the porter are drunk. Will they not dup the gate to-day."—Edwards: Daemon and Fatales (111).

Dupes. (See DAY OF THE DUPES.)

Durandana or Durin'dana. Orlando's sword, given him by his cousin Malagigi. It once belonged to Hector, and was made by the fairies. It could cleave the Fyreneus at a blow. N.B.—In French romance Orlando is called Roland, Malagigi Maugis, and the sword durandal or durin dal. (See SWORD.)

"Nor plaited abed, nor tempered casque defends,


Du'randartha. A knight who fell at Roncesvalles, cousin to Montesi'nos. The tale says he loved Belerma, whom he served seven years, at the expiration of which time he was slain. In his last breath he told Montesi'nos to take his heart and give it to Belerma. He is described by Lewis as

"Sweet in manner, fair in favour,

Mild in temper, fierce in fight."—

Durante. Durante tene placito (Latin). During pleasure.

Durante minore estate (Latin). During minority.

Durante viduitate (Latin). During widowhood.

Durante vita (Latin). For life.

Durbar (Indian word). A levee.

"Durbar which might rival in splendour of colour and whoredom the glories of the court of Byzantium."—Mccarthy: England under Gladstone, chap. iv. p. 80.

Dur'den (Dame). A notable housewife. Dame Durden, of the famous English song, kept five serving girls to carry the milking pails, and also kept five serving men to use the spade and flail. The five men loved the five maids.

"Twas Moll and Bet, and Doll and Kate, and Dorothy Draggletail;

And John and Dick, and Joe and Jack, and Humphrey with his ball."—Anon.

Dürer (Albert), of Nürnberg, called by his countrymen "the prince of artists," and by many the "Chaucer of painting." (1471-1528.)

* Dürer's portraits of Charlemagne and other emperors are unrivalled; but Lucas Cranach's (1472-1553) portraits of Luther and other reformers are said to run them very close in merit.

Duresley. You are a man of Duresley, i.e. a great liar and cheat. Duresley is a market-town in Gloucestershire, famous for its broadcloth manufactory. Now called Dursley. (See Fuller: Worthies.) The word "cabbage," connected with tailors, seems to confirm the notion that our forefathers had no very high opinion of their honesty.

Durham Book. By Eadfrid, Bishop of Lindisfarne, who died in 721, one of the most splendid examples of illumination in the world.

Durham Mustard. So called from the residence of Mrs. Clements, who first conceived the idea of grinding mustard in a mill, instead of pounding it in a mortar. George I. stamped it with his approval, hence the pots labelled "Durham mustard" bear the royal initials in a medallion.

Dus or Dance. The chief god of the Brigan'tes, one of whose altars, bearing an inscription, was discovered at Grestland. (Camden: Britannia.)

Du'aiens. The name given by the Gauls to those demons that produce nightmares.

"Desmones quos 'duricius' Gallos nuncupant."—St. Augustine: De Civitate Dei, chap. xxiii.

Dust. Money; so called because it is made of gold-dust. It is said that Dean Swift took for the text of a charity sermon, "He who giveth to the poor, lendeth to the Lord." Having thrice repeated his text, he added, "Now, brethren, if you like the security, down with your dust." That ended his sermon.
**Dustman.** The wild Irish peasantry believe that dust is raised on roads by fairies on a journey, and raise their hats to it, saying, "God speed you, gentlemen." The Arabs think the whirlwind and waterspout are caused by evil jinns.

*I'll dust your jacket for you. Give you a good beating. The allusion is to dusting carpets, etc., by beating them with a stick.*

*To raise a dust, To kick up a dust. To make a commotion or disturbance.*

*To throw dust in one's eyes. To mislead. The allusion is to a Mahometan practice of casting dust into the air for the sake of "confounding" the faith. This was done by Mahomet on two or three occasions, as in the battle of Horsein; and the Koran refers to it when it says, "Neither didest thou, O Mahomet, cast dust into their eyes; but it was God who confounded them." But the following incident will suffice: One day the Korishites surrounded the house of Mahomet, resolved to murder him. They peeped through the crevice of his chamber-door, and saw him lying asleep. Just at this moment his son-in-law Ali opened the door silently and threw into the air a handful of dust. Immediately the conspirators were confounded. They mistook Ali for Mahomet, and Mahomet for Ali; allowed the prophet to walk through their midst uninjured, and laid hands on Ali. No sooner was Mahomet safe, than their eyes were opened, and they saw their mistake.*

*"When the English king pursued the Imam who had stolen the daughter of Allah, Allah threw dust in his eyes to check his pursuit."—Legend at Sari (respecting the beauty of the Georgians).*

**Dustman has arrived (The), or "The sandman is about." It is bedtime, for the children rub their eyes, as if dust or sand was in them.*

**Dusty.** Well, it is none so dusty, or Not so dusty. I don't call it bad; rather smart. Here dusty is the opposite of neat, and neat = spruce. "None so dusty," or "Not so dusty" means therefore, Not so unspruce, or rather smart.*

**Dusty-foot.** (See Pre Poudre.)

**Dutch.** The Dutch have taken Holland. A quiz when anyone tells what is well known as a piece of wonderful news. Similar to Queen Bass (or Queen Anne) is dead; the Ark rested on Mount Ararat; etc.

**Dutch Auction.** An "auction" in which the bidders decrease their bids till they come to the minimum price. Dutch gold is no gold at all; Dutch courage is no real courage; Dutch concert is no music at all, but mere hubbub; and Dutch auction is no auction, or increase of bids, but quite the contrary.

**Dutch Clocks.** i.e. German clocks, chiefly made in the Black Forest. As many as 180,000 are exported annually from Friburg. (German, Deutsch, German.)

*"A woman, that is like a German clock. Still a reposing, ever out of frame, And never going right."*—Shakespeare: Love's Labour's Lost, iii. 1.

**Dutch Comfort.** 'Tis a comfort it was no worse. The comfort derivable from the consideration that how bad soever the evil which has befallen you, a worse evil is at least conceivable.

**Dutch Concert.** A great noise and uproar, like that made by a party of Dutchmen in sundry stages of intoxication, some singing, others quarrelling, specchifying, wrangling, and so on.

**Dutch Courage.** The courage excited by drink; pot valour.

*"In the Dutch wars (in the time of Charles 11.), . . . the captain of the Hollander man-of-war, when about to engage with our ships, usually set . . . a hoghead of brandy aroach before the mast, and bat the men drink . . . and our men fell the force of the brandy to their cost."—Notes and Queries (Oct. 15, 1888, p. 394).*

**Dutch Gleeck.** Tippling. Gleeck is a game, and the phrase means the game loved by Dutchmen is drinking.

*"Nor could be partaker of any of the good cheer except it were the liquor part of it, which they call 'Dutch Gleeck.'"—Gayton.*

**Dutch Gold.** Deutsche or German gold. An alloy of copper and zinc, invented by Prince Rupert of Bavaria.

**Dutch Nightingales.** Frogs. Similarly, Cambridgeshire nightingales; Liège nightingales, etc.

**Dutch School of painting is a sort of "pre-Raphaelite" exactness of detail without selection. It is, in fact, photographing exactly what appears before the artist, as faithfully as his art will allow. The subjects are generally the lower classes of social life, as pottage scenes, drunken orgies, street groups, Dutch houses, etc., with landscapes and still-life. The greatest of the Dutch masters are: for portraits, Rembrandt, Bol, Flinck, Hals, and Vanderhelft; for conversation pieces, Gerhard Douw, Tenburg, Metzu, Miers, and Netscher; for low life, Ostade, Brower, and Jan Steen; for landscapes, Ruysdael, Hobbema, Cuyp, Vanderneer, Berchem, and A. Both; for battle scenes, Wouverman*
Dutch Toys

and Huchtenburg; for marine pieces, Vendevelde and Bakhuizen; for still-life and flowers, Kalf, A. van Utrecht, Van Huysem, and De Heem.

Dutch Toys, chiefly made in Moeinigen, part of the duchy of Coburg-Gotha. (Dutch, i.e. Deutch, German.)

Dutch Uncle. I will talk to you like a Dutch uncle. Will reprove you smartly. Uncle is the Latin notion of patr us, an uncle, a severe guardian, or stern castigator. Hence Horace, 3 Od. xii. 3, "Metueles patr us verbera linguas" (dreaded the castigations of an uncle's tongue); and 2 Sat. iii. 88, "Ne sis patr us wilt:" (Don't come the uncle over me).

Dutchman. I'm a Dutchman if I do. A strong refusal. During the rivalry between England and Holland, the word Dutch was synonymous with all that was false and hateful, and when a man said, "I would rather be a Dutchman than do what you ask me," he used the strongest term of refusal that words could express.

If not, I' am a Dutchman, means, I will do it or I will call myself a Dutchman.

Well, I'm a Dutchman! An exclamation of strong incredulity.

Duty means what is due or owing, a debt which should be paid. Thus obedience is the debt of citizens to rulers for protection, and service is the debt of persons employed for wages received.

"Strictly considered, all duty is owed originally to God only; but... duties to God may be distributed... into duties towards self, towards mankind, and towards God." - Gregory: Christian Ethics, part ii. division 1. p. 172.

Duum'vir (3 syl.) or Duuma Vīrī. Certain Roman officers who were appointed in pairs, like our London sheriffs. The chief were the two officers who had charge of the Sibyl, the two who had the supervision of the municipal cities, and the two who were charged with naval matters.

Dwarf (The). Richard Gibson, painter (1615-1690), a page of the backstairs in the court of Charles I. He married Anne Shepherd, a dwarf also, and the King honoured the wedding with his presence. Each measured three feet ten inches.

The Black Dwarf. A fairy of the most malignant character; a genuine northern Duergar, and once held by the dalesmen of the border as the author of all the mischief that befall their flocks and herds. Sir Walter Scott has a novel so called, in which the "black dwarf" is introduced under the names of Sir Edward Mauley; Elshander, the recluse; Annie Elsie; and the Wise Wight of Mucklestone Moor.

Dwarf Albertich (in the Nibelungen Lied) is the guardian of the famous "hoard" won by Siegfried from the Nibelungs. The dwarf is twice vanquished by the hero, who gets possession of his Turn-kappé (cloak of invisibility). (See Elberich.)

Dwarf Peter (das Peter Mauchen). An allegorical romance by Ludwig Tieck. The dwarf is a castle spectre that advises and aids the family; but all his advice turns out evil, and all his aid productive of trouble. The dwarf represents that corrupt part of human nature called by St. Paul the "law in our members which wars against the law of our minds, and brings us into captivity to the law of sin."

Dwarfs (under three feet in height).

Andromeda, 2 ft. 4 in. One of Julia's free maids. (See below, Cononopan.)

Aréthuhas, the poet was so small that Athenians said, "no one could see him."

Berenice, or Nicholas Ferry, 2 ft. 9 in. A native of France (1714-1755). He had a brother and sister, both dwarfs.

Boruvmla (Count Joseph), 2 ft. 4 in. At the age of twenty. (1730-1757.)

Buckingham (Matthew), a German, born 1674. He was born without hands, legs, or feet. Facsimiles of his writing are amongst the Harleian MSS.

Che-Mah (a Chinese), 2 ft. 1 in. Weight 53 lbs. Exhibited in London in 1850.

Coloetis (Boche), 2 ft. 1 in. Weight 85 lbs. Exhibited in London in 1851.

Cononopan (Cononopan), 2 ft. 4 in. One of the dwarfs of Julia, niece of Albertich. (See above, Andromeda.)

Coppernix, the dwarf of the Princess of Wales, mother of George III. The last court dwarf in England.

Ch'ach'amu (Caroline). Born at Palermo; 2 ft. 8 in. at death. (1814-24.) Exhibited in Bond Street, London, 1824.

Drucker of Ducker (John), 2 ft. 6 in. An Englishman (1690).

Fairy Queen (The), 1 ft. 4 in. Weight 4 lbs. Exhibited in Regent Street, London, 1830. Her feet were less than two inches.

Gibson (Richard), a good portrait painter. His wife's maiden name was Anne Shepherd. Each measured 2 ft. 14 in. Walker sang their praises. (In the reign of Charles I.)

Hudson (Sir Jeffrey). Born at Berwick, Berwickshire; 2 ft. 1 in. at the age of thirty (1660-70).

Jarrish (John), 2 ft. Page of honour to Queen Mary (1562-56).

Lulken (William), 2 ft. 2 in. Weight 57 lbs. Exhibited at Astley's in 1790.

M'rus, 2 ft. 2 in. Weight 17 lbs. The dwarf of the Emperor Augustus.

Marine (Lizzie), 2 ft. 9 in. Weight 45 lbs.

Midgert, the Lucas Zarate, the eldest sister, 1 ft. 8 in. Weight 43 lbs. At the age of eighteen. Her sister was a little taller. Exhibited in London, 1801.

Miller (Miss), of Virginia, 2 ft. 2 in.

Mith (General), 1 ft. 6 in. (Weight 6 lbs.) at the age of seventeen. Exhibited in London, 1801.

Pflap (Simon). A Dutch dwarf, 2 ft. 4 in., weight 27 lbs.
Dying Sayings

**Dying Sayings (real or traditional):**

**Adams (President):** "Independence for ever.

**Adams (John Q.):** "It is the last of earth. I am content."

** Addison:** "See how a Christian dies," or "See in what peace a Christian can die." (See Berry.)

** Albert (Prince Consort):** "I have, each sweet thought..."

** Alexander I. (of Russia):** "Quo vous devez être fatigué."

** Alexander II. (of Russia):** "I am sweeping through the gates, washed in the blood of the Lamb."

** Alexander III. (of Russia):** "This box was presented to me by the Emperor [sic] of Prussia."

** Allen:** "Clasp my hand, dear friend, I am dying."

** Avarsco'ran (the philosopher, who maintained himself by keeping a school, being asked if he wished for anything, replied):"Give the boys a holiday."

** Angelo (Michael):** "My soul I resign to God, my body to the earth, my worldly goods to my next kindred."

** Anne Bolyen (on the scaffold):** "It [my neck] is very small, very small."

** Antiochus (See below, Marise."

** Antony (of Padua):** "I see my God. He calls me to Him."

** Archimedes (being ordered by a Roman soldier to follow him, replied):"Wait till I have finished my problem." (See Savonier."

** Aries:** "My husband, it is not painful."

** Augustus (having asked how he had played his part and being, of course, commended, said):"Yes, pleased."

** Bacon (Francis):** "My name and memory I leave to men's charitable speeches, to foreign nations and to the next age."

** Bailey: **"Yes! It is very cold." (This he said on his way to the gallows, when one said to him, "What do you shake for?).

** Baupport (Cardinal Henry):** "I pray you all pray for me."

** Beaumont (Cardinal):** "What! Is there no escaping death?"

**Bekert (Thomus a):** "I confide my soul and the cause of the Church to God, the Virgin Mary, to the patron saints of the Church, and to St. Dennis. (This was said as he went to the altar in Canterbury Cathedral, where he was assassinated.)"

** Beke (The Venerable):** "Glory be to the Father, and to the Son, and to the Holy Ghost."

** Beethoven (who was deaf):"I shall hear in heaven."

** Berry (Madame de):"Is not this dying with courage and true greatness?" (See Addison."

** Bellav: **"It is a great consolation to a poet on the point of death that he has never written a line injurious to good morals."

** Boson (father of the author): **"While there is life there is will." (Like Louis XVI., Venuses, Seward, and others, he died standing.)

** Brougham (Bishop):"Let the earth be filled with His glory."

** Burns:** "Don't let the awkward squad fire over my grave."

** Byron: **"I must sleep now."

** Cesar (Julius): "Et tu, Brute?" (Thus he said to Brutus, his most intimate friend, when he stabbed him)."

** Coleridge (Samuel Taylor):"Scots, follow me!"

"(He was killed at Bell-farm, 21st July, 1820)."

** Catterblagh: **"Bankhead, let me fall into your arms. It is all over." (Said to Dr. Bankhead)."

** Catron (one of the conspirators in the Gun-powder Plot):"Stand by me, Tom, and we will do the together."

** Chalamagne:** "Lord, into Thy hand I commend my spirit." (See Godfrey and Tassou.)

** Charles I. (of England), just before he laid his head on the block, said to Juxou, Archbishop of Canterbury: "Remember me.""

** Charles II. (of England):"Don't forget poor Nell," or "Don't let poor Nell starve" (meaning Nell Gwyn.)

** Charles V.:"All Jesus."
CHARLES VIII. (of France): "I hope never again to have to write to a wretched abbé, or a venal one, if I can help it." (With these words in his hand, and covered to his knees, he gave up the ghost.)

COLUMBUS (of Christ): "You make me drunk. Pray leave me quiet. I feel it affects my head." (See CHARLEMAGNE and TASBO.)

COLUMBUS (of the Americas): "I die five days before the Spanish armada is lost." (October 29.)

COLUMBUS: "Glory to God for all things." (See CHARLEMAGNE, etc.)

CICERO (to his assassin): "Strike!"

COLUMBUS: "Honour these grey hairs, young man." (Said to the German who assassinated him.)

COLUMBUS: "Lord, into thy hands I commend my spirit." (See CHARLEMAGNE and TASBO.)

COPPERPICK: "Now, O Lord, set thy servant free." (See Luke ii. 26.)

COPPERPICK: "Now God has told me I shall save a hundred thousand." (See SIR WALTER SCOTT.)

CHAMBER (Archbishop of Canterbury): "That unholy man, that unworthy lord!" (This he said, according to a popular tradition, as he held in the furnace his right hand which had been amputated.)

CHURCH (Johns.): "O Hobbeino, Hobbeino, how I do love thee!"

CIVIER (to his design): "My design is to make what haste I can to be gone."

CIVIER (to the nurse who was applying leeches): "Nurse, it was I who discovered that leeches have red blood."

CIVIER (to the executioner): "Be sure you show them my death, it will be a long time ere they see its like."

DECAMAX (the philosopher): "You may go home, Master Loven." (See LOCKE.)

DERBY (Eriq.): "Douglas, I would give all my lands to save thee."

DICKENS (said in reply to his sister-in-law, who urged him to lie down): "Yes, on the ground."

DIDEROT: "The first step towards philosophy is incredulity."

DIORDAIS (of Normandy): "I received in this country the right hand of God."

DOUGLAS (Eriq.): "Fight on, my merry men." (See CALEDON.)

ELDER (a soldier): "Trust in God, and you need not fear."

ELDOX (Lord): "It matters not where I am going to-morrow, whether to the West or the East."

ELIZABETH (Queen): "All my possessions for a moment of time.

ELIZABETH (Daughter of Louis XVI.): on her way to the guillotine, when her kerchief fell from her neck: "I pray you, gentlemen, in the name of modesty, suffer me to cover my bosom."

ELPHENOR (Archbishop of Canterbury): "You urge me in vain. I am not the man to provide Christian cheer for pagan teeth, by robbing my flock to enrich their enemy."

ENGLISHMAN (wounded; on being told that the Thames was very glorious): "Then I die happy."

ENGLISHMAN (wounded): "Wonderful! Wonderful this death!"

FELIX: "I am dying."

FARM (M.D.): "Lord, receive my spirit."

FILIPPO (a cripple): "I am the name (i.e. who shot the Duke of Buckingham)."

FONTEKELLE: "I suffer nothing, but I feel a sort of difficulty in my longer."

FRANKLIN: "A dying man can do nothing easily."

FREDERICK V. (of Denmark): "There is not a cup of blood on my person."

GALINAIMBLET: "We are all going to heaven, and Vandyke is of the company."

GERMANY: "The people are coming."

GASTON DE FOIX (called "Plushum" for his beauty): "I am a dead man! Lord, have mercy on me!"

GEORGE II.: "I am a dead man! Lord, have mercy on me!"

GEORGE IV.: "What is this? It is death, my boy. They have deceived me." (Said to his son William, the Prince of Wales.)

GIBSON: "Mon Dieu! Mon Dieu!"

GODBER: "More light!"

GOLDENWICHT: "No, it is not." (Said in reply to Dr. Turpin, who asked him if his mind was at ease.)

GRANT (General): "I want nobody distressed on my account."

GREGORY VII: "I have loved justice and hated iniquity; therefore have I died in exile." (He had been imprisoned twice with Heinrich IV., the Kaiser, and had retired to Solerno.)

GARY (Lady): "Do you find my hands? I commend my spirit." (See CHARLEMAGNE.)

GRODIUS: "Be serious!"

GUSTAVUS ADOLPHUS: "My God!"

HALLEN: "My friend, the pulse has ceased to beat." (This was said to his medical attendant.)

HANRI: "Let us now relieve the Romans of their fears by the death of a feeble old man."

HARRISON (W. H.): "I wish you to understand the true principles of government. I wish them carried out, and ask nothing more."

HAYES (Died singing): "God preserve the emperor!"

HAYLEY: "I have led a happy life."

HENRY II. (of England): "Now let the world go as it will; I care for nothing more." (This he said when he was told that his favourite son John was one of those who were conspiring against him. (Shakespeare makes Macbeth say: "I am to be the king's compass."

HOBBER (Enraged): "And wish thee estate o' the world were now undone."

HOLLAS: "I am Harry of Winchester." (These can hardly be called his dying words, but only the last recorded. They were spoken on the field of battle when a Roman was sent to slay him. The battle of Eyssenham was fought August 4th, 1026, but Henry III. died November 10th, 1216.)

HENRY VII. (of England): "We heartily desire our executors to consider how behoofful it is to be prayed for." (See HENRY VIII.); "All is lost! Monks, monks, monks!"

HENRY (Prince): "Take a rope round my body, pull up one of my legs and let it bleed, and I may die with repentant prayers to an offended God."

HERBERT (George): "Now, Lord, receive my soul."

HOBBER: "Now! I am about to take my last voyage—a great leap in the dark." (See HOPE, 13.)

HOFER (Andreas): "I will not kneel. Fire!"

HOBBER: "Now! I am about to take my last voyage—a great leap in the dark."

HUNTER (Dr. William): "If I had strength to hold a pen I should write you how easy and pleasant a thing it is to die."

IRVING (Edward): "If I die, I die unto the Lord. Amen."

JACKSON (surnamed "Stonewall"): "Send Hill to the front."

JAMES V. (of Scotland): "It [the crown of Scotland] came with a lass and will go with a lass." (This he said when told that the queen had given birth to a daughter—the future Mary Queen of Scots.)

JEFFERSON (of America): "I resign my spirit to God, my country, and my country." (See NICHOLAS.)

JENKINS (of Prague): "Thou knowest, Lord, that I have loved the truth."

JOHN: "I am dying."

JOAN OF ARC: "Jesus! Jesus! Jesus! Blessed be God."

JOHNSON (Dr.): "God bless you, my dear" (to Miss Morris.)

JOSEPHINE (the divorced wife of Napoleon I.): "Life is Else! Napoleon!"

JULIAN (called the "Apostate"): "Viciati, O Galliati."

KATS: "I feel the flowers growing over me."

KEE (Bishop): "God's will be done."

KNOX: "No!"

LAMB (Charles): "My bed-fellows are cramped and cough—we three all in one bed."

LAMBERT (Harry): "None but Christ! None but Christ!"

LAMOTHE: "I am condemned to die, asked for a respite of two weeks that he might complete
NELSON: "I thank God I have done my duty. Kiss me, Hardy."

HARDY: "God be merciful to Peru."

PALMER (the seedy): "There is another and a better world." (This he said on the stage, 'tis a line of his parts he was performing—The Stranger.)

PASCAL: "My God, forsake me not."

PERGolesi (the Gambler): "I have never caused any citizen to put on mourning on my account."

(See FREDERICK V.)

PITT (William): "My country, my country!"

PIAZZOLI: "Jesu!"

PUMPOULOS (Mme. de): "Slay a little longer, M. le curieux, and we will go together."

PONIATOWSKI (after the bridge over the Phæsa was blown up): "Gentlemen, it behoves us now to ridge with honour."

Pope: "Friendship itself is but a part of virtue."

LAMB: "It is a curtain, the star is over." (See DEMOSTHENES.)

RAILDA: "It matters little how the head lies."

(Said on the scaffold where he was beheaded.)

REXAN: "We perish, we disappear, but the march of time goes on forever."

RICHARD III. (of England): "Youth, I forgive thee!" (This was said to Bertrand de Gourjon, who shot him with an arrow at Chinon.) Then to his sister, when he was beheaded, "Get me my chains, give me 100 shilling, and let me go.

RICHARD III. (of England): "Treason! treason!"

(At Evesham, where his head was afterwards preserved and joined the army of Richmond, afterwards Henry VII.)

ROPER (Seymour) (taunted with the death of Danes): "Cowards! Why didst thou defend him?" (This must have been spoken when his head was cut off, and the axe was broken by the shot of the gendarme the day before he was quillenished.)

(RICHARD III. (of England):) "We go to meet the foe. If I advance, follow me; if I retreat, stay me; if I fail, avenge me.

RICHARD III. (of England): "O liberty! What crimes are committed in thy name!"

SALADIN: "When I am buried, carry my winding-sheet on the point of a spear, and say these words: Behold the spoils which Saladin carries with him! Of all his victories, a beard, and riches, nothing remains to him but this."

(See SKEFFERAN.)

SAND (George): "Laissez la verdure."

(That is, leave the plot green, and do not cover the grave with bricks or stone.)

SALADIN: "Bring my children, you cannot cry for me so much as I have made you laugh." (Hedge of flowers.)

SCHILLER: "Many things are growing plain and clear to me, understanding.

SCOTT (Sir Walter): "God bless you all, I feel myself again. I feel myself again."

SHELLEY (Lord Byron, the statesman): "I have nothing to lose, but my life."

SHAKEPEARE (the actor): "Reason thus with life: That none but fools would keep.

(Same is said of Paterson, an actor in the Macbeth.)

MOORE (Hamlet): "Patty, Joy."

MOORE (John): "I hope my country will do me justice."

MORR (Sir Thomas): "For my coming down, my first, my last, my all, I am." (Sea Captain.)

MOSIOT (you spoke of a refreshment, Emily; take my last note, and let him hear once more the voice of my love.)

MURAT (King of Naples): "Soldiers, save my face; aim at my heart. Farewell."

(Napoleon I.): "Mon Dieu! Je m'abandonne."

(Napoleon III.): "Were you at Sedan?"

(To Dr. Connois.)
Dynamite (3 syl.). An explosive compound consisting of some absorbent (as infusorial earth) saturated with nitroglycerine. (Greek, δαμαίνω, power.)

'S Dynamite Saturday. January 24th, 1885, when great damage was done to the Houses of Parliament and the Tower of London by explosions of dynamite. The Law Courts and some other public buildings were to have been attacked by the dynamiters, but happily were well guarded. (See CLAN-NA-GAEL.)

Dytch Street, Bloomsbury Square, London; now called George Street, St. Giles. Made familiar by a well-known song in Bomastes Furioso:

"My lodging is in heather lane,
A parlour that's next to the sky...

Rhodes.

Dysce. The deities who conduct the souls of the deceased to the palace of Odin. (Scandinavian mythology.)

Dy'vour. The deutor's badge in Scotland (French, drover, to own). Bankrupts were compelled to wear an upper garment, half yellow and half brown, with a parti-coloured cap. This law was abolished in the reign of William IV.

Dyx'enas Day. Tithe day. (Portuguese, diz'imas, tithes; Law Latin, decima.)

E.

E. This letter represents a window; in Hebrew it is called he (a window).

E.G. or e.g. (Latin for exempli gratia). By way of example; for instance.

E Pluribus Unum (Latin). One unity composed of many parts. The motto of the United States of America.

Eager or engra. Sharp, keen, said; the French aigre. (Latin, crude form, acer - 'acerb', sharp.)

"It doth posses
And eul, like eager droppins into milk."

Shakespeare: Hamlet, i. 5.

"Ye'x him with eager words.

Shakespeare: Henry VI., ii. 4.

Eagle (in royal banners). It was the ensign of the ancient kings of Babylon and Persia, of the Ptolemies and Seleucidès. The Romans adopted it in conjunction with other devices, but Marcius made it the ensign of the legion, and confined the other devices to the cohorts. The French under the Empire assumed the same device.

Eagle (in Christian art) is emblematic of St. John the Evangelist, because, like the eagle, he looked on "the sun of glory"; the eagle was one of the four figures which made up the cherub (Esck. i. 10).
Eagle (in funerals). The Romans used to let an eagle fly from the funeral pile of a deceased emperor. Dryden alludes to this custom in his stanzas on Oliver Cromwell after his funeral, when he says, "Officier haste did let too soon the sacred eagle fly."

Eagle (in heraldry) signifies fortitude.

Eagle (for lecterns in churches). The eagle is the natural enemy of the serpent. The two Testaments are the two outspread wings of the eagle.

* Pliny in his Natural History (book x, chap. 3) enumerates six kinds of eagles: (1) Melenactos, (2) Pygargus, (3) Morphnos, which Homer (Iliad, xxiv. 315) calls perknos, (4) Percniporos, (5) Gnesios, the royal eagle, and (6) Haliecetus, the sparrow.

Eagle (in phrases). Thy youth is renewed like the eagle's (Ps. ciii. 5). This refers to the superstition feigned by poets that every ten years the eagle soars into the fiery region, and plunges thence into the sea, where, moulding its feathers, it acquires new life.

she saw where he upstartet hir self out of the well . . .

As eagle break out of the ocean wave,

Where he hath left his plumes all hony dry,

And decks himself with feathers youthful gay.

Spenser: Faerie Queen, i. 11. 31.

Eagle, a public-house sign, is in honour of Queen Mary, whose badge it was. She put it on the dexter side of the shield, and the sun on the sinister—a conjugal compliment which gave great offence to her subjects.

The Golden Eagle and the Spread Eagle are commemorative of the crusades; they were the devices of the emperors of the East.

Eagle. The Spread Eagle. A device of the old Roman or Eastern Empire, brought over by the crusaders.

Eagle of the doctors of France. Pierre d’Ailly, a French cardinal and great astrologer, who calculated the horoscope of our Lord, and maintained that the stars foretold the great deluge. (1350-1425.)

Eagle of Brittany. Bertrand Duguesclin, Constable of France. (1320-1380.)

Eagle of Meaux [me]. Jacques Benigne Bossuet, Bishop of Meaux, the grandest and most sublime of the pulpits of France. (1627-1704.)

Eagle. The two-headed eagle. Austria, Prussia (representing Germany), and Russia have two-headed eagles, one facing to the right and the other to the left. The one facing to the west indicates direct succession from Charlemagne, crowned the sixty-ninth emperor of the Romans from Augustus. In Russia it was Ivan Basiliwits who first assumed the two-headed eagle, when, in 1472, he married Sophia, daughter of Thomas Paleologus, and niece of Constantine XIV., the last Emperor of Byzantium. The two heads symbolise the Eastern or Byzantine Empire and the Western or Roman Empire.

Eagle-stones or Actites (aerisy). Yellow clay ironstones supposed to have sanative and magical virtues. They are so called because they are found in eagles’ nests. Epiphanius says, "In the interior of Scythia there is a valley inaccessible to man, down which slaughtered lambs are thrown. The small stones at the bottom of the valley adhere to these pieces of flesh, and eagles, when they carry away the flesh to their nests, carry the stones with it." The story of Sindbad in the Valley of Diamonds will occur to the readers of this article (Epiphanius: De duodecim gemmis, etc., p. 30; 1743).

It is said that without these stones eagles cannot hatch their eggs.

Ear. (Anglo-Saxon, ēor.)

A deaf ear. One that refuses to listen; as if it heard not.

Bow down Thine ear. Condescend to hear or listen. (Ps. xxxi. 2.)

By ear. To sing or play by ear means to sing or play without knowledge of musical notes, depending on the ear only.

Give ear to . . . Listen to; give attention to.

I am all ear. All attention.

And look in strains that might create a soul under the rise of death.

Milton: Comus, 574.

I’ll send you off with a flea in your ear. With a cuff or box of the ear. The allusion is to domestic animals, who are sometimes greatly annoyed with these "tiny tormentors." There seems also to be a pun implied—flea and flee.

The French equivalent is "Mettre la pues à l’oreille," to give one a good jolatation.

In at one ear, and out at the other. Forgotten as soon as heard.

No ear. A bad ear for musical intonations; "ear-blind" or "sound-blind."

Dionysius’s Ear. A bell-shaped chamber connected by an underground passage with the king’s palace. Its object was
that the tyrant of Syracuse might overhear whatever was passing in the prison.

**Ear-finger.** The little finger, which is thrust into the ear if anything tickles it.

**Ear-marked.** Marked so as to be recognised. The allusion is to marking cattle and sheep on the ear, by which they may be readily recognised.

"The increase [of these wild cattle] were duly branded and ear-marked each year."—*Sembert Century* (May, 1898), p. 765.

"The late president [Balæone] took on board a large quantity of silver, which had been ear-marked for a particular purpose."—*Newspaper paragraphs*, Sept. 1, 1891.

**Ear-shot.** Within ear-shot. Within hearing. The allusion is palpable.

**Ears.**

About one's ears. Causing trouble. The allusion is to a house falling on one, or a hornet's nest buzzing about one's head.

*Bring the house about your ears.* Set the whole family against you.

"If your ears burn, people say some one is talking of you." This is very old, for Pliny says, "When our ears do grow wide and tingle, some do talk of us in our absence." Shakespeare, in *Much Ado About Nothing* (iii. 1), makes Beatrice say, when Ursula and Hero had been talking of her, "What fire is in mine ears?" Sir Thomas Browne ascribes this conceit to the superstition of guardian angels, who touch the right ear if the talk is favourable, and the left if otherwise. This is done to cheer or warn.

"One ear tingleth; some there be That are stung not at all."—Herbert: *Hermetica*.

Little pitchers have large ears. (See Pitchers.)

Mince ears hast thou bored. Thou hast accepted me as thy bond-slave for life. If a Hebrew servant declined to go free after six years' service, the master was to bring him to the doorpost, and bore his ear through with an awl, in token of his voluntary servitude. (Exod. xxxi. 6.)

Over head and ears (in love, in debt, etc.). Wholly, desperately.

"He is over head and ears in love with the maid. He loves her better than his own life!"—Terence in *English*.

*To give one's ears [to obtain an object].* To make a considerable sacrifice for the purpose. The allusion is to the ancient practice of cutting off the ears of those who loved their own offensive opinions better than their own ears.

*To have itching ears.* Loving to hear news or current gossip. (2 Tim. iv. 3.)

To prick up one's ears. To listen attentively to something not expected, as horses prick up their ears at a sudden sound.

"At which, like unbacked colts, they pricked their ears."—Shakespeare: *The Tempest*, iv. 1.

*To set people together by the ears.* To create ill-will among them; to set them quarrelling and pulling each other's ears.

"When civil dungeons first grew high, And men fell out, they knew not why: When hard words, jealousies, and fears, Set folks together by the ears."—Butler: *Hudibras* (The opening).

*To tickle the ears.* To gratify the ear either by pleasing sounds or flattering words.

*Walls have ears.* Things uttered in secret get rumoured abroad. Chaucer says, "That field hath eyen, and the wood hath ears." (Cant. *Canterbury Tales*, v. 1,624.)

**Ears to ear Bible (The).** (1810.)

"Who hath ears to ear, let him hear." (Matt. xiii. 43.) (See *Bible*.)

**Earing.** Ploughing. (Anglo-Saxon, *e_erian*, to plough; Latin, *are*.)

"And yet there are five years, in which there shall neither be earing nor harvest."—*Genesis* xliv. 6.

"In earing time and in harvest thou shalt rest."—*Exodus* xxxiv. 21.

**Earl (Anglo-Saxon, *e_arl*, a man of position, in opposition to *coerl*, a churl, or Freeman of the lowest rank; Danish, *far*).** William the Conqueror tried to introduce the word Count, but did not succeed, although the wife of an earl is still called a *countess*.

"The sheriff is called in Latin vice-comes, as being the deputy of the earl or comice, to whom the custody of the shire is said to have been committed."—*Blackstone: Commentaries*, book i. chap. ix. p. 236.

**Earl of Mar's Grey Breeks.** The 21st Foot are so called because they wore grey breeches when the Earl of Mar was their colonel. (1678-1686.)

The 21st Foot is now called the "Royal Scots Fusiliers."

**Early to Bed.** "Early to bed and early to rise, makes a man healthy, wealthy, and wise."

"Lever à cinq, diner à neuf, Supper à cing, coucheur à neuf. Fuit vivre d'ans romante neuf." (The elder of the two.)

"Lever à six, diner à dix, Supper à six, coucheur à dix, Fait vivre l'homme dix fois dix." (The younger of the two.)

**Earth.** To gather strength from the earth. The reference is to Antioch, son of Poseidon and Ge, a giant and wrestler of Libby (Africa). So long as he touched the earth his strength was
irresistible. Hercules, knowing this, lifted him into the air and crushed him to death. Near the town of Tinga, in Mauritania, is a hill in the shape of a man, and called The hill of Antaeus. Tradition says it is the wrestler’s tomb. (See MALEGEA.)

**Earthmen (The).** Gnomes and fairies of the mines: a solemn race, who nevertheless can laugh most heartily and dance most merrily.

“Ye feeblest God of the mines for men; we put the oar in readiness for the miners.”—Benedict and Bice: Titanico’s Funeral.

**Earthquakes.** According to Indian mythology, the world rests on the head of a great elephant, and when, for the sake of rest, the huge monster refreshes itself by moving its head, an earthquake is produced. The elephant is called “Muha-pudma.”

“Having penetrated to the south, they saw the great elephant Muha-pudma, equal to a huge mountain, sustaining the earth with its head.”—Hansayana (section xxxiii.).

The Lamas say that the earth is placed on the back of a gigantic frog, and when the frog stretches its limbs or moves its head, it shakes the earth. Other Eastern mythologists place the earth on the back of a tortoise.

Greek and Roman mythologists ascribe earthquakes to the restlessness of the giants which Jupiter buried under high mountains. Thus Virgil (Enniid, iii. 578) ascribes the eruption of Elma to the giant Enceladus.

**Earwig.** A corruption of the Saxon ear-wigga (ear-insect); so called because the hind wings resemble in shape the human ear. The word has engendered the notion that these insects are apt to get into our ears.

An *earwig*, metaphorically, is one who whispers into our ears all the news and scandal going, in order to curry favour; a flatterer.

“Court earwigs haunt from your ears.”—*Political Ballads.*

**Ease.** (Anglo-Saxon, eath; Latin, oti-um.)

*At ease.* Without pain or anxiety.

*Ill at ease.* Uneasy, not comfortable, anxious.

*Stand at ease!* A command given to soldiers to rest for a time. The “gentlemen stood at ease” means in an informal manner.

*To ease one of his money or purse.* To steal it. (See LITTLE EASE.)

**Ease (Chapel of).** (See CHAPEL.)

**Ease Her!** A command given on a steamer to reduce speed. The next order is generally “Stop her!”—i.e., the steamboat.

**East.** The custom of turning to the east when the creed is repeated is to express the belief that Christ is the Day-spring and Sun of Righteousness. The altar is placed at the east end of the church to remind us of Christ, the “Day-spring” and “Resurrection”; and peregrine are buried with their feet to the east to signify that they died in the hope of the Resurrection.

The ancient Greeks always buried their dead with the face upwards, looking towards heaven; and the feet turned to the east or the rising sun, to indicate that the deceased was on his way to Elysium, and not to the region of night or the inferno. (Diogenés Laertius: *Life of Solomon*, in Greek.)

**East Indies.**

1. He came safe from the East Indies, and was drowned in the Thames. He encountered many dangers of great magnitude, but was at last killed where he thought himself secure.

2. To send to the East Indies for Kentish pippins. To go round about to accomplish a very simple thing. To crush a fly on a wheel. To send to the Chancellor of the Exchequer for a penny postage-stamp.

**Easter.** April was called Ostermonth—the month of the Ost-end wind (wind from the east). Easter is therefore the April feast, which lasted eight days. Our Easter Sunday must be between March 21st and April 25th. It is regulated by the paschal moon, or first full moon between the vernal equinox and fourteen days afterwards. (Teutonic, ostara; Anglo-Saxon, eastre.)

Easter. The Saxon goddess of the east, whose festival was held in the spring.

**Easter-day Sun.** It was formerly a common belief that the sun danced on Easter Day. Sir Thomas Browne combats the notion in his *Vulgar Errors*.

“But oh, she dances such a way,
No sun upon an Easter day
In half an hour a sight.”

Sir John Buckling.

**Easter Eggs,** or *Pasch eggs*, are symbolical of creation, or the re-creation of spring. The practice of presenting eggs to our friends at Easter is Magian or Persian, and bears allusion to the mundane egg, for which Ormuzd and Ahriman were to contend till the consummation of all things. It prevailed not only...
A horse which stands in the stable unemployed eats his head off.

**Eating One's Terms.** To be studying for the bar. Students are required to dine in the Hall of the Inns of Court at least three times in each of the twelve terms before they are "called" [to the bar]. *(See Doctors' Commons.)*

**Eating Together.** To eat together in the East was at one time a sure pledge of protection. A Persian nobleman was once sitting in his garden, when a man prostrated himself before him, and implored protection from the rabble. The nobleman gave him the remainder of a peach which he was eating, and when the incensed multitude arrived, and declared that the man had slain the only son of the nobleman, the heart-broken father replied, "We have eaten together; go in peace," and would not allow the murderer to be punished.

**Eau de Cologne.** A perfumed spirit, prepared at Cologne. The most famous maker was Jean Maria Farina.

**Eau de Vie.** Brandy. A French translation of the Latin *aqua vitae* (water of life). This is a curious perversion of the Spanish *agua de vie* (water or juice of the vine), rendered by the monks into *aqua vitae* instead of *agua vitae*, and confounding the juice of the grape with the alchemists' elixir of life. The same error is perpetuated in the Italian *acqua viva*; the Scotch *whisky*; the Celtic *nighe-bhith*; and the Irish *uisge-beatha*, which is the Gaelic and Irish *uisge-beatha*. *(See Aqua Vitae.)*

**Eaves-dropper.** One who listens stealthily to conversation. The derivation of the term is not usually understood. The owners of private estates in Saxon times were not allowed to cultivate to the extreme of their possessions, but were obliged to leave a space for eaves. This space was called the *gyle-dryp* (eaves-drip). An eaves-dropper is one who places himself in the eaves-drip to overhear what is said in the adjacent house or field. "Under our tents I'll play the eaves-dropper, To hear if any mean to shrink from me." *Shakespeare: Richard III.* v. 3.

**Ebionites.** The doctrine that the poor only shall be saved. *Ebion, plural ebionism* (poor).

"At the end of the second century the Ebionites were treated as heretics, and a pretended leader (Ebion) was invented by Tertullian to explain the name." *Roman: Life of Jesus*, chap. xi.

**Ebionites** (4 syl.). A religious sect of the first and second centuries, who...
maintained that Jesus Christ was merely an inspired messenger, the greatest of all prophets, but yet a man and a man only, without any existence before His birth in Bethlehem. (See above.)

Ebisus or Ebisus. A jinn, and the ruler of the evil genii, or fallen angels. Before his fall he was called Azaz'el or Hha'a'is. When Adam was created, God commanded all the angels to worship him; but Ebisus replied, "Me thou hast created of smokeless fire, and shall I reverence a creature made of dust?" God was very angry at this insolent answer, and turned the disobedient fiay into a Sheytan (devil), and he became the father of devils.

"His majesty was a hundred feet in height; his skin, striped with red, was covered with small scales, which made it glitter like armour; his hair was so long and curly a snake much; he lost his way in it; his hat nose was pierced with a ring of a durable workman; his small eyes assumed all the prismatic colours; his ears, which resembled those of an elephant, flapped on his shoulders; and his tail, sixty feet long, terminated in a hooked claw."—Croquisantias, ii. 16.

"When he saw unto the uncle, "Wish, to Adam," all worshipped him except Ebisus."—H Koran, ii.

Ebony. God's image done in ebony. Negroes. Thomas Fuller gave birth to this expression.

Ebn'uz. The Hebrides. (Avosio: Orlando Envisus.)

Ecco Homo. A painting by Correggio of our Lord crowned with thorns and bound with ropes, as He was shown to the people by Pilate, who said to them, "Ecco Homo!" (Behold the man!) (John xix. 5.)

Other conceptions of this subject, either painted or engraved, are by Albert Durer (1471-1528), Titian (1477-1576), Cigoli (1559-1613), Guido (1571-1642), Albani (1578-1660), Vandyck (1590-1641), Rembrandt (1606-1669), Poussin (1613-1675), and some others.

Ecco Sigmaum. See it, in proof! Behold the proof!

"I saw eight times through the diamond, four through the hose; my buckler cut through and through; my sword lacked like a hand saw—ecco sigillum."—Shakespeare: 1 Henry IV, n. 4.

Eccentric means deviating from the centre; hence irregular, not according to rule. Originally applied to those planets which wander round the earth, like comets, the earth not being in the centre of their orbit. (Latin, ex centrum.)

Eccentric Sensation. The sensations of the brain transferred to objects without. For example: we see a tree; this tree is a reflection of the tree on the retina transferred to the brain; but the tree seen is the tree without, not the tree in the brain. This transferred perception is called an "Eccentric Sensation."

Eccentric Theory (The) in astronomy. A theory which uses an eccentric instead of an epicycle in accounting for the sun's motion.

Ecclesiastes (5 syl.). One of the books in the Old Testament, arranged next to Proverbs, generally ascribed to Solomon, because it says (verse 1), "The words of the Preacher, the son of David, king in Jerusalem." This seems, so far, to confirm the authorship to Solomon; but verse 12 says, "I, the Preacher, was king over Israel, in Jerusalem," which seems to intimate that he was once a king, but was so no longer. If so, it could not be Solomon, who died king of the twelve tribes. "Son of David" often means a descendant of David, Christ himself being so called.


Ecclesiastics is so called, not because the writer was a priest, but because the book (in the opinion of the fathers) was the chief of the apocryphal books, designated by them Ecclesiastici Libri (books to be read in churches), to distinguish them from the canonical Scriptures.

Echidna (E-kid'n-a). Half-woman, half-serpent. She was mother of the Chimera, the many-headed dog Orthos, the hundred-headed dragon of the Hesperides, the Colchian dragon, the Sphinx, Cerberus, Scylla, the Gorgons, the Lernaean Hydra, the vulture that gnawed away the liver of Prometheus, and the Nemean lion. (Hesiod.)

"[She] seemed a woman to the view, and fair but ended foul in many a scaly fold, Voluminous and vast."—Milton: Paradise Lost, book ii. 620-2.

Echo. The Romans say that Echo was a nymph in love with Narcissus, but her love not being returned, she pine away till only her voice remained. We use the word to imply similarity of sentiment: as You echo my ideas; That is an echo to my opinion.

"Sweet Echo, sweetest nymph, that liv'st unseen Within thy airy shell: By slow Mourn'der's margin green, ... Canst thou not tell me of a gentle pair That liketh thy Narcissus?"—Milton: Comus, 132, 133.

Echo. (Gr., écho; verb, écho, to sound.) To applaud to the echo. To applaud so loudly as to produce an echo.
Eckhardt. A faithful Eckhardt, who warns every one (German). Eckhardt, in German legends, appears on the evening of Maundy Thursday to warn all persons to go home, that they may not be injured by the headless bodies and two-legged horses which traverse the streets on that night.

Eclectics. Ancient philosophers, who selected what they thought best in all other systems, and made a patchwork therefrom. There is the eclectic school of painters, of which Paul Delaroche was the founder and best exponent; the eclectic school of modern philosophy, founded by Victor Cousin; the eclectic school of architecture; and so on. (Greek, ek-lego, to pick out.)

Eclectic or Modern Platonists. A Christian sect which arose in the second century. They professed to make truth their sole object of inquiry, and adopted from existing systems whatever, in their opinion, was true. They were called Platonists because they adopted Plato's notions about God and the human soul.

Eclipses were considered by the ancient Greeks and Romans as bad omens. Nicias, the Athenian general, was so terrified by an eclipse of the moon, that he durst not defend himself from the Syracusans; in consequence of which his whole army was cut to pieces, and he himself was put to death.

The Romans would never hold a public assembly during an eclipse. Some of their poets feign that an eclipse of the moon is because she is gone on a visit to Endymion.

A very general notion was and still is among barbarians that the sun or moon has been devoured by some monster, and hence the custom of beating drums and brass kettles to scare away the monster.

The Chinese, Lapps, Persians, and some others call the evil beast a dragon. The East Indians say it is a black griffin.

The notion of the ancient Mexicans was that eclipses were caused by sun and moon quarrels, in which one of the litigants is beaten black and blue.

Eclipstic. The path apparently described by the sun in its annual course through the heavens. Eclipses happen only when the moon is in or near the same plane.

Eclogue (2 syl.). Pastoral poetry not expressed in rustic speech, but in the most refined and elegant of which the language is capable. (Greek, meaning "elegant extracts," "select poetry.")
Economy of Nature. The laws of nature, whereby the greatest amount of good is obtained; or the laws by which the affairs of nature are regulated and disposed.

Écorcheurs. Freebooters of the twelfth century, in France; so called because they stripped their victims of everything, even their clothes. (French, écorcher, to flay.)

Ecstasy (Greek ἐκστασις, from ἐκστασις, to stand out of [the body or mind]). To stand out of one’s mind is to lose one’s wits, to be beside oneself. To stand out of one’s body is to be disembodied. St. Paul refers to this when he says he was caught up to the third heaven and heard unutterable words, “whether in the body, or out of the body, I cannot tell” (2 Cor. xii. 2-4). St. John also says he was “in the spirit”—i.e., in an ecstasy—when he saw the apocalyptic vision (i. 10). The belief that the soul left the body at times was very general in former ages, and is still the belief of many. (See Ecstatic.)

Ecstatic Doctor (Thir). Jean de Ruysbrock, the mystic (1264-1381).

Ecstatic (Thir). A class of diviners among the ancient Greeks, who used to lie in trances, and when they came to themselves gave strange accounts of what they had seen while they were “out of the body.” (Greek, eckistein.)

Ector (Sir). The foster-father of King Arthur.

Edda. There are two religious codes, so called, containing the ancient Scandinavian mythology. One is in verse, composed in Iceland in the eleventh century by Snæmund Sigfusson, the Sage; and the other in prose, compiled a century later by Snorri Sturluson, who wrote a commentary on the first edda. The poetical edda contains an account of creation, the history of Odin, Thor, Freyr, Balder, etc., etc. The prose one contains the exploits of such conquerors as Fælings, Sigmund, Atli, etc., and is divided into several parts. The first part contains historical and mythological traditions; the second a long poetical vocabulary; and the third Scandinavian prosody, or the modes of composition adopted by the ancient Skalds. The poetical compilation is generally called Njámul’s Edda, and the prose one Snorri’s Edda.

Eden. Paradise, the country and garden in which Adam and Eve were placed by God (Gen. ii. 15). The word means delight, pleasure.

Eden Hall. The luck of Eden Hall. An old painted drinking-glass, supposed to be sacred. The tale is that the butler once went to draw water from St. Cuthbert’s Well, in Eden Hall garden, Cumberland, when the fairies left their drinking-glass on the well to enjoy a little fun. The butler seized the glass, and ran off with it. The goblet is preserved in the family of Sir Christopher Musgrave. Longfellow wrote a poem on the subject. The superstition is—

“If that glass either break or fall,
Farewell the luck of Eden Hall.”

Readers of the Golden Butterfly, by Besant and Rice, will remember how the luck of Gideon P. Beck was associated with a golden butterfly.

Edinburgh, i.e. Edwin’s burgh. The fort built by Edwin, king of Northumbria (616-633). Dun Eden or Dunedin, is a Saxon form; Edina a poetical one.

Edgar or Edgar’s. Master of Ravenswood, in love with Lucy Ashton (Lucia di Lammermoor). While absent in France on an important embassy, the lady is led to believe that her lover has proved faithless to her, and in the torrent of her indignation consents to marry the laird of Bucklaw, but stabs him on the wedding-night, goes mad, and dies. In the opera Edgardo stabs himself also; but in the novel he is lost in the quicksands at Kelpies-Flow, in accordance with an ancient prophecy. (Donizetti’s opera of “Lucia di Lammermoor”; Sir Walter Scott’s “Bride of Lammermoor.”)

Edge. (Anglo-Saxon, ceg.) Not to put too fine an edge upon it. Not to mince the matter: to speak plainly.

“He is, not to put too fine an edge upon it, a thorough scoundrel.”—Lovell.

To be on edge. To be very eager or impatient.

To set one’s teeth on edge. To give one
the horrors; to induce a tingling oprating sensation in one's teeth, as from acids or harsh noises.

"I had rather hear a brazen canstick turned,
Or a dry wheel grate on the axle-tree;
And that would set my teeth nothing on edge,
Nothing so much as inclining poetry."

Shakespeare: 1 Henry IV, iii. 1.

**Edge Away (To).** To move away very gradually, as a ship moves from the edge of the shore. Often called *egg*.

( Anglo-Saxon, *ege*; an edge; *egy-clif*, is a sea cliff.)

**Edge-bone.** (See Aitch-Bone.)

**Edge on.** (See Egg on.)

**Edge of the Sword.** To fall by the edge of the sword. By a cut from the sword: in battle.

**Edgewise.** One cannot get in a word edgewise. The conversation is so engrossed by others] that there is no getting in a word.

**Edged Tools.** It is dangerous to play with edged tools. It is dangerous to tamper with mischief or anything that may bring you into trouble.

**Edhlingi.** The aristocratic class among the Anglo-Saxons; the second rank were termed *Fridlingi*; and the third the *Lazi*. (Anglo-Saxon, *odele* or *odele*, noble; *five-long*, free-born. Ricardo says of the third class, they were the "unwilling to work, the dull" —quos hodie lazie dicimus.)

**Edict of Milán.** Proclaimed by Constantine, after the conquest of Italy (313), to secure to Christians the restitution of their civil and religious rights.

**Edict of Nantes.** An edict published by Henri IV, of France, granting toleration to his Protestant subjects. It was published from Nantes in 1598, but repealed in 1685 by Louis XIV.

**Edie Ochiltree.** In Scott's Antiquary.

"Charles II. would be as sceptical as Edie Ochiltrees about the existence of circles and avenues, altar-stones and cromlechs." - Knight: Old England.

**Edify** is to build a house (Latin, *edex-facio*); morally, to build instruction in the mind methodically, like an architect. The Scripture word *edification* means the building-up of "believers" in grace and holiness. St. Paul says, "Ye are God's building," and elsewhere he carries out the figure more fully, saying—

"All the buildings [or body of Christians], fitly joined together, groweth unto a holy temple in the Lord." - Eph. ii. 21.

**Edith.** Roman officers who had charge of the streets, bridges, aqueducts, temples, and city buildings generally. We call our surveyors city *edites* sometimes. (Latin, *edes*, a house.)

**Edith,** called the Maid of Lorn (Argyleshire), was about to be married to Lord Ronald, when Robert, Edward, and Isabel Bruce, tempest-tossed, sought shelter at the castle. Edith's brother recognised the Bruce, and being in the English interest, a quarrel ensued, in the course of which the abbot arrived, but refused to marry the bridal pair amidst such discord. Edith fled, and, assuming the character of a page, passed through divers adventures. At length Robert Bruce won the battle of Bannockburn, and when peace was restored Ronald married the "Maid of Lorn." (Scott: Lord of the Isles.)

**Ednam,** in Roxburghshire, near the Tweed, where Thomson, the author of The Seasons, was born.


**Edo'be (2 syl.).** Adobe cottages are those made of sun-dried bricks, like the buildings of ancient Egypt. (W. Hepworth Dixon: New America, i. 16.)

"The present and proper form of this word is Adobe (Spanish, *adobes*, plaster)."

"They make adobes, or sun-dried bricks, by mixing ashes and earth with water, which is then moulded into large blocks and dried in the sun." - Bancroft: Nature Races, vol. i. p. 335.

**Edward.** Edward the Confessor's sword. Curta'na (the cutter), a blunt sword of state, emblematical of mercy.


**Edwidge.** Wife of William Tell. (Rossini's opera of Guglielmo Tell.)

**Edwin.** The hero of Beattie's Minstrel.

"And yet poor Edwin was no vulgar boy; Deep thought oft seemed to fix his infant eye, Duties he heeded not, nor saved, nor toyed. Save one short pipe of rustic minstrelye, Silent when glad; affectionate, though sly. And now his look was most dunciely sad; And now he laugh'd aloud, yet none knew why. The neighbours stared and sighed, yet bless'd the lad; Some deemed him wondrous wise, and some believed him mad." - Canto i. 16.

**Edyn.** Son of Nudd; called the "Sparrowhawk." He ousted the Earl...
of Yn’iol from his earldom, and tried to
win Eadid, the earl’s daughter, but fail-
ing in this, became the evil genius of the
gentle earl. Being overthrown in
a tournament by Prince Geraint, he
was sent to the court of King Arthur,
where his whole nature was completely
changed, and “subdued to that gentle-
ness which, when it weds with manhood,
makes a man.” (Idylls of the King; Eadid.)

Bel. A nickname for a New Eng-
lander.

“The eels of New England and the corn-
crackers of Virginia.”—Haliburton: Clockmaker.

Bel. A salt eel. A rope’s end, used
for scouring. At one time eelkins
were used for whips.

“With my salt eel, went down in the parter,
and there got my boy and did beat him.”—Pope:
Diary (April 24th).

Bel. (Anglo-Saxon, eel.)
Holding the eel of science by the tail.
That is, to have an ephemeral smattering
of a subject, which slips from the memory
as an eel would wriggle out of one’s
fingers if held by the tail.

“Cauda tenes annullam, in eum apte directum,
quibus res ex cuir hominibus lucem Sce, per-
flaquam, aut qui rem fugitivam atque incertam
aliquam latent, quam tibi dixit non possent.”
(Braemius: Adagia, p. 224. 1625.)

To get used to it, as a skinned eel, i.e.,
as an eel is used to being skinned.
It may be unpleasant at first, but habit
will get the better of such annoyance.

“It ain’t always pleasant to turn out for
morning chapel, is it, G. H. Lamps? But it’s just like the
eels with their skinning: it goes against the
grain at first, but you soon get used to it.”—
(Albert Bede [Bradley]: Verandah Green, chap. vii.

To skin an eel by the tail is to do things
the wrong way.

Belkhanse Tables. The celebrated
calculation of Nazir’a Dian, the Persian
astronomer, grandson of Zenghis Khan,
brought out in the middle of the thir-
teenth century.

Efen’di. A Turkish title, about equal
to our “squire,” given to emirs, men of
learning, and the high priests of mosques.
The title is added after the name, as Ali
effendi (Ali Esquire).

Effigy. To burn or hang one in effigy.
To burn or hang the representation of a
person, instead of the person himself,
in order to show popular hatred, dislike,
or contempt. The custom comes from
France, where the public executioner
used to hang the effigy of the criminal
when the criminal himself could not be
found.

Efrontery. Out-facing, rude per-
sistence, and overbearing impudence.
(Latin, e-frons, i.e. ex-frons, out-face.)

Egalité. Philippe, Duc d’Orléans,
father of Louis-Philippe, King of the
French, was so called because he sided
with the revolutionary party, whose
motto was “Liberty, fraternity, and
equality.” Philippe Égalité was guillo-
tined in 1793.

Egeria. The nymph who instructed
Numa in his wise legislation. Numa
used to meet her in a grove near Arcia.

Egg. Eggs. (Anglo-Saxon, eol.)
A bad egg. A bad speculation; a man
who promises, but whose promises are
pie-crust.

A duck’s egg, in cricket. (See DUCK.)
Golden eggs. Great profits. (See
GOOSE.)

“I doubt the bird is flown that laid the golden
eggs.”—Nutt: The Antiquary.

The unadulterated egg. The Phoenicians,
and from them the Egyptians, Hindus,
Japanese, and many other ancient
nations, maintained that the world was
hatched from an egg made by the
Creator. Orpheus speaks of this egg.
Eggs of Nuremberg. (See NUREMBERGS.)
Each eggs. (See EASTER EGGS.)

The serpent’s egg of the Druids.
This wonderful egg was hatched by the joint
labour of several serpents, and was
buoyed into the air by their hissing.
The person who caught it had to ride off
at full speed, to avoid being stung
to death; but the possessor was sure to
prevail in every contest or combat, and
to be courted by those in power. Pliny
says he had seen one of these eggs, and
that it was about as large as a moderate-
sized apple.

PHRASES AND PROVERBS:
Don’t put all your eggs in one basket.
Don’t venture all you have in one specu-
lation; don’t put all your property in
one bank. The allusion is obvious.

From the egg to the apple. (Latin,
“ab uno vaso ad malum.”) From first to
last. The Romans began their “dinner”
with eggs, and ended with fruits called
“mala.”

I have eggs on the spit. I am very
busy, and cannot attend to anything
else. The reference is to roasting eggs
on a spit. They were first boiled, then
the yolk was taken out, braided up with
spices, and put back again; the eggs
were then drawn on a “spit,” and
roasted. As this required both despatch
and constant attention, the person in
charge could not leave them. It must be remembered that the word “spit” had at one time a much wider meaning than it has now. Thus toasting-forks and the hooks of a Dutch oven were termed spits.

"I forget to tell you, I write short journals now; I have eggs on the spit." — So oft.

"I got eggs for my money means I gave valuable money, and received instead such worthless things as eggs. When Wolsey accused the Earl of Kildare for not taking Desmond prisoner, the Earl replied, "He is no more to blame than his brother Orsey, who (notwithstanding his high promises) is glad to take eggs for his money," i.e. is willing to be imposed on." (Campion: History of Ireland, 1633.)

Like as two eggs. Exactly alike.

"They say we are almost as like as eggs." — Shakespeare: Winter’s Tale, i. 2.

Sure as eggs is eggs. Professor de Morgan suggests that this is a corruption of the logician’s formula, “x is x.” (Notes and Queries.)

Teach your grandmother to suck eggs. Attempting to teach your elders and superiors. The French say, "The goslings want to drive the geese to pasture" (Les ossons veulent mener les oies paître).

There is reason in roasting eggs. Even the most trivial thing has a reason for being done in one way rather than in some other. When wood fires were usual, it was more common to roast eggs than to boil them, and some care was required to prevent their being ill-roasted, all on one side," as Touchstone says (As You Like It, iii, 2).

"One likes the pleasant’s wing, and the one the leg; The vulgar boil, the trained roast an egg." — Pope: Epistles, ii.

To tread upon eggs. To walk gingerly, as if walking over eggs, which are easily broken.

"Will you take eggs for your money?" "Will you allow yourself to be imposed upon? Will you take kicks for half-pence?" This saying was in vogue when eggs were plentiful as blackberries.

"My honest friend, will you take eggs for money?" — Shakespeare: Winter’s Tale, i. 2.

Egg Feast. In Oxford the Saturday preceding Shrove Tuesday is so called; it is also called Egg-Saturday, because pasch eggs are provided for the students on that day.

Egg-flip, Egg-hot, Egg-nog. Drinks composed of warm spiced ale, with sugar, spirit and eggs; or eggs beaten up with wine, sweetened and flavoured, etc.

Egg-on or Edge-on. A corruption of the Saxon eggian (to incite). The Anglo-Saxon egg, and Scandinavian ęg, means a "sharp point"—hence edgehog (hedgehog), a hog with sharp points, called in Danish ping-svin (thorny swine), and in French porc-épic, where épic is the Latin spicula (spikes).

Egg Saturday (See above, Egg-Feast.)

Egg-trot. A cautious, jog-trot pace, like that of a good housewife riding to market with eggs in her panniers.

Egill. Brother of Weland, the Vulcan of Northern mythology. Egill was a great archer, and a tale is told of him the exact counterpart of the famous story about William Tell: One day King Nidung commanded Egill to shoot an apple off the head of his son. Egill took two well-selected arrows from his quiver, and when asked by the king why he took two, replied (as the Swiss peasant to Gessler), "To shoot thee, O tyrant, with the second, if I fail."

Egis. (See Egos.)

Eglantine (3 syl.). Daughter of King Pepin, and bride of her cousin Valentine, the brother of Orson. She soon died. (Valentine and Orson.)

Madame Eglantine. The prioress in Chaucer’s Canterbury Tales. Good-natured, wholly ignorant of the world, vain of her courtly manners, and noted for her partiality to lap-dogs, her delicate oath, "by seint Eloy, her entuning the service sweetly in her nose," and her speaking French "after the scone of Stratford atte Bowe."

Ego and Non-Ego. "Ego" means myself; "Non-ego" means the objective world. They are terms used by Fichte (1702-1814) to explain his Idealism. According to this philosopher, the Ego posits or embraces the Non-ego. Take an example: A tree is an object out of my personality, and therefore a part of the Non-ego. I see a tree; the tree of my brain is a subjective tree, the tree itself is an objective tree. Before I can see it, the objective tree and the subjective tree must be like the two clocks of a telegraphic apparatus; the sender and reader must be in connection, the reader must "posit," or take in the message sent. The message, or non-ego, must be engraved into the ego. Applying this rule generally, all objects known, seen, heard, etc., by me become part of me, or the ego posits the non-ego by subjective objectivity.
Egoism. The theory in Ethics which places man's *sumnum bonum* in self. The correlative of altruism, or the theory which places our own greatest happiness in making others happy. Egoism is selfishness pure, altruism is selfish benevolence. "Egoist," a disciple of egoism.

"To say that each individual shall reap the benefits brought to him by his own powers... is to equate egoism as an ultimate principle of conduct." —Spencer *Data of Ethics*, p. 189.

**Egotism.** The too frequent use of the word *I*; the habit of talking about oneself, or of parading one's own doings. "Egotist," one addicted to egotism.

Egypt, in Dryden's satire of *Abasium* and *Achitophel*, means France. "Egypt and Tyre (Holland) intercept your trade, And Jehovah (Papists) your sacred rites invade."

Part I. 76-8.

**Egyptian Crown (The).** That of Upper Egypt was a high conical white cap, terminating in a knob. That of Lower Egypt was *res*. If a king governed both countries he wore both crowns (that of Lower Egypt outside the other). This double crown was called a pechent.

**Egyptian Days.** The last Monday in April, the second Monday of August, and the third Monday of December. So called because Egyptian astrologers marked them out.

"Three days there are in the year which we call *Egyptian Days.*" —Sarvon MS. (British Museum).

**Egyptian Festivals (The).** The six great festivals of the ancient Egyptians were:

1. That of Bubastis (= Dianna, or the moon);
2. That of Busiris, in honour of Isis;
3. That of Sais (= Minerva, Hermes, or Wisdom);
4. That of Heliodolis, in honour of the sun;
5. That of Butis, or Buto, the goddess of night; and
6. That of Papremis (= Mars or Arès, the god of War).

**El Dorado** down. The down of the elder duck. This duck is common in Greenland, Iceland, and the Islands north and west of Scotland. It is about the size of a goose, and receives its distinctive name from the river Elider, in Denmark.

**Elken Besa'tike [Portraiture of the King].** A book attributed to Charles I., but claimed by John Gauden, Bishop of Exeter. "The *Elken* is wholly and only my invention." (Gauden: Letter to the Lord Chancellor.)

**Elisell.** Wormwood wine. Hamlet says to Laertes, *Would not drink up elisell—i.e. drink wormwood wine to show your love to the dead Ophelia? In the *Troy Book* of Ludgate we have the line "Of bitter eyesell and of eager [sour] wine."

And in Shakespeare's sonnets:

"I will drink Poisons of eyesell at my strong infection; No bitterness that I will bitter think, Nor double penance to correct correction."

Sonnet xxxi.

**Eisteddfod.** The meetings of the Welsh bards and others, now held annually, for the encouragement of Welsh literature and music. (Welsh, "a session," from *eistedd*, to sit.)

**Eithec.** (Greek, *hektar*; Irish, *ceachtar*; Saxon, *aguth* or *Cnach*, our "each," and *agther*, our "either").

**Ejusdem Farnae (Latin).** Of the same kidney; of the same sort.

"Lord Hartington, Lord Derby, Mr. Childers, and others ejusdem farnae." —Newspaper paragraph, November, 1860.

**El Dora'do.** Golden illusion: a land or means of unbounded wealth. Oreliana, lieutenant of Pizarro, pretended he had discovered a land of gold (el dorado) between the rivers Orino/co and Am'azon, in South America. Sir Walter Raleigh twice visited Guiana as the spot indicated, and published a highly-coloured account of its enormous wealth. Figuratively, a source of wit, wealth, or abundance of any kind.

The real "land of gold" is California, and not Guiana. (See BALINDARE.)

"The whole comedy is a sort of El Dorado of wit." —T. Moore.

"El Dorado" (masculine), "the gilt one," can hardly refer to a country; it seems more likely to refer to some prince; and we are told of a prince in South America who was every day powdered with gold dust blown through a reed. If this is admitted, no wonder those who sought a golden country were disappointed.

**El Infante de Antequera** is the Regent Fernando, who took the city of Antequera from the Moors in 1419.

**El Islam.** The religion of the Moslems. The words mean "the resigning one's self to God."

**El Khidr.** One of the good angels, according to the Koran.

**Elagabalus.** A Syro-Phoenician sun-god, represented under the form of a huge conical stone. The Roman emperor, Marcus Aurelius Antoninus, was so called because in childhood he was priest of the
Sun-god. Of all the Roman emperors none exceeded him in debauchery and sin. He reigned about four years (c. 218-222), and died at the age of eighteen.

This madman invited the principal men of Rome to a banquet, and smothered them in a shower of roses.

Ela'mina (2 syl.). The "lily maid of Astolat" (Guildford, in Surrey), who loved Sir Lancelot "with that love which was her doom." Sir Lancelot, being sworn to celibacy, could not have married her, even if he had been willing; and, unhappily, what little love he had was bestowed on the queen. Elaina felt that her love was a vain thing, and died. According to her last request, the bed on which she died was placed on a barge, and on it was laid her dead body, arrayed in white, a lily in her right hand, and a letter avowing her love in the left. An old dumb servitor steered and rowed the barge up the river, and when it stopped at the palace staith, King Arthur ordered the body to be brought in. The letter being read, Arthur directed that the maiden should be buried like a queen, with her sad story blazoned on her tomb. The tale is taken from Sir T. Malory's History of Prince Arthur, part iii. Tennyson turned it into blank verse. (Idyll of the King; Elaine.)

Elas'motherium (Greek, the metal-plate beast). An extinct animal, between the horse and the rhinoceros.

Elberich. The most famous dwarf of German romance. He aided the Emperor Omit (who ruled over Lombardy) to gain for wife the Soldier's doughter. (The Heldenbuch.)

Elbow. (Anglo-Saxon, el-boga; el = an e1, boga = a bow.) A knight of the elbow. A gambler.
At one's elbow. Close at hand.
To elbow one's way in. To push one's way through a crowd; to get a place by hook or crook.
To elbow out; to be elbowed out. To supersede; to be ousted by a rival.
Up to one's elbow [in work]. Very busy, or full of work. Work piled up to one's elbows.

Elbow Grease. Perspiration excited by hard manual labour. They say "Elbow grease is the best furniture oil."

Elbow Room. Sufficient space for the work in hand.

Elbows. Out at elbows. Shabbily dressed (applied to men only); metaphorically, short of money; hackneyed; stale; thus, we say of a play which has been acted too often that it is worn out at elbows. It is like a coat which is no longer presentable, being out at the elbows.

Elden Hole. Elden Hole needs filling. A reproof given to great braggers. Elden Hole is a deep pit in Derbyshire Peak, said to be fathomless. (See Sir W. Scott: Peveril of the Peak, ch. iii.)

Elder Brethren. (See TRINITY HOUSE.)

Elder-tree. Sir John Maundeville, speaking of the Pool of Sil'oe, says, "Past by is the elder-tree on which Judas hanged himself: . . . when he sold and betrayed our Lord." Shakespeare, in Love's Labour's Lost, v. 2, says, "Judas was hanged on an elder." (See FIG-TREE.)

"Judas he japed
With Jewish miller,
And sitten on an elder tree
Hanged himself."

Piers Plowman: Vision.

Eleanor Crosses. (See CHARING CROSS.)

Eleatic Philosophy. Founded by Xenoph'anes of El'ea about b.c. 530. The Ionic school believed there was but one element; the Eleatics said there were four or six, as heat and cold, moisture and dryness, and even, from the antagonisms of which visible objects sprang: Thus, Fire is heat acting on dryness; Air is heat acting on moisture; Water is cold acting on moisture; and Earth is cold acting on dryness. (See below.)

The New Eleatic School was founded by Leucippus of El'ea, a disciple of Zeno. He wholly discarded the phantasmagoric theory, and confined his attention to the physical properties of the visible world. He was the father of the Atomic System, in which the agency of chance was again revived.

Elecampane and Amrida. Sweetmeats which confer immortality (Latin, helieinum campana or inula campana). Pliny tells us the plant so called sprang from Helen's tears. The sweetmeat so called is a coarse sugar-candy. There was also an electuary so called, said to cure wounds given in fight.

"Here, take this essence of elecampane,
Rise up, Sir George, and fight again."

Miracle Play of St. George.

Elector. A prince who had a vote in the election of the Emperor of Germany. Napoleon broke up the old German empire, and the college of electors fell asunder.
Electricity

The Great Elector. Frederick William of Brandenburg (1620-1688).

Electricity (from the Greek elektron, amber). Thales (B.C. 600) observed that amber when rubbed attracted light substances, and this observation followed out has led to the present science of electricity.

"Bright amber shines on his electric throne."

Negative and positive electricity. Two opposite conditions of the electric state of bodies. At one time electricity was considered a fluid, as heat was thought to be caloric. Everybody was thought to have a certain quantity. If a body contained more than its normal quantity it was said to be positive; if less, it was said to be negative in this respect. Another theory was that there were two different electric fluids, which neutralized each other when they came in contact. Electricity is now supposed to be a mere condition, like heat and motion; but its energy is set in action by some molecular disturbance, such as friction, rupture, and chemical action. The old terms are still retained.

Electro-Biology. The science of electricity as it is connected with the phenomena of living beings. Also the effect of "animal magnetism" on living creatures, said to produce sleep, stupor, anesthesia, etc.

Electro-Chemistry. That branch of chemistry which treats of electricity as an energy affecting chemical changes.

Electuary. Something to be licked up; a medicine made "thick and slab," which cannot be imbibed like a liquid nor bolted like a pill, but which must be licked up like honey. (Greek, ek-leicho.)

Eleemosynam. Eleemosynam sepulcri patris tui (Alms on your father's grave). (See MEAT.)

Elegant Extracts. The 85th Foot, remodelled in 1813, after the numerous court-martials which then occurred. The officers of the regiment were removed, and officers drafted from other regiments were substituted in their places. The 85th is now called the "Second Battalion of the Shropshire Light Infantry." The first battalion is the old 23rd.

At the University of Cambridge, in the good old times, some few men were too good to be plucked and not good enough for the poll: a line was drawn below the poll-list, and these lucky

unfortunates, allowed to pass, were nicknamed the Elegant Extracts. There was a similar limbo in the honour-list, called the Gulf, in allusion to a Scripture passage well known and thus parodied, "Between them [in the poll] and us [in the honour-lists] there is a great gulf fixed," etc.

Elephas. (See HEXAMETERS and PENTAMETERS.)

Elements, according to Aristotle. Aristotle maintained that there are four elements—fire, air, water, and earth; and this assertion has been the subject of very unwise ridicule. Modern chemists maintain the same fact, but have selected four new words for the four old ones, and instead of the term "element," use "material forms." We say that matter exists under four forms: the imponderable (caloric), the gaseous (air), the liquid (water), and the solid (earth), and this is all the ancient philosophers meant by their four elements or elemental forms. It was Empedocles of Sicily who first maintained that fire, air, earth, and water are the four elements; but he called them Zeus, Hera, Gaea, and Poseidon. (Latin, eleo for olo. Vossius says: ab ant. eleo pro olo, i.e. cresco, quod omnia crescent ac nascetur.)


Tell why these simple elements are four:
Why just so many: why not less or more?
Blackmore: Creation, 1.

\". . . . The first of these forms—viz.\" Caloric, or the imponderable matter of heat, is now attributed to a mere condition of matter, like motion.

Elephant. The elephant which supports the world is called "Muha-pudma," and the the tortoise which supports the elephant is called "Chukwa." In some of the Eastern mythologies we are told that the world stands on the backs of eight elephants, called "Achetaquadjums."

Elephant (Thr). Symbol of temperance, eternity, and sovereignty. (See WHITE ELEPHANT.)

\"L'eternité est dessinée sur une médaille de l'empereur Philippe, par un éléphant sur lequel est monté un petit arc sous les flèches.\" — Real Dictionnaire de la Fable, vol. 1, p. 506.

Elephant. (See WHITE ELEPHANT.)

Only an elephant can bear an elephant's load. An Indian proverb: Only a great man can do the work of a great man; also, the burden is more than I can bear; it is a load fit for an elephant. —
Elephant Paper. A large-sized drawing-paper, measuring 20 inches by 23. There is also a "double elephant paper," measuring 40 inches by 26½.

Elephant and Castle. A public-house sign at Newington, said to derive its name from the skeleton of an elephant dug up near Battle Bridge in 1714. A flint-headed spear lay by the remains, whence it is conjectured that the creature was killed by the British in a fight with the Romans. (The Times.)

There is another public-house with the same sign in St. Pancras, probably intended to represent an elephant with a howdah.

Elephant's, in Bombay, is so called from a stone elephant, which carried a tiger on its back, and formerly stood near the landing-place on the south side of the island. It has now nearly disappeared. The natives call it Gahnpoorooe (cave town), from its cave, 130 feet long. (Choic-choic.)

Elephantine (4 syl.). Heavy and ungainly, like an elephant. In Rome, the registers of the senate, magistrates, generals, and emperors were called elephantine books, because they were made of ivory. In geology, the elephantine period was that noted for its numerous large thick-skinned animals. The disease called elephantiasis is when the limbs swell and look like those of an elephant more than those of a human being.

Eleusinian Mysteries. The religious rites in honour of Demeter or Ceres, performed at Eleusis, in Attica.

Elevation of the Host (Thir). The celebrant lifting up the "consecrated wafers" above his head, that the people may see the paten and adore "the Host," while his back is turned to the congregation.

Eleven (Anglo-Saxon, andlēfne, and = ain, lefen = left, left). One left or one more after counting ten (the fingers of the two hands). Twelve is Twa lef (two left); all the other teens up to 20 represent 3, 4, 5, etc., plus ten. It would seem that at one time persons did not count higher than twelve, but in a more advanced state they required higher numbers, and introduced the "teen" series, omitting eleven and twelve, which would be enteen and twteen.

Eleven Thousand Virgin. Ursula being asked in marriage by a pagan prince, fled towards Rome with her eleven thousand virgins. At Cologne they were all massacred by a party of Huns, and even to the present hour "their bones" are exhibited to visitors through windows in the wall. Maury says that Ursula's handmaid was named Undecimella, and that the legend of her eleven thousand virgins rose out of this name. (Legends of Rimes.)

Eleventh Hour (At the). Just in time (Matt. xx. 1).

Elf (plural, Elves, Anglo-Saxon, elf). Properly, a mountain fay, but more loosely applied to those airy creatures that dance on the grass or sit in the leaves of trees and delight in the full moon. They have fair golden hair, sweet musical voices, and magic harps. They have a king and queen, marry and are given in marriage. They impersonate the shimmering of the air, the felt but indefinable melody of Nature, and all the little prettinesses which a lover of the country sees, or thinks he sees, in hill and dale, copse and meadow, grass and tree, river and moonlight. Spenser says that Prometheus called the man he made "Elfe," who found a maid in the garden of Ado'mis, whom he called "Fay," of whom all Fayres spring."

"Of these a mighty people shortly grew,
And pleasant kinnes, which all the world warred,
And to themselves all nations did submit."

Fairie Queene, b. 9, stanza 70, etc.

Elf and Goblin, as derived from Guelf and Ghibelline, is mentioned in Johnson (article Goblins), though the words existed long before those factions arose. Heylin (in his Cosmography, p. 130) tells us that some supported that opinion in 1670. Skinner gives the same etymology.

Red Elf. In Iceland, a person gaily dressed is called a red elf (rønd elf), in allusion to a superstition that dwarfs wear scarlet or red clothes. (Nial's Saga.) Black elves are evil spirits; white elves, good ones.

Elf-arrows. Arrow-heads of the neolithic period. The shafts of these arrows were reeds, and the heads were pieces of flint, carefully sharpened, and so adjusted as to detach themselves from the shaft and remain in the wounded body. At one time they were supposed to be shot by elves at people and cattle out of malice or revenge.

"These every herd by and experience knows."

How, winged with fate, their elf-shot arrows fly.

When the sick saw her summer food forgoes,

Or stretched on earth the heart-smit before.

Collins: Popular Superstitions.
Elf-fire. The ignis fatuus. The name of this elf is Will o' the Wisp, Jack o'lanthorn, Peg-a-lanter, or Kit o' the cansticke (candlestick).

Elf-land. The realm ruled over by Oberon, King of Fairy. King James says: "I think it is like Virgil's Campi Elpis, nor anything that ought to be believed by Christians." (De monologia, iii. 5.)

Elf-locks. Tangled hair. It is said that one of the favourite amusements of Queen Mab is to tie people's hair in knots. When Edgar impersonates a madman, "he elfs all his hair in knots." (Lea, ii. 3.)

"This is that very Mab That plays the mane of horses in the night, And makes [7 cakes] the elf-locks in foul sluttish hair."--Shakespeare: Romeo and Juliet, i. 4.

Elf-marked. Those born with a natural defect, according to the ancient Scottish superstition, are marked by the elves for mischief. Queen Margaret called Richard III.

"Thou elfish-marked, abortive rooting hog!"--Shakespeare: Richard III, i. 3.

Elf-shot. Afflicted with some unknown disease, and supposed to have been wounded by an elfin arrow. The tenderest would, in the Middle Ages, have been ascribed to elf-shots. (See ELF-ARROWS.)

Elfin. The first fairy king. He ruled over India and America. (Middle Age Romancer.)

Elf-in Marbles. A collection of ancient bas-reliefs and statues made by Lord Elgin, and sent to England in 1812. They are chiefly fragments of the Parthenon at Athens, and were purchased by the British Government for £35,000, to be placed in the British Museum (1816). (Elgin pronounced 'gin,' as in begin.)

Elia. A nom de plume adopted by Charles Lamb. (Essays of Elia.)

"The adoption of this signature was purely accidental. Lamb's first contribution to the London Magazine was a description of the old Southsea House, where he had passed a few months' novitiate as a clock, and remembering the name of a cat in the heart of fancy, who fluttered their wings at the time, substituted his name for his own."--Talpier.

El'lab, in the satire of Abalosom and Achiophil, by Dryden and Tate, is meant for Henry Bennet, Earl of Arlington. Eliaab was one of the chiefs of the Gadites who joined David at Ziklag. (1 Chron. xii. 3.)

El'lab, under the task to do Eliaab right; Long with the royal task [charles 11] he roved, And firm in all the turns of fortune proved."--Abalosom and Achiophil, part ii. 986-5.

El'akim. Jehoiakim, King of Judah. (b.c. 635, 610-598.)

El'idur (3 syl.). A legendary king of Britain, advanced to the throne in place of his elder brother, Arthgallo, supposed by him to be dead. Arthgallo, after a long exile, returned to his country, and Elidur resigned him the throne. Wordsworth has a poem on the subject.

Eligibles and Detriments. Sons which are socially good and bad parties, to be introduced to daughters with a view of matrimony.

"The County Families of the United Kingdom is useful to all who are concerned with questions of precedence, and especially useful to mothers who desire to distinguish between 'eligibles' and 'detrimentals.'"--Notes and Queries, February Ist, 1863, p. 119.

El'jah's Melons. Certain stones on Mount Carmel are so called. (See Stanley, Sinai and Palestine.)

Two similar formations are those called "The Virgin Mary's Peas" (q.v.). Compare also the Bible story of Lot's wife.

The story is that the owner of the land refused to supply the wants of the prophet, and consequently his melons were transformed into stones.

Eliminate (1 syl.). To turn out of doors; to turn out of an equation everything not essential to its conditions. (Latin, a eliminare, out of doors.)

Ello. (George). A nom de plume of Marian Evans (Mrs. Cross), author of Adam Bede, etc. (1820-1890).

Elliot's Tailors. The 16th Hussars, now the 16th [King's] Hussars, previously called the 15th, or king's own royal light dragoon guards. In 1799 Lieutenant-Colonel Elliot enlisted a large number of tailors on strike into a cavalry regiment modelled after the Prussian hussars. This regiment so highly distinguished themselves, that George III. granted them the honour of being called "the king's royal."

Elissa. Dido, Queen of Carthage. A Phoenician name signifying heroic, brave.

"Nec me meminisse pietas Elissa."--Virgil: Aeneid, iv. 333.

"Dido was the niece of the Bible Jezebel. Ithobal I., king of Tyre (1 Kings xvi. 13), had for children Belus, Margenwus, and Jezabel. Of these Belus was the father of Pygmalion and Dido. Hence Jezabel was Dido's aunt.

Eliss'a (deficiency or parsimony: Greek, elliptai). Step-sister of Med'ma and Fer'ssa, but they could never agree upon any subject. (Spenser: Faerie Queene, book iv.)
Eliväger (4 syl.). A cold venomous stream which issued from Nifheim, and in the abyss called the Ginnunga Gap, hardening into layer upon layer of ice. (Scandinavian mythology.)

Elixir of Life. A ruby, supposed by the alchemists to prolong life indefinitely. The tincture for transmuting metals was also called an elixir. (Arabic, ēl or al iskeir, the iskeir (? coction).) (See AMRITA.)

"He that has once the Flower of the Sun, The perfect ruby which we call Elixir... Can confer honour, love, respect, long life, Give safety, valour, yes, and Victory, To whom he will. In eight and twenty days I'll make an old man of fourscore a child!"

Ben Jonson: The Alchemist, I. I.

Elizabeth had pet names for all her favourite courtiers; e.g.,
The mother of Sir John Norris she called "My own Crow."
Borough was her "Spirit."
Mountjoy she termed her "Kitchenmaid in Ireland."

Elizabeth has given more variants than any other Christian name: Eliza, Isi, Isabel, Lizzy, Elizabeth, Elizabetha, Betty, Bettina, Bess, Besy, etc.

Elizabeth of Hungary (St.). Patron saint of queens, being herself a queen. (1207-1231.)

Elizabethan. After the style of things in the reign of Queen Elizabeth. Elizabethan architecture is a mixture of Gothic and Italian, prevalent in the reigns of Elizabeth and James I.

Eil (Anglo-Saxon ēl, an ell). It is said that the English ell was the length of Henry I's hammer, but the ordinary length of a man's arm is about a yard.

Give him an inch, and he'll take an ell. Give him a little licence, and he will take great liberties, or make great encroachments. The ell was no definite length. The English ell was 46 inches, the Scotch ell only 37 inches, while the Flemish ell was three-quarters of a yard and a French ell a yard and a half. This indefinite measure expresses the uncertainty of the length to which persons will go to whom you give the inch of liberty. Some will go the French ell; while others of more modesty or more limited desires will be satisfied with the shorter measures.

Elíwānd (The King's). The group of stars called "Orion's Belt."

"The King's Eliwand, now foolishly termed the 'Belt of Orion.'"—Hoggs: Tales, etc.

Elia, or Allia. King of Northumberland, who married Cunstance. (Chaucer: Man of Lawes Tale.) (See CUNSTANCE.)

Eloïton. The souls of the ancient Druids, which, being too good for hell, and not good enough for heaven, are permitted to wander upon earth till the judgment day, when they will be admitted to a higher state of being. (Welsh mythology.)

Elmo's Fire (St.). Conflagrants, or electric lights occasionally seen on the masts of ships before and after a storm: so called by the Spaniards because St. Elmo is with them the patron saint of sailors. (See CASTOR AND POLLUX.)

"Sudden, breaking on their captured sight, Appeared the splendour of St. Elmo's light."—Hoole: Orlando Furioso, book ix.

Elohim. The genus of which ghosts, Chemosh, Dagob, Baal, Jahweh, etc., were species. The ghost or spectre which appeared to Saul (I Sam. xxviii. 14-20) is called Elohim. "I see Elohim coming up out of the earth," said the witch; and Saul asked, "What is HE like?" (Huxley: Nineteenth Century, March, 1886.)

"The word Elohim is often applied in the Bible to the gods of the heathen."—Schuyler: Beginnings of History, chap. vii.

In theology, Elohim (the plural of Eloah) means the "Lord of Hosts," or Lord of all power and might. Jehovah signifies rather the God of mercy and forgiveness. Hence, Elohim is used to express the God of creation, but Jehovah the God of the covenant of mercy.

"Elohim designates the fulness of Divine power."—Religious Encyclopedia.

Elohistic and Jehovistic Scriptures. The Pentatuch is supposed by Bishop Colenso and many others to have been written at two widely different periods, because God is invariably called Elohim in some paragraphs, while in others He is no less invariably called Jehovah. The Elohistic paragraphs, being more simple, more primitive, more narrative, and more pastoral, are said to be the older; while the Jehovistic paragraphs indicate a knowledge of geography and history, seem to exalt the priestly office, and are altogether of a more elaborate character. Those who maintain this theory think that some late transcriber has compiled the two Scriptures and combined them into one,
Eloi
415

Elysium

much the same as if the four Gospels were collated and welded together into a single one. To give one or two examples:—Gen. i. 27, it is said, "So God ( Elohim) created man in His own image, (both) male and female"; whereas, in the next chapter (21-24), it is said that God (Jehovah) caused a deep sleep to fall on Adam, and that He then took from the sleeping man a rib and made it a woman: and therefore (says the writer) a man shall cleave unto his wife, and the two be considered one flesh. Again (Gen. vi. 19) Elohim tells Noah, "Two of every sort shalt thou bring into the ark, a male and a female"; and (vii. 9) "There went in two and two unto Noah into the ark, the male and the female, as God ( Elohim) commanded Noah." In Gen. vii. 2 Jehovah tells Noah he is to make a distinction between clean and unclean beasts, and that he is to admit the former by sevens and the latter by twos. In the first example, the priestly character is indicated by the moral, and in the latter by the distinction made between clean and unclean animals. We pass no opinion on this theory, but state it as fairly as we can in a few lines.

Eloi (St.). Patron saint of artists and smiths. He was a famous worker in gold and silver, and was made Bishop of Noyon in the reign of Dag'obert. Probably the St. Eloi of Chancr's Prioress was St. Louis (St. Loy).

"There was a man named, a prince..."

"That of pure blood was full sample and joy."

"And by them(" here lost by Scynt Loy.

Chancr: Canterbury Tales, Pro. 10-19.

: We find reference to "Scynt Loy" again in verse 7143.

Eloquent. The old man eloquent. Isocrates, the Greek orator. When he heard that Grecian liberty was extinguished by the battle of Charonea, he died of grief.

"That dishonored victor..."

At Charonea, fatal to liberty.

Killed with regret that old man eloquent."

Milton: Sonnets (To Lady Margaret Loy).

The eloquent doctor. Peter Aureolus, Archbishop of Aix, a schoolman.

Eshander or Cannie Eshlie. The Black Dwarf, alias Sir Edward Manley, alias the Reclus, alias the Wise Wight of Muckstein Moor. (Sir Walter Scott: The Black Dwarf.)

Elsie. The daughter of Gottlieb, a farm tenant of Prince Henry of Holneck. The prince was suffering severely from some malady, and was told that he would be cured if any maiden would give her life as a substitute. Elsie vowed to do so, and accompanied the prince from Germany to Salerno. Here Elsie surrendered herself to Lucifer, but was rescued by the prince, who married her. His health was perfectly re-established by the pilgrimage. (Tennyson: The Golden Legend.)

Elves. (See under Enf.)

Elvidna. The hall of the goddess Hel (q.c.).

Elvino. A rich farmer, in love with Ami'na, the somnambulist. The fact of Ami'na being found in the bed of Count Rodolpho the day before the wedding, induces Elvino to reject her hand and promise marriage to Liza; but he is soon undeceived:—Ami'na is proved to be innocent, and Liza to have been the paramour of another: so Ami'na and Elvino are wedded under the happiest auspices. (Bellini's opera, La Sonnambula. (See Liza.)

Elvira (Donna). A lady deceived by Don Giovanni, who诱ded her into a liaison with his valet, Leporello. (Mozart's opera, Don Giovanni.)

Elvira. A lady who loved Erna'ni, the robber-captain, and head of a league against Don Carlos, afterwards Charles V. of Spain. She was betrothed to Don Ruy Gomez de Silva, an old Spanish grandee, whom she detested, and Erna'ni resolved to rescue her; but it so happened that the king himself fell in love with her, and tried to win her. When Silva learned this, he joined the league; but the king, overhearing the plot in concealment, arrested the conspirators. Elvira interceded for them, and the king granted them a free pardon. When Erna'ni was on the point of wedding Elvira, Erna'ni, being summoned to death by Silva, stabbed himself. (Verdi's opera of Erna'ni.)

Elvish or Elfin. Irritable, peevish, spiteful; full of little mischievous ways, like the elves. Our superstitious forefathers thought such persons were actually "possessed" by elves; and elvish-marked is marked by elves or fairies.

"Thou elvish-marked, abhorrive, roaming hog."


"O'er which were shadowy cast Elysian gloams."

Thomson: Castle of Indolence, i. 44.

"Would take the prisoned soul, and lay it in Elysium."

Milton: Comus, 201-2.
Elzevir. An edition of a classic author, published and printed by the family of Elzevir, and said to be immaculate. Virgil, one of the masterpieces, is certainly incorrect in some places. (1582-1626.)

Em. The unit of measure in printing. The standard is a pica M; and the width of a line is measured by the number of such M's that would stand side by side in the "stick." This dictionary is in double columns; each column equals 11 pica M's in width, and one M is allowed for the space between. Some work is made up to 10½, 20½, etc., ems; and for the half-em printers employ the letter N, which is in width half a letter M. As no letter is wider than the M, and all narrower letters are fractions of it, this letter forms a very convenient standard for printing purposes.

Embargo. To lay an embargo on him or it is to impose certain conditions before you give your consent. It is a Portuguese and Spanish word, meaning an order issued by authority to prevent ships leaving port for a fixed period.

Embarras de Richesse. More matter than can be used; overcrowded with facts or material. A publisher or editor who is overwhelmed with MSS., or contributions; an author who has more incidents or illustrations in support of his theory than he can produce, etc., have an embarras de richesse.

Ember Days are the Wednesday, Friday, and Saturday of Ember Weeks (q.v.).

Ember Weeks. A corruption of quatuor tempora, through the Dutch quatemper and German quadratember. The four times are after Quadragesima Sunday, Whit Sunday, Holyrood Day (September), and St. Lucia's Day (December). The supposition that persons sat in embers (or ashes) on these days is without foundation.

Emblem is a picture with a hidden meaning; the meaning is "cast into" or "inserted in" the visible device. Thus, a balance is an emblem of justice, white of purity, a sceptre of sovereignty. (Greek, en-ballo, which gives the Greek episyme.) (See Apostles, Patron Saints.)

Some of the most common and simple emblems of the Christian Church are—

A chalice. The eucharist.

The circle inscribed in an equilateral triangle. To denote the co-equality and co-eternity of the Trinity.

A cross. The Christian's life and conflict; the death of Christ for man's redemption.

A crown. The reward of the perseverance of the saints.

A dove. The Holy Ghost.

A hand from the clouds. To denote God the Father.

A lamb, fish, pelican, etc., etc. The Lord Jesus Christ.

A phœnix. The resurrection.

Emblems of the Jewish Temple. (See Exod. xxv. 30-32; Rev. i. 12-20.)

Golden candlestick. The Church, its seven lights, the seven spirits of God. (Rev. iv. 6.)

The show-bread. The twelve loaves the twelve tribes of Israel, represented in the Gospel by the twelve apostles.

The incense of sweet spices. Prayer, which rises to heaven as incense. (Rev. viii. 3, 4.)

The Holy of Holies. The name of the Jews God's peculiar people. When the veil which separated it from the temple was "rent in twain," it is supposed that thenceforth Jews and Gentiles all formed one people of God.

Embryo means that which swells inside something (Greek, en-brito, which gives the Greek embrunon); hence the child in the womb; the rudiment in a plant before it shows itself in a bud; an idea not developed, etc.

Em'leye. The sister-in-law of "Duke Theseus," beloved by the two knights, Pal'amon and Ar'cyte, the former of whom had her to wife. It is of this lady the poet says, "Up rose the sun, and up rose Emelye" (v. 2275).

"This passenger by yeer and day and day,
Till it fell unter in a morn of May,
Thynk Emelye, that fairest to remem
Thyn that line on hire sake so green
And fresher then the May with flowers new,
For it was she, as sche was wont to do,
Sche was afraught." Chancre: Canterbury Tales (The Knight's Tale).

Emerald Isle. Ireland. This term was first used by Dr. Divennau (1764-1820), in the poem called Erin. Of course, it refers to the bright green verdure of the island.


"Noe one feeling of vengeance presume to deifie

Emeralds. According to tradition, if a serpent fixes its eyes upon an emerald it becomes blind. (Ahmed ben Abd alazz: Treatise on Jewels.)

Emergency. A sudden emergency is something which starts suddenly into view, or which rises suddenly out of the current of events. (Latin, e-mergo, to rise out of "the water.""

Emergency Man (An). One engaged for some special service, as in Irish evictions.
Emiete (French). A seditious rising or small riot. Literally, a moving-out. (Latin, e-movĕre.)

Emile (2 syl.). The French form of Emiliius. The hero of Jean Jacques Rousseau’s novel of the same name, and his ideal of a perfectly educated young man.

Emilia (in Shakespeare’s Othello). Wife of Iago. She is induced by her husband to purloin Desdemona’s handkerchief, which Iago conveys to Cassio’s chamber, and tells the Moor that Desdemona had given it to the lieutenant as a love-token. At the death of Desdemona, Emilia (who, till then, never suspected the real state of the case) reveals the fact, and Iago kills her.


Emile (The divine), to whom Voltaire wrote verses, was Madame Châtelet, with whom he lived at Cirey for ten years.

Emmet contracted into Ant: thus, Emn’t, ent, ant (Anglo-Saxon, enmet). “A bracelet made of emmet’s eye.” Drayton: Court of Fairies.

Emo. Your emme Christen (Bosworth), i.e. your even or fellow Christian. Shakespeare (Hamlet, v. 1) has “your even Christian.” (Anglo-Saxon, even-cristen, fellow-Christian.)

Emolument. Literally, that which comes out of the mill. (Latin, e-molium.) It originally meant toll on what was ground. (See Gruer.)

Emotion. Literally, the movement of the mind brought out by something which affects it. The idea is this: The mind, like electricity, is passive till something occurs to affect it, when it becomes roused; the active state thus produced is its emotion, and the result thereof is passion or affection. (Latin, e-movere.)

Empanel or Impanel is to write the names of a jury on a panel, or piece of parchment. (French, panneau, i.e. pan de peau, piece of skin.)

Empannel. To put the pack-saddle on a beast of burden.

“Saddle Rosinante, and empannel thine ass.”—Don Quixote, ii. 23.

Empedocles (4 syl.) of Sicily. A disciple of Pythagoras. According to Lucian, he threw himself into the crater of Etna, that persons who might suppose he was returned to the gods; but Etna threw out his sandal, and destroyed the illusion. (Horace: Ars Poetica, 404.) (See Cleombrotus.)

“Do who, to be deemed
A god, leaped fondly into Etna’s flames,
Empedocles.”—Milton: Paradise Lost, ii. 471.

Emperor. Emperor, not for myself, but for my people. The maxim of Hadrian, the Roman emperor (118-138).

Emperor of Believers. Omar I., father-in-law of Mahomet, and second caliph of the Mussulmans (681-694).

Emperor of the Mountains, king of the woods, and lord of the highways from Florence to Naples. A title assumed by Peter the Calabrian, a famous bandit-chief (1812).

Empire City (Th.). New York, the great commercial city of the United States.

Empire of Reason; the Empire of Truth, etc., i.e. reason or truth as the governing principle. Empire is the Latin imperium, a jurisdiction, and an emperor is one who holds command.

Empirics. Quacks. A school of medicine founded by Serapion of Alexandria, who contended that it is not necessary to obtain a knowledge of the nature and functions of the body in order to treat diseases, but that experience is the surest and best guide. They were opposed to the Dogmatists (q.v.). (Greek, peirao, to try, which gives the Greek emperia, experience.)

“... We must not
So stain our judgment, or corrupt our hope,
To prostitute our, sax-curne madny
To empirics.”—Shakespeare: All’s Well That Ends Well, ii. 1.

Emploë (French). One in our employ: such as clerks, shopmen, servants, etc. Employed, a female employed by a master. Employee, either sex.

“... In Italy, all railroad employees are subjected to rigorous examination.”—Barlow: Epenphat, i. 64.

“... All these employees should be axmen of character.”—Macmillan’s Magazine (July, 1892, p. 257.

Empson. The favourite flageloet-player of Charles II., introduced into Scott’s Peter of the Peak.

“Julian could only bow obedience, and follow
Empson, who was the same person that played so rarely on the flageloet.”—Chap. xx.

Empty as Air. (Ang-Sax, emtig.) “Dead men’s eyes to fill the empty air.”—Shakespeare: 2 Henry IV., v. 2.

Empty Champagne Bottles. Fellow-commoners at Cambridge used to be so called, their academical dress being a gaudy purple and silver gown, resembling the silver foil round the neck
of a champagne bottle. Very few of these wealthy magnates took honours.

The nobleman's gown was silk.

Empty Chance. A chance not worth calculating on. The ace of dice was, by the Greeks and Romans, left empty, because the number of dice was equal to the number of aces thrown. As ace is the lowest chance, the empty chance was the least likely to win.

Empyrean. According to Ptolemus, there are five heavens, the last of which is pure clemency fire and the seat of deity; this fifth heaven is called the empyrean (from the Greek en-py, in fire). (See HEAVEN.)

"Now bad the Almighty Father from above,
From the pure empyrean where He sits
High throned above all height; bent down his eye.
Milton: Paradise Lost, iii. 600.

And again, book vi. 833:
"The steadfast empyrean shone without."

En Evidence (French). To the fore.

"Mr. has been much en evidence of late in the lobby; but, as he has no seat, his chance of being in the ministry is very problematical."—Newspaper paragraph, February, 1881.

En Garçon. As a bachelor, "To take me en garçon," without ceremony, as a bachelor fares in ordinary life.

En Masse. The whole lot just as it stands; the whole.

En Rapport. In harmony with; in sympathetic lines with.

En Route. On the way; on the road or journey.

Enàlio-saurians (Greek, ena-lizards). A group of fossil saurians, including the Ichthyosaurus, Pleiosaurus, Sauropteryg, etc., etc.

Encaladeas. The most powerful of the giants that conspired against Zeus (Jupiter). The king of gods and men cast him down, and threw Mount Etna over him. The poets say that the flames of this volcano arise from the breath of this giant. The battle-field of his contest was Phlegrean, in Macedonia.

"So fierce Encalades in Phlegrean stood.
Holes: Jerusalem Delivered.
"I tell you, younglings, not Encalades,
With all his threatening band of Typhon's brood.
Shall seize this prey out of his father's hands."
Shakespeare: Titus Andronicus, iv. 2.

Enchanted Castles. De Saint Foix says that women and girls were subject to violence whenever they passed by an abbey quite as much as when they approached a feudal castle. When these victims were sought for and demanded back, the monks would sustain a siege rather than relinquish them; and, if close pressed, would bring to the walls some sacred relic, which so awed the assailants that they would desert rather than incur the risk of violating such holy articles. This, he says, is the origin of enchanters, enchantments, and enchanted castles. (Historical Essays.)

Enchanter is one who sings incantations. (Latin, in-cauto, to sing over or against some one.)

Enoëmmus. The Greek ἐνοημίω is a revel in honour of [Bacchus], in which the procession marches from ἐνόημι to ἐνόημι; i.e. village to village. ἐν-οëmmion is the hymn sung in these processions in honour of Bacchus; hence, praise, eulogy.

Encore (French). Our use of this word is unknown to the French, who use the words pas (twice) if they wish a thing to be repeated. The French, however, say encore un bi (another cup), encore une foi (still once more). It is strange how we have perverted almost every French word that we have naturalised. (See English French.)

Encratites (4 syl.). A sect of the second century, who condemned marriage, forbade eating flesh or drinking wine, and rejected all the luxuries and comforts of life as "things sinful." The sect was founded by Tatian, a heretic of the third century, who compiled from four other books what he called a Diatessaron—an heretical gospel. (See Euripides, book iv. chap. xxix.) (Greek, oprates, self-mastery.)

This heretic must not be confounded with Tatian the philosopher, a disciple of Justin Martyr, who lived in the second century.

Encroach means literally to put on a hook, or to hook on. Those who hook on a little here and a little there. (French, en croc, on a hook.)

End. (Ang.-Sax. end, verb endian.) At my wit's end. At a standstill how to proceed further; at a non-plus.
He is no end of a fellow. A capital chap; a most agreeable companion; an A1 [A one] (q.v.). He is an "all round" man, and therefore has no end.
To be [one's] end. The cause or agent of [his] death.

"This apoplexy will be his end."
Shakespeare: ? Henry IV, iv. 4.

To begin at the wrong end. To attempt to do something unmethodically. This
is often done in education, where children are taught grammar before they are taught words. No one on earth would teach his child to talk in such a manner. First talk anyhow, and when words are familiar, teach the grammar of sentences. The allusion may be to thread wound on a card or bobbin; if anyone attempts to unwind it at the wrong end, he will entangle the thread and be unable to unwind it.

To come to the end of one’s tether. To do all that one has ability or liberty to do. The allusion is to an animal tied to a rope; he can graze only so far as his tether can be carried out.

To have it at my finger’s end. To be perfectly au fait; to remember perfectly, and with ease; tanguam nugas scrie. The allusion is to work done with the fingers (such as knitting), which needs no thought after it has become familiar.

To have it on [or at] the tip of my tongue. (See Tip of My Tongue.)

A rope’s end. A short length of rope bound at the end with thread, and used for punishing the refractory.

A shoemaker’s end. A length of thread pointed with a bristle, and used by shoemakers.

My latter end. At the close of life.

“At the latter end, towards the close. ‘At the latter end of a dinner.’

Shakespeare: All’s Well, etc., ii. 5.

On end. Erect.

To put an end to. To terminate or cause to terminate.

West end, East end, etc. The quarter or part of a town east or west of the central or middle part.

End-irons. Two movable iron cheeks or plates, still used in cooking-stoves to enlarge or contract the grate at pleasure. The term explains itself, but must not be mistaken for androns or ‘dogs.’


End of the World (The). According to rabbinical mythology, the world is to last six thousand years. The reasons assigned are (1) because the name Jehovah contains six letters; (2) because the Hebrew letter m occurs six times in the book of Genesis; (3) because the patriarch Enoch, who was taken to heaven without dying, was the sixth generation from Adam (Seth, Enos, Cainan, Mahala-leel, Jared, Enoch); (4) because God created the world in six days; (5) because six contains three binaries—the first 2000 years were for the law of nature, the next 2000 years the written law, and the last 2000 the law of grace.

Seven would suit this fancy quite as well: there are seven days in a week; Jehovah contains seven letters; and Enoch was the seventh generation of the race of man; and the first two binaries were not equal periods.

Ends. To burn the candle at both ends. To be like a man on double business bound, who both neglects. Of course, no candle could burn at both ends, unless held horizontally, as the lower end would be extinguished by the melted wax or tallow.

To make two or both ends meet. To make one’s income cover expenses; to keep out of debt. The allusion is to a belt somewhat too tight. The French say joindre les deux bouts.

Endemic. Pertaining to a locality. An endemic disease is one common to a particular district, from which it shows no tendency to spread. Thus intermittent fevers are endemic in marshy places.

Endorse. I endorse that statement. I accept it; I fully accord with it. The allusion is to the commercial practice of writing your name on the back of a bill of exchange or promissory note if you choose to make yourself responsible for it. (Latin, in-dormo, on the back.)

Endymion, in Greek mythology, is the setting sun with which the moon is in love. Endymion was condemned to endless sleep and everlasting youth, and Selene kisses him every night on the Latmian hills.

“The moon sleeps with Endymion,
And would not be awaked.”

Shakespeare: Merchant of Venice, v. 1.

Enemy. How goes the enemy? or What says the enemy? What o’clock is it? Time is the enemy of man, especially of those who are behind time.

Enfant Terrible (Au) [lit., a terrible child]. A moral or social nuisance.

Enfield Rife. So called from the factory at Enfield where it is made.

Enflade (French) means literally to spin out; to put thread in [a needle], as enfler une aiguille; to string beads by putting them on a thread, as enfler des perles. Soldiers being compared to thread, we get the following metaphors: to go through a place as thread through a needle—to string artillery by placing it in a line and directing it against an enemy; hence, to scour or rake with shot.

England. Verstegan quaintly says that Egbert was “chiefly moved” to call his kingdom England “in respect of
England Expects. 420  

England Expects that Every Man will do his Duty. The parole signalled by Horatio Nelson to his fleet before the battle of Trafalgar.

England's Darling. Here are the Wake, in the time of William the Conqueror. The "Camp of Refuge" was established in the Isle of Ely, and the Earl of Morcar joined it in 1071. It was blockaded for three months by William, and Hereward (3 syl.) with some of his followers escaped.

Englentyne (3 syl.). The Nonne or Prioress of Chaucer's pilgrims. An admirable character sketch. (Canterbury Tales; Prologue, 118-104.) (See ELOR.)

English French. A kind of perspicuity seems to pervade many of the words which we have borrowed from the French. Thus curate (French vicaire); Vicar (French curé). Encore (French bis). Epergne (French surtou); Surtout (French paravene). Screw (French vis), whereas the French évre we call a nut; and our vice is étain in French.

Some still say à l'outrance (French à outrance).

We say double entendre, the French à doux entente.

The reader will easily call to mind other examples.

Englishman. The national nickname of an Englishman is "a John Bull." The nation, taken in the aggregate, is nicknamed "John Bull." The French nickname for an Englishman is "Godum." (See BULL.)

Englishman's Castle. His house is so called, because so long as a man shuts himself up in his own house, no bailiff can break through the door to arrest him or seize his goods. It is not so in Scotland.

Eniđ. The daughter and only child of Yu̱i̱o̱l, and wife of Prince Geraint,

one of the Knights of the Round Table. Ladies called her "Enid the Fair," but the people named her "Enid the Good." (Idyls of the King; Geraint and Enid.)

Enlightened Doctor (Th). Raymond Lully, Bishop of Palma, one of the most distinguished men of the thirteenth century. (1234-1315.)

Enniskillens. The 6th Dragoons; instituted 1689, on account of their brave defence of the town of Enniskillen, in favour of William III.

This cavalry regiment must not be confounded with the Inniskillings or Old 27th Foot, now called the 1st battalion of the Royal Inniskilling Fusiliers, which is a foot regiment.

Ennius. The Chaucer or father of Roman poets. (B.C. 239-169.)

The English Ennius. Layamon, who wrote a translation in Saxon of Wace's Brute.

The French Ennius. Guillaume de Lorris (1235-85), author of the Romance of the Rose, called the Îleâd of France. Sometimes Jehan de Meung (1260-1320), who wrote the continuation of the same romance, is so called.

The Spanish Ennius. Juan de Mena, born at Cor'dova. (1412-56.)

Enough. (Anglo-Saxon, genō or genog.) Enough! Stop now; you have said all that is needful.

Enough is as good as a feast.

Latin: "Ille satius est, quod satis est."

French: "On est assez riche, quand on a le nécessaire."

At one time Eno was used for numbers reckoned by tale, as: There are chairs enow, nails enow, men enow, etc.; but now enough does duty for both words, and enow is archaic.

Enascom'oe (2 syl.). To hide; to put under cover. Literally, to cover with a scowe, or fort. (German, schanze, a fort; Danish, schaus; Swedish, skans; Latin, abscondo, to hide.)

Ensemble. The tout ensemble. The general effect; the effect when the whole is regarded. (French.)

Ensign. (French, ensigner.) Of ancient Athens, an owl. America. The Stars and Stripes. The British Navy. The Union Jack (g.r.). The white ensign (Royal Navy) is the banner of St. George with the Jack cantoned in the first quarter. The red ensign is that of the merchant service.
Enter a House right Foot foremost (Petronius). It was thought unlucky to enter a house or to leave one's chamber left foot foremost. Augustus was very superstitious on this point. Pythagoras taught that it is necessary to put the shoe on the right foot first. "When stretching forth your feet to have your sandals put on, first extend your right foot" (Protreptics of Iamblichus, symbol XII). Iamblichus tells us this symbolized that man's first duty is reverence to the gods.

Entering Short. When bills are paid into a banker's hands to receive the amount when due, it is called "entering them short." In this case, if the banker fails, the assignees must give them up. Bills in the hands of factors may be so entered.

Enthusiast is one who believes that he himself is in God, or that God is in him (Greek, en theos). Our word inspired is very similar, being the Latin in spiritu (in the spirit).

Entire. Ale, in contradistinction to "cooper," which is half ale and half porter. As Calvert's entire, etc.

Entre Nous (French). Between you and me; in confidence.

N.B.—One of the most common vulgarisms of the better class is "Between you and I."

Entrée (To have the). To be eligible for invitations to State balls and concerts.

Entremets (en-trem-may). Sweet foods or kickshaws served at table between the main dishes, courses, or removes; literally, entrâ-mets (French), things put between. We now use two words, entrée and entremets, the former being subordinate animal foods handed round between the main dishes, and the latter being sweet made dishes.

Eolian. An Eolian harp. A box fitted with strings, like a fiddle. The strings, however, are not sounded by a bow, but by a current of air or wind passing over them. "Awake, Eolian harp, awake, And give to rapture all thy trembling strings." Gray: Progress of Poetry, lines 1, 2.

Eolus. God of the winds. (Roman mythology.)

Epact. The excess of the solar year over the lunar year, the former consisting of 365 days, and the latter of 354, or eleven days fewer. The epact of any year is the number of days from the last new moon of the old year to the Ist of the
following: January. (Greek, epactos, feminine epactis, adjectitious.)

Epetgne (2 syl.). A large ornamental stand placed in the middle of a dining-table. It is generally said to be a French word, but the French call such an ornamental stand a sourt ou, strangely adopted by us to signify a frock-coat, which the French call a pardessus. The nearest French word is épargne, saving, as cause d'épargne, a savings bank; verb épargner, to spare or save. (See English French.)

Ephes'i. Youths between the age of eighteen and twenty were so called at Athens. (Greek, arrived at puberty.)

Ephes'ian. A jovial companion; a thief; a roysterer. A pun on the verb to ephes—A-ephesian—Thesee is to flatter.

"It is thine heat, thin Ephesian, call".

Shakespeare: Merry Wives of Windser, iv. 5.

Ephesian Letters. Magic characters. The Ephesians were greatly addicted to magic. Magic characters were marked on the crown, cinchure, and feet of Diana; and, at the preaching of Paul, many which used curious [magical] books burnt them. (Acts xix. 19.)

The Ephesian poet. Hippo'max, born at Ephesus in the sixth century B.C.

Ephial'tes (4 syl.). A giant who was deprived of his left eye by Apollo, and of his right eye by Hercules.

Ephial'tes (4 syl.). The nightmare. (Greek, ephial'tes, an incubus; from ephial'lo, to leap upon.)

"Feverish symptoms all, with which those who are haunted by the night-bug, whom the learned call Anthrac, but we but too well know, are possessed."—Sir W. Scott: The Antiquary, chap. 2.

Eph'ari or Epher. Spartan magistrates, five in number, annually elected from the ruling caste. They exercised control even over the kings and satraps.

Ep'ic. Father of epic poetry. Homer (about 950 B.C.), author of the Iliad and Odyssey.

"Celestial epics are the Iliad, Odyssey, Encid, Paradin Lost."

The great Puritan epic. Milton's Paradise Lost.

"Speaking of M. Doré's performances as an illustrator of the great Puritan epic."—The Times.

Ep'icure (3 syl.). A sensualist; one addicted to good eating and drinking. So called from Epicurus (q.v.).

Sir Epicure. A worldly sensualist in The Alchemist, by Ben Jonson. His surname is "Mammon."

Ep'icure'an. Carnal; sensual; pertaining to good eating and drinking. (See Epicuro's.)

T. Moore has a prose romance entitled The Epicurean.

"Epicurean cooks.Sharpen with cloves a piece his appetite,"

Shakespeare: Antony and Cleopatra, ii. 1.

Epicu'ros. (Latin form, Epicurius.) The Greek philosopher who founded the Epicure'an school. His axiom was that "happiness or enjoyment is the summum bonum of life." His disciples corrupted his doctrine into "Good living is the object we should all seek," or, according to the drinking song, "Who leads a good life is sure to live well."

"Best be the day I escaped the wrangling crew,
From Pyrrho's [q.v.] maze and Epicurus' sly;
Eudeme: Mindful.

The Epicurus of China. Tao-tse, who commenced the search for the "elixir of life." Several of the Chinese emperors lost their lives by drinking his "potion of immortality" (B.C. 540).

Ep'i-dem'ics is from the two Greek words epi-de'mos (upon the people), a disease that attacks a number of people at once, either from bad air, bad drainage, or other similar cause.

Epigram. A short pointed or anti-theatrical poem; or any short composition happily or anti-theatrically expressed.

Epi'lepsy was called by the Romans the Comitial or Congress sickness (morbus comitia'lis), because the polling for the comitia centuria'ta was null and void if any voter was seized with epilepsy while the votes were being taken.

Epimen'id'es (5 syl.). A philosopher of Crete, who fell asleep in a cave when a boy, and did not wake again for fifty-seven years, when he found himself endowed with miraculous wisdom. (Pliny: Natural History.) (See Rip Van Winkle.)

"Like Epimenides, I have been sleeping in a cave; and, waking, see those whom I left children are bearded men."—Halcyon Lytton (Lord Lytton).

Epiph'any. The time of appearance, meaning the period when the star appeared to the wise men of the East. The 6th January is the Feast of the Epiphany. The word is not special to Christianity. One of the names of Zeus was Epiphanes (the manifest one), and festivals in his honour were called "Epiphanies." (Greek, epi-phainwos, to shine upon, to be manifest [in creation].)

Epi'som'on, in Greek numerals, is a sign standing for a numeral. Thus, επισομόν βαβ, generally called Pan.
Episode

Episemon, stands for 6, and iota-episemon for 16. There are two other symbols—viz. kappa for 90, and sampi [sun-pi] for 900. The reason is this: The Greek letters were used for numerals, and were ranged in three columns of nine figures each; but 24 letters will not divide by 9, so the 3 symbols, episemon, kappa, and sampi were added to make up 3 x 9. Col. 1, from 1 to 20; col. 2, from 20 to 100; col. 3, from 100 to 1,000.

Bau and Fan are identical, the B or F being the dilemma. Thus óμεν (omne) was pronounced óµν, in Latin Omnium.

A dash under a letter multiplied it a hundredfold. Thus, α = 1, but αα = 1000. For intermediate figures between full tons a mark was made above the unit. Thus: (iova) = 10; but αα = 10 + 1 = 11, ββ = 10 + 2 = 12; γγ = 10 + 3 = 13, and so on.

Episemon (3 syl.) is the Greek episemon, episemon-odos (coming in besides—i.e. adventitious), meaning an adventitious tale introduced into the main story.

In music, an intermediate passage in a fugue, whereby the subject is suspended.

"In ordinary fugues . . . it is usual to allow a certain number of bars to intervene from time to time, after which the subject is resumed. The intervening bars . . . are called Episoden."—Owley: Counterpoint, xxiii. 110.

Epistle is a somnus; it is sent to another. A letter sent by messenger or post. (Greek, epist. stella.)

Epistate is epistate (upon the herds and flocks). Zoology is used to signify a treatise on animals, but we generally except man; so episate is used, demon (man) not being included.

Epoch means that which bounds in or holds in hand. The starting-point of a sequence of events harnessed together like a team of horses; also the whole period of time from one epoch to another. Our present epoch is the Birth of Christ: previous to this epoch it was the Creation of the World. In this latter sense the word is synonymous with era. (Greek, epis-echo.)

"The incarnation of Christ is the greatest moral epoch in the universe of God."—St. Thomas: Parables Unfolded (The Lost Sheep), p. 104.

Epode (2 syl.). In the Greek epode the chorus returned to their places and remained stationary. It followed the strophe (2 syl.).

Father of choral epode. Stesichorus of Sicily (n.c. 632-552).

Epseon Races. Horse races held in May, and lasting four days. They are held on Epsom Downs, and were instituted by Charles I. The second day (Wednesday) is the great Derby day, as called from Lord Derby, who instituted the stakes in 1780. The fourth day (Friday) is called the Oaks, so called from "Lambert's Oaks." The "Oaks Estate" passed into the Derby family, and the twelfth Earl of Derby established the stakes.

* The Derby, the Oaks, and the St. Leger (held at Doncaster) are called the Three Classic Races. N.B.—There are other races held at Epsom besides the great four-day races mentioned above—for instance, the City Suburban and the Great Metropolitan (both handicap races).

Epseon Salts. A salt formerly obtained by boiling down the mineral water in the vicinity of Epsom, but now chemically prepared. It is the sulphate of magnesia.

Equal-to, in mathematics. The symbol (=), two little parallel lines, was invented by Robert Recorde, who died 1558.

"As he said, nothing is more equal than parallel lines." 

Equation of Time. The difference between mean and apparent time—i.e. the difference between the time as shown by a good clock and that indicated by a sundial. The greatest difference is in November, at the beginning of which month the sun is somewhat more than sixteen minutes too slow. There are days in December, April, June, and September when the sun and the clocks agree.

Eques Auratus. A knight bachelor, called auratus because he was allowed to gird his armour—a privilege confined to knights.

Equipage (3 syl.). Tea equipage. A complete tea-service. To equip means to arm or furnish, and equipage is the furniture of a military man or body of troops. Hence camp equipage (all things necessary for an encampment); field equipage (all things necessary for the field of battle); a prince's equipage, and so on.

Equity. (See Aetrea.)

Era. A series of years beginning from some epoch or starting-point, as:

<table>
<thead>
<tr>
<th>Era</th>
<th>Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Era of the Greek Olympiads</td>
<td>776</td>
</tr>
<tr>
<td>the Foundation of Rome</td>
<td>753</td>
</tr>
<tr>
<td>Nabonassar</td>
<td>747</td>
</tr>
<tr>
<td>Alexander the Great</td>
<td>324</td>
</tr>
<tr>
<td>the Scholastic</td>
<td>317</td>
</tr>
<tr>
<td>Julius Era</td>
<td>45</td>
</tr>
</tbody>
</table>
Hadès. "A valley of the shadow of death."

"Not Erebus itself were dim enough
To hide thee from prevention."

_Eretrian_. The Eretrian bull. _Menademos_ of Eretria, in Euboea; a Greek philosopher of the fourth century B.C., and founder of the Eretrian school, which was a branch of the Socratics. He was called a "bull" from the bull-like gravity of his face.

_Eri'gona_. John Scottus, called "Scottus the Wise," who died 886. He must not be confounded with Duns Scottus the schoolman, who lived some four centuries after him (1265-1308).

_Erin_. Ireland (q.v.).

_Erin'ny's_ or Erin'ys. The goddess of vengeance, one of the Furies. (Greek mythology.)

_Eriph'ila_. The personification of avarice, who guards the path that leads to pleasure, in _Orlando Furioso_, vi. 61.

_Erix_. son of Goliath (sic) and grandson of Atlas. He invented legerdemain. (Duches: _Ouevres de Rabelais_; 1711.)

_Eri'king_. King of the elves, who prepares mischief for children, and even deceives men with his seductions. He is said to haunt the Black Forest.

_Erm'eline_ (Dame). Reynard's wife, in the tale of _Reynard the Fox._

_Ermio'nes_ (4 syll.). A renegade Christian, whose name was Clement. He was entrusted with the command of the caliph's "regal host," and was slain by Godfrey. (Tasso: _Jerusalem Delivered._)

_Erm'ine_ or _Hermine_. Littré derives the word from Armenia, and says it is the "Pontic rat" mentioned by Pliny; if so, the better spelling would be "Armine." Prof. Skeat derives the word from the French _hermine_, through _harma_, the ermine, stoa, or weasel. The ermine is technically called the _Mustela erminaca._

_Er'mine Street_. One of the four great public ways made in England by the Romans. The other three are _Walling Street_, _Ikenild Street_, and the _Fossa_. Germanicus derives Ermin from _Hermes_, whence _Erminum_ (a column of Mercury), because Mercury presided over public roads. This is not correct; Erminsul, or rather Ermonsul, is the Scandinavian Odin, not a "Column of Mercury" at
all; and Erming Street really means Odin's Street.

1. Yar wyesen man on ther ben in England,
   But you must not so use it in England, at all; or your son shall be hanged.

2. From the south into the north takt Erming-
   street.

3. From the east into the west south Thames-
   street.

4. From the south-east (east) to North-west (that is
   sum del gret).

5. From Dover (Dover) into Chestre goth Watling-
   street.

6. The fort is most of all tills from Totne-
   ners.

7. From the end one of Cornwall anon to Catenays
   [Caithness].

8. From the south to North-west into Englandes end
   fores men callith thinke vox.

Robert of Gloucester.

Erminia. The heroine of Jerusalem
Delivered. When her father, the King
of Antioch, was slain at the siege of
Antioch, and Erminia fell captive into
the crusader's hands, Tancred gave her
her liberty, and restored to her all her
father's treasures. This generous con-
duct quite captivated her heart, and she
fell in love with the Christian prince.
A'adine, King of Jerusalem, took charge
of her. When the Christian army be-
sieged Jerusalem, she dressed herself
in Florinda's armour to go to Tancred, but,
being discovered, fled, and lived awhile
with some shepherds on the banks of the
Jordan. Meeting with Valerio, sent as
a secret spy by the crusaders, she re-
vended to him the design against the life
of Godfrey, and, returning with him
to the Christian camp, found Tancred
wounded. She cured his wounds, so
that he was able to take part in the last
great day of the siege. We are not told
the ultimate fate of this fair Syrian.

Ernani. The bandit-captain, Duke
of Segor'bia and Carlo'na, Lord of Ara-
gon, and Count of Ernani, in love with
Elvira, who is betrothed to Don Ruy
Gomez de Silva, an old Spanish grandee,
whom she detests. Charles V. of Spain
also loves her, and tries to win her.
Silva, finding that the king has been
tampering with his betrothed, joins the
league of Ernani against the king. The
king, in concealment overthrows the plot-
ters, and, at a given signal, they are
arrested by his guards, but, at the inter-
cession of Elvira, are pardoned and set
free. Ernani is on the point of marry-
ing Elvira, when a horn is heard. This
horn Ernani had given to Silva when he
joined the league, saying, "Sound but
this horn, and at that moment Ernani
will cease to live." Silva insists on the
fulfilment of the compact, and Ernani
stabs himself. (Verdi's opera of Ernani.)

Ernst (Duke). A poetical romance
by Henry of Veldig (Waldeck), con-
temporary with Frederick Barbarossa.

Duke Ernest is son-in-law of Kaiser
Konrad II. Having murdered his feudal
lord, he went on a pilgrimage to the Holy
Land to expiate his crime, and the poem
describes his adventures on the way.
It is a mixture of Homeric and Oriental
myths, and the tales of crusaders. Duke
Ernest fulfilled his pilgrimage, returned
to Germany, and received absolution.

Eros, the Greek equivalent to Cupid.

Ero's-tratus. The man who set fire
to the temple of Diana in Ephesus, on
the day Alexander the Great was born.
This he did to make his name immortal.
In order to defeat his vainglory, the
Ephesians forbade his name to be men-
tioned, but such a prohibition would be
sure to defeat its object.

Erra-Pater. An almanack. William
Lilly, the almanack-maker and astro-
loger, is so called by Butler. It is said
to have been the "name" of an eminent
Jewish astrologer. (Halliwell: Archæo
Dictionary.)

"In mathematics he was greater
Than Tycho Brahe or Erra Pater."—
Butler: Hudibras, 1. 1.

Erse (1 syl.). The native language
of the West Highlanders of Scotland, who
are of Irish origin. It is a variant of
Irish. Applied by the Scotch Low-
landers to the Highland dialect of
Gaelic. In the eighteenth century Scotch
was often called Erse, without distinc-
tion of Highland and Lowland; and
Irish was spoken of as Irish Gaelic. The
practice now is to limit the word Erse
to Irish, and Gaelic to Scotch Highlanders.

Erudito. Most erudito of the Romans.
Marcus Terentius Varro, a man of vast
and varied erudition in almost every de-
partment of literature. (b.c. 116-27.)

Erythroc'os. (See Horse.)

Erythynus. Have no doings with the
Erythynus. This is the thirty-third
Symbol of the Protrepticus of Iamblichus.
The Erythynus is a fish called by Pliny
(ix. 77) erythrina, a red fish with a
white belly. Pythagoras used this fish
as a symbol of a braegadocio, which has
a lily liver. Have no doings with those
who are tongue-doughty, but have white
stomachs (where stomach means true
courage).

Escape'de (3 syl.). French. Means
literally an escape [from restraint];
therefore a spree, lark, or prank. (Spanish,
escapar, escapada.)

"His second escape was made for the purpose
of visiting the field of Buillon Green."—Scott:
Guy Mannering, xxxvi.
Escandrea. An event which gives rise to scandal. "By the famous Bou-
andré.""  

"Since the last 'escandrea' he had held little or no communication with her." — Lady Herbert: Irish, 18.  

Escou'age (3 syl.) means "shield service," and is applied to that obligation which bound a vassal to follow his lord to war at his own private charge. (French, escou, escu, a shield.)  

Escou'plos (Latin, Esculapius). A disciple of Esculapius means a medical student. Esculapian, medical. Esculaplos, in Homer, is a "blameless physician," whose sons were the medical attendants of the Greek army. Subsequently, he was held to be the "god of the medical art."  

Escou'rial. The palace of the Spanish sovereigns, about fifteen miles northwest of Madrid. It is one of the most superb structures in Europe, but is built among rocks, as the name signifies.  

Escutcheon of Pretence (Au). That of a wife, either heiress or co-heiress, placed in the centre of her husband's shield.  

Es'tinga. A title given to the kings of Kent, from Es, their first king, sometimes called Ochta.  

Es'mond (Henry). A chivalrous cavalier in the reign of Queen Anne. The hero of Thackeray's novel entitled Esmond.  

Exster'io (Greek, those within). Exoteric, those without. The term originated with Pythagoras, who stood behind a curtain when he gave his lectures. Those who were allowed to attend the lectures, but not to see his face, he called his exoteric disciples; but those who were allowed to enter the veil, his esoteric.  

Aristotle adopted the same terms, though he did not lecture behind a curtain. He called those who attended his evening lectures, which were of a popular character, his exoterics; and those who attended his more abstruse morning lectures, his esoterics.  

Espielet (Ex-pe-e). Nephew of Oriande le Fès. A dwarf, not more than three feet high, with yellow hair as fine as gold, and though above a hundred years old, a seeming child of seven. He was one of the falsest knaves in the world, and knew every kind of enchantment. (Romance of Maugis d'Aigremont et de Vivianon frère.)  

Esplan'dian. Son of Am'idia and Oria'na. He is the hero of Montalvo's continuation of Amadis, called The Fifth Book.  

Esprit de Corps. Fellow-feeling for the society with which you are associated. A military term—every soldier will stand up for his own corps.  

Esprit Follet. A bogle which delights in misleading and tormenting mortals.  

Esquire. One who carried the escou or shield of a knight. (Latin, scutiger, a shield-bearer.)  

Copy of a letter from C. H. Athill, Esq., "Richmond Herald": —  

"Herald's College, E.C., January 26th, 1893.  

"The following persons are legally 'Esquires':—  

"The sons of peers, the sons of baronets, the sons of knights, the eldest sons of the younger sons of peers, and in their eldest son in perpetuity, the eldest son of the eldest son of a knight, and his eldest son in perpetuity, the kings of arms, the heralds of arms, officers of the Army or Navy of the rank of captain and upwards, sheriffs of counties for life, J.P.'s of counties whilst in commission, serjeants-at-law, queen's counsel, serjeants-at-arms, companions of the Orders of Knighthood, certain principal officers in the Queen's household, deputy lieutenants, commissioners of the Court of Bankruptcy, masters of the Supreme Court, those whom the Queen, in any commission or warrant, styles esquire, and any person who, in virtue of his office, takes precedence of esquires."  

? Add to these, graduates of the universities not in holy orders.  

Essays. Lord Bacon's essays were the first in English that bore the name.  

"To write just treatises requir's leisure in the writer and leisure in the reader... which is the cause which hath made me choose to write certain brief notes which I have called essays." — Dedication to Prince Henry.  

Esso'nos (2 syl.). A sect among the Jews in the time of our Saviour. They were communists who abjured every sort of fleshly indulgence. They ate no animal food, and drank only water. Their sacrifices to God were only fruits of the earth. They kept the Sabbath so strictly that they would not even wash a plate or rinse a cup on that day. They always dressed in white, took no part in public matters, but devoted themselves to contemplative studies. They held the Jewish Scriptures in great reverence, but interpreted them allegorically.  

Essex. East seisô (the territory of the East Saxons).  

Essex Lions. Calves, for which the county is famous. Valiant as an Essex lion (ironical).  

Essex Stile. A ditch. As Essex is very marshy, it abounds in ditches, and has very few stiles.
Est-il-possible. A nickname of Prince George of Denmark, given him by James II. The story goes that James, speaking of those who had deserted his standard, concluded the catalogue with these words, "And who do you think besides? Why, little Est-il-possible, my worthy son-in-law." James applied this cognomen to the prince because, when George was told of his father-in-law's abdication, all he did was to exclaim, "Est-il-possible?" and when told, further, of the several noblemen who had fallen away from him, "Est-il-possible?" exhausted his indignation.

Estafette (French; Spanish, estafeta). Military couriers sent express. Their duty is to deliver the dispatches consigned to them to the postillions appointed to receive them.

Estates. Estates of the realm. The powers that have the administration of affairs in their hands. The three estates of our own realm are the Lords Spiritual, the Lords Temporal, and the Commons; popularly speaking, the public press is termed the fourth estate. It is a great mistake to call the three estates of England the Sovereign, the Lords, and the Commons, as many do. The word means that on which the realm stands. (Latin, esto, to stand.) (See Fourth Estate.)

"Here... made a supper to his... chief estates."—Mark vi. 21.

"The king and the three estates of the realm assembled in parliament."—Calct for Roz. 5.

Estate. The house of Este had for their armorial bearing a white eagle on an azure shield. Rinaldo, in Jerusalem Delivered, adopted this device; and Ariosto, in his Orlando Furioso, gives it both to Mandricarillo and Rogerio, adding that it was borne by Trojan Hector. As the Dukes of Brunswick are a branch of the house of Este, our Queen is a descendant of the same noble family.

D'Este was the surname adopted by the children of the Duke of Sussex and Lady Augusta Murray.

Estotiland. An imaginary tract of land near the Arctic Circle in North America, said to have been discovered by John Scalvi, a Pole.

"The snow
From cold Estotiland"
Milton: Paradise Lost, 1. 705.

Estramagon (French). A blow or cut with a sword, hence also "estramagoner," to play at backsword. Sir Walter Scott uses the word in the sense of a feint or pretended cut. Hence Sir Jeffrey Hudson, the dwarf, says:—

"I tripped a hastily morris... upon the dining-table, now offering my sword (to the Duke of Buckingham), and now recovering it, I made... a sort of estramagon at his nose, the externity of which consists in coming mightily near to the object without touching it."—Peveril of the Peak, chap. xxxiv.

Estrich Wool is the soft down of the ostrich, called in French, duret d'antichre. It lies immediately under the feathers of the ostrich.

Estrildis or Estrild. Daughter of a German king, and handmaid to the mythical King Humber. When Humber was drowned in the river that bears his name, King Locrin fell in love with Estrildis, and would have married her, had he not been betrothed already to Guendola; however, he kept Estrildis for seven years in a palace underground, and had by her a daughter named Sabrina. After the death of Locrin, Guendola threw both Estrildis and Sabrina into the Severn. (Geoffrey: British History, li. ch. ii. v.)

Estuary. Literally, the boiling place; the mouth of a river is so called because the water there seems to seethe and boil. (Latin, estua, to boil.)

Eternal City (The). Rome. Virgil makes Jupiter tell Venus he would give to the Romans imperium sine fine (an eternal empire). (Aeneid, i. 79.)

Eternal Fitness of Things. The congruity between an action and the agent.

"Can any man have a higher notion of the rule of right, and the eternal fitness of things?"—Fielding: Tom Jones, book vi. chap. iv.

Eternal Tables. A white pearl, extending from cast to west, and from heaven to earth, on which, according to Mahomet, God has recorded every event, past, present, and to come.

Etesian Wind (An). "Etesia fabra Aquilinum," says Lucretius (v. 741). A wind which rises annually about the dog-days, and blows forty days together in the same direction. It is a gentle and mild wind. (Greek, etinous, annual.)

"Deem not, good Porteus, that in this my song
I mean to borrow up thy humble mind,
And say that voice in London known so long:
For calm and softness, an Etesian wind."—Peter Pindar: Nihil Admirari.

Ethnic Plot. The Popish plot. In Dryden's satire of Abasolom and Achito-phil, Charles II. is called David, the royalists are called the Jews, and the Papists Gentiles or Ethni, whence
“Ethnophrones” means the Gentile or Popish plot.

“Saw with disdain an Ethnophrone begin...A ancient form and order they their power employ, Nothing to build, and all things to destroy.”

Part I. 518, 523-3.

Ethnophrones (4 syl.). A sect of heretics of the seventeenth century, who practised the observances of the ancient Pagans. (Greek, ethnos-philēn, heathen-minded.)

E'thon. The eagle or vulture that gnawed the liver of Prometheus.

Et'quette (3 syl.). The usages of polite society. The word means a ticket or card, and refers to the ancient custom of delivering a card of directions and regulations to be observed by all those who attended court. The original use was a soldier’s billet. (French, etiquette; Spanish, etiqueta, a book of court ceremonies.)

“Etiquette...had its original application to those ceremonial and formal observances practised at Court...” — Burke, Works, vol. viii. p. 320.

Etna. Virgil ascribes its eruption to the restlessness of Enceladus, a hundred-headed giant, who lies buried under the mountain. (Aen. iii. 578, etc.) In Etna the Greek and Latin poets place the forges of Vulcan and the smithy of the Cyclops.

Etrus'can (2 syl.). New-year’s gifts are so called in France. Etrusca, the Roman goddess, had the superintendence of new-year’s gifts, which the Romans called servus. Taritus entered Rome on New-year’s Day, and received from some augurs palms cut from the sacred grove, dedicated to the goddess Steria. Having succeeded, he ordained that the 1st of January should be celebrated by gifts to be called servus, consisting of figs, dates, and honey; and that no word of ill omen should be uttered on that day.

Etrick Shepherd. James Hogg, the Scotch poet, who was born in the forest of Etrick, Selkirkshire. (1772-1835.)

“THe Etrick Shepherd was my guide.” —Wordsworth.

E'tzel—I.e. Attila. King of the Huns, a monarch ruling over three kingdoms and more than thirty principalities; being a widower, he married Kriemhild, the widow of Siegfried. In the Nibelungen-Lied, where he is introduced (part ii.), he is made very insignificant, and sees his liegemen, and even his son and heir, struck down without any effort to save them, or avenge their destruction. He is as unlike the Attila of history as possible.

Eucharis, in Fénelon’s Théâtre, is meant to represent Mlle. de Fontanges.

Eucharist literally means a thank-offering. Our Lord said, “Do this in remembrance of me”—i.e. out of gratitude to me. The elements of bread and wine in the Lord’s supper. (Greek, eu-charistia.)

Eud'bia. A penurious old hunk in one of the comedies of Plautus (Aulularia).

Eur'ätēs (3 syl.). More shifts than Eur'ätēs. Eurätes, the miller, was one of the archons of Athens, noted for his shifts and excuses for neglecting the duties of the office.

Eudox'ians. Heretics, whose founder was Eudoxius, patriarch of Antioch in the fourth century. They maintained that the Son had a will independent of the Father, and that sometimes their wills were at variance.

Eugenius. This was John Hall Stephenson, author of Crazy Tales, a relative of Sterne. In Sterne’s Tristram Shandy, Eugenius is made the friend and wise counsellor of Yorick.

Eulgüb'ine Tables. Seven bronze tablets found near Eugubium (Gubbio) in Italy, in 1444. Of the inscriptions, five are Umbrian and Etruscan, and two are Latin.

“The Umbrian, the tongue of north-eastern Italy, is yet more fully represented to us by the Eulgübine tablets...supposed to be as old as the third and fourth centuries before our era.”—W. D. Whitney: Study of Languages, Lecture vi. p. 330.

Eul'al'le (St.). Eul'alle is one of the names of Apollo; but in the calendar there is a virgin martyr called Eul'alie, born at Merida, in Estramadura. When she was only twelve years old, the great persecution of Diocletian was set on foot, whereupon the young girl left her maternal home, and, in the presence of the Roman judge, cast down the idols he had set up. She was martyred by torture, February 12th, 308.

Longfellow calls Evangeline the “Sunshine of St. Eulalie.”

Eul'en-spiegel (Thyl) or Tyll Orl'glass. The hero of a German tale, which relates the pranks and drolleries, the ups and downs, the freaks and fun of a wandering cottager of Brunswick. The
Eustathians

A denomination so called from Eustathius, a monk of the fourth century, excommunicated by the council of Gangra.

...votive crown, but suspecting that the workman had alloyed the gold with an inferior metal, asked Archimedes to test the crown. The philosopher went to bathe, and, in stopping into the bath, which was quite full, observed that some of the water ran over. It immediately struck him that a body must remove its own bulk of water when it is immersed, and putting his idea to the test, found his surmise to be correct. Now then, for the crown. Silver is lighter than gold, therefore a pound-weight of silver will be more bulky than a pound-weight of gold, and being of greater bulk will remove more water. Vitruvius says: "When the idea flashed across his mind, the philosopher jumped out of the bath exclaiming, ‘Heureka! heureka!’ and, without waiting to dress himself, ran home to try the experiment.” Dryden has mistaken the quantity in the lines—

"The delph thinks he stands on firmer ground, Cures ‘Heureka!’ the mighty secret’s found.”

But Byron has preserved the right quantity—

"Now we clap Our hands and cry, ‘Eureka! Yet Ovid confirms this etymology: “Vires capitis Eurus ab ortu.” Brennan says it is a corruption of lupus.

"..."Oh take the husk’d or return the w’to.”

Eurus (2 syl.). The east wind. So called, says Buttman, from εὔρος, the east. Probably it is cos vero, drawn from the east. Ovid confirms this etymology: “Vires capitis Eurus ab ortu.” Brennan says it is a corruption of lupus.

"..."While southern gales or western ocean roll, And Eurus steals his re-wind’s from the pole.”

Eurydice (4 syl.). Wife of Orpheus, killed by a serpent on her wedding night. Orpheus went down to the infernal regions to seek her, and was promised she should return on condition that he looked not back till he reached the upper world. When the bard got to the confines of his journey, he turned his head to see if Eurydice were following, and she was instantly caught back again into Hades.

"..."Erectus, erectus Eurydice to life; Oh, take the husk’d or return the w’to.”

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Boswell’s Essay, p. 46, 50.

"His Satanic majesty; “light-fingered gent’ry; “a gentleman on his travels” (one transported); “she has met with an accident” (has had a child before marriage); “help” or “employ” (a servant); “not quite correct” (a falsehood); “an obliquity of vision” (is squint); “an innocent” (a fool); “beldam” (an ugly woman); and hundreds of others.

Heureka, or rather Heureka (I have found it out). The exclamation of Archimédès, the Syracusan philosopher, when he discovered how to test the purity of Hiero’s crown. The tale is, that Hiero delivered a certain weight of gold to a workman, to be made into a...
Enthusians. Heretics of the fifth century, violently opposed to the Naz-
torians. They maintained that Jesus Christ was entirely God previous to the
incarnation, and entirely man during His
sojourn on earth. The founder was
Enthusi, an abbot of Constantinople,
excommunicated in 448.

Enyx Sea (The)—i.e. the hospita-
able sea. It was formerly called Aene
(inhospitable). So the “Cape of Good
Hope” was called the Cape of Despair.
Beneventum” was originally called
Malaventum, and “Dyrrhachium” was
called Epidamnus, which the Romans
thought was too much like damnum to
be lucky.

Evangelic Doctor (The). John
Wycliffe, “the morning star of the
Reformation.” (1324-1384.)

Evangelina. (4 syl.). The heroine
of Longfellow’s poem so called. The
subject of the tale is the expulsion of
the inhabitants of Acida (Nova Scotia)
from their homes by order of George II.

Evangelist, in Bunyan’s Pilgrim’s
Progress, represents the effectual preacher
of the Gospel, who opens the gate of
life to Christian. (See Wyoming.)

Evangelists. Symbols of the
four:

Matthew. A man with a pen in his
hand, and a scroll before him, looking
over his left shoulder at an angel. This
Gospel was the first, and the angel
represents the Being who dictated it.

Matthew a man, because he begins his
gospel with the descent of Jesus from
the man David.

Mark. A man seated writing, and by
his side a couchant winged lion. Mark
begins his gospel with the sojourn of
Jesus in the wilderness, amidst wild
beasts, and the temptation of Satan,
“the roaring lion.” (See Lion.)

Luke. A man with a pen, looking in
deep thought over a scroll, and near him
a cow or ox chewing the cud. The latter
part refers to the ecletic character of

John. A young man of great delicacy,
with an eagle in the background to
denote sublimity.

The more ancient symbols were—for
Matthew, a man’s face; for Mark, a
lion; for Luke, an ox; and for John, a
flying eagle; in allusion to the four
living creatures before the throne of
God, described in the Book of Revela-
tion: “The first . . . . was like a lion,
and the second . . . . like a calf, and
the third . . . . had a face as a man,
and the fourth . . . . was like a flying
eagle” (iv. 7). Ireneus says: “The
lion signifies the royalty of Christ; the
calf His sacrificial office; the man’s face
His incarnation; and the eagle the grace
of the Holy Ghost.”

Evans (Sir Hugh). A pedantic Welsh
parson and schoolmaster of wondrous
simplicity and shrewdness. (Shakespeare:
Merry Wives of Windsor.)

Evans (William). The giant porter
of Charles I., who carried about in his
pocket Sir Geo. Hudson, the king’s
dwarf. He was nearly eight feet high.
(Died 1632.) Fuller speaks of him in
his Worthies, and Sir Walter Scott in-
troduces him in Peveril of the Peak.

“As tall a man as is in London, alway excepting
the king’s porter, Master Evans, that carried
you about in his pocket, Sir Geo. Hudson, as all the
world has heard tell.”—Clap. xxxiii.

Evaporate (4 syl.). Be off; vanish
into thin air.

“Boh and Jonathan, with rabbit meekness,
took their leave and evaporated.”—Dickens: Our
Mutual Friend, part i. 5.

Events. At all events. In any case;
be the issue what it may; “necumque
occidet.”

In the event, as “In the event of his
being elected,” means in case, or provided
he is elected; if the result is that he is
elected.

Ever and Anon. From time to
time. (See Anon.)

Ever-sworded (The). The 29th
Regiment of Foot, now called the
“Worcestershire Regiment.” In 1746
a part of this regiment, then at St.
John’s Island, was surprised by the
French and massacred, when a command
was issued that henceforth every officer,
even at meals, should wear his sword.
In 1842-1856 the regiment was in the East
Indies, and the order was relaxed, re-
quiring only the captain and subaltern
of the day to dine with their swords on.

Ever-Victorious Army (The).
Ward’s army, raised in 1861, and placed
under the charge of General Gordon.
By 1864 it had stamp’d out the Taiping
rebellion, which broke out in 1851. (See
Chinese Gordon.)

Everlasting Staircase (The). The
treadmill.

Every Man Jack of Them. Every-
one. The older form of everyone was
everichon, often divided into every chone,
corrupted first into every-john, their
Evidence (In). Before the eyes of the people; to the front; actually present (Latin). Evidence, meaning testimony to proof of something, has a large number of varieties, as—

Circumstantial evidence. That based on corroborative incidents.

Demonstrative evidence. That which can be proved without laws and a doubt.

Direct evidence. That of an eye-witness.

External evidence. That derived from history or tradition.

Internal evidence. That derived from conformity with what is known.

Material evidence. That which is essential in order to carry proof.

Moral evidence. That which accords with general experience.

Presumptive evidence. That which is highly probable.

Prima facie evidence. That which seems likely, unless it can be explained away.

Queen's or King's evidence. That of an accessory against his accomplices, under the promise of pardon.

Secondary evidence. Such as is produced when primary evidence is to be obtained.

Self evidence. That derived from the senses; manifest and indubitable.

Evil Communications, etc. He who touches pitch must expect to be defiled. A rotten apple will injure its companions. One scabby sheep will infect a whole flock.

French: Il ne faut qu'une bœuf brébis galeuse pour gâter tout un troupeau.


To the same effect is the locution, "C'est une bœuf galeuse," and the idea implied is, he must be separated from the flock, or else he will contaminate others.

Evil Eye. It was anciently believed that the eyes of some persons darted noxious rays on objects which they glared upon. The first morning glance of such eyes was certain destruction to man or beast, but the destruction was not unfrequently the result of emaciation. Virgil speaks of an evil eye making cattle lean. (See Mascotte, Jettator.)

"Nec'trio quis ten'nero or'val su'l' Maria'in ag'os."

Evil May Day (1517). So called because of the riots made on that day by the London apprentices, who fell on the French residents. The ringleaders, with fifteen others, were hanged; and four hundred more of the rioters were carried to Westminster with halters round their necks, but were pardoned by "Bluff Harry the King." The Constable of the Tower discharged his cannon on the mob assembled in tumult in Cheapside Way.

Evil Principle. (See AHRIMAN, ARMANCES, ASALOR.)

Evils. "Of two evils, I have chosen the least" (Prior).

Evolution (Darwinian). Darwin's theory is that different forms of animal and vegetable life are due to small variations, and that natural selection is a main agent in bringing them about. If favourable, these variations are perpetuated, if not they die off.

Spencer's theory is that the present multitude of objects have all sprung from separate atoms originally homogeneous.

"Evolution is the integration of matter and concomitant dissipation of motion, during which the matter passes from an immediate, incoherent homogeneity to a definite coherent heterogeneity; and during which the retained motion undergoes a parallel transformation."—Spencer: First Principles, part ii. chap. xvii. p. 366.

Evolution, its process, according to biologists.

Part i.

Assuming the existence of some element, call it protex (2945), in time we get matter, and motion.

From matter and motion proceed cohesion and regulation, and from cohesion and regulation we get crystals.

Next comes chemical action into play, from which springs protoplasm, or the protoplasmic clot of purely chemical origin.

By further development the microscopic cell is formed, with its power to assimilate, and this will account for air, water, and minerals.

By parasitic next comes the proto-incilium or fungus, living on the green cells.

And then will follow the prototype, the first example of animal life.

Part ii.

(1) The Animal is the lowest of known animals, a mollusca, with the sole power of locomotion.

(2) The Nymphaea is multicellular, with an organism adapted for sensation, digestion, and the power of reproduction.

(3) Then will come the foraminifera, an organised being, with an external mouth.

(4) Next the Hydra or Polya, which has localised sense-organs and instincts.

(5) Then the Medusa, with nerves, muscles, and nerve functions.

(6) Next come worms, which have special sense-organs; and so on.

(7) Then the Hymenidae, or Sack-worm, which has a rudimentary spinal cord.

Part iii. From the Sack-worm to Man.

(1) The larva of Acridians.

(2) Lowly-organised fish, like the Lanceolat.

(3) The Lepidostoma, and other fish.

(4) The Amphibians.

(5) Birds and Reptiles.

(6) Monotremata, which connect reptiles with mammals.

(7) Mammalia.

(8) Placentals. (Fables Mammals.)

(9) The Lemuridae.

(10) The Eunoidea.

(11) The Monkey Tribe, consisting of the New
World monkey (called *Pithecius*), and the Old World monkey (called *Catarrhines*, 2.14.).

(12) The Missing Link between the catarrhine monkey and man. The Ailu is thought by some to occupy this link. It is one of the monkey tribes which approaches nearer to the human species than any other yet discovered.

This is no place to criticise the theory of evolution, but merely to state it as briefly and plainly as possible.

**Ewe-lamb (A).** A single possession greatly prized. (2 Sam. xxiii. 1-14.)

**Ex Cathedra (Latin).** With authority. The Pope, speaking *ex cathedra*, is said to speak with an infallible voice—to speak as the successor and representative of St. Peter, and in his pontifical character. The words are Latin, and mean "from the chair"—i.e. the throne of the pontiff. The phrase is applied to all dicta uttered by authority, and ironically to self-sufficient, dogmatical assertions.

**Ex Hypothesi, according to what is supposed or assumed.**

"The justification of the charge [i.e., the tax for posterity] lies *ex hypothesi* in an enhanced value of the property in the betterment area."—The Property Protection Objection against section 37 of the Betterment clause of the Tower Bridge Southern Approach Bill (1894).

**Ex Luce Lucellum.** To make a gain out of light; to make a cheese-flavoured from lucifer-matches. When Robert Lowe proposed to tax lucifer-matches, he suggested that the boxes should be labelled *ex luce lucellum*. (Parliamentary Reports, 1871.)

"Lucifer aggrediens ex luce haurit lucellum
Insidet in tentoribus; lex nova finamus exst."

**Ex Officio (Latin, by virtue of his office).** As the Lord Mayor for the time being shall be *ex officio* one of the trustees.

**Ex Parte (Latin, proceeding only from one of the parties).** An *ex parte* statement is a one-sided statement, a partial statement, a statement made by one of the litigants without being modified by the counter-statement.

**Ex Pod'e Herculem.** From this sample you can judge of the whole. Plutarch says that Pythagoras ingeniously calculated the height of Hercules by comparing the length of various stadia in Greece. A stadium was 600 feet in length, but Hercules' stadium at Olympia was much longer. Now, says the philosopher, as the stadium of Olympia is longer than an ordinary stadium, so the foot of Hercules was longer than an ordinary foot; and as the foot bears a certain ratio to the height, so the height of Hercules can be easily ascertained. (*Varia Scripta.*)

**Ex Post Facto (Latin).** An *ex post facto* law. A law made to meet and punish a crime after the offence has been committed.

**Ex Professo (Latin).** Avowedly; expressly.

"I have never written *ex professo* on the subject."—Gladstone: Nineteenth Century, Nov., 1885.

**Ex Uno Omnes** means from the one instance deduced you may infer the nature of the rest. A general inference from a particular example. If one oak-tree bears acorns, all other oak-trees will grow similar fruit.

**Exaltation.** In old astrology, a planet was said to be in its "exaltation" when it was in that sign of the zodiac in which it was supposed to exercise its strongest influence. Thus the exaltation of Venus is in Pisces, and her "dejection" in Virgo.

"And thus, God wot, Merc'ry's desolate In Places, where Venus is exalted"—Chaucer: Canterbury Tales, 0.275.

In chemistry, the refining or subliming of bodies, or of their qualities, virtues, or strength.

**Exaltation of the Cross.** A feast held in the Roman Catholic Church, on September 14th, to commemorate the restoration of the cross to Calvary in 628. It had been carried away by Khasroes the Persian.

**Examination.** Examen is Latin for the needle indicator of a balance. To examine is to watch the indicator, so as to adjust the balance.

**Examiners (Public).** The examiners at the universities, and the examinations for the military, naval, and civil services, etc.

**Excellibur (Ex cal [cal] liber [atua]).** Liberated from the stone. The sword which Arthur drew out of the stone, whereby he proved himself to be the king. (*Sir Sword.*

"No sword on earth, were it the Excellibur of King Arthur, can cut that which opposes no steady resistance to the blow."—Sir Walter Scott.

**Excellency (Hes).** A title given to colonial and provincial governors, ambassadors, and the Lord-Lieutenant of Ireland. (Compare Luke i. 3.)

**Excell'sitor.** Aim at higher things still. It is the motto of the United States, and has been made popular by Longfellow's poem so named. Used also as the synonym of super-excellent.
Exception. To take exception. To feel offended; to find fault with.

"Her manner was so . . . respectful, that I could not take exception to this reproof."—Farjeon.

Exceptions prove the Rule. They prove there is a rule, or there could be no exceptions; the very fact of exceptions proves there must be a rule.

"Exceptio prolat regulam."—Columella.

Exchequer. Court of Exchequer. In the subdivision of the court in the reign of Edward I., the Exchequer acquired a separate and independent position. Its special duty was to order the revenues of the Crown and recover the king's debts. It was denominated Secancaium, from seaccum (a chess-board), and was so called because a chequered cloth was laid on the table of the court. (Madox: History of the Exchequer.)

"Foss, in his Lives of the Judges, gives a slightly different explanation. He says; "All round the table was a standing ledge four fingers broad, covered with a cloth bought in the Easter Term, and this cloth was 'black rowed with strokes about a span, like a chess-board. On the spaces of this cloth counters were arranged, marked for checking computations.'"

Excul'se (2 syl.) means literally, a coupon, or piece cut off (Latin, excuddo). It is a toll or duty levied on articles of home consumption—a slice cut off from these things for the national purse.

"Taxes on commodities are either on production within the country, or an importation into it, or on conveyance or sale within it; and are charged respectively as excise, customs, or tolls."—Mill: Political Economy, book v, chap. iii., p. 362.

Exclusion. Bill of Exclusion. A bill to exclude the Duke of York from the throne, on account of his being a Papist. Passed by the Commons, but rejected by the Lords, in 1679; revived in 1681.

Excommunica'tion. (1) The greater is exclusion of an individual from the seven sacraments, from every legitimate act, and from all intercourse with the faithful. (2) The lesser excommunication is sequestration from the services of the Church only. The first Napoleon was excommunicated by Pope Pius VII.; and the kings of Italy were placed under an anathema by Pius IX. for adding the Papal dominions to the United Kingdom of Italy.

"The person excommunicated: os, orare, vare, communio, numerum, praesidum. (The person excommunicated is to be boycotted by the faithful in os (conversation), orare (prayer), communio (communion), numerum (attendance).)—Prescott: F. Gurry: Roman Moral Theology (3rd ed., 1902).

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Excommunication by Bell, Book, and Candle. (See CURSING, etc.) Excommunication by the ancient Jews. This was of three sorts: (1) Nidvui (separation), called in the New Testament "casting out of the synagogue" (John ix. 22); (2) Chereb, called by St. Paul "delivering over to Satan" (1 Cor. xvi. 22); (3) Anathema Maranaatha (1 Cor. xvi. 22), delivered over to the Lord, who is at hand, to take vengeance. The Bad- duses had an anathema called Tetragram'metron, which was cursing the offender by Yeho'vah, by the Decalogue, by the inferior courts, and with all the curses of the superior courts.

Excoriate (4 syl.). To give one as much pain as crucifying him would do. (Latin, ex cru'r, where ex is intensive.)

Excuse. "Qui s'excuse, s'accuse," or "Tel s'excuse qui s'accuse."

Exeat (Latin, he may go out). Permission granted by a bishop to a priest to leave his diocese. In the universities, it is permission to a student to leave college before end of term. Sometimes permission is granted to leave college after the gates are closed.

Exercate (3 syl.). To many Roman laws this tag was appended, "If any one breaks this law, saecer reto," i.e. let his body, his family, and his goods be consecrated to the gods. When a man was declared saecer, anyone might kill him with impunity. Anyone who hurt a tribune was held a saec'er to the goddess Ceris. Ex in this word is intensive.

"If anyone hurts a tribune in word or deed, he was held accursed [sacer], and his goods were confiscated."—Livy, iii. 55; also Dionysius, v. 50, and vili. 17.

Exequatur. An official recognition of a person in the character of counsel or commercial agent, authorising him to exercise his power. The word is Latin, and means, "he may exercise" [the function to which he has been appointed].

"The Northern Patriotic League (Oporto) has decided to petition the Government to withdraw the Exequatur from the British Consul here."—Reuter's Telegram, Tuesday, Feb. 11th, 1900.

Exercises. Weak-day sermons were so called by the Puritans. Hence the title of Morning Exercises, weak-day sermons preached in the morning.

Exe'ter. The Duke of Exeter's daugh'ter was a sort of rack invented by the
Duke of Exeter during the reign of Henry VI. (Blackstone.)

"I was the last that would not confess one word...

Exeter Controversy. A controversy raised upon a tract entitled Plain Truth, by the Rev. John Agate, of Exeter, an Episcopalian; replied to by several dissenting ministers, as Withers, Trosse, Pierce, etc. (1707-1715.)

Exeter Domeday. A record containing a description of Wilts, Dorset, Somerset, Devon, and Cornwall; published by Sir Henry Ellis (in 1816) as a Supplement to the Great Domeday Book (q.t.c.). Called "Exon," either because it was at one time kept among the muniments of the Dean and Chapter of Exeter, or because the Bishop of Exeter was commissioned to make the survey.

Exhibition. My son has got an exhibition at Oxford. An allowance of meat and drink; a benefit for maintenance. (Latin, exhibitio, an allowance of food and other necessaries, "alimentis exhibère aliquem").

"They have founded six exhibitions of £25 each per annum, to continue for two years and a half."—Taylor: History of the University of Dublin, chap. v. p. 196.

I crave this disposition for my wife. Due reference of place, and exhibition."—Shakespeare: Othello, i. 3.

Exhibition (The Great) was held in Hyde Park, London, and lasted from May 1 to October 15, 1851.

Exies or Acres. "Hysteries; ague fits; any paroxysm."

"Jenny Rutherford has taken the exies, and done nothing but laugh and weep... for two days successively."—Sir W. Scott: The Antiquary, chap. xxx.

Exile. The Neapolitan Exile. Baron Poc'rio. One of the kings of Naples promised the people a constitution, but broke his word; whereupon a revolution broke out, and the baron, with many others, was imprisoned for many years in a dreadful dungeon near Naples. He was at length liberated and exiled to America, but compelled the captain to steer for Ireland, and landed at Cork, where he was well received.

Exit (Latin, he goes out). A theatrical term placed at the point when an actor is to leave the stage. We also say of an actor, Exit So-and-so—that is, So-and-so leaves the stage at this point of the drama. He made his exit. He left, or died: as, "He made his exit of this life in peace with all the world." Except in the drama, we say, "made or makes his exit." (See above.)

All the world's a stage.

And all the men and women merely players;

They have their exits and their entrances."

Shakespeare: As You Like It, ii. 7.

Exodus. The Exodus of Israel. The departure of the Israelites from Egypt under the guidance of Moses. We now speak of the Exodus of Ireland—i.e. the departure of the Irish in large numbers for America; the Exodus of the Acadians—i.e. the expulsion of these colonists from Nova Scotia in the reign of George II.; etc. (Greek, ex odos, a journey out.)

Exon, Exon of the Guards. Any one of the three certain officers of the day in command of the yeomen of the royal guard; the acting officer who resides at the court; an exempt, Capitaines exempts des garde du corps. (French, exone, ex omen, exempt from duty or care.)

Exorbitant means literally out of the rut (Latin, ex orbita, out of the wheel-rut); out of the track; extravagant (extra-vagant).

Exoteric. (See Esoteric.)

Expectation Week. Between the Ascension and Whit Sunday, when the apostles continued praying "in earnest expectation of the Comforter."

Experimental Philosophy. Science founded on experiments or data, in contradistinction to moral and mathematical sciences. Experimental philosophy is also called natural philosophy, and by the French physique.

Experimentum Crucis (Latin). A decisive experiment. (See Crucial.)

Exporto Crede. Believe one who has had experience in the matter.

Explosion means literally, driven out by clapping the hands (Latin, expludere—i.e. ex-pludo); hence the noise made by clapping the hands, a report made by ignited gunpowder, etc.

Exponent. One who explains or sets forth the views of another. Thus, a clergyman should be the exponent of the Bible and Thirty-nine Articles. (Latin, ex pondo, to expose or set forth.)

Exposé (French). An exposing of something which should have been kept out of sight. Thus we say a man made
Express Train

"a dreadful expost—i.e. told or did something which should have been kept concealed.

Express Train. A fast train between two large towns, with few or no stoppages at intermediate stations.

Expressed Oils are those which are obtained by pressure. Unlike animal and essential oils, they are pressed out of the bodies which contain them.

Expression. A geographical expression. A term applied to a tract of country with no recognised nationality.

"This territory is at a very great extent occupied by one race...and yet to the present day Germany is little more than a geographical expression."—Daily Telegraph (before 1871).

Exquisite (3 syl). One sought out; a coxcomb, a dandy, one who thinks himself superlatively well dressed, and of most unquestionable deportment.

"Exquisites are out of place in the pulpit: they should be set up in a tailor's window."—Spurgeon: Lectures to my Students. (Lecture viii.)

Extensive (3 syl). Rather extensive, that. Rather fast. A slang synonym for a swallow.

Exter. That's Exter, as the old woman said when she saw Kerton. This is a Devonshire saying, meaning, I thought my work was done, but I find much still remains before it is completed. "Exter" is the popular pronunciation of Exeter, and "Kerton" is Credington. The tradition is that the woman in question was going for the first time to Exeter, and seeing the grand old church of Kerton (Credington), supposed it to be Exeter Cathedral. "That's Exter," she said, "and my journey is over;" but alas! she had still eight miles to walk before she reached her destination.

Extinct Species [since the time of man]. The dodo, great auk, quagga, sea-cow, and white rhinoceros.

Getting very rare: the hison, the Carolina parakeet, the giraffe, and the passenger pigeon once common enough.

Extravagantés Constitutionés, or Extravagants. The papal constitutions of John XXII, and some few of his successors, supplemental to the "Corpus Juris Canonici." So called because they were not ranked in order with the other papal constitutions, but were left "outer wanderers" from the general code.

Extreme Unction. One of the seven sacraments of the Catholic Church, founded on St. James v. 14, "Is any sick among you? let him call for the elders of the Church: and let them pray over him, anointing him with oil in the name of the Lord."

Extremes Meet. In French: "Les extrêmes se touchent."

Extracts. Latin, ex, out of, and tract, fetters. "Tracts" are the hairs, etc., tied round the feet of birds to prevent their wandering. To extricate is to "get out of these tracts or meshes."

Exult (Latin). To leap out. Thus we say, "I am ready to leap out of my skin;" to jump for joy.

Eye. Latin, ocŭlis; Italian, occhio; Spanish, ojo; Russian, oko; Dutch, oog; Saxon, eige (where g is pronounced like y); French, œil.

In my mind's eye. In my perceptive thought. The eye sees in two ways: (1) from without; and (2) from within. When we look at anything without, the object is reflected on the retina as on a mirror; but in deep contemplation the inward thought "informs the eye." It was thus Macbeth saw the dagger; and Hamlet tells Horatio that he saw his deceased father "in his mind's eye."

In the wind's eye. Directly opposed to the wind.

In the twinkling of an eye. Immediately, very soon. "Au moindre clin d'œil." Similar phrases are: "In a brace of shakes." "In the twinkling of a bed-post." (See Bed-post.)

My eye! or Ok, my eye! an exclamation of astonishment. (See All My Eye.) The might see that with half an eye.

Easily; at a mere glance.

The king's eyes. His chief officers. An Eastern expression.

"One of the seven
Who in God's presence, nearest to the throne
Stand ready at command, and are his eyes
That run thru all the heavens, or down to earth,
Bear his swift errands."

Milton: Paradiso Lost, ili. 342.

To have an eye on. To keep strict watch on the person or thing referred to.

To have an eye to the main chance. To keep constantly in view the profit to arise; to act from motives of policy. (See Main Chance.)

To see eye to eye. To be of precisely the same opinion; to think both alike.

Eye-service. Superficial service.

"Servir qu'on vend sous les yeux du maître."

"Servants, be obedient to them that are your masters...not with eye-service, as men pleasers; but as the servants of Christ."—Eph. vi. 5, 6.

Eye-sore. Something that is offensive to the sight. Sore is the Anglo-Saxon
Eye-tooth

**Eye-teeth.** The canine teeth are so called because their fangs extend upwards nearly to the orbits of the eyes.

To draw one's eye-teeth. To take the conceit out of a person; to fleece one without mercy; to make one suffer loss without seeing the manoeuvre by which it was effected.

"I guess these Yanks will get their eye-teeth drawn if they don't look sharp."—W. Hepworth Dixon: *New American*, vol. 1.

**Eye of a Needle.** Lady Duff Gordon, writing from Cairo, says: "Yesterday I saw a camel go through the eye of a needle—i.e. a low arched door of an enclosure. He must kneel and bow his head to go through, and thus the rich man must humble himself." (Wood: *Bible Animals*, p. 243). Lord Nugent, in his *Travels*, informs us that when at Hebron he was directed to go out by the Needle's Eye, or small gate of the city.

**Eye of Greece (Th.).** Athens.


**Eye of the Baltic (Th.).** Gotland, in the Baltic.

**Eye of the Storm.** An opening between the storm clouds. (See Bull's Eye.)

**Eyes.**

_The Almond Eyes._ The Chinese.

"He will not receive a very warm welcome from the Almond Eyes."—F. Millar: *On the Central Mound's Root* (1849).

**Eyes to the blind.** A staff. So called in allusion to the staff given to Tiresias by Athena, to serve him for the eyes of which she had deprived him. (See Tiresias.)

To cast sheep's eyes at one. To look askant with shyness or diffidence.

To make eyes at one. To look wantonly at a person; to look lovingly at another.

To rent the eyes with paint (Jer. iv. 30). The ladies of the East tinge the edge of their eyelids with the powder of leadore. They dip into the powder a small wooden bodkin, which they draw "through the eyelids over the ball of the eye." Jezebel is said "to have adjusted her eyes with kohol" (a powder of leadore), 2 Kings ix. 30. N.B.—The word "face" in our translation should in both these cases be rendered "eyes." (Shaw: *Travels*.)

**Eye.**

*Your eyes are bigger than your stomach.* You fancied you could eat more, but found your appetite satisfied with less than you expected. "Oculi plus devorabunt quam capit venter."

**Eyed.**

One-eyed people. (See Arimaspians, Cyclops.)

**Eyre.** Justices in Eyre. A corruption of "Justice in itinerere." At first they made the circuit of the kingdom every seven years, but Magna Charta provided that it should be done annually.

**Eyre (Jane).** The heroine of Charlotte Brontë's novel so-called. Jane Eyre is a governess, who stoically copes with adverse circumstances, and ultimately wins the love of a man of fortune. ('Eyre' pronounced air."

**Ezour Veda or Yajur Veda.** The second of the sacred books of the Hindus. The four are:—

1. The Rig Veda (prayers and hymns in verse);
2. The Ezour Veda (prayers in prose);
3. The Sama (prayers to be chanted): and
4. The Atharvan Veda (formulas of consecration, imprecation, expiation, etc.).

**Ezzelin (3 syll.).** Sir Ezzelin recognised count Lara at the table of Lord Otho, and charged him with being Conrad the corsair. A duel was arranged, and Ezzelin was never heard of more. A serf used to tell how one evening he saw a horseman cast a dead body into the river which divided the lands of Otho and Lara, and that there was a star of knighthood on the breast of the dead body. (Byron: *Lara.*) (See Conrad.)

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**F**

*F* is written on his face. "Rogue" is written on his face. The letter F used to be branded near the nose, on the left cheek of felons, on their being admitted to "benefit of clergy." The same was used for brawling in church. The custom was not abolished by law till 1822.

**F Sharp.** A flea. The pun is F, the initial letter, and sharp because the bite is acute. (See B Flats.)

**F.** A corrupt way of making a capital F in Old English, and used as low down.
as 1750; as France for France, Harrington for Harrington, etc.

**F. E. R. T.** The letters of the Sardinian motto.

Either _Fortitudo Ejus Rhodium Teruit_, in allusion to the succour rendered to Rhodes by the house of Savoy, 1310;

Or, _Fatare et Religionem Tenent_, on the gold doublou of Victor Amadeus I.;

Or, _Fortitudo Ejus Rempublicam Tenet._

**F. O. B.** Free on board; meaning that the shipper, from the time of shipment, is free from all risk.


**F. (Scotch).** To get; to get a share of; to lay a claim to.

"Where is the lord or belted knight
That best deserves to F. that?"

_ Errors: Whom Will Ye Send, stanza i._

**Fabian Society.** An association of socialists.

"The Fabian Society aims at the recognition of society by the emanicipation of hand and industrial capital from individual and class ownership; and the vesting of them in the community for the general benefit."—H. G. Wells: _Fabian Essays on Socialism_, June, 1901, p. 91.

? The name of the society is derived from Quintus Fabius, the Roman general, who won his way against Hannibal by wariness, not by violence, by caution, not by defiance.

"Fabian tactics lie in stealing inches, not in grasping leagues."—Liberty Review, May 14th, 1891, p. 357, col. 4.

**Fabian Soldiers.** A complimentary phrase for Roman soldiers, the bravest of the brave.

_Quam [that of trained soldiers] quidem sic omnibus disciplinae militaris [disciplinæ] sunt, ut qu'amandum tum quodam Fabiis mulieris Romana appellat urit, quos 'hurturias' aut 'hurturias' quidem Graecis in unam haude feraunt._—_Enos: Iphocrates_.

**Fabian Tactics or Policy—i.e. delay.** "Win like Fabius, by delay." The Roman general Fabius warei out Hannibal by marches, counter-marches, ambuscades, and skirmishes, without ever coming to an open engagement. Fabius died B.C. 203.

"Met by the Fabian tactics, which proved fatal to its predecessor."—_The Tewkes._

**Fabianism.** The system called Collectivism. (See Collectivists.)

"It must be evident that the Fabian Society has a really gigantic task before it; the difficulties of which will not be lightened when the working classes come to understand that small ownership . . . and small savings . . . are just as strongly condemned by Collectivists as large estates and colonial fortunes."—_Nineteenth Century_ (November, 1890, p. 906).

**Fablia's sad Fate.** The king Don Fabila was a man of very obstinate purpose and fond of the chase. One day he encountered a bear, and commanded those who rode with him to remain quiet and not interfere; but the bear overthrew him and killed him. (Chronica Antiqua de Espafia, p. 121.)

**Fabius.** The American Fabius, Washington (1732-1799), whose military policy was similar to that of Fabius. He wearied out the English troops by harassing them, without coming to a pitched battle. Duguesclin pursued the same policy in France, by the advice of Charles V.; whereby all the conquests of Edward and the Black Prince were retrieved.

**Fabius of the French.** Anue, Duc de Montmorency, grand constable of France; so called from his success in almost annihilating the imperial army which had invaded Provence, by laying the country waste and prolonging the campaign. (1493-1567.)

**Fables.** The most famous writers of fables are—Pilpay, among the Hindus, Lokman, among the Arabs, Æsop and Babrius, among the Greeks, Phaedrus and Aria'nus, among the Romans. Faure, Abst'mius, and Casti, among the Italians. The last wrote The Talking Animals.

La Fontaine and Florian, among the French. John Gay and Edward Moore, among our own countrymen. The former is sometimes called "The English Æsop." Lessing and Hoffel, among the Germans. Krilof, among the Russians. (See Æsop.)

**Fabliaux.** The metrical fables of the Trouvères, or early poets north of the Loire, in the twelfth and thirteenth centuries. The word _fabliau_, in this case, is used very widely, for it includes not only such tales as Reynard the Fox, but all sorts of familiar incidents of knavery and intrigue, all sorts of legends and family traditions. The fabliau of _Arvernia and Nicaollet_ is full of interesting incidents, and contains much true pathos and beautiful poetry.

**Fabricius.** A Roman hero, representative of inflexible purity and honesty. The ancient writers love to tell of the frugal way in which he lived on his hereditary farm; how he refused the rich presents offered him by the Samnite ambassadors; and how at death
Fabulius. The god who taught Roman children to utter their first word. It was the god Vagitan-us (g.e.) who taught them to utter their first cry. From fari, to speak (Varro).  

Fabulous Isles. (See under Islands.)  

Face. (Latin, facies.)  
A brazen face. A bold, defiant look. A brazen-faced person means one with an impudent, audacious look, especially in a bad cause. Brass metaphorically is generally used in a bad or disrespectful sense, as “You have plenty of brass” [impudence], “I admire your brass.”  
A rebec face (French, visage de rebec). An ugly, grotesque face, like that which used to be cut on the upper part of a rebec or three-stringed fiddle.  

“Dead is the noble Badebec,  
Who had a face like a rebec.”  
Badebec: Pustagruel, book i. 4.  

* Badebec was the mother of Gargantuas, and died in childbirth.  
A very face. The features drawn awry, expressive of disgust.  
To draw a long face. To look dissatisfied or sorrowful, in which case the mouth is drawn down at the corners, the eyes are dejected, and the face elongated.  

“Of course, it is all right; if you had not drawn such a long face I should never have doubted.”  
Dr. Copid.  

To fly in the face of. . . . To oppose violently and unreasonably: to set at defiance rashly.  
To put a good face on the matter. To make the best of a bad matter; to bear up under something disagreeable: “nullum malum assumptum;” “in adversis cultum secundae fortune gerere.”  
To set one’s face against [something]. To oppose it; to resist its being done. The expression of the face shows the state of the inclination of a person’s mind.  

Face to Face. In the immediate presence of each other; two or more persons facing each other. To accuse another “face to face” means not “behind his back” or in his absence, but while present.  

Faces.  
To keep two faces under one hood. To be double-faced; to pretend to be very religious, and yet live an evil life.  

“...we never troubled the Church. . . . We knew we were doing what we ought not to do, and scorned to look plaus, and keep two faces under one hood.”—Boldwood: Robbery Under Arms, chap. ii.  

To make faces. To make grimaces with the face.  

Face. To face it out. To persist in an assertion which is not true. To maintain without changing colour or hanging down the head.  
To face down. To withstand with boldness and effrontery.  

Faced. With a facing, lining of the cuffs, etc.: also the prerogite of the verb “to face.”  

Faced.  
Bare-faced. Impudence unconcealed. A “bare-faced lie” is a lie told shamelessly and without prevarication.  
Shame-faced. Having shame expressed in the face.  
Faced with [silk, etc.]. An inferior article bearring the surface of a superior one, as when cotton-velvet has a silk surface; the “facings” (as the lining of coat-cuffs, etc.) made of silk, etc.  

Face-card or Faced-card. A court card, a card with a face on it.  

Facile Princeps. By far the best; admittedly first.  
“...but the facile princeps of all geologists is Professor Pott, of Balle.”—Chambers’s Cyclopaedia.  

Facings. To put one through his facings. To examine; to ascertain if what appears on the surface is superficial only.  
“The Greek books were again laid out, and Greece . . . . was put through his facings.”—A Trenton.  

Façon de Parler. Idiomatic or usual form of speech, not meant to be offensive. I once told a waiter in Norway that the meat he brought me for breakfast was not sufficiently cooked, and he bluntly told me it was not true (det er ikke sandt), but he did not intend to be rude. It was the Norwegian “fason de parler.”  

Fac’tion. The Romans divided the combatant in the circus into classes, called factions, each class being distinguished by its special colour, like the crews of a boat-race. The four original factions were the leek-green (prauna), the sea-blue (ren’eta), the white (alba), and the rose-red (ros’ca). Two other factions were added by Domitian, the colours being golden-yellow (aur’a’ta) and purple. As these combatants strove against each other, and entertained a
strong *esprit de corps*, the word was easily applied to political partisans.

7 In the faction riots of Constantinople, A.D. 532, above 30,000 persons were killed. (Latin, *factio*.)

**Factotum.** An agent; a substitute in mercantile affairs; a commission merchant. (Latin, *fictus*, to do, whence the French *fauteur*, one who does something for an employer.)


Thomas Pitt, ancestor of the Earl of Chatham, was appointed by Queen Anne Governor of Fort St. George, in the East Indies, and in 1702 purchased there, for £20,400, a diamond weighing 127 carats, which he sold to the King of France. This gem is still called the Pitt diamond. Pope insinuates that Pitt stole the diamond. This is not exactly true. He obtained it for a price much below its value, and threatened the thief with exposure if he made a fuss about the matter.

**Factotum.** One who does for his employer all sorts of services. Sometimes called a *Johnnie or Factotum*. Our "Jack-of-all-trades" does not mean a factotum, but one who does odd jobs for anyone who will pay him. (Latin, *faeceret totum*, to do everything required.)

**Fad** (4). A hobby, a temporary fancy, a whim. A contraction of faddling in "fiddle-faddle."

"Among the fads that Charles had taken up for a time... was that of collecting old prints." — *Bunyan*, *Pilgrim's Progress*, chap. iv.

**Fada.** A fice or kobold of the south of France, sometimes called "Hada." These house-spirits, of which, strictly speaking, there are but three, bring speaking good in their right hand and ill luck in their left.

**Fadda.** Mahomet's white mule.

**Fadge** (1 syl.). To suit or fit together, as, *It won't fadge; we cannot judge together, he does not fadge with me.* (Anglo-Saxon, *segen*, to suit together; Welsh, *faff*, what tends to unite.)

"How will this fadge?" — *Shakespeare*, *Twelfth Night*, u. 2.

**Fadge.** A farthing. A corrupt contraction of fardingale, i.e. farthingale. (See Chivy.)

**Fadh** (Ab). Mahomet's silver caurass, confiscated from the Jews on their expulsion from Medinah.

**Faddie-deen.** The great Nazir', or chamberlain of Aurangzeb's harem, in *Lalla Rookh*. The criticism of this self-conceited courtier upon the several tales which make up the romance are very racy and full of humour; and his crest-fallen conceit when he finds out that the poet was the Prince in disguise is well conceived.

"He was a judge of everything—from the pen-ciling of a Grecian's eyes, the secret questions of science and literature; from the mixture of a conserve of rose-leaves to the composition of an epic poem... all the rocks and parts of Delhi stood in awe of him." — *Moore*.

**Faerie or Faerie.** The land of the fays or faeries. The chief fay realms are Avalon, an island somewhere in the ocean; O'beron's dominions, situated "in wilderness among the hoistis hairy;" and a realm somewhere in the middle of the earth, where was Fari Banou's palace.

"For learned Colin [Spenser] lay a his pipes to grace, And is to Faery gone a pilgrimage." — *Drayton*, *Eclogue*, iii.

**Faerie Queene.** A metrical romance in six books, by Edmund Spenser (incomplete). It details the adventures of various knights, who impersonate different virtues, and belong to the court of Gloriana, Queen of faerie land.

The first book contains the legend of the Red Cross Knight (the spirit of Christianity), and is by far the best. The chief subject is the victory of Holiness over Error. It contains twelve cantos.

The second book is the legend of Sir Guyon (the golden mean), in twelve cantos.

The third book is the legend of Britomartis (love without lust), in twelve cantos. Britomartis is Diana, or Queen Elizabeth the Britoness.

The fourth book is the legend of Cambel and Triamound (fidelity), in twelve cantos.

The fifth book is the legend of Artegal (justicer), in twelve cantos.

The sixth book is the legend of Sir Calidore (courtesy), in twelve cantos.

There are parts of a seventh book—viz. cantos 6 and 7, and two stanzas of canto three. The subject is Mutability.

The plan of the *Faerie Queene* is borrowed from the *Orlando Furioso*, but the creative power of Spenser is more original, and his imagery more striking, than Ariosto's. Thomson says of him—

"[He] like a copious river, poured his song Over all the frames of enchanting ground." — *The Seasons* (*Summer*), 1674-5.

**Fag.** One who does, and perseveres in doing. In public schools, it means a little boy who waits upon a bigger
one. Probably a contracted form of factor, factiotum; Latin, fac-ti-er, to do.

Fag. Servant of Captain Absolute, who aspires his master in all things. (Sheridan: The Rivals.)

"Even the mendacious Mr. Fag assures us, though he never scruples to tell a lie at his master's command, yet it hurts his conscience to be found out."—Sir Walter Scott.

Fag-end (A.). The selvedge or coarse end of a piece of cloth. This also is from facio, factum, meaning the part added after the piece is finished. The fag-end of a session means the last few days before dissolution.

Fagged Out. Wornied with hard work. Fatigued contracted into fa'g'ed.

Fagin. An infamous Jew, who teaches boys and girls to rob with dexterity. (Dickens: Oliver Twist.)

Fagot. A bundle worn in mediavals times by those who had recanted their "heretical" opinions. It was designed to show what they merited, but had narrowly escaped. (See Fagots.)

Il y a fagots et fagots. There are divers sorts of fagots; every alike is not the same. The expression is in Molière's Le Médicin malgré lui, where Sganarelle wants to show that his fagots are better than those of other persons; "Ay, but those fagots are not so good as my fagots." (Welsh, fag, that which unites; Anglo-Saxon, scegan, to unite.)

Sentire les fagots. To be heretical; to smack of the fagots. In allusion to the custom of burning heretics by surrounding them with blazing fagots.

Fagot Votes. Votes obtained by the nominal transfer of property to a person whose income was not otherwise sufficient to qualify him for being a voter.

The "fagot" was a bundle of property divided into small lots for the purpose stated above. Abolished.

"The object was to prevent the creation of fagot votes."—The Times.

Fagots. Cakes made of the "insides" of pigs, with thyme, scrups of pork, sages, onions, and other herbs, fried together in grease, and eaten with potatoes. (Greek, phago, to eat.)

Fah'tah. One of the rivers of Paradise in Mahometan mythology.

Faids. The second class of Druids.

Fai'ence (2 syl.). Majolica. So called from Faen'za, where, in 1299, it was first manufactured. It is termed majolica because the first specimens the Italians saw came from Majorca. In France it now means a fine ware not equal to porcelain.

Fain'sant. Les Rois Fainéants (the cipher or puppet kings). Clovis II. and his ten successors were the puppet kings of the Palace Mayors. Louis V. (last of the Carlovingian dynasty) received the same designation.

"My signet you shall command with all my heart, madam," said Earl Philip. "I am, you know, a complete Roy Fainéant, and never once interfered with my Maire du Palais in her proceedings."—Sir Walter Scott: Ivernel of the Peak, chap. xiv.

Faint. Faint heart ne'er won fair lady.

"The bold a way will find or make."—King: Orpheus and Eurydice.


Faint Hearted. Easily discouraged; afraid to venture.


Fair as Lady Done. A great Cheshire family that has long occupied a mansion at Utkinton. (Cheshire expression.)

Fair Geraldine. (See GERALDINE.)

Fair Rosamond. (See ROSAMOND.)

To bid fair, as "he bids fair to be a good . . ." To give good promise of being . . . ; to indicate future success or excellence; one de quo bene speravi livet.

Fair as a lily. (See SIMILES.)

Fair. (Latin, feriae, holidays.)

A day after the fair. Too late for the fun. "Serio sapient Phryges." The Phrygians were noted for their obstinacy; hence, Phryx verberatus melior. They were thrice conquered: by Hercules, the Greeks, and the Latins, and were wise "after the events."

Fair (Slor). (See SIOE-FAIR.)

Fair (Statute). (See MOR.)

Fair City, Perth; so called from the beauty of its situation.

Fair Game. A worthy subject of banter; one who exposes himself to ridicule.

"Bourrienne is fair game; but the whole of his statements are not worthless."—The Spectator, Feb. 18th, 1883.

Fair Maid (The).

Fair Maid of Anjou. Lady Edith Plantagenet, who married David, Prince Royal of Scotland.
Fair Maid of February. The snow-drop, which blossoms in February.

Fair Maid of Kent. Joan, Countess of Salisbury, wife of the Black Prince, and only daughter of Edmond Plantagenet, Earl of Kent. She had been twice married ere she gave her hand to the prince.

Fair Maid of Norway. Margaret, daughter of Eric II. of Norway, and granddaughter of Alexander III. of Scotland. Being recognised by the states of Scotland as successor to the throne, she set out for her new kingdom, but died on her passage from seasickness. (1290.)

Fair Maid of Perth. Katie Glover, the most beautiful young woman of Perth. Heroine of Scott's novel of the same name.

Fair-star. The Princess Fair-star, in love with Prince Chery, whom she sets to obtain for her "the dancing waters," "the singing apple," and the "green bird" (q.v.). This tale is borrowed from the fairy tales of Straparola the Milanese. (1550.) Chery and Fair-star, by the Countess d'Anney.

Fair Trade. Smuggling. Neither Dirk Hatterrak nor any of his sailors, all well-known names in the fair trade, were aware upon that coast."—Sir Walter Scott: Guy Mannering, chap. 1.

Lately the phrase has been introduced into politics to signify the necessity of protection or free-trade. That is, free-trade to those nations that grant free-trade to us, and vice versa.

Fair Way. In a fair way. On the right tack. The "fair way" is the proper track through a channel.

Fair and Square. Honestly, justly, with straightforwardness.

Fair fall you. Good bethall you.

Fair Play is a Jewel. As a jewel is an ornament of beauty and value, so fair play is an honourable thing and a "jewel in the crown" of the player.

Fairies, good and bad.

APREHT or SPREET, one of the Jinn tribe, of which there are five. (See Story of the Second Calendar.)

APPARITION. A ghost. (See ARIEL.)

ARIEL. (See ARRIEL.)

ARON, or ARONAH, an Irish fairy attached to a horse. (See SIBONEY.)

BOUGART. (Scotch.) A local hobgoblin or spirit.

BOUG or BOILE, a huge ear (Scotch form of boin). (See BOYNE.)

BOUNY or BOULY, Scotch domestic fairy; the servants' friend well treated. (See BROWNIE.)

BROOK, or BROWNIE, any imaginary thing that frightens (Weigh, bower). (See Broon.)

CAULD Lad (The), the Brownie of Hilton Hall. (See CAULD Lad.)

CAULD Lad (The), the Brownie of Hilton Hall. (See CAULD Lad.)

DAX, or DIX, a FINX (Arabian). (See DIX.)

DUCERD (3 syl.), a Spanish house-spirit. (See DURSE.)

DWARF, a diminutive being, human or super-human. (Anglo-Saxon, dwæf.)

DWARF, DORMAG, or DUEGAR, Getho-German dwarfs, dwelling in rocks and hills. (Anglo-Saxon, dwæf.)

ELF (plu., ELVES), fairies of diminutive size, supposed to possess some of the qualities of practical jokes. (Anglo-Saxon, elf.) (See ELF.)

ELLE-MAID of ELLE-WOman, ELLE-POK, of Scandinavian origin.

ESPRIT FOUL, the house-spirit of France.

FAIRY or FAIRIES (plu., FAIRY), a supernatural being of a fond of pranks, but generally pleasing. (German and French, fee.)

FAMILIAR (A), an evil spirit attendant on witches, or (See FAMILIAR.)

FATA, an Italian fay, or white lady.

FATES, the three spirits (Chlotho, Lachesis, and Atropos) which preside over the destiny of every individual. (Latin, fata.)

FAY (plu., FAYES), same as Fairy (q.v.).

FEAR DEARG (The), the Red Man. A house-spirit of Munster.

GENIE (plu., GENIES), the sing, sign, and genies, Eastern spirits, whether good or bad, who preside over a man or nation. "He is my evil (or good) genie." (Laun. genies.) (See GESTUR.)

GHOST, the immaterial body or homonom of a human being. Supposed to be free to visit the earth at night-time, but obliged to return to its Habits at the dawn. (GHOUL, a demon that feeds on the dead. (Persian.)

GORSE (3 syl.), the guardian of mines, quarries, etc. (Greek, pyranos, a Catalinal being.) (See GIBBONS.)

GOBLIN or HOBORLIN, a phantom spirit. (French, gobelin; German, kobold.)

GOOD FOLK (The), the Brownies or house-spirits.

GUARDIAN-ANGEL, an angelic spirit which preserves the destiny of each individual.

HADIE, the queen of the White Ladies. (See Kobold.)

HAI (A), a female fury, Millon (Comus 440) speaks of "the meager hag." (See HAMADDY.)

HAMADDY (3 syl.), a Norwegian fairy spirit. Each tree has its own wood-nymph, who dies when the tree dies. (See HOBORLIN.)

HORNE or HORNIX, the Devil. (See HORNIX.)

HYPS, a pagan demon of spirit of mischief. (Welsh, hyph.)

JACK-A-LANTERN, a bog or marsh spirit who delights in mischief.

JINX or GINX. (See JINX.) These Arabian spirits were "smokeless fire." (See KELPICK.)

KELPICK (2 syl.), in Scotland, an imaginary spirit of the waters in the form of a horse. (See KELPICK.)

KOBOLD, a German household goblin, also frequenting mines. (German, kobold.)

LAMIA (plu. LAMIAH), a bag demon. Keats's Lamia is a serpent which had assumed the form of a beautiful woman, beloved by a young man, and pernicious. (Latin, Lamia.) (See LAMERS.)

LAMERS, African spectres, having the head of a woman and tail of a serpent. (See LAMIA.)

LARK (plu. LARES) (2 syl.), Latin household deities. (See LAKES.)

LARKPANCHA, a fairy shoemaker.

MAN, the faire's midwife. Sometimes incorrectly called queen of the fairies. (Welsh, meh.) (See MAN.)

MĀRDREK. (See MAIDREK.)

MERMAID, a sea-spirit, the upper part a woman and the lower part a fish.

MEREWY, a male and female, are spirits of the sea, of human shape from the waist upwards, but from the head downwards like fish. Two females are attractive, but the males have green teeth, green hair, pixy's ears, and red noses. Fishermen dare not meet them.

MONACIRLI or LITTLE MONK, a house-spirit of Naples.

NABAD (plu., NABADEES [3 syls] or Nabades [2 syls.]), or NABADH (1 syl.), a air-hyphis. (Latin.) (See NABAD.)

NIX or NIXEN (2 syl.), a Kobold or Brownie, a Scandinavian fairy-friend to farmhouses. (Contraction of Nicolaus.)

NIX (female, NIXEN), a water-spirit. The nix has green teeth, and wears a green hat: the nixe is very beautiful.

OBHON, king of the fairies.
Fairy Rings

Fairservice (Andrew). A shrewd Scotch gardener at Osbaldistone Hall. (Sir Walter Scott: Rob Roy.)

Fairy of nursery mythology is the personification of Providence. The good ones are called fairies, elves, elf-fools, and fays; the evil ones are urchins, urchens, all-maids, and all-women.

“Fairies, black, grey, green, and white. You roam in fire, revels, and shades of night. You open-hears of fixed destiny; Attend your office.”

Shakespeare: Merry Wives of Windsor, v. 5.

The dress of the fairies. They wear a red conical cap; a mantle of green cloth, inlaid with wild flowers; green pantaloons, buttoned with bobs of silk; and silver shoon. They carry quivers of adder-sling, and bows made of the ribs of a man buried where “three lairds’ lands meet;” their arrows are made of bog reed, tipped with white flints, and dipped in the dew of hemlock; they ride on steeds whose hoofs would not “dash the dew from the cup of a harebell.” (Cromek.)

“Fairies small, two foot tall, With caps red on their head.”

Dodson’s Old Plays: Fainnis Troas, 1. 5.

Fairy Darts. Flint arrow-heads, supposed at one time to have been thrown by fairies in their pranks.

Fairy Hillocks. Little knolls of grass, like mole-hills, said in the “good old times” to be the homes of fairies.

Fairy Ladies or Mige, such as Urganda, the guardian of Amadigi; the fair Oriña: Silva’na, the guardian of Alídoro; Luci’na, the protectress of Alídoro’s lady-love, the maide-warrior, Mirinda; Eufro’na, the sister of Luci’na; Argea, the protectress of Floridante; and Filde’a, sister of Arden; all in Tasso’s Amadigi.

Fairy Land. The land where fairies are supposed to dwell; dreamland; a place of great delight and happiness. “The fairest of fairy lands—the land of home.”


Fairy Leaves or Fairy Stones. Fossil sea-urchins (ech’tun), said to be made by the fairies.

Fairy Money. Found money. Said to be placed by some good fairy at the spot where it was picked up. “Fairy money” is apt to be transformed into leaves.

Fairy Rings. Circles of rank or withered grass, often seen in lawns, meadows, and grass-plots. Said to be produced by the fairies dancing on the spot. In sober truth, these rings are
Fairy Sparks

Fairy Sparks. The phosphoric light from decaying wood, fish, and other substances. Thought at one time to be lights prepared for the fairies at their revels.

Fairy of the Mine. A malevolent being supposed to live in mines, busying itself with cutting ore, turning the windlass, etc., and yet effecting nothing. (See Gnome.)

"No goblin, or swart fairy of the mine, Hath hurtful power over true virginity."—Millon: Comus, 416-8.

Fait Accompli (French). A scheme which has been already carried out with success.

"The subjection of the South is as much a fait accompli as the declaration of independence itself."—The Times.

Faith. Defender of the Faith. (See Defender.)

In good faith. "Bonâ fide;" "de bonne foi;" with no ulterior motive.

Faithful, in Bunyan’s Pilgrim’s Progress, is seized at Vanity Fair, burnt to death, and taken to heaven in a chariot of fire. A Puritan used to be called Faithful. The abiding disciples of any cult are called the faithful.

Jehovah Faithful. The hero of Captain Murray’s novel so called.

Father of the faithful. Abraham (Rom. iv.; Gal. iii. 6-9).

Fakâr (fakh’). The seimitar of Mahomet, which fell to his share when the spoil was divided after the battle of Bekr. This term means "the Trenchant."

Fako (1 syl.). Fake away. Cut away, make off (Latin, fur, do, make). It also means to do—i.e. to cheat or swindle.

Fake. A single fold of a coiled cable. (Scotch, fak, a fold; Swedish, rika, to involve; Saxon, segan, to unite.)

Fakenham Ghost. A ballad by Robert Bloomfield, author of The Farmer’s Boy. The ghost was a donkey.

Fall

Fakir (Indian). A poor man, a mendicant, a religious beggar. The Fakirs are the lowest in the priesthood of Yezidis. They wear coarse black or brown dresses, and a black turban over which a red hankkerchief is tied. Fakirs perform all menial offices connected with burials. They clean the sacred building, trim and light the lamps, and so on.

Falcon and Falconet. Pieces of light artillery, the names of which are borrowed from hawks. (See Saker.)


Falcon Peregrine or Pelerine. La seconde legnie est famoosa quon hom aplete "pelerin," par ce que nis ne trouve son ni; ains est pris autrefois comme en pelerinage, et est mult liege a un mourir, et mult cortis, et vaillans, et de bone maniere. (Pescor de Brunet Latin: Des Faucons.)

"A fantoyn peregryn tande senzoe
Of fremed [foreign] land."—Chaucer: Canterbury Tales (1074).

Fals-stool. A small desk at which the Litany is sung or said. The place at the south side of the altar at which sovereigns kneel at their coronation. (Barbarous Latin, falsa, a thing which folds or shuts up.)

Faldistorie. The episcopal seat in a chancel, which used to fold or lift up.

Falernian, the second best wine in Italy, was so called by the ancient Romans because it was made of grapes from Falernum. There were three sorts—the rough, the sweet, and the dry.

Falkland. In Godwin’s novel called Caleb Williams. He commits murder, and keeps a narrative of the transaction in an iron chest. Williams, a lad in his employ, opens the chest, and is caught in the act by Falkland. The lad runs away, but is hunted down. This tale, dramatised by Colman, is entitled The Iron Chest.

Fal-lals. Nick-nacks; ornaments of small value. (Greek, phalara, metal ornaments for horses, etc.)

"Our god-child passed in review all her curious, ictus, tags, buckles, bobbins, keys, silk stockings, and fallstays."—Thackeray: Vanity Fair, chap. vi. p. 36.

Fall. In the fall. In the autumn, at the fall of the leaf. (An American revival.)

"What crowds of patients the town doctor kills, Or how, last fall, he raised the weekly bills?"—Dryden: Juvencal.

To try a fall. To wrestle, when each tries to ‘“fall” or throw the other.

"I am given, sir . . . to understand that your younger brother, Orlando, hath a disposition to come in discourse against me to try a fall."—As You Like It, i. 1.
Fall Away (To). To lose flesh; to degenerate; to quit a party, as "his adherents fell away gradually [one by one], or rapidly."

Fall Flat (To). To lie prostrate or procumbent; to fail to interest, as "the last act fell flat."

Fall Foul. To fall foul of one is to make an assault on someone. A sea term. A rope is said to be foul when it is entangled; and one ship falls foul of another when it runs against her and prevents her free progress. Hence to run up against, to assail.

Fall From (To). To violate, as "to fall from his word;" to tumble or slip off, as "to fall from a horse;" to abandon or go away from, as "to fall from grace."

Fall In (To). To take one's place with others; to concur with, as "he fell in with my views"—that is, his views or ideas fell into the lot of my views or ideas. (See FALL OUT.)

Fall Off (To). To detach themselves; to be thrown off [a horse]; to leave. The Latin decido.

Fall Out (To). To quarrel; to happen. (Latin, accidit.) (See FALL IN.)

"Three children sliding on the ice
Upon a summer's day;
As if all fell out they all fell in,
The rest they ran away."

Ps. 15:24

Fall Sick (To). To be unwell. A Latin phrase, "in morbo incidere."

Fall Through (To). To tumble through [an insecure place]; to fail of being carried out or accomplished.

Fall to (To). To begin [eating, fighting, etc.].

"They sat down... and without waiting... fell to like commoners after grace."—Kane: Arctic Explorations, vol. i, chap. xxx, p. 410.

Fall Under (To). To incur, as, "to be under the reproach of carelessness;" to be submitted to, as, "to fall under consideration," a Latinism, "In deliberationem cadere."

Fall Upon (To). To attack, as "to fall upon the rear," a Latin phrase, "ultimus incidere," to throw oneself on, as, "he fell on his sword," "vanus est cadere," to happen on, as, "On what day will the games fall?"

Fall in With (To). To meet accidentally; to come across. This is a Latin phrase, in aliquam causam incidere."

Fall into a Snare (To), or "To fall into an ambush," To stumble accidentally into a snare. This is a Latin phrase, "in insidias incidere." Similarly, to fall into disgrace is the Latin "in offensionem cadere."

Fall of Man (The). The degeneracy of the human race in consequence of the "fall" [or disobedience] of Adam, man's federal head. Adam fell, or ceased to stand his ground, under temptation.

Fall of the Drop (The), in theatrical parlance, means the fall of the drop-curtain at the end of the act or play.

Fall Out of (To). To tumble or slip from, as, "The weapons fell out of my hands." This is a Latin phrase, "De manibus meis arma cadèrent."

Fall Short of (To). To be deficient of a supply. This is the Latin crede, to fail. To fall short of the mark is a figure taken from archery, quoits, etc., where the missile falls to the ground before reaching the mark.

Fall Together by the Ears (To). To fight and scratch each other; to contend in strife. "To fall together by the ears" is "intere se certare;" but "to set together by the ears" is "discordium concurrere."

Fall Upon One's Feet (To). To escape a threatened injury; to light upon one's feet.

Falling Bands. Neck-bands which fall on the chest, common in the seventeenth century.

Falling Sickness. Epilepsy, in which the patient falls suddenly to the ground.

"Bratus.—He [i.e. Caesar] hath the falling-sickness.
Caesars.—No, Caesar hath it not: but you, and I, And honest Caesar, we have the falling-sickness."—Shakespeare: Julius Caesar, 1. 2.

Falling Stars are said by Mahometans to be firebrands flung by good angels against evil spirits when they approach too near the gates of heaven.

Fallow Land. Land ploughed, but not sown; so called from its brown or tawny colour. (German, fahl, tawny; Anglo-Saxon, fahel or feaho, pale-red; hence, fallow deer, red deer.)

"Break up the fallow land."—Jer. iv. 3.

False (The Rule of). A method of solving certain mathematical questions generally done by equations. Suppose the question is this: "What number is that whose half exceeds its third by 12?"
False Ceiling. The space between the garret-ceiling and the roof.

False Staff. A fat, sensual, boastful, and mendacious knight; full of wit and humour; he was the boon companion of Henry, Prince of Wales. (1 and 2 Henry IV., and Merry Wives of Windsor.)

Falutin (High). Oratorical bombast; affected pomposity; "Ereclus voit." (See HIFALUTEN.)

None of your high falutin airs with me. None of your swell ways with me. (Dutch, verloeten.)

Famil'lar. A cat, dog, raven, or other dumb creature, petted by a "witch," and supposed to be her demon in disguise. (See below.)

Familiar Spirits. Spirit slaves. From the Latin, fam'illus (an attendant).

"Away with him; he has a familiar under his tongue."—Shakespeare: 2 Henry VI., v. 7.

Familiarity. Too much familiarity breeds contempt.

Latin: Nenia familiaritas contemptum parit.

French: La familiarité engendre le mépris.

Italian: La famigliarità fà disprezzamento.

Eritis optimis rebus tene res sine omnium: c. veritate audium: c familiaritate contempsum: c fede et liberam."—Plutarch (translated).

Familiarists. Members of the "Family of Love," a fanatical sect founded by David George, of Delft, in 1556. They maintained that all men are of one family, and should love each other as brothers and sisters. Their system is called Famulism.


"Family will take a person anywhere."—Warner: Little Journey in the World, chap. iv.

Fan. I could brook him with his lady's fan (1 Henry IV., ii. 3)—i.e. knock his brains out with a fan handle. The ancient fans had long handles, so that ladies used their fans for walking-sticks, and it was by no means unusual for very testy dames to chastise unruly children by beating them with their fannstcks.

"Wert not better Your head were broken with the handle of a fan!"—Beaumont and Fletcher: Wit at Several Wages, v.

Fan-light (A), placed over a door, is a semicircular window with radiating bars, like the ribs of an open fan.

Fanatic's. Those transported with religious or temple madness. Among the Romans there were certain persons who attended the temples and fell into strange fits, in which they pretended to see spectres, and uttered what were termed predictions. (Latin, f'atAmy, a temple.)

"That wild energy which leads The enthusiasm to fanatist deeds."—Burns: Tales of the Secret Tribunal.

Fancy. Love—i.e. the passion of the fantasy or imagination. A fancy-man is a man (not your husband) whom you fancy or select for chaperon.

"Tell me where is fancy bred, Or in the brain, or in the head."—Shakespeare: Merchant of Venice, iii. 2.

The fancy. Fuglistis. So called because boxing is the chief of sports, and fancy means sports, pets, or fancies. Hence "dog-fanciers," "pigeon-fanciers," etc.

Fancy-free. Not in love.

"In madman meditation fancy-free."—Shakespeare: Midsummer Night's Dream, ii. 2.

Fancy Man (A). A cavalier servant or courtier; one selected by a married lady to escort her to theatre, etc., to ride about with her, and to amuse her. The man she "fancies" or likes.

Fancy-sick. Love-sick.

"All fancy-sick she is, and pale of cheer."—Shakespeare: Midsummer Night's Dream, ii. 2.

Fane'lls. A Scandinavian tribe far north, whose ears were so long that they would cover their whole body. (Fyng.)

Fanfar' on. A swaggering bully; a cowardly boaster who blows his own trumpet. Sir Walter Scott uses the word for finery, especially for the gold chains worn by military men, common in Spain amongst the conquerors of the New World. (Spanish, fanfar' on, a bully; French, fanfare, a flourish of trumpets, or short piece of military music performed by brass instruments and kettle-drums.)

"Marry being there, with thy fanfarons about thy neck! and the squire."—Scott: The Abbot, cxxv.

Fanfar' onade (4 syl.). Swaggering; vain boasting; ostentatious display. (See above.)

"The bishop copied this proceeding from the fanfaronade of M. Boulliers."—Swift.
Fang. A sheriff’s officer in Shakespeare’s 2 Henry IV.

Fanga. I fell into his fanga. Into his power, his clutches. (Anglo-Saxon, fang, a grasp.)

Traitors, that vice-like fang the hand to lick.”

Fangled. A new-fangled notion is one just started or entertained. (Saxon, fangan, to begin.)

Fanny Fern. A nom de plume of Mrs. Sarah Payson Parton, sister of Mr. N. P. Willis, the American poet. (Born 1811, died 1872.)

Fanti’gue (2 syl.). A function; a fussy anxiety; that restless, nervous commotion which persons have who are phantom-struck.

Fantocci’ni [fanto-ché’ny]. A dramatic performance by puppets. (Italian, fantoccio, a puppet.)

Fantom-corn. The mere ghost of corn, having been bewitched. (French, fantôme, a ghost.)

Fantom-fellow. A person who is light-headed, and under the ban of some hobgoblin. (See above.)

Fantom-flush. Flesh that hangs loose and flabby—supposed to be under the evil influence of some spectre. (See above.)

Far and Away. “Nullus proximus aut secundus;” as, “far and away the best;” some person or thing beyond all comparison or rivalry.

Far Cry from. It is a far cry from . . . to . . . ; as, it is a far cry from Moses to Moses Montefiore, and from David to Diasraeli, but they all were Jews; and had certain features in common. Sir Walter Scott several times uses the phrase “It’s a far cry to Lochow [Lochawe].” It is a far cry from O’Connell to Kossuth.

Far fetched. Not closely connected; a remote conceit; as, “a far-fetched simile,” a “far-fetched allusion.” Also, obtained from a foreign or distant country. 1. quad varum est, varum est.”

Far Gone. Deeply affected: as, “far gone in love.”

Far Niente (3 syl.). Italian phrase. The Latin otium. Dulce far niente is the sweet enjoyment of having nothing to do, i.e. of a holiday. (See Dolce.)

Farce (1 syl.). Stuffing. Dramatic pieces of no solid worth, but stuffed full of ludicrous incidents and expressions. They bear the same analogy to the regular drama as force-meat does to a solid joint. (French, farce; Latin, farcio, to stuff.)

Farceur (The). One who writes or acts farces.

Farcy or Farcin (Latin, farcinum, a sausage, any stuffed meat). A disease in horses, which consists of a swelling of the gangious and lymphatic vessels. It shows itself in little knots; glanders.

Fare, meaning the expense of a journey or passage across water, is the Anglo-Saxon fære or free, a journey; verb, faran, to travel. (Archaic, feria, the fare for crossing a ferry.)

Fare Well (To). You cannot fare well but you must cry out roost meat. Don’t blazon your good fortune on the house-top. “Sorez suo petit loco,” Terence has the same idea: “Ejusmet meo indicio miser, quasi soror, hodie perii.” (Ennucius, v. 7, 23.)

Farina’, Fyndem furina’. Other rubbish of the same sort. Literally, “Other leaves of the same batch.” Our more usual expressions are, “Others of the same kidney,” “others of the same feather;” “others tarred with the same brush.”

Farinata or Farianata Dologi Uberti. A nobleman of Florence, chief of the Ghibelline faction, placed by Dante, in his Inferno, in a red-hot coffin, the lid of which is suspended over him till the day of judgment. He is represented as faithless and an epicure. (Thirteenth century.)

Farley or Farley. A duty of 6d. paid to the lord of the manor of West Slapton, in Devonshire. (Bailey.) Money given by a tenant instead of his best beast (heriot).

Farm means food; so called because anciently the tenant was required to provide the landlord with food by way of rent. (Anglo-Saxon, feornu, food.)

To farm taxes is the French affervir (to let or lease), from fermar, a letting for the supply of food.

Farmer George. George III.; so called from his farmer-like manners, taste, dress, and amusements. (1738, 1760-1820.)

“A better farmer never brushed dew from lawn.”

Byron: Vision of Judgment.
Farmers. A farmer ought to make four rents in order to live: one for rent, one for labour, one for stock, and one for himself.

Farnese Bull [Far-nəz-ə]. A name given to a colossal group attributed to Apollo’sius and Taurusc of Trajan, in Asia Minor. They belonged to the Rhodian school, and lived about B.C. 300. The group represents Dirce bound to the horns of a bull by Zethus and Amphion, for ill-using their mother. It was restored by Bianchi in 1546, and placed in the Farnese palace, in Italy.

Farnese Hercules [Far-nəz-ə Her-cu-ləs]. A name given to Glykon’s copy of the famous statue of Lysippus, the Greek sculptor in the time of Alexander the Great. It represents the hero leaning on his club, with one hand on his back, as if he had just got possession of the apple of the Hesperides. Farnese is the name of a celebrated family in Italy, which became extinct in 1731.

"It grieves me that an iconoclasm is to a wooden vessel what the Farnese Hercules is to the Apollo Belvidere. The Hercules is not without a beauty of its own."—The Times (Paris correspondent).

Faroese (3 syl.). Belonging to the Faroe Islands; a native of the islands.

Farrago. A farrago of nonsense. A confused heap of nonsense. Farrago is properly a mixture of far (meal) with other ingredients for the use of cattle.

"Anquetil was desired . . . for having suffered a farrago of nonsense to be palmed off upon him by his Parsi teachers as the works of the sage Zoroaster."—Whitney: Oriental Studies (Avesta), chap. vi, p. 184.

Farringdon Ward (London). The aldermanry, etc., granted by John le Fevre to William Farnington, citizen and goldsmith of London, in consideration of twenty marks given beforehand as a gersum to the said John le Fevre. (1279.)

Farthing. A fourth part. Penny pieces used to be divided into four parts, thus, 1. One of these quarters was a farthing, and two a halfpenny. (Anglo-Saxon, fourthing.)

I don’t care for it a brass farthing. James II. debased all the coinage, and issued, amongst other worthless coins, brass pence, halfpence, and farthings.

The farthing was the fourth part of other coins. Thus, we read in the Grayfriars’ Chronicle—

"This yere the king made a newe quyne, as the nobylée, halv-moij lie, and far dýng-n-ny lie."

Farthingale (3 syl). A sort of crinoline petticoat. The word means a "guard for modesty." (French, vertige, corrupted into verdingade, and then into farthingale.)

Faryndon Inn. Serjeants’ Inn, Chancery Lane, used to be so called.

Fascination means "slain or overcome by the eyes." The allusion is to the ancient notion of bewitching by the power of the eye. (Greek, basilasko, i.e. phakti kaino, to kill with the eyes. See Valpy: Etymology of Greek Words, p. 23, col. 1; Latin, fascino.) (See Evil Eye.) "None of the affection have been noted to fascinate and bewitch, but love and envy."—Linnæus.

Fashion [fash-ən]. In a fashion or after a fashion. "In a sort of a way;" as, "he spoke French in a fashion" (i.e. very badly). ("French of Stafford atte Bowe.")

Fashion of Speech (A). "Facon de parler" (q.v.); "Ratio logundi!"

Fast Girl or Young Lady (A) is one who talks slang, assumes the airs of a knowing one, and has no respect for female delicacy and retirement. She is the apo of the fast young man.

Fast Man (A) is one who lives a continual round of "pleasure" so fast that he wears himself out.

Fast and Loose (To play). To run with the hare and hold with the hounds; to blow both hot and cold; to say one thing and do another. The allusion is to a cheating game practised at fairs. A belt is folded, and the player is asked to prick it with a skewer, so as to pin it fast to the table; having so done, the adversary takes the two ends, and looses it or draws it away, showing that it has not been pierced at all.

"He forced his neck into a noise, To show his play at fast and loose; And when he chanced to win, must look, For art and sudden, his luck."—Butler: Hudibras, ill. 2

Fasti. Working days; when, in Rome, the law-courts were open. Holy days (diea non), when the law-courts were not open, were, by the Romans, called ex-fasti.

Fasting. The most ingenious method of fasting I know of is that recorded in the Mappemonde Papiistique, p. 82. A Venetian saint had certain boxes made like mass-books, and these book-boxes were filled, some with Malmsay wine, and some with the fleshiest parts of capons and partridges. These were supposed to be books of devotion, and the saint lived long and grew fat on them.
Fastrade (2 syl.). Daughter of the Saxon count Rodolph and Luigarde the German. One of the nine wives of Charlemagne.

"These same soft bells at eventide
Bang in the ears of Charlemagne,
As, seated by Fastrade’s side
At Ingelheim, in all his pride.
He heard their sound with secret pain.
Longfellow: Golden Legend, iv.

Fat. All the fat is in the fire. The allusion is to the process of frying. If the grease is split into the fire, the coals smoke and blaze so as to spoil the fire. The proverb signifies that something has been let out inadvertently which will cause a "regular flare up."

The Fat:—
Alfonso II. of Portugal, (1211-1223.)
Charles II. of France, le Gros. (832, 881-888.)
Louis VI. of France, le Gros. (1078, 1108-1137.)

Fat Men.
Edward Bright, of Essex, weighed 44 stone, or 616 pounds, at death. He was 5 feet 9 inches high, 5 feet round the chest, and 6 feet 11 inches round the paunch. He died 1750, aged thirty.

Daniel Lambert, born at St. Margarets’ Leicester, weighed 739 pounds. He was 3 yards 4 inches round the waist, 1 yard 1 inch round the leg. (1770-1800.)

Fat as a Porpoise. The skin of the porpoise is nearly an inch thick, and under it is a layer of fat somewhat thicker, and yielding oil of the finest quality.

Fata. Women introduced in mediæval romance not unlike witches, and under the sway of Demogorgon. In Orlando Innamorato we meet with the "Fata Morgana:; in Bolognese, with the "Fata Silvanella." The Fates Nerl and Bianca, the protectress of Guido’ne and Aquilante; the "Fata della Fonti," from whom Mauricardo obtains the arms of Hector; and "Alcina," sister of Morgana, who carries off Astolfo. In Tasso we have the three daughters of Morgana, whose names are Morganeet, Nivetta, and Carvilia; we have also Dragonte, Montanna, Argea (called the queen of the Fates), protectress of Floridante, Filide (sister of Argea), and several others. In the Adone of Maria we have the Fata named "Falsirena."

Fata Morgana. A sort of mirage occasionally seen in the Straits of Messina. Fata is Italian for a "fairy," and the fairy Morgana was the sister of Arthur and pupil of Merlin. She lived at the bottom of a lake, and dispensed her treasures to whom she liked. She is first introduced in the Orlando Innamorato as "Lady Fortune," but subsequently assumes her witch-like attributes. In Tasso her three daughters are introduced.

Fatal Gifts. Collar of Arsinoe, collar and veil of Eryphyle, gold of the Nibelungen, gold of Tolosa, necklace of Cadmos, Harmonia’s necklace and robe, opal of Alphonsus XII., the Trojan horse, the shirt of Nessus, etc. (See these subjects.)

Fato = something destined or suitable, is not the Latin fatum, but the French fatal = share, one’s own, that which suits one; as "voila mon fatal," that is the man for me.

"Pour moi, ma sœur, a dit la cadette, j’aimais le solite, je veux un homme riche et le gros don Bianco sera mon fatal."—Le Sage: Biade Boilece.

Fates (1 syl.). The cruel fates. The Greeks and Romans supposed there were three Parcae or Fates, who arbitrarily controlled the birth, events, and death of every man. They are called cruel because they pay no regard to the wishes and requirements of anyone.

The three Fates were Clotho (who held the distaff), Lachesis (who spun the thread of life), and Atropos (who cut it off when life was ended).

Father. A friar in holy orders. (See Brother.)

A father suckled by his daughter. Euphrasia, the Grecian daughter, so preserved the life of Evander, her aged father.

Xantippe so preserved the life of her father Cimon in prison. The guard, marvelling the old man held out so long, set a watch and discovered the fact. Byron alludes to these stories in his Childe Harold.

"There is a dungeon, in whose dim, drear light
What do I gaze on? . . .
An old man, and a female young and fair,
Fresh as a nursing mother, in whose vein
The blood is nectar. . . .
Here 3 only offers to old age the food,
The milk of his own gift:—it is her sire
To whom she renders back the debt of blood....
Drink, drink and live, old man! here’s a realm
holds no such tude."

Byron: Childe Harold, iv. st. 184, 185.

Without father, without mother, without descent, having neither beginning of days nor end of life—i.e. Melchisedec (Heb. vii. 3). He was not the son of a priest, either on his father’s or mother’s side; his pedigree could not be traced in the priestly line, like that of the ordinary high priests, which can be traced to Aaron; nor did he serve in
Father Mathew

Courses like the Levites, who begin and end their official duties at stated times. "Jesus was a "priest after the order of Melchisedec." Neither his reputed father, Joseph, nor his mother, Mary, was of the priestly line. As priest, therefore, he was "without father, without mother," without genealogy. And, like Melchisedec, he is a "priest for ever."

His father it on me. He impuotes it to me; he says it is my bantling.

Father Mathew. (See Mathew.)

Father Neptune. The ocean.

Father Norbert. Pierre Parisot, the French missionary (1007-1769).

Father Paul. Pietro Sarpi, father of the order of Servites, who moved his Christian name when he assumed the religious habit. (1652-1623.)

Father Pratt. Francis Mahoney, a humorist writer in Francis's Magazine and the Globe newspaper. (1605-1666.)

Father Thames, or Old Father Thames. The Thames, as far as it belongs to London.

But Father Thames, for thou hast seen
Pilgrims of a sprightly race
Departing on the margin green,
The paths of pleasure trim.

Gray: Distant Prospect of London.

The epithet is not uncommonly applied to other great rivers, especially those on which cities are built. The river is the father of the city, or the reason why the site was selected by the first settlers there.

O, Tiber, Father Tiber,
To whom the Romans pray.
Middle Way of Horatius.

Father Thoughtful. Nicholas Ca't-inat, a marshal of France; so called by his soldiers for his cautious and thoughtful policy. (1637-1712.)

Father of Waters. The Irrawaddy, in Burma, and the Mississippi, in North America. The Nile is so called by Dr. Johnson in his Rasselas. (See Father Thames.)

Father of his Country.

Cicero was so entitled by the Roman senate. They offered the same title to Marcus, but he refused to accept it. Several of the Caesars were so entitled—Julius, after quelling the insurrection of Spain; Augustus, etc.

Cosimo de' Medici (1389-1611).

G. Washington, the defender and paternal counsellor of the American States. (1782-1799.)

Andrea D’orea (1488-1660). Inscribed on the base of his statue by his countrymen of Genoa.

Andronikus Paleologus II. assumed the title (1260-1322).

(See also I Chron. iv. 14.)

Father of the People.

Louis XII. of France (1462, 1498-1515). Henri IV. was also termed "the father and friend of the people" (1553, 1589-1610).

Christian III. of Denmark (1502, 1534-1559).

Gabriel du Pincau, the French lawyer (1578-1644).

Fathers of the Church. The early advocates of Christianity, who may be thus classified:

1. Five apostolic fathers, who were contemporaneous with the apostles—viz. Clement of Rome, Bar’nas, Hermas, Ignatius, and Polycarp.

2. The primitive fathers. Those advocates of Christianity who lived in the first centuries. They consisted of the five apostolic fathers (q.v.), together with the following:—Justin, Theophilus of Antioch, Ireneus, Clement of Alexandria, Cyprian of Carthage, Origen, Gregory Thaumaturgus, Dionysius of Alexandria, and Tertullian.

3. The fathers, or those of the fourth and fifth centuries, who were of two groups, those of the Greek and those of the Latin Church. (See below.)

Fathers of the Greek Church.

Euseb’ius, Athanas’ius, Basil the Great, Gregory Nazianzen’us, Gregory of Nyssa, Cyril of Jerusalem, Chrysostom, Epiphanius, Cyril of Alexandria, and Ephraim, deacon of Edessa.

Fathers of the Latin Church.


The last of the fathers. St. Bernard (1091-1153). The schoolmen who followed treated their subjects systematically.

Founder of the fathers of Christian doctrine. Caesar de Bus (1541-1607).

Fathom (Count). A villain in Smollet’s novel so called. After robbing his benefactors, and fleecing all who trusted him, he is at last forgiven.

Fatima. The last of Bluebeard’s wives, who was saved from death by the timely arrival of her brother with a party of friends. Mahomet’s favourite daughter was called Fatima.
Fatted Calf. To kill the fatted calf. To welcome with the best of everything. The phrase is taken from the parable in the third gospel of the prodigal son. (Luke xv. 30.)

Fatau Mutter. A law term for a courtesan. Fatusus with jurisconsults means one not in a right mind, incorrigibly foolish.

Fault. At fault. Not on the right track; doubtful whether right or wrong. Hounds are at fault when the scent is broken because the fox has jumped upon a wall, crossed a river, cut through a flock of sheep, or doubled like a hare.

In Geology, the break or displacement of a stratum of rock is called a fault.

Fault. (French, faute, Latin, fallio, to fail.)

For fault of a better (Shakespeare: Merry Wives, i. 4). Having no better. "I am the youngest of that name, for fault of a worse."—Shakespeare: Romeo and Juliet, ii. 4.

In fault. To blame. "Is Antony or we in fault for this?"—Shakespeare: Antony and Cleopatra, iii. 12. To a fault. In excess; as, kind to a fault. Excess of every good is more or less evil.

To find fault. To blame; to express disapprobation.

Faults. No one is without his faults, i.e. is faultless. "Viliss nemo sinu naturalit,"

Fauна (2 syll.). The animals of a country at any given geological period; so called from the mythological fauns, who were the patrons of wild animals.

"Nor lose the place of curious plant he knows—He both his Flora and his Faun shows."—Crotty: Berewalk.

Faust (1 syll.). The grandest of all Goethe’s dramas. Faust makes a compact with Mephistophelés, who on one occasion provides him with a cloak, by means of which he is wafted through the air whistlesover he chooses. "All that is weird, mysterious, and magical groups round this story." An English dramatic version has been made by Bayle Bernard.

Dr. Faustus, a tragedy by Marlow: Faust and Marguerite, by Bouicault; Faust e Margherito, an opera by Gounod, etc.

Faux-jour (French). A false or contrary light; meaning that a picture is hung so that the light falls on it in the opposite direction to what it ought. The artist has made his light fall in one direction, but it is so hung that the light falls the other way.

Faux Pas. A "false step"; a breach of manners or moral conduct. (French.)

Faveo’nisus. The zephyr or west wind. It means the wind favourable to vegetation.

Favour. Ribbons made into a bow; so called from being the favour bestowed by ladies on the successful champions of tournaments. (See True Love Knot: Curzy Faviour.)

"Here, Phyllis; wear thou this favour for me, and stick it in thy cap."—Shakespeare: Henry V, iv, 7.

Favourite. One to whom a lady gives a "favour" or token. The horse which betting men suppose is most likely to come off the winner of a particular race.

Favourites. False curls on the temples; a curl of hair on the temples plastered with some cosmetic; whiskers made to meet the mouth.

"Yet tell me, sire, don’t you as nice appear With your false curls, ladish, and favours here?"—Mrs. Centlivre.

Fay. (See Fairy.)

Faye (1 syll.). The way to Faye (French, "Faise-la-vineuse"). A winding or zigzag manner, like "Crooked Lane at Eastcheap." A person who tries to do something indirectly goes by the pathway to Faye. Faye is a little village in France, built on an eminence so steep that there is no getting to it except by a very zigzag path.

"They go in to Paradise... as the way is to Faye."—Babelon: Gargantua and Pantagruel, book i. 27.

Fazio. A native of Florence, who first tried to make his fortune by alchemy; but being present when Bartoldo, an old miser, died, he buried the body secretly, and stole his money—bags. Being now rich, he became acquainted with the Marchioness Aldabella, with whom he passed his time in licentious pleasure. His wife Bianca, out of jealousy, accused him to the duke of being privy to the death of Bartoldo; and Fazio was condemned to death for murder. Bianca now tried to undo the mischief she had done, but it was too late; she went mad with grief, and died of a broken heart. (Dean Milman: Fazio.)

Fear Fortress. An hypothetical castle in a forest near Saragossa. It represents that terrible obstacle which fear conjures up, but which vanishes into thin air as it is approached by a
Feathers: An oil feather. Kindness of manner and speech. An oil feather will do more to ease a stubborn lank than great force. (See Power's Tract called The Oiled Feather.)

Birds of a feather flock together.

Latin: Similes similibus gaudent.

Pares cum paribus facile congregantur. Cicero says, "Deo novimus omnium et vestitu."

French: Qui se ressemble, s'assemble.

In full feather. Flush of money. In allusion to birds not on the moult.

In grand feather. Dressed to the nines.

In high feather. In exuberant spirits, joyous. When birds are molting they mope about, but as soon as they regain their feathers their spirits revive.

Tickled with a feather. Easilly moved to laughter. "Pleased with a feather, tickled with a straw," is more usual; livre de la moindre bagatelle.

Also annoyed by trifles, worried by little annoyances.

"From day to day some silly things Upset you altogether; There's nothing so soon conversion brings As tickling with a feather.

'Gainst minor evils let him pray Where justice's favour curvets; For one that big misfortunes slay Ten die of little worries."

Some: Ballads of Babylon (Little Worries).

Cut a feather. A ship going fast is said to cut a feather, in allusion to the ripple which she throws off from her bows. Metaphorically, "to cut a dash."

"Jack could never cut a feather."—Sir W. Scott: The Pirate, xxiv.

To show a white feather. (See WHITE . . .)

Feather in Your Cap. That's a feather in your cap. An honour to you. The allusion is to the very general custom, in Asia and among the American Indians of adding a new feather to their head-gear for every new enemy slain. The Cahuil of Cabul stick a feather in their turban for every Musulman slain by them. The Incas and Cauques, the Moenitarios and Mandans (of America), the Abyssinians and Turcomans, etc., etc., follow the same custom. So did the ancient Lycians, and many others. In Scotland and Wales it is still customary for the sportsman who kills the first woodcock to pluck out a feather and stick it in his cap. In fact, the custom, in one form or another, seems to be almost universal.

† When "Chinese" Gordon quelled the Taiping rebellion he was honoured by the Chinese Government with the "yellow jacket and peacock's feather."
In Hungary, at one time, none might wear a feather but he who had slain a Turk. (Landsdowne MS. 775, folio 149.)

**Feather One's Nest.**

He has feathered his nest well. He has made lots of money; has married a rich woman. The allusion is to birds, which line their nests with feathers to make them soft and warm.

**Feather One's Oar (To).**

To feather an oar is to turn the blade parallel with the surface of the water as the hands are moved forward for a fresh stroke. (The Greek πτερόω means both "an oar" and "a feather," and the verb πτεροῦν, to "furnish with oars" or "with feathers.") The oar throws off the water in a feathery spray.

"He feathered his oars with such skill and dexterity.

**Feather Stone.** A federal stone or stone table at which the ancient courts baron were held in the open air, and at which covenants were made. (Latin, fœdus, a treaty.)

**Feathers (The).** A public-house sign in compliment to Henry VI., whose cognizance it was.

Fine feathers make fine birds. (Latin, "Vestis virum fact, dress makes the man."). The French proverb is "La belle plume fait le bel oiseau."

**The Prince of Wales' feathers.** The tradition is, that the Black Prince, having slain John of Luxemburg, King of Bohemia, in the Battle of Crewey, assumed his crest and motto. The crest consisted of three ostrich feathers, and the motto was "Ich dien" (I serve). John of Arden discovered a contemporary MS., in which it is expressly said that this was the case; but much controversy has arisen on the question. Dr. Bell affirms that the crest is a rebus of Queen Philippa's hereditary title—viz. Countess of Ostrevaunt (ostrich-feather). Randall Holmes claims an old British origin; and the Rev. H. Longueville asserts that the arms of Roderick Mawe, prior to the division of Wales into principalities, was thus blazoned:—"Argent, three lions passant regardant, with their tails passing between their legs and curling over their backs in a feathery form."

**Feature** means the "make." Spenser speaks of God's "secret understanding of our feature"—i.e. make or structure. It now means that part which is most conspicuous or important. Thus we speak of the chief features of a painting, a garden, a book, etc., etc. (Norman, faire; Latin, factura.)

**February.** The month of purification amongst the ancient Romans (Latin, februus, to purify by sacrifice.)

The 2nd of February (Candlemas Day). It is said, if the weather is fine and frosty at the close of January and beginning of February, we may look for more winter to come than we have seen up to that time.


"If Candlemas Day be dry and fair, The half o' winter's gone and nair; If Candlemas Day be wet and foul, The half o' winter's gone at full.

Scotch Proverb.

"The badger peeps out of his hole on Candlemas Day, and, if he finds snow, walks abroad; but if he sees the sun shining he draws back into his hole."—German Proverb.

**Fecit (Latin, he did it).** A word inscribed after the name of an artist, sculptor, etc., as David fecit, Goujon fecit; i.e. David painted it, Goujon sculptured it, etc.

**Feco'sa means sediment.** Starch is a fœcusa, being the sediment of flour steeped in water. (Latin, fæces, dregs.)

**Federal States.** In the late American war the Unionists were so called—i.e. those northern states which combined to resist the eleven southern or Confederate states (q.v.).

**Fee.** Anglo-Saxon feoh, cattle, goods, money. So in Latin, pecuris, from pecus, cattle. Capital is capita, heads [of cattle], and chattels is a mere variant.

**Fee-farm- rent** is where an estate is granted, subject to a rent in fee of at least one-fourth its value. It is rent paid on lands let to farm, and not let in recompense of service at a greatly reduced value.

**Fee-penny.** A fine for money overdue. Sir Thomas Gresham often wrote for money "in order to save the fee-penny."

**Fee Simple.** An estate free from condition or limitation. If restricted by conditions, the inheritance is called a 'Conditional Fee.'

**Fee-tail (f.4).** An estate limited to a person and his lawful heirs.

**Feeble.** Most feeble. Feeble. A writer whose language is very "loud," but whose ideas are very jejune. Feeble is a "woman's tailor," brought to Sir John Falstaff as a recruit. He tells Sir John "he will do his good will," and the
Feed of Corn. A quartern of oats, the quantity given a horse on a journey when the ostler is told to give him a feed.

Femm-evert. A married woman. This does not mean a woman covert by her husband, but a woman whose head is covered, not usual with maidens or unmarried women. In Rome unmarried women wore on their heads only a corolla (i.e., a wreath of flowers). In Greece they wore an anædæma, or fillet. The Hungarian spinster is called hujadon (bare-headed). Married women, as a general rule, have always covered their head with a cap, turban, or something of the same sort, the head being covered as a badge of subjection. Hence Rebekah (Gen. xxiv. 65), being told that the man she saw was her espoused husband, took a veil and covered her head. Servants wear caps, and private soldiers in the presence of their officers cover their heads for the same reason. (See Eph. v. 22, 23.)

Femme-sole. A single woman. Femme-sole merchant. A woman who carries on a trade on her own account.

Femme de Chambre. (French.) A chambermaid.


Fen Nightingale. A frog, which sings at night in the fens, as nightingales sing in the groves. (See ARCADIAN NIGHTINGALE.)

Fence Month. The close time of deer, from fifteen days before Midsummer to fifteen days after it. This being fawning time, deer-hunting is forbidden.

Fenchurch Street (London). The church in the fens or marshy ground by the "Langbourne" side.

Fenrable Regiments. A kind of militia raised in 1759, again in 1778-9, and again in 1794, when a force of 15,000 was raised. The force was disbanded in 1802.

Fennellia. A pretended deaf and dumb sylph-like attendant on the Countess of Derby, in Scott's Per'evil of the Peak.
Fenians. An anti-British association of disaffected Irishmen, called the Fenian Brotherhood, after the ancient Fenians of Ireland; formed in New York, in 1857, to overthrow the domination of England in Ireland, and make Ireland a republic. The word means a hunter—Gaelic, fionn, from freadhach (pronounced fer-agh), a hunt. Before the Germanic invasion, a Celtic race so called occupied not only parts of Ireland and Scotland, but also the north of Germany and the Scandinavian shores. Oisin (Ossian) refers to them, and one passage is thus rendered in The Antiquary: "Do you compare your psalms to the tales of the bare-armed Fenians?" Oisin was the grandson of Fionn, the "fair-haired right (chief) of the Fenians," and all the high officers of this volunteer association were men of rank. It appears that the Fenians of Ireland (Erris), Scotland (Alba), Englund (Scoring), and Scandinavia, had a great civil battle at Gabhail, in Ireland, and extirpated each other. Oisin alone escaped, and he had slain "twice fifty men with his own hand." In the great Fenian outbreak of Ireland in 1865, etc., the leaders were termed "head centres," and their subordinates "centres." (See CLAN-NA-GAEL.)

Fennel. Said to restore lost vision and to give courage.

"Above the lowly plants it towers,
The fennel with its yellow flowers,
And in an earlier age than ours,
Widowed with the wondrous powers
Lost vision to restore;
It gave new strength and fearless mood,
And gladiators fierce and rude
Mingled it in their daily food;
And who batted and subdued
The breath of fennel wore.

Fenrir or Fenris. The wolf of sin [i.e., of Loki], meaning the goading of a guilty conscience. The "wolf" was the brother of Hel (q.v.). When he gapes, one jaw touches earth and the other heaven. In the Ragnarok he swallows the sun and conquers Odin; but being conquered by Vidar, he was cast into Nifhheim, where Loki was confined.

Fenton. One who seeks to mend his fortune by marriage. He is the suitor of Anne Page. Her father objects to him, he says, because

"I am too great of birth;
And that, my state being small'd with my expense,
I seek to heal it only by his wealth."
Shakespeare: Merry Wives of Windsor, III. 4.

Fero Nature. Applied in law to animals living in a wild state, as distinguished from animals which are domesticated.

Ferdinand. Son of the King of Naples, and suitor of Miranda, daughter of Prospero, the banished Duke of Milan. (Shakespeare: Tempest.) In Love's Labour's Lost, the same name is given to the King of Navarre.

Ferdinand. A brave soldier who obtained a complete victory over the King of Morocco and Grenada, near Tarija, in 1340. Being in love with Leonora da Guzman, Alfonso X., whose life he had saved in the battle, created him Count of Zamora and Marquis of Montreal, and gave him the hand of Leonora in marriage. No sooner was this done, than Ferdinand discovered that Leonora was the king's mistress; so he restored his ranks and honours to the king, repudiated his bride, and retired to the monastery of St. James of Compostella. Leonora entered the same monastery as a novice, obtained the forgiveness of Ferdinand, and died. (Donizetti's opera of La Favorita.)

Ferdosí. A Persian poet, famous for the copious flow of his diction. He wrote in verse the Shah-Nâmeh, or history of the Persian kings, which took thirty years, and contains 120,000 verses.

Ferguson. It's all very fine, Ferguson; but you don't lodge here. Capt. Ferguson was the companion of the Marquis of Waterford, when that young nobleman made himself notorious for his practical jokes in the middle of the nineteenth century. In one of their sprees the two companions got separated, and the marquis found his way home to the house of his uncle, the Archbishop of Armagh, Charles Street, St. James's Square. The marquis had gone to bed, when a thundering knock came at the door. The marquis, suspecting who it was that knocked, threw up the window and said, "It is all very fine, Ferguson, but you don't lodge here;" and for many years the saying was popular. (See Notes and Queries, Jan. 16, 1866, p. 46.)

Fern. (See FANNY FERN.)
Fern Seed. We have the receipt of fern seed, we walk invisible (1 Henry IV., act iv. 4.). The seed of certain species of fern is so small as to be invisible to the naked eye, and hence the plant was believed to confer invisibility on those who carried it about their person. It was at one time believed that plants have the power of imparting their own speciality to their wearer. Thus, the herb-dragon was said to cure the poison of serpents; the yellow calamine the jaundice; wood-sorrel, which has a heart-shaped leaf, to cheer the heart; liverwort to be good for the liver, and so on.

"Why did you think that you had got his ring? Or the herb that gives invisibility?"
Bennett and Fletcher: Fair Maid of the Tan. i. 1.

"The seeds of fern, which, by proficient heat,
Cheered and multiplied, form a plant so great,
Are less a thousand times than what the eye
Can unassisted by the tube discern."
Blackmore: Creation.

Fernando Florestano. A state prisoner of Soville, married to Leonora, who, in man’s disguise, and under the name of Fidelio, became the servant of Rocco, the jailor. Pizarro, governor of the prison, conceived a hatred to Fernando, and resolved to murder him. Rocco and Leonora were sent to dig his grave, and when Pizarro entered the dungeon, Leonora intercepted his purpose. At this juncture the minister of State arrived, and ordered the prisoner’s release. (Beethoven: Fidelio.)

Ferney. The patriarch of Ferney. Voltaire; so called because he retired to Ferney, a small sequestered village near Geneva, from which obscure retreat he poured forth his invectives against the French Government, the Church, nobles, nuns, priests, and indeed all classes.

"There are in Paris five or six statues of the patriarch of Ferney."
—The Times.

Ferothers. The guardian angels of Persian mythology. They are countless in number, and their chief tasks are for the well-being of man.

Ferrante [sharp iron]. A giant in Turpin’s Chroniques de Charlemagne. He had the strength of forty men, and was thirty-six feet high. Though no lance could pierce his hide, Orlando slew him by divine interposition. (See FERRAU.)

Ferragus. The giant of Portugal, who took Belissard under his care after she had been divorced by Alexander, Emperor of Constantinople. (Valentine and Orson.)

The great “Bronze Head,” that told those who consulted it whatever they required to know, was kept in the castle of this giant. (Valentine and Orson.) (See FERRAU.)

Ferrara. An Andrew Ferrara. A broadsword or claymore of the best quality, bearing the name of Andrew Ferrara, one of the Italian family whose swords were famous in the sixteenth and seventeenth centuries. Genuine “Andrea Ferraras” have a crown marked on the blade.

"My father had an Andrea Ferrara, which had been in the family about a century. It had a basket-hilt, and the name was distinctly stamped on the blade."

"We’ll put in bail, boy; old Andrew Ferrara shall lodge his security."
—Scott: Waverley, chap. 1.

Ferrau (in Orlando Furioso). Ferrau, Ferracutio, or Ferragus, a Saracen, son of Lanfu’s. He dropped his helmet in the river, and vowed he would never wear another till he had won that worn by Orlando. Orlando slew him with a wound in the navel, his only vulnerable part.

Ferrax and Porrex. Two sons of Gorbaduc, a mythical British king. Porrex drove his brother from Britain, and when Ferrex returned with an army he was slain, but Porrex was shortly after put to death by his mother. One of the first, if not the very first, historical play in the English language was Ferrex and Porrex, by Thomas Norton and Thomas Sackville.

Ferumbras. (See FERRABRAS.)

Fessonne Verses. Lampoons; so called from Fessonnia in Tuscany, where performers at merry-making used to extemporise scurrilous jests of a personal nature to amuse the audience.

Fess (Latin, fascia, a band or covering for the thighs). In heraldry, the fess is a band drawn horizontally across the shield, of which it occupies one-third. It represents the band which was worn by knights low down across the hips.

Fest. A pledge. Festing-man, a surety to another. Festing-penny, a penny given in earnest to secure a bargain. (Anglo-Saxon, festing, an act of confidence, an entrusting.)

Fetch. A wraith—the disembodied ghost of a living person. (See FETCHE.)

"Fetches . . . most commonly appear to distant friends and relations, at the very instant preceding the death of those they represent."
Brand: Popular Antiquities (Death Omnibus).
Fetches. Excuses, tricks, artifices.
(Saxon.)
"Deny to speak with me? They are sick? they are weak? They have travelled all the night? More fetches."
Shakespeare: King Lear, II. 4.

Fetiche or Fetish. The African idol, the same as the American Man'itou. The worship of this idol is called Feticism or Fetishism. (Portuguese, fetiso, magician, fairy, oracle.)

"Almost anything will serve for a fetiche: a fly, a bird, a lion, a fish, a serpent, a stone, a tree struck by lightning, a bit of metal, a shell; but the most potent of all fetiches is the rock Tabro.

The fetiche or fetish of the bottle. The imp drunkenness, or drunkenness itself.

Fetter Lane is probably fentener-lane. A fetterer is a keeper of dogs, and the lane has always been famous for dog-fanciers. Howel, with less probability, says it is Fecutor Lane, i.e. the lane of fencers or worthless fellows who were for ever loitering about the lane on their way to the gardens. Faitour is an archaic word for a worthless fellow, a lazy vagabond, from the Norman-French.

Feettle, as a verb, means to repair; to smoothe; as an adjective, it means well-knit, all right and tight. It is connected with our word feat, the French faire, the Latin facere.

Feetled ale, in Lancashire, means ale warmed and spiced.

Feu de Joie (French). A running fire of guns on an occasion of rejoicing.

Feud, meaning "hatred," is the Saxon faeth (hatred); but feud, a "fist," is the Teutonic fer-odh (trust-land). (See below.)

Feudal or Freodal (2 syl.). In Gothic odh means "property," hence odh-all (entire property); Flemish, ndal. By transposition we get all-odh, whence our alodiius (absolute property claimed by the holders of fiefs); and by combining the words for and odh we get feod, feeth, or food (property given by way of fee for services conferred). (Pontoppidan.)

Feudal System (The). A system founded on the tenure of feuds or fiefs, given in compensation for military service to the lord of the tenants.

Feuillants. A reformed Cistercian order instituted by Jean de la Barrière in 1686. So called from the convent of Feuillants, in Languedoc, where they were established in 1677.

The club of the Feuillants, in the French Revolution, composed of moderate Jacobins. So called because the convent of the Feuillants, near the Tuileries, was their original club-room (1791-2).

Feuilleton [fay-yel-ten]. A fly-sheet. Applied to the bottom part of French newspapers, generally devoted to a tale or some other light literature.

"The daily [French] newspapers all had feuilletons with continued stories in them."—Hale: Times One, chap. viii. p. 125.

Feu-lur'dan or Fever-lurgan. A fit of idleness. Lurden means a block-head. (French, lowrd, heavy, dull, thick-headed; lourdaud, a blockhead.)

Fever-lurk. A corruption of Feverburg, as "Fever-lurgan" is of Feverlurden. The disease of laziness.

"Fever-lurk, Neither play nor work."

Fey. Predestined to early death. When a person suddenly changes his wonted manner of life, as when a miser becomes liberal, or a churl good-humoured, he is said in Scotch to be fey, and near the point of death.

"She must be fey (said Trepidomen), and in that case has not long to live."—Sir W. Scott: The Pirate, chap. i.

Fo'zon. Daughter of Savary, Duke of Aquitaine, demanded in marriage by a pagan, called the Green Knight; but Orson, having overthrown the pagan, was accepted by the lady instead. (Valentine and Orson.)

Fl or Fie! An exclamation indicating that what is reproved is dirty or indecent. The dung of many animals, as the boar, wolf, fox, marten, and badger, is called fings, and the "orificium anale" is called a fi, a word still used in Lincolnshire. (Anglo-Norman, fiy, to clean out; Saxon, afylan, to foul: our defile or file, to make foul; filth, etc.)

The old words, fic-corn (dross corn), fi-lands (unclosed lands), fi-mushings (the dung of any wild beast), etc., are compounds of the same word.

"I had another process against the dung-farmer, Master Full."—Relates: Pentagruel, book ii. 11.

Fl. Fa. A contraction of the two Latin words, fi'ti facias (cause it to be done). A judicial writ for one who has recovered damages in the Queen’s courts, being a command to the sheriff to see the judgment of the court duly carried out.

Fiacre. A French cab or hackney coach. So called from the Hotel de St. Fiacre, Paris, where the first station of
these coaches was established by M. Sauvage, about 1650.

According to Albani Butler, Fiacre was the son of an Irish king, born in 000, to whose tomb pilgrimages were made in the month of August. His day is August 30th. (Lives of the Saints, vol. ii. p. 378.)

Fian (John), a schoolmaster at Salt-pans, near Edinburgh, tortured to death and then burnt at the stake on the Castle Hill of Edinburgh, Saturday, January, 1591, because he refused to acknowledge that he had raised a storm at sea, to wreck James I. on his voyage to Denmark to visit his future queen. First, his head was crushed in upon his brain by means of a rope twisted tighter and tighter; then his two legs were jammed to a jelly in the wooden boots; then his nails were pulled out and pins inserted in the raw finger tips; as he still remained silent, he was strangled, and his dead body burnt to ashes.

Fiars. Striking the flars. Taking the average price of corn. Fiars is a Gothic word, still current in Ireland. (Scotch law.)

Fiasco. A failure, a null. In Italy they cry Old, old, fiasco! to an unpopular singer. This word, common in France and Germany, is employed as the opposite of furore.

The history of the word is as follows:—In making Venetian glass, if the slightest flaw is detected, the glassblower turns the article into a fiasco—that is, a common flask.

A gentleman from North America (G. Fox, "Pioneers in the West") furnished me with the following anecdote: "There was once a clever harlequin of Florence named Dominic Biancoletti, noted for his comic baragunies. He was wont to improvise upon whatever article he held in his hand. One night he appeared holding a flask (fiasco); but failing to extenuate any humour whatsoever from his subject, he said, 'It is thy fault, fiasco,' and dashed the flask on the ground. After that a failure was commonly called in Florence a fiasco." To me it appears incredible that a clever improvisator could draw no matter from an empty bottle, apparently a subject ripe with matter.

Fiat. I give my fiat to that proposal. I consent to it. A fiat in law is an order of the court directing that something stated be done. (Latin, fiat, let it be done.)

Fib. An attendant on Queen Mab in Drayton's Nymphidia. Fib, meaning a falsehood, is the Latin fabula, a fable.

Fico. (See Fig.)

"Fico for the phrase."

Shakespeare: Merry Wives of Windsor, i. 2.

"I see contempt marching forth, giving me the chin with his thumb in his mouth." — Wit's Miserie (1580).

Fiddle (Latin, fidis or fitis). He was first fiddle. Chief man, the most distinguished of the company.

To play second fiddle. To take a subordinate part. The allusion is to the leader of concerts, who leads with a fiddle.

The Scotch fiddle or Caledonian Cremona. The itch. As fiddlers scratch with a bow the strings of a fiddle, so persons suffering from skin-irritation keep scratching the part irritated.

Fiddle About (To). To fiddle about a thing means to "play" business. To fiddle with one's fingers is to move them about as a fiddler moves his fingers up and down the fiddle-strings.

"More trifling, or unprofitable fiddling about nothing"—Barrow: Sermons, vol. i. sermon 7.

Fiddle-de-dee! An exclamation signifying what you say is nonsense or moonshine. Fiddle-de-dee is meant to express the sound of a fiddle-string vocalised. Hence "sound signifying nothing."

Fiddle-faddle. It is all fiddle-faddle. Rubbishy nonsense; talk not worth attention. A ricocot, word of which we have a vast number, as "film-flam," "helter-skelter," "wissy-wissy," etc. To fiddle is to waste time in playing on the fiddle, and hence fiddle means a trifle, and fiddle-faddle is silly trifle or silly nonsense.

"Platul fool that l was to stand fiddle-faddling in that way."

Clough: Amours de Voyage, canto iv. stanza 3.

Fiddlebook. The name of Oliver Goldsmith's poor unfortunate pony, on which he made his country excursions.

Fiddler. Drunk as a fiddler. Fiddlers at wakes and fairs were allowed meat and drink to their heart's content, and seldom left a merry-making sober.

Oliver's Fiddler. Sir Roger L'Estrange (1616-1704). So called because he, at one time, was playing a fiddle or viole with others in the house of John Huntington when Cromwell was one of the guests.

"Fiddler" is a slang word for sixpence.

Fiddler's Fare or Fiddler's Pay. Meat, drink, and money.

Fiddler's Green. The land of the leal or "Dixie Land" of sailors: where there is perpetual mirth, a fiddle that never ceases to untiring dancers, plenty of grog, and unlimited tobacco.

Fiddler's Money. A silver penny. The fee given to a fiddler at a wake by each dancer.
Fiddler's News. Stale news carried about by wandering fiddlers.

Fiddlestick. In the Great German epic called The Nibelungen-Lied, this word is used six or eight times as a byword.

"His fiddlestick he grasped, 'twas massy, broad, and long,
As sharp as any razor."
Stanza 1,41.

"My fiddlestick's no feather; on whom I let it fall,
If he has friends that love him, 'twill set them weeping all."
Stanza 1,60.

"His fiddlestick, sharp-cutting, can hardest steel divide,
And at a stroke can shatter the monarch's heavy pride."
Stanza 2,76.

Fiddlesticks! An exclamation signifying what you say is not worth attention. To fiddle about is to waste time, fiddling. A fiddlestick is the instrument used in fiddling, hence the fiddlestick is even less than the fiddle.

Fide (3 syll.) The name assumed by Imogen in Shakespeare's Cymbeline. Collins has a beautiful eulogy on Fidele.

Fidelis. Beethoven's only opera. (See Leonora.)

Fides. The goddess of Faith, etc.

Fides (2 syll.) Mother of John of Leyden. Not knowing that her son was the "prophet" and ruler of Westphalia, but thinking that the prophet had caused his death, she went to Munster to curse the new-crowned monarch. The moment she saw him she recognised him, but the "prophet-king," surrounded by his courtiers, pretended not to know her. Fides, to save her son annoyance, declared she had made a mistake, and was confined in the dungeon of the palace at Munster, where John visited her and was forgiven. When her son set fire to his palace, Fides rushed into the flames and perished with him. (Meyerbeer's opera of Le Prophète.)

Fides Carbonarii. Blind faith, faith of a child. A carbonaro being asked what he believed, replied, "What the Church believes;" and, being asked again what the Church believes, made answer, "What I believe." (See Carbonari.) (Roux: Dictionnaire Comique.)

Field. (Anglo-Saxon, feld.)

In agricultural parlance, a field is a portion of land belonging to a farm.

In huntman's language, it means all the riders.

In heraldry, it means the entire surface of the shield.

In military language, it means a battle; the place where a battle is fought, or is about to be fought; a campaign.

In sportsmen's language it means all the horses of any one race.

Against the field. In horse-racing, to bet against the field means to back a particular horse against all the rest entered for the race.

In the field. A competitor for a prize. A term in horse-races, as, so-and-so was in the field. Also in war, as, the French were in the field already.

Master of the field. In military parlance, means the conqueror in a battle.

To keep back the field, is to keep back the riders.

To take the field. To move the army preparatory to battle.

To win the field. To win the battle.

Field-day. Day of business. Thus, a clergyman jocosely calls a "kept festival" his field-day. A military term, meaning a day when a regiment is taken to the fields for practice.

Field Marshal. A general officer of the highest rank, who commands an army, or, at any rate, more than one corps.

Field Officer. Any officer between captain and a general officer. A major or a lieutenant-colonel may be a field officer, being qualified to command whole battalions, or a "field."

Field Pieces. Small cannon carried into the field with an army.

Field Works. Works thrown up by an army in besieging or defending a fortress, or in strengthening its position.

"Earth-forts, and especially field works, will hereafter play an important part in war."—W. T. Sherman: Memoirs, Vol. II. Chap. XXIV. p. 386.

Field of Blood. Aced'dama, the piece of land bought by the chief priests with the money which Judas threw down in the temple; so called because it was bought with blood-money. (Matt. xxvii, 5; Acts i. 19.)

"The battle-field of Cannae (a.c. 216) is so called because it was especially sanguinary.

Field of Ice. A large body of floating ice.

Field of Vision or Field of View. The space in a telescope, microscope, stereoscope, etc., within which the object is visible. If the object is not distinctly visible, it must be brought into the field by adjustment.

Field of the Cloth of Gold. The plain, near Guines, where Henry VIII.
had his interview with François I. in 1520; so called from the splendour and
magnificence displayed there on the
occasion.

Field of the Forty Footsteps.
At the back of the British Museum,
now called Southampton Fields. The
tradition is that two brothers, in the
Duke of Monmouth’s rebellion, took
different sides and engaged each other
in fight. Both were killed, and forty
impressions of their feet remained on
the field for many years, where no grass
would grow. The encounter took place
at the extreme north-east of Upper
Montague Street. The Misses Porter
wrote a novel on the subject, and the
Messrs. Mayhew a melodrama.

Fielding. The Fielding of the drama.
George Farquhar, author of the Jesus’
Strategem, etc. (1678-1707.)

Pierabrus (Sir), of Alexandria, son
of Balan, King of Spain. The greatest
giant that ever walked the earth. For
height of stature, breadth of shoulder,
and hardness of muscle he never had an
equal. He possessed all Babylon, even
to the Red Sea; was seigneur of Russia,
Lord of Cologne, master of Jerusalem,
even of the Holy Sepulchre. He
carried away the crown of thorns, and
the balsam which embalmed the body of
Our Lord, one drop of which would cure
any sickness, or heal any wound in a
moment. One of his chief exploits was
to slay the “fearful huge giant that
guarded the bridge Mantineus,” famous
for its thirty arches of black marble.
His pride was laid low by Olivier, one
of Charlemagne’s paladins. The giant
then became a child of God, and ended
his days in the odour of sanctity, “meek
as a lamb and humble as a chidden
slave.” Sir Pierabrus, or Ferunbras,
figures in several medieval romances,
and is an allegory of Sin overcome by
the Cross. (See Balan.)

Fifteen decisive Battles (The), ac-
cording to Sir E. S. Creasy, were:

1. The battle of Marathon (Sept.,
490 B.C.), when Miltiades, with 10,000
Greeks, defeated 100,000 Persians under
Datis and Artaphernes.
2. The naval battle at Salamis (Sep.,
480 B.C.), when the Athenians under
Nicias and Demosthenes were defeated
with a loss of 40,000 killed and wounded,
and their entire fleet.
3. The battle of Arbela (Oct.,
331 B.C.), when Alexander the Great
overthrew Darius Codomans for the
third time.
4. The battle of Metaurus (207 B.C.),
when the consuls Livius and Nero cut to
pieces Hasdrubal’s army, sent to rein-
force Hannibal.
5. In A.D. 9 Arminius and the Gauls
utterly overthrew the Romans under
Varus, and thus established the inde-
pendence of Gaul.
6. The battle of Chalons (A.D. 451),
when Aetius and Theodoric utterly de-
feated Attila, and saved Europe from
devastation.
7. The battle of Tours (Oct., 732 A.D.),
when Charles Martel overthrew the Su-
racens under Abd erahlam, and thus
broke the Moslem yoke from Europe.
8. The battle of Hastings (Oct., 1066),
when William of Normandy slew Harold
II., and obtained the crown of England.
9. The battle of Orleans in 1429, when
Joan of Arc secured the independence of
France.
10. The defeat of the Spanish Armada
in 1588, which destroyed the hopes of the
Pope respecting England.
11. The battle of Blenheim (13 Aug.,
1704), when Marlborough and Prince
Eugene defeated Tallard, and thus pre-
vented Louis XIV. from carrying out
his schemes.
12. The battle of Pultowa (July,
1709), when Czar Peter utterly defeated
Charles XII. of Sweden, and thus estab-
lished the Muscovite power.
13. The battle of Saratoga (Oct.,
1777), when General Gates defeated the
British under General Burgoyne, and
thus secured for the United States the
alliance of France.
14. The battle of Valmy (Sep., 1792),
when the French Marshal Kellerman de-
feated the Duke of Brunswick, and thus
established for a time the French republic.
15. The battle of Waterloo (18 June,
1815), when Napoleon the Great was
defeated by the Duke of Wellington, and
Europe was restored to its normal con-
dition.

The battle of Gettysburg in Pennsylvania
(3 July, 1863), when the Confederates, under the
command of General Lee, were defeated by the
Northern army, was certainly one of the most im-
portant, if not the most important, of the Ameri-
can Civil War.

The battle of Souda (Sep., 1870), when Napoleon
gave up his sword to William, King of Prussia,
which put an end to the empire of France.

Fifth-Monarchy Men. A sect of
English fanatics in the days of the Pur-
tans, who maintained that Jesus Christ
was about to come a second time to
the earth, and establish the fifth uni-
versal monarchy. The four preceding
monarchies were the Assyrian, the Persian, the Macedonian, and the Roman. In politics, the Fifth-Monarchy Men were arrant Radicals and levellers.

*Fig.* Full fig. Full dress. A corruption of the Italian in *faccia* (in gala costume). It was derived from the tassels with which horses were ornamented in state processions. Thus we read in Miss Knight's *Autobiography*, "The Pope's throne was set out for mass, and the whole building was in perfect ficchi" (in full fig). Another etymology has been suggested by a correspondent in *Notes and Queries*, that it is taken from the word full fig. (figure) in fashion books.

"The Speaker sits at one end all in full fig, with a clerk at the table below."—*Volpone*: *Wit Judies*, chap. ix. p. 101.

*Fig* or *Figo*. I don't care a fig for you; not worth a fig. Anything at all. Here fig is *fero*—a fillip or snap of the fingers. Thus we say, "I don't care that for you," snapping the fingers at the same time. (Italian, *fave la figua*; German, *diefiggen weisen*; Dutch, *de vyge setten*, etc.) (See *Fico*.)

"A fig for Peter."—*Shakespeare*: 2 *Henry VI.*, ii. 9.
"The fig for thy friendship."—*Shakespeare*: *Henry V.*, iii. 4.

*Fig Sunday*. Palm Sunday is so called from the custom of cutting figs on that day. The practice arose from the Bible story of Zacchaeus, who climbed up into a fig-tree to see Jesus. Many other festivals have their special foods; as, Michaelmas goose. Christmas, plum-pudding, Shrove Tuesday, pancake day; Ash Wednesday, salt cod; Good Friday, hot cross buns; pasch-eggs, roast-chestnuts, etc., have their special days.

*Fig-tree*. It is said that Judas hanged himself on a fig-tree. (See *Elm-Tree*.)

"Queret aliquis qui ex arbori Judas se suspenderit? Arbor ficus fausse dicitur."—*Barlaeus*.

*Figs*. I shan't buy my Attic figs in future, but grow them. Don't count your chickens before they are hatched. It was Xerxes who boasted that he did not intend any longer to buy his figs, because he meant to conquer Attica and add it to his own empire; but Xerxes met a signal defeat at Salamis, and "never loosened his sandal till he reached Abydena."

"In the name of the Prophet, Figs!" A burlesque of the solemn language employed in eastern countries in the common business of life. The line occurs in the imitation of Dr. Johnson's pompous style, in *Rejected Addresses*, by James and Horace Smith.

*Figged out*. (See *Fro*, Full *Fig*.)

*Fig'aro*. A type of cunning dexterity, and intrigue. The character is in the *Barbier de Séville* and *Mariage de Figaro*, by Beaumarchais. In the former he is a barber, and in the latter a valet; but in both he outwits every one. There are several operas founded on these dramas, as Mozart's *Nozze di Figaro*, Paisiello's *Il Barbier de Siviglia*, and Rossini's *Il Barbier di Siviglia*.

*Fight*. (See *Hudibras*, Pt. iii. c. 3.)

"Bo that figs and runs away
May live to fight another day;
But he that is in battle slain
Can never rise to fight again."

*Sir John Mowmes*: *Mazarum Delecta*. (1598.)

Demos-thénès, being reproached for running away from Philip of Macedon, at Chæronea, replied, "A man that runs away may fight again ('Akr anedó idiojov kai páλi μαχησται)."

(See *Aulus Gellius*, xvii. 21.)

*Fight Shy* (*Th*). To avoid. A shy person is unwilling to come forward, and to fight is to resist, to struggle in a contest. To "fight shy," therefore, is to resist being brought into contest or conflict.

*Fighting-cooks*. To live like fighting-cooks. To have a profusion of the best food. Fighting-cooks used to be high fed in order to aggravate their pugnacity and increase their powers of endurance.

*Fighting Fifth* (*Tc*). The 5th Foot. This sobriquet was given to the regiment during the Peninsular War. The "Old and Bold Fifth," the Duke of Wellington's Body-guard, is now called the "Northumberland Fusiliers." What a terrible vexation must the abolition of the time-honoured names of our old regiments have been to our army!

*Fighting Kings* [Chen-ku]. Certain feudatories of China incessantly contending for mastery over each other. (B.C. 770-320.)

*Fighting Prelate*. Henry Spencer, Bishop of Norwich, who greatly distinguished himself in the rebellion of Wat Tyler. He met the rebels in the field, with the temporal sword, then absolved them, and sent them to the gibbet.

"The Bishop of Norwich, the famous 'fighting prelate,' had led an army into Flanders."—*Lords Campbell.*
Fighting the Tiger. Gaming is so called in the United States of America.

"After seeing 'fighting the tiger,' as gaming is styled in the United States, I have arrived at the conclusion that gaming is more fairly carried on in the Monte Carlo casino than in any American gaming-house." — The Nineteenth Century, Feb., 1897, p. 249.

Fighting with Gloves on. Sparring without showing animosity; fighting with weapons or words with coloured friendliness. Fighting, like boxers, with boxing gloves. Tories and Whigs in the two Houses of Parliament fight with gloves on, so long as they preserve all the outward amenities of debate, and conceal their hostility to each other by seeming friendliness.

Figure. To cut a figure. This phrase seems applicable more especially to dress and outward bearing. To make a figure is rather to make a name or reputation, but the distinction is not sharply observed.

To make a figure. To be a notability.

Faire quelque figure dans le monde. "He makes no figure at court;" Il ne fait aucune figure à la cour.

Figure. What's the figure? The price; what am I to pay; what "figure" or sum does my debt amount to?

Figure-head. A figure on the head or projecting outwater of a ship.

Figure of Fun (A). A droll appearance, whether from untidiness, quaintness, or other peculiarity. "A precious figure of fun" is a rather stronger expression. These are chiefly applied to young children.

Figures. A corruption of fingers, that is, "digits" (Latin, digiti, fingers). So called from the primitive method of marking the monadis by the fingers. Thus the first four were simply i, ii, iii, iii; five was the outline of the hand simplified into a v; the next four figures were the two combined, thus vi, vii, viii, viii; and ten was a double v, thus, x. At a later period iii and viii were expressed by one less than five (i-v) and one less than ten (i-x). Nineteen was ten-plus-nine (x + ix), etc.—a most clumsy and unphilosophical device.

Fillah. To steal or purloin. A fillah is a staff with a hook at the end, for plucking clothes from hedges and abstracting articles from shop windows. Probably it is a corruption of pilfer. (Welsh, yspoilio and yspoiliwr; Spanish, pellizcar; French, piller and piler. Fillah and pilfer are variants of the same word.

"With cunning hast thou filled my daughter's heart." Shakespeare: Midsummer Night's Dream, i. 2.

File. To cheat. The allusion is to filing money for the sake of the dust which can be used or sold. A file is a cheat. Hence "a jolly file," etc.

"Sorful becometh that false file." Curzon Mundy MS.

In single file. Single row; one behind another. (French, file, a row.)

Rank and file. Common soldiers. Thus we say, "Ten officers and three hundred rank and file fell in the action." Rank refers to men standing abreast, file to men standing behind each other.

"It was only on the faith of some grand expedition that the credential rank and file of the Brotherhood subscribed their dollars." — The Times.

Filis Dolores. The Duchesse d'Angoulème, daughter of Louis XVI., also called the modern Antigone. (1778-1851.)

Filibuster. A piratical adventurer. The most notorious was William Walker, who was shot in 1855. (French, abuser, a corruption of our "freebooter;" German, freibüter; Spanish, filibusteros; Dutch, vrijbuchter.) (See Buccanneer.)

Filioque Controversy (The) long disturbed the Eastern and Western Churches. The point was this: Did the Holy Ghost proceed from the Father and the Son (Filioque), or from the Father only? The Western Church maintained the former, and the Eastern Church the latter dogma. The filioque was added in the Council of Toledo 589. Amongst others, Pope Leo III. was averse to the change. (Migne Oecod.)

The gist of the argument is this: If the Son is one with the Father, whatever proceeds from the Father must proceed from the Son also. This is technically called "The Procession of the Holy Ghost."

Fill-dyke. The month of February, when the rain and melted snow fills the ditches to overflowing.

Fillet. A narrow band round the head for binding the hair, or simply for ornament. Aurelian was the first Roman emperor that wore a royal fillet or diadem in public. In the time of Constantine the fillet was adorned with precious stones.

Filomena. Longfellow calls Florence Nightingale St. Filomena, not only because Filomena resembles the Latin word for a nightingale, but also because this.
saint, in Sabatelli's picture, is represented as hovering over a group of sick and maimed, healed by her intercession. (See THAUMATURGUS.)

**Filter.** To run through felt, as jelly is strained through flannel. The Romans strained the juice of their grapes through felt into the wine-vat, after which it was put into the casks. (Latin, *filtrum*, felt, *filtrum*, a strainer.)

**Fin.** The hand. *A contraction of finger.* Thus we say, "Give us your fin"—i.e., shake hands. The derivation from a fish's fin is good only for a joke.

**Finality John.** Earl Russell, who maintained that the Reform Bill of 1832 was a finality, yet in 1854, 1860, and 1866 brought forth other Reform Bills.

**Finance (French).** Revenue derived from fines or subsidies. In feudal times finance was money paid to a lord for a privilege. In the plural we use the word to signify available money resources. Thus we say, "My finances are exhausted," meaning I have no more funds or available money.

**Finch Lane (London).** So called from a family of consideration by the name of Finch or Finke. There was once a church in the lane called St. Benet Finke. There is an Irish saint named Finc, in Latin Fincanus, whose day is October 13th.

**Find.** You know what you leave behind, but not what you will find. And this it is that "makes us rather bear the ills we have, than fly to others that we know not of."

**F'ndon Haddocks.** Haddocks smoked with green wood. (See Sir W. Scott: The Antiquary, xxvi.) F'ndon or F'mon is a village some six miles south of Aberdeen, where haddocks are cured.

**Findy.** Plump, full. (Saxon, *findig.*) "A cold May and a windy Make fame fat and findy." Old Proverb.

**Fine Arts.** Those arts which chiefly depend on a delicate or fine imagination, as music, painting, poetry, and sculpture.

**Fine as Fivepence.** The ancient Saxon shilling was a coin worth 5d. "To dress fine as fivepence" is to dress very smartly. The Saxon shilling was a far better coin than those made of tin, lead, and other inferior metals.

**Fine-air.** One of Fortu'nio's servants, who could hear the grass grow and the mole work underground. (Grimm's *Goblins: Fortunio.*)

**Fin'etor.** A necromancer, father of the Enchantress-Damsel, in *Ariadne of Gaul.*

**Fingal—i.e. Fin-mac-Coul.** (See Sir W. Scott: The Antiquary, chap. xxii.)

**Fingal's Cave.** The basaltic cavern of Staffa. So called from from *Fion na Gael* (Fingal), the great Gaelic hero, whose achievements have been made familiar by the *Fingal* of Macpherson.

**Finger.** (Anglo-Saxon, *finger.*)

The ear finger, *digitus auricularis*—i.e., the little finger. The four fingers are the index finger, the middle finger, the ring finger, and the ear finger. In French, *le doigt auriculaire.* The little finger is so called because it can, from its diminutive size, be most easily introduced into the conduit of the ear.

"Le doigt auriculaire est le petit doigt, s'il n'ennui personne qui en a cause de sa petite, il peut faire quelque chose introduit dans le conduit annulaire externe."—Dict. des Sciences, etc.

The index finger. The first finger; so called because it is used as a pointer.

The medical finger. The ring finger (q.v.).

"At last he put on her medical finger a pretty, handsome gold ring, whereunto was enclasp’d a precious touchstone of Beaucaire."—Labélin: *Pant phantom.* ii. 17.

The ring finger. The finger between the long and little finger was used by the Romans as a ring-finger, from the belief that a nerve ran through it to the heart. Hence the Greeks and Romans used to call it the medical finger, and used it for stirring mixtures, under the notion that nothing noxious could touch it without its giving instant warning to the heart. It is still a very general notion in England that it is bad to rub on salve or scratch the skin with any but the ring finger. The fact that there was no such intimacy between the finger and the heart was not discovered till after the notion was deeply rooted. Pliny calls this *digitus annularis.*

With a wet finger. Easily. (See Wet Finger.)

My little finger told me that. The same as "A little bird told me that," meaning, I know it, though you did not expect it. The former expression is from Molière’s *Malade Imaginaire.* (See Rim.)

"By the pricking of my thumbs,
Something wicked this way comes."—Shakespeare: *Macbeth.* iv. 1.

O, cry, baby, cry; put your finger in your eye, etc. This nursery rhyme seems to
be referred to by Shakespeare in his 
Comedy of Errors, ii. 2:—

"No longer will I be fool,
To put the finger in the eye and weep."

To hold up a finger (in an auction 
room) by way of a bid, was a Roman 
custom, "digitum tollere" ( Cicero: In 
Verres, Acto i. 54). Horace confirms 
this.

To turn up the little finger. (See 
Turn.)

Finger and Glove. To be finger and 
glove with another means to be most 
intimate.

Finger in the Pie. To have a finger in 
the pie. To assist or mix oneself 
officiously in any matter. Esse vei pa-
ticeps. In French, Mettre la main à la 
pâte.

Finger Benediction. In the Greek 
and Roman Church the thumb and first 
two fingers represent the Trinity. The 
thumb, being strong, represents the 
Father; the long or second finger, Jesus 
Christ; and the first finger, the Holy 
Ghost, which proceedeth from the Father 
and the Son. (See Blessing.)

Some bishops of the Anglican Church 
use this gesture while pronouncing the 
benediction.

Finger-stall. A hutkin, a cover for 
a sore finger. The Germans call a 
thimble a finger-hut, where hurt is evi-
dently the word hurt or hurt (a tending, 
keeping, or guarding), from the verb 
huten (to keep watch over). Our hutkin 
is simply a little cap for guarding a sore 
finger. Stall is the Saxo-Stiel (a place), 
whence our stall, a place for horses.

Fingers. The old names for the 
fingers are:

Thumb (Anglo-Saxon thunm).
Toocher (the finger that touches), fore-
mans, or pointer. This was called by 
the Anglo-Saxons the seda-finger, i.e. 
the shooting finger.

Long-man or long finger.
Leech-man or ring-finger. The former 
means "medical finger," and the latter 
is a Roman expression, "digitos mun-
laris." Called by the Anglo-Saxons 
the gold-finger.

Little-man or little finger. Called by 
the Anglo-Saxons the car-finger.

Fingers, Ben Jonson says—

"The thumb, in cheerlessness, we give to Venus: 
The fore-finger to Jove, the might to Saturn: 
The ring to Sol; the least to Mercury."
Alchemist, i. 2.

His fingers are all thumbs. Said of a 
person awkward in the use of his hands.

Ce sont les deux doigts de la main.

Fingers before Forks.

"This Vulcan was a smith, they tell us, 
That first invented tongs and bellows: 
For breath and fingers did their works. 
(We'd fingers long before we'd forks.)

King: Art of Love.

Fingers' Ends. I have it at my 
fingers' ends. I am quite familiar with it 
and can do it readily. It is a Latin pro-
verb (Seci tunctam unques digito), 
where the allusion is to the stationary, 
who knows every item of his subject by 
the touch. (See Unguess.)

"Content: Go to; thou hast it ad dumnill, at 
the fingers' ends, as they say.

Holophrasus: O, I smell false Latin: dumnill 
for unguess."—Shakespeare: Love's Labour's Lost, 
vi. 1.

Fingered.
The light-fingered gentiny. Piggins, 
qui unques kramatos et unnes habeunt.

Finglo-fangle (A). A ricochet word 
meaning a fanciful trifilo. A "new 
fangle" is a novel contrivance. "New 
fangled," etc.

Finished to the Finger-nail, or 
"ad unguem," in allusion to statuaries 
running their finger-tips over a statue 
to detect if any roughness or imperfec-
tion of surface remains.

Finnis Tribe. Fish; so called be-
cause they are furnished with fins.

Finsbury (London). A corruption of 
Fens-bury, the town in the fens.

Fion, son of Connal, an enormous 
giant, who could place his feet on two 
mountains, and then stoop and drink 
from a stream in the valley between. 
(Gaelic legend.)

Fire-cone on the Thryssus. The juice 
of the fir-cone (turpentine) used to be 
mixed by the Greeks with new wine 
to make it keep: hence it was adopted 
as one of the symbols of Bacchus.

Fir-tree (Th). Atys was metamor-
phosed into a fir-tree by Cybele, as he 
was about to lay violent hands on him-
self. (Ovid: Metamorphoses, x. table 2.)

Fire. (Anglo-Saxon, fyre; Greek, pur.) 
St. Anthony's fire, Erysipelas, "Le 
feu St. Antoine," (See Anthony.)

St. Helen's fire, "Ignis sanctae Helenae," 
"Pern St. Helena." (See Castor and 
Pollux: and Elmo.)

Hermes' fire. Same as St. Helen's 
fire (q.v.).

I have myself passed through the fire: 
I have smelt the smell of fire. I have had 
experience in trouble. The allusion is 
to Shadrach, Meshach, and Abednego, 
who were cast into the fiery furnace by 
Nebuchadnezzar (Dan. iii.).
Fire

If you will enjoy the fire you must put up with the smoke. (Latin, "Commotitas quavis nus fort incommoda sequim"). Every convenience has its inconvenience.

More fire in the bed-straw. More mischief brewing. Alluding to the times when straw was used for carpets and beds.

No fire without smoke. (French, "Nul feu sans fumée"). No good without its mixture of evil.

No smoke without fire. To every scandal there is some foundation.

Where there is smoke there is fire. Every effect is the result of some cause.

Fire. The Great Fire of London (1660) broke out at Master Furryner’s, the king’s baker, in Pudding Lane, and after three nights and three days was arrested at Pie Corner. St. Paul’s Cathedral, eighty-nine other churches, and 13,200 houses were burnt down.

Fire Away! Say on; say what you have to say. The allusion to firing a gun; as, you are primed up to the muzzle with something you want to say; fire away and discharge your thoughts.

"Foster, I have something I want you and Miss Carvill to understand. Fire away!" exclaimed Foster."—Watson: The Web of a Spider, chap. 31.

Fire away, Flanagan. A taunt to a boaster. A man threatening you, says he will do this, that, and the other: you reply; "Fire away, Flanagan." Cromwell marched against a castle defended by Flanagan, who threatened to open his cannon on the Parliamentarians unless they withdrew. Cromwell wrote on the corner of the missive sent to him, "Fire away, Flanagan," and the doughty champion took to his heels immediately.

Fire First. Non, Monsieur, nous ne tirons jamais les premiers. According to tradition, this was said by the Count D’Autechoches to Lord Charles Hay at the battle of Fontenoy, 30th April, 1745 (old style).

"On était de tradition dans l’armée: on laisse toujours par courtoisie, l’avantage du premier feu à l’ennemi." (See Notes and Queries, 26th October, 1892, p. 245.)

Fire-balloon. A balloon whose ascensional power is derived from hot air rising from a fire beneath its open mouth. Montgolfier used such a balloon.

Fire-brand. An incendiary; one who incites to rebellion; like a blazing brand which sets on fire all it touches.

"Our fire-brand brother, Paris, burns us all." Shakespeare: Troilus and Cressida, ii. 2.

Fire-drake or Fire-dragon. A fiery serpent, an ignis-fatuus of large proportions, superstitiously believed to be a flying dragon keeping guard over hid treasures.

"There is a fellow somewhat near the door, he should be a treasure by his face, for, o’ my conscience, twenty of the doleful days new reign in a nose... That fire-drake did I hit three times on the head."—Shakespeare: Henry VIII, v. 2.

Fire-eaters. Persons ready to quarrel for anything. The allusion is to the jugglers who eat flaming tow, pour melted lead down their throats, and hold red-hot metal between their teeth. Richardson, in the seventeenth century—Signor Josephine Girardelli (the original Salamander), in the early part of the nineteenth century—and Chaubert, a Frenchman, of the present century, were the most noted of these exhibitors.

"The great fire-eater lay unconscious upon the floor of the house."—Nashville Banner.

Fire-new. Spick and span new (q.v.).

"You should have accepted her; and with some excellent jests fire-new from the mint."—Shakespeare: Twelfth Night, ii. 2.

Fire-ship. A ship filled with combustibles to be sent against adverse vessels in order to set them on fire.

Fire Up (To). To become indignantly angry. The Latin, "irá exardescère," "Infiammum de colere."

Fire Worship was introduced into Persia by Pho’dima, widow of Smerdis, and wife of Gushan, governor of a province called Hystaspes (B.C. 521-485). It is not the sun that is worshipped, but God, who is supposed to reside in it; at the same time they reverence the sun, not as a deity but as the throne of deity. (See PARSES.)

Fire and Sword. Letters of fire and sword. If a criminal resisted the law and refused to answer his citation, he was accounted treason in the Scottish courts; and "letters of fire and sword" were sent to the sheriff, ordering him to use either or both these instruments to apprehend the contumacious party.

Fire and Water. I will go through fire and water to serve you. The reference is the ordeals of fire and water which might be transferred to substitutes. Paul seems to refer to substitutional death in Rom. v. 7: "Scarcely for a righteous man will one die; yet for a good man some would even dare to die."

Firm as a Rock. (See SIMILES.)

First-class Hard Labour. Under this sentence, the prisoner sleeps on a
plank bed without a mattress, and spends six or eight hours a day turning a hard crank, or treading a wheel. (See SECOND-CLASS HARD LABOUR.)

**First-fruits.** The first profitable results of labour. In husbandry, the first corn that is cut at harvest. We also use the word in an evil sense; as, the first-fruits of sin, the first-fruits of repentance.

**First Water.** A diamond of the first water. (See DIAMOND.)

**First Gentleman of Europe.** A nickname given to George IV, who certainly was first in rank, but it would be sad indeed to think he was ever the most gentlemanly man in feeling, manners, and deportment. Louis d’Artois was so called also.

**First Grenadier of France.** A title given by Napoleon to Latour d’Auvergne (1743-1800).

**First Stroke is Half the Battle.** "Well begun is half done." "A good lather is half the shave." (Latin: "Lavantum; dimidium facti est repasse." [Abundance.] "Dimidium facti, qui corpus habet." [Abundance.])

**French.** Don’t begin too soon, and don’t try to cover too many things. (French: "On ne commence que le premier jour de l’année." C’est parce que le premier jour est la jolie fille.)

**Fish.** The French have a remarkable location respecting fish as a food:

- Après poisson, faut cuit poisson.
- Après poisson, le vin est bon.
- Après poisson, mais c’est contre-poisson.

**Fish.** The reason why fish are employed as card-counters is from a mis-apprehension of the French word fileh (a five-sou piece). The two points allowed for the "rub" are called in French la file de consolation. The Spanish word pez has also a double meaning—a "winning," or a "fish;" pez is the Welsh pyge, Latin pisc, English fish.

- A loose fish. One of loose or dissolute habits. Fish implying a human being is derogatory, but bird is a loving term, as my "bonny bird," etc. Beast is most reproachful, as "You are a beast."

- A pretty kettle of fish. (See Kettle.)
- A queer fish. An eccentric person. (See above, LOOIS FISHL)

- All is fish that comes to my net. "Auri bonus est odor ex re qualitatem." I am willing to deal in anything out of which I can make a profit. I turn everything to some use.

- "All is fish that comes to the net." - G. Gascon, "The Steele Missal (died 1677).

**Fish.** It is neither fish, flesh, nor fowl; or Neither fish, flesh, nor good red herring. Not fish (food for the monk), not flesh (food for the people generally), nor yet red herring (food for paupers). Suitable to no class of people; fit for neither one thing nor another.

**Fish comes first because in the Middle Ages the clergy took precedence of the laity.** "She would be a betwixt-and-between . . . neither fish nor fowl." - Mrs. Lynn Linton.

**Fish-day (A) [jour maigre].** A day in the Roman Catholic Church when persons, without ecclesiastical permission, are forbidden to eat meat.

**Fish-wife (A).** A woman who hawks fish about the streets.

**Fish and Flesh.** You must not make fish of one and flesh of the other. You must treat both alike. Fish is an inferior sort of animal food to flesh. The alliteration has much to do with the phrase.

**Fish in Troubled Water (7b).** In French, "Pêcher en eau trouble." To
Fish it Out (Te). This is the Latin expression.

Fish out of Water. Out of place; without one's usual occupation; restless from lack of employment.

Fish of Souls (The great). The devil.

"I trust, young man, that neither idleness nor licentious pleasure... the chief bane with which the great Fish of souls conceals his hooks are the causes of your declining the career to which I would invite you."—Sir W. Scott: The Monastery, chap. xi.

Fisherman. The fisherman who was father of three kings. Abu Shu'jah al Bouyah was a Persian fisherman in the province of Delemin, whose three sons, Imad, Buken, and Moez, all rose to sovereign power.

Fishing. Fishing for compliments. Laying a bait for praise.

Fish (in Hildibras) was Nicholas Fish, a physician and astrologer, who used to say that a physician never deserved his bread till he had no teeth to eat it. In his old age he was almost a beggar.

Fitz (Norman). Son of: as Fitz-Herbert, Fitz-William, Fitz-Peter, etc. It is sometimes applied to illegitimate children, as Fitz-Clarence, Fitz-roy, etc.

Fitz-Fulke (Heb). "A gracious, graceful, graceless grace;" "fat, fair, and forty." (Byron: Don Juan, canto xvi.)

Fitzwilliam Museum (Cambridge University). So called from Earl Fitzwilliam, who left £100,000, with books, paintings, etc., to form the nucleus of a museum for the benefit of the university.

Five, or the pentad, the great mystic number, being the sum of 2 + 3, the first even and first odd compound. Unity is God alone, i.e., without creation. Two is diversity, and three (being 1 + 2) is the compound of unity and diversity, or the two principles in operation since creation, and representing all the powers of nature.

Five-minute Clause. A provision sometimes inserted in deeds of separation, whereby it is stipulated that the deed is null and void if the husband and wife remain together five minutes after the separation is enjoined.

Five Nations (The). The five confederated Indian tribes, viz., the Mohawks, Oneidas, Onondagas, Cayugas, and Senecas. Known as the Iroquois Confederacy.

Five Points (The). (See Calvinism.)

Five Wits. (1) Common sense, (2) imagination, (3) fantasy, (4) estimation, and (5) memory. Common sense is the outcome of the five senses; imagination is the "wit" of the mind; fantasy is imagination united with judgment; estimation estimates the absolute, such as time, space, locality, and so on; and memory is the "wit" of recalling past events. (See Seven Wits.)

"Four of his five wits went halting off." Shakespeare: Much Ado, etc., i, 1.

"These are the five wits removing inwardly: First, Common witte, and then imagination;" "Fantasy, and Estimation truly, And Memory."—Stephen Hawes: The Passe-lyme of Pleasure (1513). Notwithstanding this quotation, probably the Five Wits mean the wits of the five senses.

Fiver (4). A five-pound note. A "tenner" is a ten-pound note.

Fives. A game similar to court-tennis; the hand, however, is used instead of a racket. Said to be so called because the game is three fives (15).

"He forgot that cricket and fives are capital training for tennis."—T. Hughes: Tom Brown at Oxford, chap. ii.

A bunch of fives. The fist, in which the five fingers are bound in a bunch.

Fix. I'm in a fix. A predicament. The allusion is to machinery which will not move. The Northumberland was in a terrible fix at the launch, when it refused to leave the dock. (1866.)

Fixed Air. Carbonic dioxide gas. Dr. Black gave it this name, because carbonate of magnesia evolved by heat carbonic acid, that is, MgO. CO₂ evolved CO₂, thereby proving that CO₂ (carbonic acid) is a "fixed air."

Fixed Oils. Oils obtained by simple pressure. These oils do not readily dry or volatile, but remain fixed in their oily character.

Fixed Stars. Stars whose relative position to other stars is fixed or always the same. Planets are always shifting their relative positions.

Fixt (The). That is, the Firmament. According to the Ptolemaic System, the earth is surrounded by nine spheres. These spheres are surrounded by the Primum Mobile (or First Moved); and the
to carry a flag denoting rank. Admirals carry their flag at the main, vice-admirals at the fore, and rear-admirals at the mizen (See Admiral)

Flag-ship. A ship carrying a flag officer. (See Admiral)

Flag Signals (on railroads)

White in all directions. Red is all wrong.

Flag’s Down (The). Indicative of distress. When the face is pale the "flag is down." Alluding to the ancient custom of taking down the flag of theatres during Lent, when the theatres were closed.

To hang the flag half mast high is in token of mourning or distress.

To hang out the "hate" flag. To sue for quarter, to give in.

To lower one’s flag to eat humble pie to eat the leek, to confess oneself in the wrong; to eat one's own words.

The Association after automatically opposing the views of the National Congress had to lower the flag and pass resolution in favor of a national constitution. New 16th Century (A.D. 1584) last page (70)

To strike the flag. To lower it or pull it down upon the cap in token of respect or submission. In naval warfare it means to surrender.

Flag, Flags.

Banners of State. Flags much larger than standards and not slit at the extremity.

Royal Banners contain the Royal arms. Wended as much larger and longer than standards and slit at the extremity. A standard has an armoir bearing.

Burgess. A small flag with the hook and gaff like a <

Premant. A small triangular flag.

Ponson. Much smaller than standards, not slit at the extremity and charged with arms.

Banerole. A name of great width representing alliances and important.

Ponson small flags shaped like the vans on pinnacles.

Flag Lieutenant (A). An admiral’s aide-de-camp.

Flag-officer. Either an admiral, vice-admiral, rear-admiral, or commodore. These officers alone are privileged

Flame. A sweet smell. "An old flame," a quenched sweet smell. In Latin, flammar is used for love, and so is fire in French, Arde, to burn like fire, is also applied to the passion of love; hence, Virgil (I. 7, 14), "Cognos
Flaming

ardbat Alexin;" and Horace (Epoch xiii, 9), "Arsit Anaecron Buthyllo."

Flaming. Superb, captivating, attractive. The French flambeau. This word was originally applied to those persons who dressed themselves in rich dresses "flamming" with gold and silver thread. We now speak of a "flaming advertisement," etc.

"Le velour, trop commun en France,
Sous toy reprend son vif honneur,
Teilmens que la remontrance
Nous a fait voir la difference
Du valet et de son Seigneur,
Et du mugueux charge de son sceau
Qui a tes princes d'esgaluit,
Et riche en drape de soye, alloit
Faisant d'audace toute sa voie."

Ronsard: "Au Roy Henri I."

Flaming Swords. Swords with a wavy or flasbygent edge, generally used for state purposes. The Dukes of Burgundy carried swords of this sort, and they were worn in our country till the accession of William III.

Flamin'ian Way. The great northern road of ancient Italy, constructed by C. Flamin'ius, and beginning at the Flaminian gate of Rome, and leading to Ariminum (Rimini).

Flanders (Moll). The chief character of De Foe's novel of the same name. She runs through the whole career of female profugity, then turns religious.

Flanders' Babies. The wooden jointed dolls common in the early part of the nineteenth century, and now almost entirely superseded by "wax dolls."

Flanders' Mare (The). So Henry VIII. called Anne of Cleves. She died at Chelsea in 1537.

Flaneur (French). A lounger, gosiper. From flane, to saunter about.

Flap-dragons. Small combustible bodies blazing at one end and floating in a glass of liquor. The liquor was stirred about with a candle-end to promote combustion. A skilful toper would swallow them blazing, as we swallow the blazing raisins of snap-dragons.

"He drinks off candles' ends for flap-dragons."
—Shakespeare: 2 Henry IV., ii. 4.

Flare-up. A sudden outburst of anger; a gas-jet or other ignitable body flares up when lighted with a sudden blaze.

Flare-up (A). A rumpus or row. Also a banquet or jovial treat. The first meaning is simply the substantive of the verb. The second meaning refers to dazzle and "splendour" displayed.

Flash. A mere flash in the pan. All sound and fury, signifying nothing; like the attempt to discharge a gun that ends with a flash in the lock-pan, the gun itself "hanging fire."

Flash Men and Flash Notes. Between Buxton, Leek, and Macclesfield is a wild country called the Flash, from a chapel of that name. Here used to live a set of pedlars, who hawked about buttons, ribbons, and other articles made at Leek, together with handkerchiefs and small wares from Manchester. They were known on the road as Flash-men, and frequented fairs and farmhouses. They paid, at first, ready-money; but when they had established a credit, paid in promissory notes, which were rarely honoured. They were ultimately put down by the magistracy.

Flat. One who is not sharp; a suite of rooms on one floor.

"Oh, Messers... what flats you are!"—The Times.

"He said he was going to have a flat to let on the top floor."—Douettis: "Wonders of New Fortune, vol. i, part i. p. 123.

Flat as a flounder. I knocked him down flat as a flounder. A flounder is one of the flat-fish.

Flat as a pancake. Quite flat. A pancake is a thin flat cake, fried in a pan.

Flat-fish. He is a regular flat-fish. A dull, stupid fellow, not up to anything. The play is upon flat (stupid), and such fish as plaice, dabs, and soles.

Flat Milk. Skimmed milk, that is, milk "flattered." (Anglo-Saxon, fret, cream; Latin, flatus lactis.)

Flat Race (A). A race on the flat or level ground without obstacles.

Flat Simplicity. "The flat simplicity of that reply was admirable." (Colley Cibber: "The Crooked Husband, i. 1.)

Flatterer. Vitellius, the Roman synonym of flatterer. (Tacitus, Ann. vi. 32.)

Flatterers. When flatterers meet, the devil goes to dinner. Flattery is so pernicious, so fills the heart with pride and conceit, so perverts the judgment and disturbs the balance of the mind, that Satan himself could do no greater mischief. He may go to dinner and leave the leaven of wickedness to operate its own mischief.

"Porteus, there is a proverb thou shouldst read; When flatterers meet, the devil goes to dinner."
—Peter Pindar: "Nil Admarari."

Play a Fox (To). To vomit.

"At the time of the paroxysm he used to play a fox by way of antidote."—Abelard: "Pasquier.
Flea. When the Princess Badoura was placed on Prince Camaralzaman’s bed, in order to compare their claims to beauty, the fairy Maumouné changed herself into a flea, and bit the prince on the neck in order to awake him. Next, the genius Danhasch changed himself into a flea and bit the princess on the lip, that she might open her eyes and see the prince. (Arabian Nights; Cama-
ralzamen and Badoura.)

Flea as a parasite. "Bolitho clearly proves that every creature lives in a state of wars by nature, no neutrals observe a flea. Has smaller fleas that on him prey, And these have smaller still to bite ’em, And so proceed ad infinitum." —Swift: Poetry: The Rhapsoody.

Sent off with a flea in his ear. Peremptorily. A dog which has a flea in the ear is very restless, and runs off in terror and distress. In French: Mettre à quiconque par un oreille. Probably our change of word implies a pun.

Flea-bitte. It is in a mere flea-bitte. A thing of no moment. Thus, a merchant who has suffered loss by speculation or failure might say that the loss is a mere flea-bitte to him. A soldier might call a wound a mere flea-bitte. A passing inconvenience which annoys but leaves no permanent injury. Mr. D’Isarelli spoke of the national debt as a mere flea-bitte.

Flea’s Jump. Aristophanes, in the Clouds, says that Socrates and Cherephon tried to measure how many times its own length a flea jumped. They took in wax the size of a flea’s foot; then, on the principle of ex pede herculum, calculated the length of its body. Having found this, and measured the distance of the flea’s jump from the hand of Socrates to Cherephon, the knotty problem was resolved by simple multiplication.

Pleasance (2 syl.) Son of Banquo. (Shakespeare: Macbeth.)

Fléche. Faire flèche de tout bois. To turn every event into a cause of censure. To make whatever wood falls in your path an arrow to discharge at your adversary.

Fleckerne (Richard). An Irish priest, who printed a host of poems, letters, and travels. As a poet, his name, like the names of Mercurius and Buvius among the Romans, is proverbial for vileness. Dry—

"Reigned without dispute
Through all the realms of nonsense absolute." —Dryden: MacFleckerne.

Fledgeby (2 syl.). An over-reaching, cowardly sneak, who conceals his dirty bill-broking under the trade name of Fypse & Co. He is soundly thrashed by Alfred Lammle, and quietly pockets the afrront. (Dickens: Mutual Friend.)

Flee the Falcon (7b). To let fly the small cannon.

"I’ll see the falcon (so the small cannon was called) ’T’ll see the falcon ... my cursie, she’ll ruffle their feathers for them!" —Sir W. Scott: Old Mortality, chap. xx.

Fleeced (1 syl.). Cheated of one’s money; shored like a sheep.

Fleet Book Evidence. No evidence at all. The books of the Old Fleet prison are not admissible as evidence to prove a marriage. (Wharton: Law Dictionary.)

Fleet Marriages. Clandestine marriages, at one time performed without banns or licence by nosey chaplains, in Fleet Prison, London. As many as thirty marriages a day were sometimes celebrated in this disgraceful manner; and Malcolm tells us that 2,951 were registered in the four months ending with February 12th, 1706. Suppressed by the Marriage Act in 1751. (See Chapmen of the Fleet, by Besant and Rice.)

Fleet Street (London). For 200 years after the Conquest London was watered on the west by “the river of Wolls,” afterwards called “Fleet dyke, because (Stowe says) it runneth past the Fleece.” In the middle of the city and falling into the Thames was Welbooke; on the east side, Langbourne; and in the western suburbs, Oldbourne. Along the Fleece and Oldbourne “ships” used to ply with merchandise. These four, together with the Reding, the Lea, the Ravensbourne, and the Wandle, now serve as sewers to the great metropolis.

Fleet of the Desert. A caravan.

Flemish Account. A sum lost than that expected. In Antwerp accounts were kept in bruys, suls, and pens; but the bruys or pound was only 12s. In Notes and Queries we have an example of a Flemish account, where £573 Flemish becomes £213 2s. 10d. English.

Flemish School. A school of painting established by the brothers Van Eyck, in the fifteenth century. The chief early masters were Memling, Weyden, Matys, Mabus, and Moro. Of the second period, Rubens and Vandyck, Snyders, Jordans, Gasper de Crayer, and the younger Teniers.
**Flesh and Blood.** Human nature; as "Flesh and blood cannot stand it."

**Flesh-pots.** Sighing for the flesh-pots of Egypt. Hankering for good things no longer at your command. The children of Israel said they wished they had died "when they sat by the flesh-pots of Egypt" (Exodus xvi. 3)—i.e. when they sat watching the boilers which contained the meat they were to have for dinner. The expression also means abundance of appetising food.

**Fleshed.** He fleshed his sword. Used it for the first time. Men fleshed in cruelty—i.e. initiated or used to it. A sportsman's expression. When a sportsman wishes to encourage a young dog or hawk, he will allow it to have the first game it catches for its own eating. This "flesh" is the first it has tasted, and fleshing its tooth thus gives the creature a craving for similar food. Hence, also, to eat with avidity.

"The wild dog shall flesh his teeth on every innocent."—Shakespeare: 2 Henry IV, iv. 5.

**Fleshly School (The).** A class of realistic British poets, such as Swinburne, Rossetti, Morris, etc. So called by Thomas Macaulay [R. Buchanan] in the Contemporary Review.

**Fle's'ta.** An excellent treatise on the common law of England, written in the fourteenth century by an unknown writer while a prisoner in the Fleet.

**Fleur-de-Luce.** A corruption of Fleur-de-Lis. (See Flag.) In Italian the white iris is called fiordilite. Made thus.

"They may give the dozen white laces in their court."—Shakespeare: Merry Wives, i. 1.

**Fleurs-de-Lys.** In the reign of Louis VII. (1137-1180) the national standard was thickly charged with flowers. In 1365 the number was reduced by Charles VI. to three (the mythical church number). Gubbins, in his Display of Heraldry, 1611, says the device is "Three toads erect, saltant:"

\[\text{[Image]}\]

in allusion to which Nostradamus, in the sixteenth century, calls Frenchmen crapauds (toads). Recently it has been thought that the device is really a "beefleying," because certain ornaments resembling bees were found in the tomb of Childeric, father of Clovis, when it was opened in 1653. These bees are now generally believed to be the fleurons of horse-trappings, and quite independent of the emblem.

**Fleur-de-lys or lily-flower** was chosen by Flavio Gioja to mark the north point of the compass, out of compliment to the King of Naples, who was of French descent (1302).

**Flibbertigibbet.** One of the five fiends that possessed "poor Tom." Shakespeare got it from Bishop Harman's account of the Spanish invasion, where we are told of forty fiends which the Jesuits cast out, and among the number was Flibbertigibbet. Shakespeare says he "is the fiend of mopping and mowing, who possesses chambermaids and waiting women" (King Lear, iv. 2). And, again, that he "begins at curfew and walks till the first cock," giving men pins and needles, squint eyes, hoarse, and so on. (Shakespeare: Lear, iii. 4.)

**Flic (French).** A policeman or sergeant de ville. "Une allusion a l'épée des sergents de ville, ou plutôt aux flesches des archers primitifs" (Raille). Hence "flic-face," thumps and thwacks.

**Flick.** To strike with a quick jerk. To "flick a whip in one's face" is to strike the face with the lash and draw the whip suddenly back again. (Anglo-Saxon, fiscearian; Scotch, flicker; Danish, flikkeren, to twinkle, etc.)

**Flies.** (See Fly.)

**Fling.** I must have a fling at . . . Throw a stone at something. To attack with words, especially sarcastically. To make a haphazard venture. Allusion is to hurling stones from slings.

To have his fling. To live on the loose for a time. To fling about his time and money like "ducks and drakes."

"If he is young, he desires to have . . . his 'fling' before he is compelled to settle down."—Nineteenth Century (February, 1862, p. 288).

**Fling Herself at my Head** (Tb). To make desperate love to a man; to angle obviously to catch a certain individual for a husband.

"'Con-comb!' said Lance: 'why, 'twas but last night the whole family saw her . . . fling herself at my head.'—Sir W. Scott: Peveril of the Peak, chap. vii.

**Flins [a stone].** An idol of the ancient Vandals settled in Lusace. It was a huge stone, draped, wearing a lion's skin over its shoulders, and designed to represent death. Mr. Lower says that the town of Flint in North Wales is named in honour of this stone deity, and gives Alwin Flint in Suffolk as another example. (Pat. Brit.)

The Welsh call Flint Flint Tyg-cingi (Flin's beautiful band or girdle).
Flint Implements. Arrow-heads, axe-heads, lance-heads, and knives, made of granite, jade, serpentine, jasper, basalt, and other hard stones. The first were discovered on the banks of the Somme, near Amiens and Abbeville, but others have been discovered in Belgium, Germany, Italy, etc. They were the rude instruments of men before the use of metal was known.

Flint Jack. Edward Simpson, an occasional servant of Dr. Young, of Whitby. So called because he used to tramp the kingdom vending spurious fossils, flint arrow-heads, stone celts, and other imitation antiquities. Professor Tennant charged him with forging these wares, and in 1867 he was sent to prison for theft.

Fliper. Tip us your fliper. Give me your hand. A fliper is the paddle of a turtle.

Flirt. A coquetto. The word is from the verb flirt, as, "to flirt a fun." The fan being used for coquetting, those who coquetted were called fan-flirts. Lady Frances Shirley, the favourite of Lord Chesterfield, introduced the word. Flirt is allied to flutter, flit, jerk, etc.

Fluttermoush. A bat. South calls the bat a flinder-mouse. (German, fliegen-maus.)

Flo (Old French). A crowd. (Latin, fluctum.)

"Puis leur tranman par huce omen
Grand fio d'Anglois de fer couverz"
Guillaume Quinet, 1692.

Floated (Stock Exchange term). Brought out (said of a loan or company), as the Turkish '69 Loan was floated by the Cohens. The French 6 per cent. was floated by the Morgan's.

Floors (Stock Exchange term). Exchequer bills and other unfunded stock. (See Stock Exchange Slang.)

Flooding Academy (The). The hulks.

Flogging the Dead Horse. Trying to revive an interest in a subject out of date. Bright said that Earl Russell's "Reform Bill" was a "dead horse," and every attempt to create any enthusiasm in its favour was like "flogging the dead horse."

Flogged by Deputy. When Henri IV. of France abjured Protestantism and was received into the Catholic Church, in 1586, two ambassadors were sent to Rome who knelt in the presence of St. Peter, and sang the Misreure. At each verse a blow with a switch was given on their shoulders.

Flood. The almost universal tradition of the East respecting this catastrophe is that the waters were boiling hot. (See the Talmud, the Targums, the Koran, etc.)

Floor. I floored him. Knocked him down on the floor; hence, to overcome, beat or surpass. Thus, we say at the university, "I floored that paper," i.e., answered every question on it, as I floored that problem"—did it perfectly, or made myself master of it.

Floorer. That was a floorer. That blow knocked the man down on the floor. In the university we say, "That paper or question was a floorer;" meaning it was too hard to be mastered. (See above.)

Flora. Flowers; all the vegetable productions of a country or of a geological period, as the flora of England, the flora of the coal period. Flora was the Roman goddess of flowers.

"Another Flora there, of bolder hue,
And richer sweets beyond our garden's pride."
Thomson: Summer.

The animals of a period or country are called the Fauna; hence, the phrase the Flora and the Fauna of . . . signifies all its vegetable and animal productions.

Metropolis of Flora. Aranjuez, in Spain, is so called, from its many beautiful gardens.

Flora's Dial. A dial formed by flowers which open or close at stated hours.

I. Dial of flowers which open—
(a) The first twelve hours.

A. Open.
1. (Scandinavian Sowthistle close.)
2. Yellow Gout's-heard.
4. Hawkweed; late-flowering Dandelion; and Wild Scurvy.
5. White Water-lily; Naked-malked Poppy; and Smooth Sowthistle.
7. White Water-lily; Garden Lettuce; and African Marigold.
8. Scarlet Pimpernel; Mouse-ear Hawkweed; and Profuse Pinks.
11. Star of Bethlehem.
12. Snow. Ice Plant.
Florence (The German). Dresden.

Florentine Diamond (The). The fourth in size of cut diamonds. It weighs 139½ carats, belongs to Charles, Duke of Burgundy; was picked up by a peasant and sold for half-a-crown.

Florentius. A knight who bound himself to marry a "soul and ugly witch," if she would teach him the solution of a riddle on which his life depended. (Gower: Confessio Amantis.)

Florian (St.). Patron saint of merchents, being himself of the same craft.

Floriana. A sect of heretics of the second century who maintained that God is the author of evil, and taught the Gnostic doctrine of two principles. Florinatus was their founder.

Florid Architecture. The latter division of the perpendicular style, often called the Tudor, remarkable for its florid character or profusion of ornament.

Florida (U. S. America). In 1712 Ponce de Leon sailed from France to the West in search of "the Fountain of Youth." He first saw land on Easter Day, and on account of the richness and quantity of flowers, called the new possession "Florida."

Florimel [honey-flower]. A damsel of great beauty, but so timid that she feared the "smallest monstrous mouse that creeps on floor," and was abused by everyone. Her form was simulated by a witch out of wax, but the wax image melted, leaving nothing behind except the girdle that was round the waist. (Spenser: Faerie Queene, book iii. 4, 8; iv. 11, 12.)

"Florimel loved Marinel, but Proteus cast her into a dungeon, from which, being released by the order of Neptune, she married the man of her choice."—Spenser: Faerie Queene, book iv.

"St. Amand had long since in bitterness repented of a transient infatuation, had long since distinguished the true Florimel from the false."—Sir E. B. Lytton: Pilgrims of the Rhine, iii.

Florimel's Girdle gave to those who could wear it "the virtue of chastise love and wifehood true;" but if any woman not chaste and faithful put it on, it "loosed or tore asunder." It was once the cestus of Venus, made by her husband Vulcan; but when she wanted with Mars it fell off, and was left on the "Acislian mount." (Spenser: Faerie Queene, book iv. 11, 12.)

Florin. An English coin representing 2s., or the tenth of a sovereign, issued in 1849. Camden informs us that Edward III. issued gold florins worth 6s., in 1337. The word is generally supposed to be derived from Florence; but as it had a lily on one side, probably it is connected with the Latin flos, a flower. (See Graceless Florin.)

Florisanado. One of the knights in the Spanish version of Amantis of Gaul, whose exploits and adventures are recounted in the 6th and following books. This part of the romance was added by Pacz de Ribera.

Florisel of Nice'a. A knight whose exploits and adventures form a supplemental part of the Spanish version of Amantis of Gaul. This part was added by Felicia no de Silva.

Florismart. One of Charlemagne's paladins, and the bosom friend of Roland.

Florisel. Prince of Bohemia, in love with Perdita. (Shakespeare: Winter's Tale.)

Florizel. George the Fourth, when prince, corresponded under this name with Mrs. Robinson, actress and poet, generally known as Perdita, that being the character in which she first attracted the prince's attention.
Flotsam and Jetson. Waifs found in the sea or on the shore. "Flotsam," goods found floating on the sea after a wreck. "Jetson," or Jetsam, things thrown out of a ship to lighten it. ( Anglo-Saxon, flotan, to float; French, jeter, to throw out.) (See LIGAN.)

Flower Games. Fêtes held at Toulouse, Barcelona, Treviso, and other places, where the prizes given consisted of flowers.

Flower Sermon. A sermon preached on Whit Monday in St. Catherine Cree, when all the congregation wear flowers. Flower sermons are now (1894) preached very generally once a year, especially in country churches. Every person is supposed to bring a bunch of flowers to the altar, and the flowers next day are sent to some hospital.

Flower of Chivalry. A name given to several characters: e.g., William Douglas, Lord of Liddesdale, in the fourteenth century.
Sir Philip Sidney (1554-1586), Chevalier de Bayard (le chevalier sans peur et sans reproche) (1475-1524).

Flower of Kings. Arthur is so called by John of Exeter. (Sixth century.)

Flower of Paradise. The Ipomoea or Camala'ta, called by Sir W. Jones "Love's creeper." It symbolises that mythological plant which fulfils all desire.

Flower of the Levant. Zante, noted for its beauty and fertility. "Zan- te! Zante, flos di Levanti."

Flowers and Trees.

(1) Dedicated to heathen gods:
The Cornelian cherry—tree to Apollo.
" Cypress " Pine.
" Dittany " The Moon.
" Laurel " Apollo.
" Lily " Venus.
" Maiden's-hair " Phoebus.
" Myrtle " Venus.
" Narcissus " Ceres.
" Oak " Jupiter.
" Olive " Minerva.
" Poppy " Ceres.
" Vine " Bacchus.

(2) Dedicated to saints:
Canterbury Bells to St. Augustine of England.
Crown Imperial " Edward the Confessor.
Daisy " St. Margaret.
Herb-Christophe " St. Christopher.
Lady's-smock " The Virgin Mary.
Rose " Mary Magdalen.
St. Barnabas's Thistle " St. Barnabas.

(3) National emblems:
Lily (Fleur-de-lis) " France.
" (Giglio bianco) " Florence.
" white " the Ghibelline badge.
" red " the Guelph badge.
Linden " Prussia.
Mignonette " Saxony.
Pomegranate " Spain.
Rose " England.
" red, Lancastrian; white, Yorkists.
Silk-rose " Ireland.
Thistle " Scotland.
Violets " Athens and Napoleon.
Sugarcane " Canada.

(4) Symbols:
Box " a symbol of the resurrection.
Cedars " the faithful.
Corn-cobs " the Holy Communion.
Dates " the faithful.
Grapes " this is my blood.
Holly " the resurrection.
Ivy " purity.
Lily " purity.
Olive " peace.
Orange-blossom " virginity.
Palm " victory.
Rose " incontinence.
Vine " Christ our Life.
Yew " death.
N.B.—The laurel, " oak, olive, myrtle, rosemary, Cypress, and amaranth are all funeral plants.

Flowers and Trees with Christian Traditions.
The Aspen leaf is said to tremble because the cross was made of Aspenwood.

Alt ! tremble, tremble, Aspen-tree,
We need not ask thee why thou shakest,
For if, as holy legend saith,
On thee the Saviour bled to death,
No wonder, Aspen, that thou quakes;
And, till in judgment all assuage,
The leaves occurred shall wait and tremble.

E. C. B.

The dwarf elder is called in Wales "the plant of the Blood of Man."
The wallflower is known in Palestine as the "Blood-drops of Christ."
The following are also said to owe their stained blossoms to the blood which trickled from the cross:—
The red anemone; the arum; the purple orchis; the crimson-spotted leaves of the roadside (a French tradition); the spotted persicaria, snakeweed. (See Christian Traditions.)

Flowers at Funerals. The Greeks crowned the dead body with flowers, and placed flowers on the tomb also. The Romans decked the funeral couch with leaves and flowers, and spread flowers, wreaths, and fillets on the tomb of friends. When Sulla was buried as many as 2,000 wreaths were sent in his honour. Most of our funeral customs are derived from the Romans; as dressing in black, walking in procession, carrying insignia on the bier, raising a mound over the grave, called tumulus, whence our tomb.

Flowered Robes. In ancient Greece a woman wore flowered robes..."
was to imply that she was a fille publique. Solon made it a law that virtuous women should appear in simple and modest apparel, but that harlots should always dress in flashy or flowered robes.

"As fugitive slaves are known by their stumps, so flowered garments indicate one of the demi-monde"—Clemens of Alexandria.

**Flowing Philosophers.** The followers of Heraclitus, referred to by Plato as ροὶ πεῖρες (Theaetetus, 181 A). Heraclitus denied the permanency of everything in nature except change. Tennyson has a poem entitled "Of πεῖρες."

**Fluellen.** A Welsh captain and great pedant, who, amongst other learned quiddities, attempted to draw a parallel between Henry V. and Alexander the Great; but when he had said that one was born at Monmouth and the other at Macedonia, both beginning with the same letter, and that there was a river in both cities, he had exhausted his best parallelisms. (Henry V., iv. 7.)

"His parallel is, in all essential circumstances, as incorrect as that which Fluellen drew between Macedon and Monmouth."—Lord Macaulay.

**Fluke.** Hap-hazard. In billiards it means playing for one thing and getting another. Hence an advantage gained by luck more than by skill or judgment. (German, glück, chance, our luck.)

"We seem to have discovered, as it were by a fluke, a most excellent rule for all future Cabinet arrangements."—The Times.

**Flummery.** Flattering nonsense, palaver. In Wales it is a food made of oatmeal steeped in water and kept till it has become sour. In Cheshire and Lancashire it is the prepared skin of oatmeal mixed with honey, ale, or milk; pap; blanc-mange. (Welsh, lýury, wash-brew, from lýrn, sour or sharp.)

"You came ... with your red coat and flashing buttons ... and her head got turned with your flummery."—Shakespeare: The Posthumous, chap. xiv.

**Flummux** (Tb). To hamboodle; to deceive; to be in a quandary. "I am regularly flummuxed"—i.e. perplexed. The first syllable is probably a variant of flum, humbug, deception, and the word seems to be compounded on the model of the word "perplex." "For the privates, the sergeants, and spectors, she flummuxed them all to a com."—Bunyan: Battlefields (Mall Jarras).

**Flummuxed.** The mark set on a street, gatepost, house, etc., as a warning to fellow-vagabonds not to go near, for fear of being given in charge.

**Flunkey.** A liver servant. (Old French, flanguer, a henchman.)

**Fly.** The bride of 'Cas'влажн, "for whose love the Roman Cesar first invaded Britain." (Tennyson: End.)

**Flush (4), in cards, means a whole hand of one suit, as a "flush of clubs," a "flush of hearts," etc. (See below.)

**Flush of Money.** Full of money. Similarly a flush of water means a sudden and full flow of water. (Latin, flux-us.)

"Strut was not very flush [in the ready]."—Dr Archibald.

**Flute.** The Magic Flute, an opera by Mozart (Die Zauberflöte). The "flute" was bestowed by the powers of darkness and had the power of inspiring love. Unless purified the love was only lust, but, being purified by the Powers of Light, it subserved the holiest purposes. Tamino and Pamina are guided by it through all worldly dangers to the knowledge of Divine Truth.

**Flutter.** A very weak specimen of a top, in the Belle's Stratagem, by Mrs. Cowley.

**Flutter the Dovecoots** (Tb). To disturb the equanimity of a society. The phrase occurs in Coriolanus.

"The important movement in favour of a general school of law fluttered the dovecoets of the Inns of Court."—Nineteenth Century (Nov., 1861 p. 779).

**Fly** (plural flies). A hackney coach, a cab. A contraction of Fly-by-night, as sedan chairs on wheels used to be called in the regency. These "Fly-by-nights," patronised greatly by George, Prince of Wales, and his boon companions, during their wild night pranks at Brighton, were invented 1809 by John Butcher, a carpenter of Jew Street.

"In the morning we took a fly, an English term for an exceedingly skimpy vehicle, and drove up to the Minister's."—Hutchinson: Old Old House (Pilgrimage to Old Boston, p. 171).

**Fly** (plural flies). An insect. All flies shall perish except one, and that is the bee-fly. (Koran.)

A Fly has three eyes and two compound eyes, each of which has 4,000 facets.

The god of flies. In the temple of Actium the Greeks used to sacrifice annually an ox to the god of flies. Pliny tells us that at Rome sacrifice was offered to flies in the temple of Hercules Victor. The Syrians undoubtably offered sacrifice to the same tiny tormentors. It is said that no fly was ever seen in Solomon's temple.

Across, god of the Cyrenians, to whom, according to Pilay, they offered sacrifice.
FLY-BOY

Apollyon, a surname given by the Assyrians to Zeus, for delivering Hercules from Flies during marathons. Sacrifices were yearly offered to Zeus Apollus. (Greek, apo-olla, from fly.)

Belshazzar of Belshathura (Prince of Flies), was one of the principal Syrian gods, to whom sacrifice was offered on all festival occasions.

Budolphus, in Roman mythology, (Khost 31, 3.) Myrkon, the fly-chaser, one of the deities of the Arcadians and Eleans. (Pom, xxi, 3.) (Greek, mophe, a fly, apo, a taken in hunting or chasing.)

Flies in amber. (See under Amber.) To crush a fly on a wheel. Making a mountain of a molehill. Taking a wheel used for torturing criminals and heretics for killing a fly, which one might destroy with a flapper.

Fly on the coach-wheel (A). One who fancies himself of mighty importance, but who is in reality of none at all. The allusion is to the fable of a fly sitting on a chariot-wheel and saying, "See what a dust we make!"

Not a fly with him. Domitian, the Roman emperor, was fond of catching flies, and one of his slaves, being asked if the emperor was alone, wittily replied, "Not a fly with him."

To rise to the fly. To be taken in by a hoax, as a fish rises to a false fly and is caught.

"He (the professor) rose to the fly with a charming simplicity."—Grant Allen: He Mycenaean Occurrence in Piccadilly, part II.

Fly-boy. The boy in a printing-office who lifts the printed sheets off the press. He is called the fly-boy because he catches the sheets as they fly from the tympan (q.v.) immediately the frisket (q.v.) is opened. This is now generally performed by the pressmen.

Fly a kite (Tb). To send a begging letter to persons of a charitable reputation, or in any circumstances, to solicit pecuniary aid, urging poverty, losses, or sickness as an excuse. (See Kite-flying.)

Fly-by-night (F). One who defrauds his creditors by decamping at nightime. (See Fly.)

Fly in one's face (Tb). To get into a passion with a person; to insult; as a hawk, when irritated, flies in the face of its master.

Fly in the face of danger (Tb). To run in a foolhardy manner into danger, as a hen flies in the face of a dog or cat.

Fly in the face of Providence (Tb). To act rashly, and throw away good opportunities; to court danger.

Fly open (Tb). To open suddenly, as "the doors flew open," "les portes s'ouvirent," as they do sometimes by the force of the wind.

FLY OUT AT (Tb). To burst or break into a passion. The Latin, surro to..." "Poor cholera sur Ben; would it be out his coachman, his butler, in his gamekeeper, and his language...which...from any other white, would have brough a prompt resignation,"—Good Word, 1867.

FLYING COLOURS (To come off with). In triumph; with the flags unfurled and flying.

FLYING DUTCHMAN. A spectral ship, seen in stormy weather off the Cape of Good Hope, and considered ominous of ill-luck. Sir Walter Scott says she was originally a vessel laden with precious metal, but a horrible murder having been committed on board, the plague broke out among the crew, and no port would allow the vessel to enter. The ill-fated ship still wanders about like a ghost, doomed to be sea-tossed, but never more to enjoy rest. Captain Marryat has a novel called The Phantom Ship.

FLYING WITHOUT WINGS (Tb). Nothing can be done without the proper means.

"Sue penna volat, sed factae est."—Plautus.

FLYMAN'S PLOT (Tb). In theatrical language, means a list of all the articles required by the flyman in the play produced. The flyman is the scene-shifter, or the "man in the flies."

FOG-EATER. A white bow in the clouds during foggy weather is so called. Such a bow was seen in England during January, 1888. A week preceding, the weather had been clear, sunny, and genial, then followed several days of thick fog, during which the white bow appeared. The bow was followed by several days of brilliant mild weather.

FOGIE or FOGGY. An old sedge. Properly an old military pensioner. This term is derived from the old pensioners of Edinburgh Castle, whose chief occupation was to fire the guns, or assist in quelling street riots. (Allied to fogat, fogat, vogat, sogat, fogat, etc.)

"What has the world come to (said Thickerns) when two faggot-minded old fogies like us and me sit talking about love to each other?"—Trollope: W. M. Thickney, chap. 1, p. 61.

FO-HI or FO-E. One of the chief deities of the Chinese. His mother, Moyë, was walking one day along a river bank, when she became suddenly encircled by a rainbow, and at the end of twelve years was the mother of a son. During,
gestation she dreamed that she was pregnant with a white elephant, and hence the honours paid to this beast. (Asiatic Researches.)

Foil. That which sets something off to advantage. The allusion is to the metallic leaf used by jewelers to set off precious stones. (French, feuille; Latin, folium; Greek, phyllon, a leaf.)

"Hector, as a foil to set him off." — Brome.

"I'll be your foil, Larces. In mine ignorance Your skill shall, like a star, the darkest night, Stuck firth off indeed." — Shakespeare: Hamlet, v. 2.

He foiled me. He outwitted me.

"If I be foiled, there is but one ashamed who never was prouder." — Shakespeare: As You Like It, i. 2.

To run a foil. To puzzle; to lead astray. The track of game is called its foil; and an animal hunted will sometimes run back over the same foil in order to mislead its pursuers.

Folio. A book of the largest size, formed by folding the paper only once, so that each sheet makes two leaves. It is from the Italian, un libro in foglio, through the French, in-folio. Fol. is the contraction for folio.

Folio (so-and-so), in mercantile books, means page so-and-so, and sometimes the two pages which lie exposed at the same time, one containing the credit and the other the debit of one and the same account. So called because ledgers, etc., are made in folio. The paging is called the folio also. Printers call a page of MS, or printed matter a folio regardless of size.

Folio. In conveyances seventy-two words, and in Parliamentary proceedings ninety words, make a folio.

Folk. Latin, vulg' (the common people); German, volk; Dutch, volck; Saxon, folk; Danish, folk. Folk and vulgar are variants of the same word.

Folk. Fairies, also called "people," "neighbours," "wights." The Germans have their kleine volk (little folk), the Swiss their hill people and earth people.

"The little folk,
So happy and so gay, amuse themselves
Sometimes with singing,
Sometimes with dancing, when they jump and spring
Like the young skipping kids in the Alp-grass." — Wynn: Idyll of Gertrude and Roeg.

"In the hinder end of harvest, at All-hallow e'en,
When our good neighbours ride, if I read right,
Some bucked on beenwang, and some on a been.
Montgomery: Flying against Foinart.

"I crouched thee from the elven, and from wights.
Chaucer: The Miller's Tale.

Folk-lore. Whatever pertains to a knowledge of the antiquities, superstitions, mythology, legends, customs, traditions, and proverbs of a people. A "folklorist" is one who is more or less acquainted with these matters.

Folk-mote [a folk meeting]. A word used in England before the Conquest for what we now call a county or even a parish meeting.

Follies. Goblins of the north of France, who live in the houses of simple rustics, and can be expelled neither by water nor exorcism. They can be heard but are never seen. In the singular number, "esprit follet."

Follow. Follow your nose, go straight on. He followed his nose—he went on and on without any discretion or thought of consequences.

He who follows truth too closely will have dirt kicked in his face. Be not too strict to pry into abuse, for "odium veritas parat," "Summum jus suprema est injuria."

Follower. A male sweetheart who follows the object of his affections. A word very common among servants, Mistresses say to female servants, "I allow no followers"—i.e. I do not allow men to come into my house to see you. Also a disciple, a partisan.

"The pretty post servant-maid had their choice of desirable followers." — E. G. Tucker: Crawford, chap. iii. p. 53.

Folly. Father of Folly (Abu Falah), an aged chief, who led a hundred horse and seven hundred camels against Mahomet and fell at the battle of Bedr. His own people called him Father of Wisdom (Abu Lahom).

Folly. A fantastic or foolishly extravagant country seat, built for amusement or vainglory. (French, folie.)

"We have in this country a word (namely Folly) which has a technical application to the case of fantastic buildings." — De Quincey: Essays on the Poets (Keats, p. 100).

Fisher's Folly. A large and beautiful house in Bishopsgate, with pleasure-gardens, bowling-green, and hot-houses, built by Jasper Fisher, one of the six clerks of Chancery and a Justice of the Peace. Queen Elizabeth lodged there.

"Kirby's castle, and Fisher's folly,
Lydia's pleasure, and Meggs's glory." — Spon: Survey.

Fond. A foolish, fond parent. Here fond does not mean affectionate, but silly. Chaucer uses the word fondne for a simpleton, and the Scotch feus is to play the fool. Shakespeare has "fond desire," "fond love," "fond shakels of
Fons et Origo

gold,” “fond wretch,” “fond madwoman,” etc. “Fondling” means an idiot, or one fond.

“See how simple and how fond I am.”
Shakespeare: Midsummer Night’s Dream, iii. 2.
“Fonder than ignorance.”
Shakespeare: Troilus and Cressida, i. 1.

Fons et Origo (Latin). The primary cause. Faz et focus, the instigator, as Juno was the faz et focus of the Trojan war.

Font, in printing, sometimes called Fount, a complete set of type of any one size, with all the usual points and accents; a font consists of about 100,000 characters. The word is French, fonte, from fondre (to melt or cast). When a letter of a different type to the rest gets into a page it is called a “wrong font,” and is signified in the margin by the two letters uf. (See Type.)

Tuten to the font. Baptised. The font is a vessel employed for baptism.

Fontarabia. Now called Fuenterrabia (in Latin, Fonse rapi’dus), near the Gulf of Gascony. Here, according to Maria’s and other Spanish historians, Charlemagne and all his chivalry fell by the sword of the Spanish Saracen. Mezeray and the French writers say that, the rear of the king’s army being cut to pieces, Charlemagne returned and revenge their death by a complete victory.

“When Charlemagne with all his parrage fell”
By Fontarabia.

Food. Sir Walter Scott remarks that live cattle go by Saxon names, and slain meat by Norman-French, a standing evidence that the Normans were the lords who ate the meat, and the Saxons the serfs who tended the cattle. Examples:

Sheep Ox Calf Hog Pig (Saxon).
Mutton Beef Veal Bacon Pork (Norman-French).

Food of the gods. (See Ambrosia, Nectar.)

Food for Powder. Raw recruits levied in times of war.


Foods.
Sterlets from the Volga.
Rye from the River.
Grudes from Scotland.
Bustards from Sweden.
Bears’ feet from the Black Forest.
Bison from America.
Pilott of beef a la Chateaubriand.
Ortolans a la Lucullus.

Wines.
Old Madeira with the soup.
Chateaux Piblushes with the side dishes.
Johannissberg and Pichon-Longueville with the roasts.
Chateaux Lafitte ’84 with the entrées.
Sparkling Moselle with the toast.

Fools. In chess, the French call the “bishop” Fou, and used to represent the piece in a fool’s dress; hence, Hegner says, “Les fous sont aux échecs les plus proches des Rots” (14 Sat.). Fou is a corruption of the Eastern word Fol (an elephant), as Thomas Hyde remarks in his Latin Orientalibus (i. 4), and on old boards the places occupied by our “bishops” were occupied by elephants. A Tom Fool. A person who makes himself ridiculous. (See Tom.)

“The ancient and noble family of Tom Fool.”
—Quarterly Review.

Fool [a food], as gooseberry fool, raspberry fool, means gooseberries or raspberries pressed. (French, fouler; to press.)

Fool Thinks. As the fool thinks, so the bell clunks (Latin, “Quod valet ovi- dimus facile cre’dimus”). A foolish person believes what he desires.

Fool in his Sleeve. Every man hath a fool in his sleeve. No one is always wise. The allusion is to the tricks of jugglers.

The wisest fool in Christendom, James I, was so called by Henri IV., but he learnt the phrase of Sully.

Fool or Physician at Forty. Plutarch tells us that Tiberius said “Every man is a fool or his own physician at forty.” (Treatise on the Preservation of Health.)

Fools. (French, fol, Latin, follis.)
(1) The most celebrated court fools:
(a) Dug’net, jester of King Arthur; Rayère, of Henry I.; Scogfan, of Edward IV.; Thomas Killigrow, called “King Charles’s jester” (1611-1682); Archie Armstrong, jester in the court of James I. (died 1772).
(b) Thomas Derrie, jester in the court of James I.
(c) James Goddes, jester to Mary Queen of Scots. His predecessor was Jenny Colquhoun.
(d) Patch, the court fool of Elizabeth, wife of Henry VII.
(e) Will Somers, Henry VIII.’s jester. He died 1560.
(f) W. F. Wallet, jester in the court of Queen Elizabeth.
(g) Triboulet, jester of Louis XII. and Francois I. (1487-1563); Braquet, of whom Brantôme says “he never had his equal in repartee” (1512-1608); Chicot, jester of Henri III. and IV. (1553-1591); Longol, of Louis XIII.; and Angel, of Louis XIV., last of the titled fools of France.
Fool's Bolt. A fool's bolt is soon shot (Henry V., iii. 7). Simpletons cannot wait for the fit and proper time, but waste their resources in random endeavours; a fool and his money are soon parted. The allusion is to the British bowmen in battle; the good soldier shot with a purpose, but the foolish soldier at random. (See Prov. xix. 11.)

Fool's Paradise. Unlawful pleasure, illicit love, vain hopes. Thus, in Romeo and Juliet, the Nurse says to Romeo, "If ye should lead her [Juliet] into a fool's paradise, it were a gross . . . behaviour." The old schoolmen said there were three places where persons not good enough for paradise were admitted: 1. The limbus patrum, for those good men who had died before the death of the Redeemer; 2. The limbus infantum or paradise of unbaptised infants; and 3. The limbus fatuo rum or paradise of idiots and others who were non compos mentis. (See Limbo.)

Foolscap. A corruption of the Italian foglio-capo (folio-sized sheet). The error must have been very ancient, as the water-mark of this sort of paper from the thirteenth to the seventeenth century was a fool's head, with cap and bells.

Foot. (Greek, ped.; Latin, ped.; French, pied; Dutch, voet; Saxon, fot. Foot and pedal are variants of the same word.)

Best foot foremost. Use all possible dispatch. To "set on foot" is to set afoot. If you have various powers of motion, set your best foremost.

"Nay, but make haste; the better foot before." Shakespeare: King John, iv. 2.

I have not yet got my foot in. I am not yet familiar and easy with the work. The allusion is to the preliminary exercises in the great Roman foot-race. While the signal was waited for, the candidates made essays of jumping, running, and posturing, to excite a suitable warmth and make their limbs supple. This was "getting their foot in" for the race. (See HAND.)

I have the measure or length of his foot. I know the exact calibre of his mind. The allusion is to the Pythagorean measurement of Hercules by the length of his foot. (See Ex Ped.)

To light on one's feet. To escape a threatened danger. It is said that cats thrown from a height always light on their feet.

To put down your foot on [a matter]. Peremptorily to forbid it.

To show the clown foot. To betray an evil intention. The devil is represented with a clown foot.
Foot-breadth

Turn away thy foot from the Sabbath (Isa. lviii. 13). Abstain from working and doing your own pleasure on that day. The allusion is to the law which prohibited a Jew from walking on a Sabbath more than a mile. He was to turn away his foot from the road and street.

Withdraw thy foot from thy neighbour's house, lest he get weary of thee, and so hate thee. Never outstay your welcome.

With one foot in the grave. In a dying state.

You have put your foot in it nicely. You have got yourself into a pretty mess. (In French, vous avez mis le pied astane.) When porridge is burnt or meat over-roasted, we say, "The bishop hath put his foot in." (See Bishop.)

A foot. On the way, in progress. (See Game's Afoot, Matter Afoot.)

"Mischief, thou art afoot,
Take thou what course thou wilt."—Shakespeare: Julius Caesar, Ill. 2.

Foot-breadth or Quern-biter. The sword of Thoralf Skollinson the Strong, a companion of Hako I. of Norway. (See Swonds.)

Foot-lights. To appear 'before the foot-lights.' On the stage, where a row of lights is placed in front along the floor to lighten it up.

Foot Monsters. In the Italian romance of Guerino Meschino Indians are spoken of with feet so large that they carry them over their heads like umbrellas.

Foot-notes. Notes placed at the bottom of a page.

"A trifling sum of misery
Now added to the foot of thy account."—Dryden

Foot-pound. The unit of result in estimating work done by machinery. Thus, if we take 1 lb. as the unit of weight and 1 foot as the unit of distance, a foot-pound would be 1 lb. weight raised 1 foot.

Foot of a Page. The bottom of it, meaning the notes at the bottom of a page.

Footing. He is on good footing with the world. He stands well with the world. This is a French phrase, Être sur un grand pied dans le monde. "Grand pied" means "large foot," and the allusion is to the time of Henry VIII., when the rank of a man was designated by the size of his shoe—the higher the rank the larger the shoe. The proverb would be more correctly rendered, "He has a large foot in society."

To pay your footing. To give money for drink when you first enter on a trade. Money for being allowed to put your foot in the premises occupied by fellow-craftsmen. This word is called foot-ale by ancient writers. (See Garnish.)

Footman's Wand (A). (See Running Footmen.)

Footmen. (See Running Footmen.)

Fopp's Alley. The passage between the tiers of benches, right and left, in the Opera-house, frequented by masques and other exquisites.

Foppington (Lord). An empty coxcomb in Vanbrugh's Relapse, of which Sheridan's Trip to Scarborough is a modified version.

"The shoemaker in the Relapse tells Lord Foppington that his lordship is mistaken in supposing that his sime plaches."—Lord Macaulay.

Forbear. Ancestors, predecessors—i.e. those born before the present generation. (Anglo-Saxon, fő-bærn.)

"My name is Greno, so phuse you.—Roland Greene, whose forbears were descended of Heathzill, in the Delicate Isle."—Sir W. Scott: The Abbot, chap. xvi.

Forbes, referred to by Thomson in his Seasons, was Duncan Forbes, of Cullo'den, lord president of the Court of Session. For many years he ruled the destinies and greatly contributed to the prosperity of Scotland. He was on friendly terms with Pope, Swift, Arbuthnot, etc. The word is now generally pronounced as a monosyllable.

"Thee, Forbes, too, whom every word attends... Thy country joys thru' her vowing airs.
Placed by thy wisdom, by thy soul informed."—Thomson: Autumn.

Forbidden Fruit (The), Mahometan doctors aver, was the banana or Indian fig, because fig-leaves were employed to cover the disobedient pair when they felt shame as the result of sin. Called "Paradisica." Metaphorically, unlawful = forbidden indulgence.

Forcible Feeble School. (See Feeble.)

Ford. Mr. and Mrs. Ford are characters in The Merry Wives of Windsor. Mrs. Ford pretends to accept Sir John Falstaff's protestations of love, in order to punish him by her devices.

Fordelis (in Orlando Furioso). Wife of Bran'dimart. Orlando's intimate friend. When Brandimart was slain,
she dwelt for a time in his mausoleum in Sicily, and died broken-hearted. (Book xii.)

**Fore.** To the fore. In the front rank; eminent.

"To come to the fore. To stand out prominently; to distinguish oneself; to stand forth."

**Fore-and-Aft.** Lengthwise, in opposition to "athwart-ships" (or across the line of the keel). (Dana: Seaman's Manual, p. 96.)


**Forecastle.** Ancient ships had a castle, as may be seen in the tapestry of the House of Lords, representing the Spanish Armada. The term forecastle means before the castle. The Romans called the castled ships *natus turrita*.

"That part of the upper deck forward of the forecastle... In merchant ships, the forward part of the vessel, under the deck, where the sailors live."—Dana: Seaman's Manual, p. 96.

**Foreclose.** To put an end to. A legal term, meaning to close before the time specified; e.g. suppose I held the mortgage of a man called A, and A fails to fulfill his part of the agreement, I can insist upon the mortgage being cancelled, foreclosing thus our agreement.

"The embargo with Spain foreclosed the trade"—Oxford.

**Fore-shortened.** Not viewed laterally, but more or less obliquely. Thus, a man’s leg lying on the ground, with the sole of the foot nearer the artist than the rest of the body, would be perspective shortened.

"He forbids the fore-shortenings, because they make the parts appear little."—Hudibras.

**Forfar.** Do as the cow o’ Forfar did, tak’ a stannin’ drink. A cow, in passing a door in Forfar, where a tub of ale had been placed to cool, drank the whole of it. The owner of the ale prosecuted the owner of the cow, but a learned baillie, in giving his decision, said, "As the ale was drunk by the cow while standing at the door, it must be considered *deuch an dornis* (stirrup-cup), to make a charge for which would be to outrage Scotch hospitality." (Sir W. Scott: Waverley.)

**Forget-me-nots of the Angels.** The stars are so called by Longfellow. The similitude between a little light-blue flower and the yellow stars is very remote. Stars are more like buttercups than forget-me-nots.

"Silently, one by one, in the infinite meadows of heaven,

Blossoms the lovely stars, the forget-me-nots of the angels."—Stevenson.

**Forgive, blest Shade.** This very celebrated epitaph is in Brading churchyard, Isle of Wight, and is attributed to Mrs. Anne Steele (Theodosia), daughter of a Baptist minister of Bristol, but was touched up by the Rev. John Gill, curate of Newchurch. Set to music in three parts by J. W. Calcott (1795).

**Forgiveness (Ang.-Sax., forgedom.)** "Forgiveness to the injured doth belong, But they never pardon who have done the wrong."

Bryden: *Oxon. of Grandan*, part ii. sect. i. 2.

"Proprium humilis generis, odisse quem laceris."—Tacitus.

**Fork Out.** Hand over; pay down; stand treat. Fingers are called *forks*, and this may suffice to explain the phrase; if not, we have the Anglo-Saxon verb *feccan* (to draw out, to take), and "fork out" would be "feit out."

**Forks.** The gallows. (Latin, *ferra.* Cicero (*De Divinat. i. 20*) says, "Ferae *ferren dextrae set,*" often quoted in proof that criminals condemned to the cross were obliged to carry their own cross to the place of execution. But the ordinary meaning of *ferra* is a kind of yoke to which the hands of criminals were fastened. The punishment was of three degrees of severity: (1) The *ferra ignominiosa*; (2) the *ferra pecunias*; and (3) the *ferra capitales.* The first was for slight offences, and consisted in carrying the *ferra* on the shoulders, more or less weighted. The second consisted in carrying the *ferra* and being scourged. The third was being scourged to death. The word *ferreya* meant what we call a gallows-bud or vile fellow.

**Forked Cap (A).** A bishop’s mitre is so called by John Skelton. It is clief or forked.

**Forlorn Hope.** Cromwell says, "Our forlorn of horse marched within a mile of the enemy," i.e. our horse picket sent forward to reconnoitre approached within a mile of the enemy’s camp. (German, *verloren.*)

**Forlot or Flot.** The fourth part of a boll. From *forian* (four), *hlot* (part).

**Forma Panperis** (Latin, *Under plea of poverty.* To sue in forma panperie. When a person has just cause of a suit, but is so poor that he cannot raise 25, the judge will assign him lawyers and counsel without the usual fees.

**Fortiter in Re (Latin).** Firmness in doing what is to be done; an unfaining resolution to persevere to the
Fortunate Islands. Now called the Canaries.

Fortunatus. You have found Fortunatus's purse. Are you lucky? The nursery tale of Fortunatus records that he had an inexhaustible purse. It is from the Italian fairy tales of Straparola, called Nights. Translated into French in 1585. (See Wishing Cup.)

Fortune. Fortune favours the brave. ("Fortus fortuna ad virtutem." (Terence: Phormio, i. 4.)

Fortunio. The assumed name of a damsel, youngest of three sisters, who dressed herself as a cavalier to save her aged father, who was summoned to the army. Fortunio on the way employed seven servants: Strong-back, who could carry on his back enough liquor to fill a river; Light-foot, who could traverse any distance in no time; Markman, who could hit an object at any distance; Fine-car, who could hear anything, no matter where uttered; Boisterer, who could do any amount of cudgelling; Gourmand, who could eat any amount of food; and Tippler, who could drink a river dry and thirst again. Fortunio, having rendered invaluable services to King Alforute, by the aid of her seven servants, at last married him. (Grimm's Goblin: Fortune. Countess D'Anthoy: Fairy Tales.)

Forty. A superstitious number, arising from the Scripture use. Thus Moses was forty days in the mount; Elijah was forty days fed by ravens; the rain of the flood fell forty days, and another forty days expired before Noah opened the window of the ark; forty days was the period of embalming; Nineveh had forty days to repent; our Lord fasted forty days; he was seen forty days after his resurrection; etc.

St. Swithin betokens forty days' rain or dry weather; a quarantine extends to forty days; forty days, in the Old English law, was the limit for the payment of the fine for manslaughter; the privilege of sanctuary was for forty days; the widow was allowed to remain in her husband's house for forty days after his decease; a knight enjoined forty days' service of his tenant; a stranger, at the expiration of forty days was compelled to be enrolled in some tithing; members of Parliament were protected from arrest forty days after the prorogation of the House, and forty days before the House was convened; a new-made burgess had to forfeit forty pence unless he built a house within forty days; etc., etc.

The ancient physicians ascribe many strange changes to the period of forty; the alchemists looked on forty days as the charmed period when the philosopher's stone and elixir of life were to appear.

Fool or physician at forty. (See under Fool.)

Forty Stripes save One. The Jews were forbidden by the Mosaic law to inflict more than forty stripes on an offender, and for fear of breaking the law they stopped short of the number. If the scourge contained three laches, thirteen strokes would equal "forty save one."

Forty stripes save one. The thirty-nine articles of the Anglican Church.

Forty Thieves. In the tale of Ali Baba. (Arabian Nights' Entertainments.)

Forty Winks. A short nap. Forty is an indefinite number, meaning a few. Thus, we say, "A, B, C, and forty more." Coriolanus says, "I could beat forty of them" (iii. i). (See Forty.)

"The slave had forty thousand lives." - Shakespeare. Othello, iii. 1. "I loved Ophelia; forty thousand brothers could not, with all their quantity of love, make up my sum." - Shakespeare. Hamlet, v. 1.

Forty-five. No. 45. The celebrated number of Wilkes's North Britain, in which the Cabinet Ministers are accused of putting a lie into the king's mouth.

Forwards ( Marshal). G. L. von Blicher was called Marschall Vorwärts, from his constant exhortation to his husars in the campaigns preceding the great battle of Waterloo. Vorwärts! always Vorwärts! (1742-1819.)

Fos'cari (Francesco). Doge of Venice. He occupied the office for thirty-five years, added Brescia, Bergamo, Crema, and Ravenna to the Republic, greatly improved the city, and raised Venice to the pinnacle of its glory. Of his four sons only one, named Jacopo, survived; he was thrice tortured. Before his final banishment, the old doge, then eighty-four years of age, hobbled on crutches to the gaol where his son was confined, but would not mitigate the sentence of "The Ten." His son, being banished to Candia, died, and Francis was deposed. As he descended the Giant Staircase he heard the bell toll for the election of his successor, and dropped down dead. (Byron: The Two Foscari.)
Jacopo Foscarini. Denounced by the Council of Ten for taking bribes of foreign powers. He was tried before his own father, confessed his guilt, and was banished. During his banishment a Venetian senator was murdered, and Jacopo, being suspected of complicity in the crime, was again tortured and banished. He returned to Venice, was once more brought before the council, subjected to torture, and banished to Candia, where in a few days he died.

"Nothing can sympathise with Foscarini—
Not even a Foscarini."
Byron: The Two Foscari.

Foss (Corporal). An attendant on Lieutenant Worthington. A similar character to Trim in Sterne's Tristram Shandy. (G. Colman: The Poor Gentleman.)

Foss-way. One of the four principal highways made by the Romans in England, leading from Cornwall to Lincoln. It had a foss or ditch on each side of it. (See ERMINE STREET.)

Fosse et Furca [pit and gallow]. An ancient privilege granted by the Crown to its vassals, to cast female felons into a ditch, and hang male ones on a gallows.

According to Wharton (Law Dictionary), this fosses is not the Latin word, but the Hebrew ferkah, to divide. Hence also the servile tenure called Furecam et Flagellum.

Fosils. Things dug up, animal and vegetable remains dug out of the earth. (Latin, fodio, to dig up.)

"Many other bodies, which, because we discover them by digging into the bowels of the earth are called by one common name—fossils, under which are comprehended metals and minerals." [Not now.—Locke.]

Foster Brother or Sister. One brought up by the same nurse.

A foster-child is one brought up by those who are not its real parents. (Saxon, fosstran, Danish foster, to nurse.)

Fou Drunk. "Wilibrand has fou-drunk"—i.e. is despically drunk, dead drunk. French, fou, "mad," as fourvenagé; or simply fit, i.e. "full," "intensive," as in full-oft, "full-well ye reject the commandment of God" (Mark vii. 9).

Foul Proof. A proof is a rough impression of a manuscript set up in type, or of a drawing engraved, for the author's correction. The proof with many faults is a foul proof, but the "pull," after the errors are corrected, is termed a clean proof. These impressions are called proofs because they must be approved of by author and reader before they are finally printed.

Foul-weather Jack. Commodore Byron, said to be as notorious for foul weather as Queen Victoria is for fine. (1723-1786.) Admiral Sir John Norris, who died 1746.

Fountain of Death. In Jerusalem Delivered, the hermit tells Charles and Ubald of a fountain, the sight of which excites thirst, but those who taste its water die with laughter.

Pomponius Mele age speaks of a fountain in the Fortunate Islands, "Qui potestre risum solvere in mortem." Petrarch alludes to the same.

These fountains symbolise the pleasures of sin.

Fountain of Youth. A fountain supposed to possess the power of restoring youth. It was thought to be in one of the Bahama Islands.

Four Kings. The History of the Four Kings (Livre des Quatre Rois). A pack of cards. In a French pack the four kings are Charlemagne, David, Alexander, and Cæsar, representatives of the Franco-German, Jewish or Christian, Macedonian, and Roman monarchies.

Four Letters, containing the name of God, and called by Rabbins "tetragrammaton." Thus, in Hebrew, JHVH (Jehovah); in Greek, Θεος; in Latin, Deus; in French, Dieu; in Assyrian, Adad; Dutch, God; German, Gott; Danish, Goth; Swedish, Goth; Persian, Sor; Arabic, Alla; Cabalistic, Agra; Egyptian, Θεος; Sanskrit, Deva; Spanish, Dios; Italian, Dio; Scandinavian, Odin, etc.

* This probably is a mere coincidence, but it is worthy of note.

Four Masters. Michael and Cucoirighe O'Clerighe, Maurice and Fearfesa Conry, authors of the Annals of Downgal.

Fourierism. A communistic system, so called from Charles Fourier, of Besançon. According to Fourier, all the world was to be cantoned into groups, called phalansteries, consisting each of 400 families or 1,800 individuals, who were to live in a common edifice, furnished with workshops, studios, and all sources of amusement. The several groups were at the same time to be associated together under a unitary
Fourierists, French communists, so called from Charles Fourier. (See above.)

Fourteen, in its connection with Henri IV. and Louis XIV. The following are curious and strange coincidences:

Henri IV.
14 letters in the name Henri-de-Bourbon. He was the 14th king of France and Navarre on the extinction of the family of Navarre. He was born on Dec. 14, 1553, the sum of which year amounts to 14; he was assassinated on May 14, 1610; and lived 4 times 14 years, 14 weeks, and 14 days.
14 May, 1553, was born Marguerite de Valois, his first wife.
14 May, 1598, the Parisians rose in revolt against him, because he was a “heretic.”
14 March, 1600, he won the great battle of Ivry.
14 May, 1600, was organized a grand ecclesiastical and military demonstration against him, which drove him from the faubourgs of Paris.
14 Nov., 1600, the Sixteen took an oath to die rather than submit to a “heretic” king.
14 was Gregory XIV, who issued a Bull excluding Henri from the throne.
14 Nov., 1610, the Paris parliament registered the papal Bull.
14 Dec., 1610, the Duke of Savoy was reconciled to Henri IV.
14 Scul. 1616, was baptised the dauphin (afterwards Louis XIII.), son of Henri IV.
14 May, 1616, Henri was assassinated by Ravaillec. For the dates see Histoire de France, by Boutel and Chardon (1830).

Louis XIV.
14th of the name. He mounted the throne 1663, the last on which 1661, which figures equal 14. He died 1711, the sum of which figures also equals 14. He reigned 67 years, the sum of which two figures equals 14. He was born 1638, died 1715, which added together equals 3353, the sum of which figures comes to 14. Such a strange combination is probably without parallel.

Fourteen Hundred (A Stock Exchange warning). It is to give notice that a stranger has entered ‘Change. The term was in use in Defoe’s time.

Fourth Estate of the Realm (The). The daily press. The most powerful of all. Burke, referring to the Reporters’ Gallery, said, “Yonder sits the Fourth Estate, more important than them all.”

Fourth of July (The). The great national holiday of the United States of America. The Declaration of Independence was July 4, 1776.

Fowler (Henry the Fowler). Heinrich I., King of Germany, was so called, because when the deputies announced to him his election to the throne, they found him fowling with a hawk on his fist (876, 919-936). "This tradition is not mentioned by any historian before the eleventh century; but since that period numerous writers have repeated the story. He was called in Latin, Henricus Acceps."

Fox (The old). Marshal Soulé was so nicknamed, from his strategic talents and fertility of resources. (1769-1851.) (See REYNARD.)

Fox. Antipathy to foxes. Speaking of natural antipathies, Shakespeare makes Shylock say:

"Some men there he love not a gaping pig,
Some that are mad if they behold a cat."

Tycho Brahé would faint at sight of a fox, Marshal d'Albret at sight of a pig, Henri III. at sight of a cat. (See ANTIPATRY.)

A wise fox will never rob his neighbour's hen-roost, because it would soon be found out. He goes farther from home where he is not known.

Every fox must pay his skin to the furrier. The crafty shall be taken in their own williness.

"Tutte le volpi si trovano in pellicceria."—Italian Proverb.

To set a fox to keep the geese. (Latin, "Oveam lupum committere.") He entrusted his money to sharpers.

Fox (That). So our Lord called Herod Antipas, whose crafty policy was thus pointed at, "Go ye, and tell that fox, Behold, I cast out devils" (St. Luke xiii. 32). (E.C. 4—A.D. 35.)

Herod Agrippa I. (A.D. 41-44.)

Herod Agrippa II. (A.D. 62-106.)

Fox. An Old English broadsword. * A correspondent of Notes and Queries (May 2nd, 1891, p. 356) says: "The swords were manufactured by Julian del Rei of Toledo, whose trade-mark was a little dog, mistaken for a fox." The usual derivation is the Latin fulx, French fauchon, our falchion.

*"O signeur Dew, thou sleest on point of fox,
Except, O signeur, thou do give to me
Egregious ransom."—Shakespeare: Henry V., iv. 4.

"I had a sword, ay, the flower of Smithfield
For a sword, a right fox! faith!"—Two Angry Women of Abington (1590).

Fox (To). To steal or cheat; to fab; also "to shadow" a suspect; to watch without seeming so to do. A dog, a fox, and a wassel sleep, as they say, "with one eye open."

Fox-fire—i.e. faune or "false fire," the phosphoric light, without heat, which plays round decaying matter.
Fox-tail. I gave him a flap with a fox-tail. I cajoled him; made a fool of him. The fox-tail was one of the badges of the motley, and to flap with a fox-tail is to treat one like a fool.

Fox’s Sleep (A). A sleep with one eye on the gun’s vote. Assumed indifference to what is going on. (See above.)

Foxed. A book stained with reddish-brown marks is said to be foxed. Of course, the stain is so called because it is of the colour of a fox.

Foxglove, called by the Welsh Fairy’s glove and by the Irish Fairy-bells, is either a corruption of Folk’s glove—i.e. the glove of the good folks or fairies, or else of the Saxon fox[eg]love, red or fox-coloured glove. (French, gants de Notre Dame.)

Foxites (2 syl.). The Quakers. So called from George Fox, who organised the sect (1624-1690).

"His muzzle, formed of opposition stuff..." Firm as a Foxite, would not lose the riff..." Dr. Wolcot [Peter Pander]: The Razor Seller.

Foxy. Strong-smelling, or red-haired; like a fox.

Fra Diavolo (Michele Pozza). A celebrated brigand and renegade monk, who evaded pursuit for many years amidst the mountains of Calabria. (1760-1806.) Auber has made him the subject of an opera.

Fracassus. Father of Ferragus, the giant, and son of Morgante.

"Primum est quidam Fracassum prolis gigantum. Cuius stirps sive Morgante sive Rabillo, sed beate annis morbosam terrae solatam... Cum quo militum hominum corpus fracasset in uobo..."

Merlin Civitatis et Theologii Foligni - Historiae Montemassi (1563)

Fraudbio [Brother Double], says Spencer, wood and won Duessa (False-faith); but one day, while she was bathing, discovered her to be a ‘filthy old hag’ and resolved to leave her. False-faith instantly metamorphosed him into a tree, and he will never be relieved till ‘he can be bathed from the well of living water.’ (Faerie Queen, book i. 2.)

Frame of Mind. Disposition. A founder’s frame is a stand on which the type is disposed; a founder’s frame is a mould into which molten metal is disposed or poured; a weaver’s frame is a loom where the silk or thread is disposed or stretched for quilting, etc.; a picture frame is an ornamental edging within which the picture is disposed; a mental frame, therefore, is the boundary within which the feelings of the mind are disposed. (Anglo-Saxon, frumun-en.)

France. The heraldic device of the city of Paris is a ship. As Sauval says, "L’ile de la cite est faite comme un grand navire enfoncé dans la vase, et échoué au fil de l’eau vers le milieu de la Seine." This form of a ship struck the heraldic scribes, who in the latter part of the Middle Ages emblazoned a ship on the shield of Paris.

Francesca. A Venetian maiden, daughter of Minotti, governor of Corinthus. She loved Alp, and tried to restore him to his country and faith; but, as he refused to recant, gave him up, and died broken-hearted. (Byron: Siege of Corinthus.)

Francesca da Rimini. Daughter of Guido da Polenta, Lord of Ravnena. Her story is told in Dante’s Inferno (canto v.). She was married to Lanciott Malatesta, Lord of Rimini, but committed adultery with Paolo, her husband’s brother. Both were put to death by him in 1389. Leigh Hunt has a poem, and Silvio Pellico a tragedy, on the subject.

Francis’s Distemper (St.). Impeccuniosity; being moneyless. Those of the Order of St. Francis were not allowed to carry any money about them.

"I saw another case of gentlemen of St. Francis a distemper..." Boileau: Pantagruel, v. 21.

Franciscans, or Minorites (3 syl.). Founded in 1208 by St. Francis of Assisi, who called poverty “his bride.” Poverty was the ruling principle of the order. Duns Scotus, Roger Bacon, Cardinal Ximenes, Ganganelli, etc., were of this order.

Called Franciscans, from the name of their founder.

"Minorites, from the profound humility."

"Minorities, from the colour of their habit."

"Minoritastes, because they were one of the Beggars or mendicant order."

"The Franciscan Sisters were known as Clarets, or Poor Clares, Minories, Mendicants, and Urbanites.

Frangipani. A powerful Roman family. So called from their benevolent distribution of bread during a famine.

Frangipani. A delicious perfume, made of spices,orris-root, and musk, in imitation of real Frangipani. Mutio Frangipani, the famous Italian botanist, visited the West Indies in 1493. The sailors perceived a delicious fragrance as they neared Antigua, and Mutio
Frangipani. The plant was re-named Frangipani, and the distilled essence received the same name.

**Frangipani Pudding** is pudding made of broken bread. (Frangere, to break; panis, bread.)

**Frank.** A name given by the Turks, Greeks, and Arabs to any of the inhabitants of the western parts of Europe, as the English, Italians, Germans, Spaniards, French, etc.

**Frank Pledge.** Neighbours bound for each other's good conduct. Hallam says every ten men in a village were answerable for each other, and if one of them committed an offence the other nine were bound to make reparation. The word means the security given by Franklins or free-men.

**Frankeleyne Tales,** in Chaucer, resembles one in Boccaccio (Decameron, Day x. No. 5), and one in the fifth book of his Philocepe. (See Dorigen.)

**Frankenstein** (3 syl.). A young student, who made a soulless monster out of fragments of men picked up from churchyards and dissecting-rooms, and endowed it with life by galvanism. The tale, written by Mrs. Shelley, shows how the creature longed for sympathy, but was shunned by everyone. It was only animal life, a parody on the creature man, powerful for evil, and the instrument of dreadful retribution on the student, who usurped the prerogative of the Creator.

"The Southern Confederacy will be the soulless monster of Frankenstein." - Charles Sumner.

"Mrs. Shelley, unfortunately, has given no name to her monster, and therefore he is not unfrequently called 'Frankenstein' when alluded to. This, of course, is an error, but Frankenstein's monster is a clumsy substitute.

"I believe it would be impossible to control the Frankenstein we should last essays create." - Sir John Lubbock (in Speech, 1860).

**Frankforters.** People of Frankfort.

**Franklin.** The Polish Franklin, Thaddeus Czacki (1755-1813).

**Frankum's Night.** A night in June destructive to apple- and pear-trees. The tale is that one Frankum offered sacrifices in his orchard for an extra fine crop, but a blight ensued, and his trees were unproductive.

**Frantic.** Brain-struck (Greek, phren, the heart as the seat of reason), madness being a disorder of the understanding.

"Cebcb's frantic rite have made them mad." - Spenser.

**Fraserian.** One of the eighty-one celebrated literary characters of the 19th century published in Fraser's Magazine (1830-1838). Amongst them are Harrison Ainsworth, the countess of Blessington, Brewster, Brougham, Bulwer, Campbell, Carlyle, Cobbett, Coleridge, Cruikshank, Allan Cunningham, D'Israeli (both Isaac and Benjamin), Faraday, Glaig, Mrs. S. C. Hall, Hobhouse, Hogg (the Ettrick shepherd), Theodore Hook, Leigh Hunt, Washington Irving, Knowles, Charles Lamb, Miss Landon, Dr. Lardner, Lockhart, Harriet Martineau, Dr. Moir, Molesworth, Robert Montgomery, Thomas Moore, Jane Porter, Sir Walter Scott, Sydney Smith, Talfourd, Talleyrand, Alaric Watts, Wordsworth, and others to the number of eighty-one.


**Frater.** An Abram-man (q.v.). (Latin, frater, a brother, one of the same community or society.)

**Fraterter'to.** A fiend mentioned by Edgar in the tragedy of King Lear.

"Fraterter'to calls me, and tells me Nero is an anerier in the lake of darkness, Prov. innocent, and beware of the foul fiend." - Act III. 6

**Fraternity.** The refectory of a monastery, or chief room of a frater-house. A frater is a member of a fraternity or society of monks. (Latin, frater, a brother.)

**Fratiosel'lians [Little Brethren].** A sect of the Middle Ages, who claimed to be the only true Church, and threw off all subjection to the Pope, whom they denounced as an apostate. They wholly disappeared in the fifteenth century.

**Frea.** The Anglo-Saxon form of Frigga, wife of Odin. Our Friday is Frea's day.

**Free.** A free and easy. A social gathering where persons meet together without formality to chat and smoke.

**Free Bench (francus bancus).** The widow's right to a copyhold. It is not
a dower or gift, but a free right independent of the will of the husband. Called bench because, upon acceding to the estate, she becomes a tenant of the manor, and one of the benchers, i.e. persons who sit on the bench occupied by the pars curiae.

**Free Coup** (in Scotland) means a piece of waste land where rubbish may be deposited free of charge.

**Free Lances.** Roving companies of knights, etc., who wandered from place to place, after the Crusades, selling their services to anyone who would pay for them. In Italy they were termed Condottierri.

**Free Lances of Life (The).** The Aspasia’s of fashion. The fair frail demi-monde.

**Free Spirit.** Brethren of the Free Spirit. A fanatical sect, between the thirteenth and fifteenth centuries, diffused through Italy, France, and Germany. They claimed “freedom of spirit,” and based their claims on Romans viii. 2-14, “The law of the Spirit hath made me free from the law of sin and death.”

**Free Trade.** The Apostle of Free Trade. Richard Cobden (1804-63).

**Freebooter** means a free rover. (Dutch, bisten, to rove, whence vrij-buster; German, freibuster, etc.)

“His forces consisted mostly of base people and freebooters.”—Bacon.

**Freeholds.** Estates which owe no duty or service to any lord but the sovereign. (See Copyhold.)

**Freeman (Mrs.).** A name assumed by the Duchess of Marlborough in her correspondence with Queen Anne. The queen called herself Mrs. Morley.

**Freeman of Bucka.** A cuckold. The allusion is to the buck’s horn. (See Horns.)

**Freeman’s Quay.** Drinking at Freeman’s Quay. (See Drinking.)

**Freemasons.** In the Middle Ages a guild of masons specially employed in building churches. Called “free” because exempted by several papal bulls from the laws which bore upon common craftsmen, and exempted from the burdens thrown on the working classes.

7 St. Paul’s, London, in 604, and St. Peter’s, Westminster, in 605, were built by Freemasons. Gundulph (bishop of Rochester), who built the White Tower, was a “Grand Master;” so was Peter of Colechurch, architect of Old London Bridge. Henry VII’s chapel, Westminster, was the work of a Master Mason; so were Sir Thomas Gresham (who planned the Royal Exchange), Inigo Jones, and Sir Christopher Wren. Covent Garden theatre was founded in 1608 by the Prince of Wales in his capacity of “Grand Master.”

“Before the beginning of the 13th century the corporation of Freemasons was not sufficiently organized to have had much influence on art.”—J. Ferguson: Historic Archeology, vol. i. part ii. chap. v. p. 537.

**The lady Freemason** was the Hon. Miss Elizabeth St. Leger, daughter of Lord Doneraile, who (says the tale) hid herself in an empty clock-case when the lodge was held in her father’s house, and witnessed the proceedings. She was discovered, and compelled to submit to initiation as a member of the craft.

**Freeport (Sir Andrew).** A London merchant, industrious, generous, and of great good sense. He was one of the members of the hypothetical club under whose auspices the Spectator was published.

**Freestone** is Portland stone, which cuts freely in any direction.

**Freethinker.** One who thinks unbiassed by revelation or ecclesiastical canons, as deists and atheists.

“Atheist is an old-fashioned word. I am a freethinker.”—Addison.

**Freezing-point.** We generally mean by this expression that degree of Fahrenheit’s thermometer which indicates the temperature of frozen water—viz. 32° above zero. If we mean any other liquid we add the name, as the freezing-point of milk, sulphuric ether, quicksilver, and so on. In Centigrade and Réamur’s instruments zero marks the freezing-point.

**Freischütz** (pronounce fry-shoots), the free-shooter, a legendary German archer in league with the Devil, who gave him seven bulls, six of which were to hit infallibly whatever the marksman aimed at, and the seventh was to be directed according to the will of his co-partner. F. Kind made the libretto, and Weber set to music, the opera based on the legend, called Der Freischütz.

**Freki and Geri.** The two wolves of Odin.

**French Cream.** Brandy. In France it is extremely general to drink after dinner a cup of coffee with a glass of brandy in it instead of cream. This “patent digester” is called a Gloria.
French Leave. To take French leave. To take without asking leave or giving any equivalent. The allusion is to the French soldiers, who in their invasions take what they require, and never wait to ask permission of the owners or pay any price for what they take.

The French retort this courtesy by calling a creditor an Englishman (un Anglais), a term in vogue in the sixteenth century, and used by Clement Marot. Even to the present hour, when a man excuses himself from entering a café or theatre, because he is in debt, he says: "Non, non! je suis Anglè" ("I am cleared out").

"Et toujours, je fais le solliciter.
Tous me languissent.
"Guillaume Crétan (1520).

French leave. Leaving a party, house, or neighbourhood without bidding good-bye to anyone; to slip away unnoticed.


"And French, she [the nun] spak ful, falro and fletely.
After the scote of Stratford atte Bowe.
For French, Purye was to hire unknowne." Chaucer: Canterbury Tales (The Prologue).

Frenchman. Done like a Frenchman, turn and turn again (1 Henry VI., iii. 4). The French are usually satirised by medieval English authors as a fickle, wavering nation. Dr. Johnson says he once read a treatise on the object of which was to show that a weathercock is a satire on the word Gallus (a Gaul or cock).

Frenchman. The nickname of a Frenchman is "Crapaud" (q.v.), "Johnny" or "Jean," "Moosey," "Robert Macaire" (q.v.); but of a Parisian "Grenouille" (Frog). (See BRISOTTINA.)

They stand erect, they dance wherever they walk.
Monkeys in action, parrots in talk.
Gray: Epistle III.

French Canadian, "Jean Baptiste." French Penanthropy, "Jacques Bonhomme." French Reformers, "Brisotins" (q.v.).

Fres'co-painting means fresh-painting, or rather paint applied to walls while the plaster is fresh and damp. Only so much plaster must be spread as the artist can finish painting before he retires for the day. There are three chambers in the Pope's palace at Rome done in fresco by Raphael Urbino and Julio Romano; at Fontainebleau there is a famous one, containing the travels of Ulysses in sixty pieces, the work of several artists, as Bollame'o, Martin House, and others.

"A fashing fresco here demands a sigh." Pope.

Freshman, at college, is a man not salted. It was anciently a custom in the different colleges to play practical jokes on the new-comers. One of the most common was to assemble them in a room and make them deliver a speech. Those who acquitted themselves well had a cup of caudle; those who passed muster had a caudle with salt water; the rest had the salt water only. Without scanning so deeply, "fresh-man" may simply mean a fresh or new student. (See BEJAN.)

Freston. An enchanter introduced into the romance of Don Belisarius of Greece.

"Truly I can't tell whether it was Freston or Frestum; but at least I am that his name ended in 'ton.'"—Don Quixote.

Frey. Son of Niurd, the Van. He was the Scandinavian god of fertility and peace, and the dispenser of rain. Frey was the patron god of Sweden and Iceland, he rode on the boar Gullinbursti, and his sword was self-acting. (See GERDA.)

Niord was not of the Eaur. He, with his son and daughter, presided over the sea, the clouds, the air, and water generally. They belonged to the Vanir.

Freyja. Daughter of Niurd, goddess of love. She was the wife of Odin, who deserted her because she loved finery better than she loved her husband. Her chariot was drawn by two cats, and not by doves like the car of Venus. (Scandinavian mythology.)

Friar. A cartal Friar. (See CURTAL.)

Friar, in printing. A part of the sheet which has failed to receive the ink, and is therefore left blank. As Caxton set up his printing-press in Westminster Abbey, it is but natural to suppose that monks and friars should give foundation to some of the printers' slang. (See Monk.)

Friar Bungay is an historical character overlaid with legends. It is said that he "raised mists and vapours which befriended Edward IV. at the battle of Barnet."

"[Friar Bungay is] the personification of the charlatan of science in the 16th century."—Lord Lytton [Belver Lytton]: The Last of the Barons.

Friar Dom'ino, in Dryden's Spanish Friar, designed to ridicule the vices of the priesthood.
Friar Gerund. Designed to ridicule the pulpit oratory of Spain in the eighteenth century; full of quips and cranks, tricks and startling monstrosities. ([Joseph Isla: Life of Friar Gerund, 1714-1785.])

Friar John. A tall, lean, wide-mouthed, long-nosed friar of Seville, who dispatched his matins with wonderful celerity, and ran through his vigils quicker than any of his fraternity. He swore lustily, and was a Trojan to fight. When the army from Lerne pillaged the convent vineyard, Friar John seized the staff of a cross and pummelled the rogues most lustily. He beat out the brains of some, crushed the arms of others, battered their legs, cracked their ribs, gashed their faces, broke their thighs, tore their jaws, dashed in their teeth, dislocated their joints, that never corn was so mauled by the throser’s flail as were these pillagers by the “baton of the cross.” ([Relais: Gar-gantua and Pantagruel, book i. 27.)]

“...if a joke more than usually profane is to be uttered, Friar John is the spokesman... A mass of jocularity, desinuance, profanity, and satire.”
—[Foreign Quarterly Review.]

Friar Laurence, in Shakespeare’s Romeo and Juliet.

Friar Rush. A house-spirit, sent from the infernal regions in the seventeenth century to keep the monks and friars in the same state of wickedness they were then in. The legends of this roysterer are of German origin. ([Bruder Rauhe, brother Tipple.)]

Friar Tuck. Chaplain and steward of Robin Hood. Introduced by Sir Walter Scott in Ivanhoe. He is a pudgy, paunchy, humorous, self-indulgent, and combative clerical Falstaff. His costume consisted of a russet habit of the Franciscan order, a red corded girdle with gold tassels, red stockings, and a velvet. A friar was nicknamed tuck, because his dress was tuck’d by a girdle at the waist. Thus Chaucer says, “Tucked he was, as is a freer about.”

“In this our spacious isle I think there is not one But he hath heard some talk of Hood and Little John; Of Tuck, the merry friar, which many a sermon made. In praise of Robin Hood, his outlaws, and their trade.”
—Dryden: Polymath, p. 35.

Friar’s Hael. The outstanding upright stone at Stonehenge is so called. Geoffrey of Monmouth says the devil bought the stones of an old woman in Ireland, wrapped them up in a wyth, and brought them to Salisbury plain. Just before he got to Mount Ambre the wyth broke, and one of the stones fell into the Avon, the rest were carried to the plain. After the fiend had fixed them in the ground, he cried out, “No man will ever find out how these stones came here.” A friar replied, “That’s more than thee canst tell.” Whereupon the soul fiend threw one of the stones at him and struck him on the heel. The stone stuck in the ground, and remains so to the present hour.

Friar’s Lantern. Sir W. Scott calls Jack o’Lantern Friar Rush. This is an error, as Rush was a domestic spirit, and not a field spirit. He got admittance into monasteries, and played the monks sad pranks, but is never called “Jack.” Sir Walter Scott seems to have considered Friar Rush the same as “Friar with the Rush (light),” and therefore, Friar with the Lantern or Will o’ the Wisp.

“...Better we had through mire and rush Been lantooned by Friar Rush.”
—Sir Walter Scott: Marmion.

* Milton also (in his L’Allegro) calls Will o’ the Wisp a friar, probably meaning Friar Rush:

“She was pinched, and pulled she said; And he by Friar’s lantern led.”

but “Rush” in this name has nothing to do with the verb rush [about] or rush [light]. It is the German Bruder Rauhe, called by the Scandinavians Bruder Raus. (Scandinavian raus, intoxication, in German rausch, which shows us at once that Friar Rush was the spirit of inebriety. (See ROBIN GODFELLOW.)

Friars [brothers]. Applied to the four great religious orders — Dominicans, Franciscans, Augustinians, and Carmelites. Later, a fifth order was added—that of the Trinitarians. The first two were called Black and Grey friars, the Carmelites were called White friars, and the Trinitarians Crossed friars (q.t.).

Friars. (See BLACK.)

Friars Major (Fratiis majoris). The Dominicans.

Friars Minor (Fratiis minores). The Franciscans.

Friar’s Tale. A certain archdeacon had a sumpner, who acted as his secret spy, to bring before him all offenders. One day as he was riding forth on his business he met the devil disguised as a yeoman, swore eternal friendship, and promised to “go snacks” with him. They first met a carter whose cart stuck
in the road, and he cried in his anger, "The devil take it, both horse and cart and hay!" Soon the horse drew it out of the slough, and the man cried, "God bless you, my brave boy!" "There," said the devil, "is my own true brother, the churl spake one thing but he thought another." They next came to an old screw, and the sumpour declared he would squeeze twelve pence out of her for sin, "though of her he knew no wrong:" so he knocked at her door and summoned her "for cursing" to the archdeacon's court, but said he would overlook the matter for twelve pence, but she pleaded poverty and implored mercy. "The foul fiend fetch me if I excuse thee," said the sumpour, whereat the devil replied that he would fetch him that very night, and, seizing him round the body, made off with him. (Chaucer: Canterbury Tales.)

Friable. An effeminate excomj of weak nerves, in Garrick's force of Miss in her Teens.

Friday is the Mahometan Sabbath. It was the day on which Adam was created and our Lord was crucified. The Sab'ans consecrate it to Venus or Astarte. (See Frea.)

** Friday is Frig-day = dew Vendris, called in French Vendredi, which means the same thing. It was regarded by the Scandinavians as the luckiest day of the week. (See below, Friday, Unlucky.)

Friday. Fairies and all the tribes of elves of every description, according to medieval romance, are converted into hideous animals on Friday, and remain so till Monday. (See the romance of Guerri'no Mosch'ino, and others."

Black Friday. (See Black.)

Long Friday. Good Friday, long being a synonym of great. Thus Mrs. Quickly says, "Tis a long loan for a poor lone woman to bear" (2 Henry IV. ii. 1), and the Scotch proverb, "Between you and the long day"—i.e. the great or judgment day. Good Friday in Danish is Langfredag, and in Swedish Långfredag.

Friday. A man Friday. A faithful and submissive attendant, ready to turn his hand to anything.

My man Friday. The young savage found by Robinson Crusoe on a Friday, and kept as his servant and companion on the desert island.

Friday Street (London). The street of fishmongers who served Friday markets. (Stow.)

** Friday and Columbus. Friday, August 3rd, 1492, Columbus started on his voyage of discovery.

Friday, October 12th, 1492, he first sighted land.

Friday, January 4th, 1493, he started on his return journey.

Friday, March 12th, 1493, he safely arrived at Palos.

Friday, November 22nd, 1493, he reached Hispaniola in his second expedition.

Friday, June 13th, 1494, he discovered the continent of America.

** Friday and the United States. Friday, June 17th, 1775, was fought the battle of Bunker's Hill.

Friday, July 17th, 1776, the motion was made by John Adams that the United States are and ought to be independent.

Friday, October 17th, 1777, Saratoga surrendered.

Friday, September 22nd, 1778, the treason of Arnold was exposed.

** To these Fridays should be added: Friday, July 13th, 1908, the Great Eastern sailed from Valenfans, and on Friday, July 27th, 1909, landed safely with the cable at Heart's Ease, Newfoundland.

Friday a Lucky Day. Sir William Churchill says, "Friday is my lucky day. I was born, christened, married, and knighted on that day; and all my best accidents have befallen me on a Friday."

** In Scotland Friday is a choice day for weddings. Not so in England.

He who laughs on Friday will weep on Sunday. Sorrow follows in the wake of joy. The line is taken from Racine's comedy of Les Plaidieurs.

Friday, an Unlucky Day. Because it was the day of our Lord's crucifixion; it is accordingly a fast-day in the Roman Catholic Church. Soames says, "Adam and Eve ate the forbidden fruit on a Friday, and died on a Friday." (Anglo-Saxon Church, p. 255.)

"But once on a Friday (as ever they say),
A day was so unfortuned is never to fall.
Nota: Good Day of Bremet, stanza 3.

** In Spain, Friday is held to be an unlucky day. So it is esteemed by Buddhists and Brahmins. The old Romans called it nefastus, from the utter overthrow of their army at Gallia Narbonensis. And in England the proverb is that a Friday moon brings foul weather.

Friend (A). The second in a duel, as "Name your friend," "Captai'n B. acted as his friend."

"Mr. Bailey was to have acted as D'Iverno's friend, if there had been a duel between that statesman and Daniel O'Connell."—Newspaper paragraphs (December, 1863).

Better kindle friend than friend kindle (motto of the Waterton family) means "better kind friend (i.e. neighbour) than a kinsman who dwells in foreign parts."

Probably it is Prov. xxvii. 10, "Better is a neighbour that is near, than a
brother far off.” In which case friend would be = stranger. Better a kind friend than a kinsman who is a stranger.

Friend at Court properly means a friend in a court of law who watches the trial, and tells the judge if he can notice an error; but the term is more generally applied to a friend in the royal court, who will whisper a good word for you to the sovereign at the proper place and season. (See Amicus Curiae.)

Friend in Need (A). A friend in need is a friend indeed. “Amicus certus in re inerta cernitur.”

Friend of Man. Marquis de Mirabeau. So called from one of his works, L’Avis des Hommes (5 vols.). This was the father of the great Mirabeau, called by Barnave “the Shakspeare of eloquence.” (1715-1789.)

Friends and Enemies. Our friends the enemy. When, on April 1, 1814, the allied armies entered Paris, Sir George Jackson tells us he heard a cry pass along the streets, and the shout “not amis, nos ennemis.”

Friendly Suit (A). A suit brought by a creditor against an executor, to compel all the creditors to accept an equal distribution of the assets.

Friendship (Examples of):

Achilles and Patroclus, Greeks.
Annas and Ammianus, Romans.
Beauvoir and Cardan, French.
Bekker and Gregory, English.
Burke and Dr. Johnson.
Cronus and Phobos, Greeks.
Damon and Pythias, Saracens.
David and Jonathan, Old Testament.
Dionysus and Ariadne, Greeks.
Euripides and Medea, Greeks.
Eucharist and Schiller. (See Carlyle: Schiller, p. 102.)
Heredius and Contamin.
Hermaphroditus and Ammonotus, Greeks.
Hercules (Hercules) and Iphigene, Greeks.
Interthea (Thebes) and Medea, Greeks.
Maenius (F. D.) and C. Kingsley.
Montaigne and Renme de la Boetie, French.
Nexus and Kuryllus, Egyptians.
Pythais and Orestes, Greeks.
Sarvassar and Andrott, Saracens.
Scipio and Alexander, Greeks.
Theseus (225 B.C.) and Pirithous, Greeks.
William of Orange and Bentinck. (See Macaulay: History, I, p. 411.)

Friendships Broken (Eng. Hist.)

Elizabeth and the Earl of Essex.
Henry II. and Thomas Becket.
Henry VIII. and Cardinal Wolsey.
Newman (J. H.) and Whately.
Wesley and Winterfield.

Other examples in other histories might be added; as

Brurus and Cæsar.
Lancastrii I. and Otton IV. (See Milman: Latin Christianity, Vol. V., p. 33.)

Frigga, in the genealogy of Æsir, is the supreme goddess, wife of Odin, and daughter of the giant Fjorgyn. She presides over marriages, and may be called the Juno of Asgard. (Scandinavian mythology.)

Frlingi. The second rank of people among the ancient Saxons. (See Egdling.)

Frenga. The Jews wore fringes to their garments. These fringes on the garments of the priests were accounted sacred, and were touched by the common people as a charm. Hence the desire of the woman who had the issue of blood to touch the fringe of our Lord’s garment. (Matt. ix. 20-22.)

Frippery. Rubbish of a tawdry character; worthless finery; foolish levity. A friperer or frasperer is one who deals in frippery, either to sell or clean old clothes. (French, friperie, old clothes and cast-off furniture.)

“Who know what becomes a fripperer.”

Shakespeare: Tempest, iv. 1.

“Old clothes, cast dresses, tattered gowns, whose works are even the frifferies of wit.”

Ben Jonson.

Frippery properly means rags and all sorts of odds and ends. French, fripe (a rag), friperie (old clothes and furniture), friper (a brother of old clothes, etc.). Applied to pastry. Eugène Grandet says, “En Angle la ‘frirpe,’ c’est l’accompagnement du pain, depuis le beurre plus distingué des frifferes.”

Frisket. The light frame of the printing-press, which folds down upon the tympan (c.) over the sheet of paper to be printed. Its object is to fold—
to hold the sheet in its place and to keep the margins clean. It is called frisket because it frisks or skips up and down very rapidly, i.e. the pressman opens it and shuts it over with great alacrity, the movement being called “flying the frisket.”

Firth. By firth and fell. By wild and wild, wood and common. Firth is the Welsh firth or firn, and means a “woody place.” Fell is the German fels (rock), and means barren or stony places, a common.

Frithiof (pron. Frith-yoff) means “peace-maker.” In the Icelandic myths he married Ingiborg (In-ge-boy-c), the daughter of a petty king of Norway, and widow of Hring, to whose dominions he succeeded. His adventures are recorded in the Saga which bears his name, and
which was written at the close of the thirteenth century.

**Frithiof's Sword.** Anguvadel (stream of anguish). (See Sword.)

**Fritz** (Old Fritz). Frederick II. the Great, King of Prussia (1712, 1740-1786).

**Frog.** A frog and mouse agreed to settle by single combat their claims to a marsh; but, while they fought, a kite carried them both off. (Esop: Fables, clxxi.)

"Old Esop's fable, where he told what fate unto the mouse and frog befell." Currie: Dante, cxxxii.

**Nie Frogs** is the Dutchman (not Frenchman) in Arbuthnot's History of John Bull. Frogs are called "Dutch nightingales."

**Frog's March.** Carrying an obstreperous prisoner, face downwards, by his four limbs.

**Frogs.** Frenchmen, properly Parisians. So called from their ancient heraldic device, which was three frogs or three toads. "Qu'en disent les grenouilles?"—What will the frogs (people of Paris) say?—was in 1791 a common court phrase at Versailles. There was a point in the pleasantry when Paris was aーズ, called Lutèce (land-laid) because, like frogs or toads, they lived in mud, but now it is quite an anomaly. (See Chapaud.)

**Frogs.** The Lycian shepherds were changed into frogs for mocking Latonna. (Ovid: Metamorphoses, vi. 1.)

"As when those kind that were transformed to Frogs
Raised at Latonia's twin-born progeny."

Millon: Norm. 111.

**It may be all fun to you, but it is death to the frogs.** The allusion is to the fable of a boy stoning frogs for his amusement.

**Frollo** (Archdeacon Claude). A priest who has a great reputation for sanctity, but falls in love with a gipsy girl, and pursues her with relentless persecution because she will not yield to him. (Victor Hugo: Notre Dame de Paris.)

**Fronde** (1 syl.). A political squabble during the ministry of Cardinal Mazarin, in the minority of Louis XIV. (1648-1659). The malcontents were called Frondeurs, from a witty illustration of a councillor, who said that they were "like schoolboys who sling stones about the streets. When no eye is upon them they are bold as bullies; but the moment a policeman approaches, away they scamper to the ditches for concealment" (Montglat). The French for a sling is fronde, and for slingers, frondeurs.

"It was already true that the French government was a despotism...and as specieers and lumpenpoors were launched by persons who tried to hide after they had shot their dart, some one compared them to children with a sling (froinde), who let fly a stone and run away."—C. M. Yonge: History of France, chap. xiii. p. 136.

**Frondeur.** A backbitier; one who throws stones at another.


**Frontino.** (See Horse.)

**Frost.** Jack Frost. The personification of frost.

"Jack Frost looked forth one still, clear night,
And he said, 'Now I shall be out of sight;
So over the valley and over the height
In silence I'll take my way.'"—Miss Gould

**Frost Saints.** (See Ice Saints.)

**Froth (Master).** A foolish gentleman in Measure for Measure.

Lord Froth. A pompous coxcomb in The Double Dealer, by Congreve.

**Froude's Cat.** This cat wanted to know what was good for life, and everyone gave her queer answers. The owl said, "Mat thine, O cat!" and so she tried to think which could have come first, the fowl or the egg. (Short Studies on Great Subjects.)

"If I were mark like Froude's cat, What is my duty? you would answer. I suppose, like the sanguine annual in the parable, 'Get your own dinner, and that is my duty,' I suppose."—R. L. Stevenson: Everybody's Desktop, chap. iv.

**Frozen Music.** Architecture. So called by F. Schlegel.

**Frozen Words** appears to have been a household joke with the ancient Greeks, for Antiphanes applies it to the discourses of Plato: "As the cold of certain cities is so intense that it freezes the very words we utter, which remain concealed till the heat of summer thaws them, so the mind of youth is so thoughtless that the wisdom of Plato lies frozen, as it were, till it is thawed by the ripened judgment of mature age." (Plutarch's Morals.)

"The moment then back's were turned, little Jacob thawed, and renewed his crying from the point where Quirn and frozen him. —Dickens: Old Curiosity Shop.

"Truth in person both appear
Like clouds congregated in northern air."

Bhattacharjee: Quinns, pt. i, lines 144-45.

Everyone knows the incident of the "frozen horn" related by Munchhausen.

"Pantagruel and his companions, on the confines of the Frozen Sea, heard the uproar of a battle, which had been frozen the preceding winter, released by a thaw. (Rabelais: Pantagruel, book iv. chap. 56.)
Frumen’tius (St.). Apostle of Ethiopia and the Abyssinians in the fourth century.

Fry. Children (a word of contempt). Get away, young fry. It means properly a crowd of young fishes, and its application to children should be limited to those that obstruct your path, crowd about you, or stand in your way. (French, fri, spawn.) Nothing to fry with (French). Nothing to eat; nothing to live on. (See Wide-nos’tria.)

Frying-pan. Out of the frying-pan into the fire. In trying to extricate yourself from one evil, you fall into a greater. The Greeks used to say, “Out of the smoke into the flame;” and the French say, “Tombere de la paille dans la brave.”

Fuh. To steal, to pinch. (French, fouiller, “a few who conceal a trap;” foujolier, “to cheat.”) four, “a false pocket for concealing stolen goods.”

Fuchs [a far]. A freshman of the first year in the German University. In the second year he is called a Bursch.

Fudge. Not true, stuff, make-up. (Gaelic, fhad, deception; Welsh, fflug, pretence; whence fluguer, a pretender or deceiver.) A word of contempt bestowed on one who says what is absurd or untrue. A favourite expression of Mr. Burchell in the "View of Wakefield."

Fudge Family. A series of metrical epistles by Thomas Moore, purporting to be written by a family on a visit to Paris. Sequel, The Fudge Family in England.

Fuel. Adding fuel to fire. Saving or doing something to increase the anger of a person already angry. The French say, "pouring oil on fire."

Fuga ad Salices (A.). An affectation or pretence of denial; as, when Caesar thrice refused the crown in the Lu’percal. A "nolo epsecpari." The allusion is to—

"Vado me qui medico petit, haec est vacilla,\nEt fugis ad salices, et secupit autem valde:\nVeritatis, sed salutis, vis fortissimos.

"Crumcer was not prepared for so great and sudden an elevation. Under pretence that the king’s affairs still required his presence abroad, he tarried six months longer, in the hope that Henry might consign the crown to some other hand. There was no affectation in this—no Fuga ad salices. Ambition is made of sterner stuff than the spirit of Crumcer."—Blunt: Reformation in England, 123.

Fuggers. German merchants, proverbial for their great wealth. "Rich as a Fugger" is common in Old English dramatists. Charles V. introduced some of the family into Spain, where they superintended the mines.

"I am neither an Indian merchant, nor yet a Fugger, but a poor boy like yourself."—German d’Alfardot.

Fugleman means properly wingman, but is applied to a soldier who stands in front of men at drill to show them what to do. Their proper and original post was in front of the right wing. (German, Flieger, a wing.)

Fulham, or Fullam’s. Loaded dice; so called from the suburb where the Bishop of London resides, which, in the reign of Queen Elizabeth, was the most notorious place for blacklegs in all England. Dice made with a cavity were called "gourds." Those made to throw the high numbers (from five to twelve) were called "fullam’s" or "gourds," and those made to throw the low numbers (from ace to four) were termed "low fullam’s" or "gourds."

"Fulham and Fulham holds And 'high' and 'low' became the rich and poor." Shakespeare: Merry Wives of Windsor, i. 3.

Fulham. Make-believes; so called from false or loaded dice. (See above.)

"Fulham of poetic fiction." Butler: Hudibras, pl. iv. 1.

"Have their fullam’s at command;\nBrought up to do their feats at command." Butler: Upon Gaming.

Full Cry. When all the hounds have caught the scent, and give tongue in chorus.

Full Dress. The dress worn on occasions of ceremony. If a man has no special costume, his "full dress" is a suit of black, open waistcoat, swallow-tailed coat, white neckcloth, and patent-leather boots or half-boots. Academicals are worn in the Universities and on official occasions; and full military dress is worn when an officer is on duty, at court, and at official fetes, but otherwise, "evening dress" suffices.

Full Fig (In). "En grande tenue." Probably "fig" is the contraction of figure in books and journals of fashion, and full fig. would mean the height of fashion. It is outrageous to refer the phrase to the fig-leaves used by Adam and Eve, by way of aprons. (See Fig.)

Full Swing (In). Fully at work; very busy; in full operation.

Fulous. "Ful" is the Anglo-Saxon ful (foulness), not full (full); "some" is the affix meaning united with, the basis of something; as, gladsome-
mettlesome, gamsome, lightsome, frolicsome, etc., etc.

“No adulation was too fulsome for her (Elizabeth); no flattery of her beauty too great.”

**Fum**, or **Fung huang**. One of the four small animals supposed to preside over the destinies of the Chinese Empire. It originated from the element of fire, was born in the Hill of the Sun’s Halo, and has its body inscribed with the five cardinal virtues. It has the forepart of a goose, the hind-quarters of a stag, the neck of a snake, the tail of a fish, the forehead of a fowl, the down of a duck, the marks of a dragon, the back of a tortoise, the face of a swallow, the beak of a cock, is about six cubits high, and perches only on the woo-tung tree. It is this curious creature that is embroidered on the dresses of certain mandarins.

**Fum the Fourth.** George IV.

“And where is Fum the Fourth, our royal bird.”
- Byron: Don Juan, st. 78.

**Fumago** (2 syl.). A tax for having a fire, mentioned in Domesday Book, and abolished by William III. (Latin, *fumus, smoke*.)

**Fume.** In a fume. In ill-temper, especially from impatience. “As the French say, “‘Fumer sans tabac; Fumer sans pipe” (to put oneself into a rage). Smoking with rage, or rather with the ineffectual vapour of anger.

“A ! Bisnot, il est commode
Pour un homme en embarras,
Et terrible quand il se brûle.
L’Aventuré (la face).”

**Fun.** To make fun of. To make a butt of; to ridicule; to play pranks on one. (Compare Irish *fionn*, delight.)

Like fun. Thoroughly, energetically, with delight.

Just simply by sticking together like fun.”
- Longfellow: Poems (First Series, st. 5).

**Fund.** The sinking fund is money set aside by the Government for paying off a part of the national debt. This money is “sunk” or withdrawn from circulation, for the bonds purchased by it are destroyed.

**Funds or Public Funds.** Money lent at interest to Government on Government stock, which is the foundation of its operations.

A fall in the funds is when the quotation is lower than when it was last quoted.

**A rise in the funds is when the quotation is higher than it was before.**
**To be interested in the funds is to have money in the public funds.**
**To be out of funds, out of money.**

**Funeral.** A means of torchlight procession (from the Latin, *funicus*, a torch), because funerals among the Romans took place at night by torchlight, that magistrates and priests might not be violated by seeing a corpse, and so be prevented from performing their sacred duties.

“Fumus [a fumus] is a funus or funibus (funches) originally made of ropes." - Adams: Roman Antiquities (Funerales).

**Funeral Banquet.** The custom of giving a feast at funerals came to us from the Romans, who not only feasted the friends of the deceased, but also distributed meat to the persons employed.

“Thrift, thrift, Horatio: the funeral bided me,”
But coldly furnish forth the marriage table.”
- Shakespeare: Hamlet, 1. 2.

**Funeral Games.** Public games were held both in Greece and Rome in honour of the murdered dead. Examples of this custom are numerous: at the death of Azan (son of Arcas, father of the Arcadians); the games instituted by Hercules at the death of Pelops; those held at the death of Euphorbus; the games held by Achilles in honour of his friend Patroclus (Homer: Iliad, book xxii.); those held by Alcetas in honour of his father Anchises (Virgil: Aeneid, book v.); the games held in honour of Militates (Herodotus); those in honour of Brasidas (Thucydides); and those in honour of Timoleon mentioned by Plutarch. The spectators at these games generally dressed in white.

**Fungoso.** A character in Every Man in His Humour, by Ben Jonson.

“Unlikely as Fungoso in the play.”
- Pope: Essay on Criticism (35).

**Funk.** To be in a funk may be the Walloon “In de funk smt.” literally to “be in the smoke.” Colloquially to be in a state of trepidation from uncertainty or apprehension of evil.

**Funny Bone.** A pun on the word *humerus*. It is the inner condyle of the humerus; or, to speak technically, the knob, or enlarged end of the bone terminating where the ulnar nerve is exposed at the elbow, the crazy bone. A knock on this bone at the elbow produces a painful sensation.

**Furbelow.** A corruption of *fulbula.*
a word in French, Italian, and Spanish to signify a sort of flounce.

"Flounced and turbelowed from head to foot." — Addison.

Furca. (See Fossa and Forks.)

Furco et Flagellum (gallows and whip). The meanest of all servile tenures, the bondman being at the lord's mercy, both life and limb. (See Forks.)

Furies (The Three). Tisiphune (Grief, or Avenger of blood), Alecto (Impregnate), and Megera (Disputations). The best paintings of these divinities are those by Il Giottino (Thomas di Stefano) of Florence (1324–1356), Giulio Romano (1492–1546), Pietro da Cortona (1596–1669), and Titian (1477–1576).

Furies of the Guillotine (The). The tricoteuses—that is, Frenchwomen who attended the Convention knitting, and encouraged the Commune in all their most bloodthirsty excesses. Never in any age or any country did women so disgrace their sex.

Furon. Son of Occasion, an old hag, who was quite bald behind. Sir Guyon bound him "with a hundred iron chains and a hundred knots." (Spenser: Faerie Queene, book ii.)

Fusberta. Rinaldo's sword is so called in Orlando Furioso. (See Sword.)

"This awful sword was as dear to him as Domination or Fusberta to their respective masters." — Sir W. Scott.

Fusillera. Foot-soldiers that used to be armed with a fusil or light musket. The word is now a misnomer, as the six British and two Indian regiments so called carry rifles like those of the rest of the infantry.

Fuss. Much ado about nothing. (Anglo-Saxon, fis, eager.)

"So full of fries, so full of fuss. She seemed to be nothing but hustle." — Hood: Miss Kilburne. Part III, stanza 12.

Fus'sian. Stuff, bombast, pretentious words. Properly, a sort of cotton velveteen. (French, fusian; Spanish, fustian; from Fustat, in Egypt, where the cloth was first made.) (See Domestick; Camelot.)

"Discourse fusian with one's own shadow." — Shakespeare: Othello, ii. 3.

"Some scurvy quaint collection of fusian phrasing and unblushin words." — Heywood: Four Muses of the Escorial, ii. 2.

Fusian Words. Isaac Taylor thinks this phrase means toper's words, and derives fusian from fust, Old French for a cask, whence "fusty" (tasting of the cask). It may be so, but we have numerous phrases derived from materials of dress applied to speech, as velvet, satin, silk, etc. The mother of Artaxerxes said, "Those who address kings must use silk words." In French, "faire patte de velours" means to fatten with velvet words in order to seduce or win over.

• Futil (2 syl.) is that which will not hold together; inconsistent. A futil scheme is a design conceived in the mind which will not hold good in practice. (Latin, fuit, to run off like water, whence futilis.) (See Scheme.)

G.

G. This letter is the outline of a camel's head and neck. It is called in Hebrew yinonel (a camel).

G.C.B. (See Bath.)

G.H.V.L. on the coin of William III. of the Netherlands is Groot Hertog Van Luxemburg (grand duke of Luxembourg).

G.O.M. The initial letters of Grand Old Man; so Mr. Gladstone was called during his premiership 1881–1885. Lord Rosebery first used the expression 26th April, 1882, and the Right Hon. Sir William Harcourt repeated it, 18th October, the same year; since then it has become quite a synonym for the proper name.

Gab (g hard). The gift of the gab. Fluency of speech; or, rather, the gift of boasting. (French, gaber, to gasconade; Danish and Scotch, gab, the mouth; Gaelic, gab; Irish, cab; whence our gap and gape, gabble and gumble. The gabble of a house is its bek.)

"There was a good man named Job. Who lived in the land of Ur, He had a good gift of the gab. The same thing happened us." — Book of Job, by Zach. Boyd.

"Thou art one of the knights of France, who hold it for glory and pastime to gab, as they term it of exploits that are beyond human power." — Sir W. Scott: The Pilgrim, chap. ii.

Gabardine (3 syl). A Jewish coarse cloak. (Spanish, guardina, a long coarse cloak.)

"You call me musketeer, cut-throat dog, And spit upon my Jewish gabardine." — Shakespeare: Merchant of Venice, i. 3.

Gabel', Gabelle (g hard). A salt-tax. A word applied in French history to the monopoly of salt. All the salt made in France had to be brought to the royal warehouses, and was there sold at a price fixed by the Government. The iniquity was that some provinces had to
Gabrielle, or A gaberlunzie man (g hard). A mendicant; or, more strictly speaking, one of the king’s bedesmen, who were licensed beggars. The word gaban is French for “a cloak with tight sleeves and a hood.” Lanzé is a diminutive of laine (wool); so that gaberlunzie means “coarse woolen gown.” These bedesmen were also called blue-gowns (q.v.), from the colour of their cloaks. (See above, Gabardine.)

Gabriel (g hard), in Jewish mythology, is the angel of death to the favoured people of God, the prince of fire and thunder, and the only angel that can speak Syriac and Chaldee. The Mahometans call him the chief of the four favoured angels, and the spirit of truth. In medieval romance he is the second of the seven spirits that stand before the throne of God, and, as God’s messenger, carries to heaven the prayers of men. (Jerusalem Delivered, book i.) The word means “power of God.” Milton makes him chief of the angelic guards placed over Paradise.

“Betwixt these rocky pillars Gabriel sat, Chief of the angelic guards.”
Paradise Lost, iv. 549-550.

Longfellow, in his Golden Legend, makes him the angel of the moon, and says he brings to man the gift of hope.

1. an the angel of the moon, . . .
Nearest the earth, it is my lot,
That best illuminates the midnight way.
1 bring the rift of hope.”
The Miracle Play, iii.

Gabriel is Gabriel who (we are told in the Koran) took Mahomet to heaven on Al-borak (q.v.), and revealed to him his “prophetic lore.” In the Old Testament Gabriel is said to have explained to Daniel certain visions; and in the New Testament it was Gabriel who announced to Zacharias the future birth of John the Baptist, and that afterwards appeared to Mary, the mother of Jesus. (Luke i. 26, etc.)

Gabriel’s horn. Haizum.
Gabriel’s hounds, called also Gabble Racket. Wild geese. The noise of the bean-goose (Anser veterrum) in flight is like that of a pack of hounds in full cry. The legend is that they are the souls of unbaptised children wandering through the air till the Day of Judgment.

Gabrielle’s (3 syl.; g hard). La Belle Gabrielle. Daughter of Antoine d’Estrees, grand-master of artillery, and governor of the Ile de France. Henri IV., towards the close of 1590, happened to sojourn for a night at the Chateau de Cevaures, and fell in love with Gabrielle, then nineteen years of age. To throw a flimsy veil over his intrigue, he married her to Damerval de Liancourt, created her Duchess of Beaufort, and took her to live with him at court.

“Charmante Gabrielle,
Perce de mille dards,
Quand la phrase imprudente
A la suite de Mars.”—Henri IV.

Gabriña, in Orlando Furioso, is a sort of Potiphar’s wife. (See under Argaeo.) When Philander had unwittingly killed her husband, Gabriña threatened to deliver him up to the law unless he married her; an alternative that Philander accepted, but ere long she tired of and poisoned him. The whole affair being brought to light, Gabriña was shut up in prison, but, effecting her escape, wandered about the country as an old hag. Knight after knight had to defend her; but at last she was committed to the charge of Odorico, who, to get rid of her, hung her on an old elm. (See Odorico.)

Gabriottta (g hard). Governor of Brittany, rescued by Amadis of Gaul from the hands of Balan, “the bravest and strongest of all the giants.” (Amadis of Gaul, bk. iv. ch. 129.)

Gad (g hard). Gadding from place to place. Wandering from pillar to pillar without any profitable purpose.

“Give water no passage, neither a wicked woman liberty, to bad abroad.”—Shakespeare; Titus Andronicus, i. v. 25.

Gad-about (4). A person who spends day after day in frivolous visits, gadding from house to house.

Gad-fly is not the winged but the ground fly. (Anglo-Saxon, gad, a goad.)

Gad-steel. Flemish steel. So called because it is wrought in gads, or small bars. (Anglo-Saxon, gad, a small bar or goad; Icelandic, gadder, a spike or goad.)

“I will no set a goad of brass,
And with a gad of steel will write these words.”
Shakespeare; Titus Andronicus, i. i.

Gadshill, in Kent, near Rochester. Famous for the attack of Sir John Falstaff and three of his knavish companions on a party of four travellers, whom they robbed of their purses. While the robbers were dividing the spoil, Pains and the Prince of Wales got upon them, and “outfaced them from their prizor.” and as for the “Hercules of flesh,” he ran and “roared for mercy, and still ran and roared,” says
the prince, "as ever I heard a bull-calf." Gadshill is also the name of one of the thievish companions of Sir John. (Shakespeare: 1 Henry IV., ii. 4.)

Charles Dickens lived at Gadshill.

Gael. A contraction of Gaid-heals (hidden rovers). The inhabitants of Scotland who maintained their ground in the Highlands against the Celts.

Gaff (g hard). "Crooked as a gaff." A gaff is an iron hook at the end of a short pole, used for landing salmon, etc. The metal spurs of fighting-cocks. In nautical language, a spar to which the head of a fore-and-aft sail is bent. (Irish: gaffa; Spanish and Portuguese, gofa.)

Gaffer (g hard). A title of address, as "Gaffer Grey," "Good-day, Gaffer." About equal to "mate." (Anglo-Saxon, gefera, a comrade.) Many think the word is "grandfather." (See GAMMER.)

"If I had but a thousand a year, gaffer Green, If I had but a thousand a year."—Gaffer Gerra and Robin Rough.

Gaga, in theatrical parlance, are interpolations. When Hamlet directs the players to say no more "than is set down," he cautions them against indulgence in gags. (Hamlet, iii. 2.) (Dutch, gajarlen, to cackle. Compare Anglo-Saxon, geafy, the jauw.)

Gala Day (g hard). A festive day; a day when people put on their best attire. (Spanish, gala, court dress; Italian, gala, finery; French, gala, pompe.)

Galactical Circle (The) is to sidereal astronomy what the ecliptic is to planetary astronomy. The Galaxy being the sidereal equator, the Galactic circle is inclined to it at an angle of 63°.

Galahad, or Sir Galahad (g hard). Son of Sir Launcelot and Elaine, one of the Knights of the Round Table, so pure in life that he was successful in his search for the Sangrail. Tennyson has a poem on the subject, called The Holy Grail.

"There galahad sat, with manly grace, Yet manly meekness in his face."—Sir W. Scott: Brut, or Tristram, ii. 13.

Galәor (Dan). Brother of Amadis of Gaul, a gay libertine, whose adventures form a strong contrast to those of the more serious hero.

Galatea. A sea-nymph, beloved by Polyphemus, but herself in love with Acis. Acis was crushed under a huge rock by the jealous giant, and Galatea threw herself into the sea, where she joined her sister nymphs. Carlo Maratti (1625-1713) depicted Galatea in the sea and Polyphemus sitting on a rock. Handel has an opera entitled Acis and Galatea.

Galatea (3 syl.). Hector's horse.

"There is a thousand Hector on the field; Now here he fights or Galatea his horse, And there his deck."—Shakespeare: Troilus and Cressida, v. 5.

Galaxy (The). The "Milky Way." A long white luminous tract of stars which seems to encompass the heavens like a giraffe. According to classic fable, it is the path to the palace of Zeus (1 syl.) or Jupiter. (Greek, gala, milk, genitive, galaktos.)

A gallery of beauty. A cluster, assembly, or coterie of handsome women.

Gale's Compound. Powdered glass mixed with gunpowder to render it non-explosive. Dr. Gale is the patentee.

Galen (g hard). Galen says "Nay," and Hippocrates "Yea." The doctors disagree, and who is to decide? Galen was a physician of Asia Minor in the second Christian century. Hippocrates—a native of Cos, born b.c. 460—was the most celebrated physician of antiquity.

Galen. A generic name for an apothecary. Galenists prefer drugs (called Galenical medicines), Paracelsians use mineral medicines.

Gallocti (Martius). Louis XI.'s Italian astrologer. Being asked by the king if he knew the day of his own death, he craftily replied that he could not name the exact day, but he knew this much: it would be twenty-four hours before the decease of his majesty. Thrasius, the soothsayer of Tiberius, Emperor of Rome, made verbally the same answer to the same question.

"Can the pretended skill ascertain the hour of thine own death?"
"Only by referring to the fate of another," said Gallocti.
"I understand not thine answer," said Louis.
"Know then, O king," said Martius, "that this only I can tell with certainty concerning mine own death, that it shall take place exactly twenty-four hours before your majesty s."—Sir W. Scott: Quentin Durward, chap. xxix.

Galera (g hard), according to Ariosto, was wife of Charlemagne. (Orlando Furioso, bk xxii.) (See CHARLEMAGNE.)

Galère (2 syl.). Que diable allait-il faire dans cette galère? (What business had he to be on that galley?) This is from Molière's comedy of Les Fourberies
de Scapin. Scapin wants to bamboozle Géronte out of his money, and tells him that his master (Géronte’s son) is detained prisoner on a Turkish galley, where he went out of curiosity. He adds, that unless the old man will ransom him, he will be taken to Algiers as a slave. Géronte replies to all that Scapin urges, “What business had he to go on board the galley?” The retort is given to those who beg money to help them out of difficulties which they have brought on themselves. “I grant you are in trouble, but what right had you to go on the galley?”

Vogue la Gallerie. (See Vogue.)

Gale’sus (g hard). A river of Puglia, not far from Tarentum. The sheep that fed on the meadows of Gale’sus were noted for their fine wool. (Homer: 2 Germannum Liber, vi. 10.)

Galiana (g hard). A Moorish princess. Her father, King Gadulfe of Toledo, built for her a palace on the Tagus so splendid that the phrase “a palace of Galiana” became proverbial in Spain.

Gallmaufrey or Gallmaufrey (g hard). A medley; any confused jumble of things; but strictly speaking, a hotch-potch made up of all the scraps of the harder. (French, galmaufrey; Spanish, gallofor, “broken meat,” gallaforo, a beggar.)

“Let none both high and low, both rich and poor,
Both young and old, one with another, Fend.
He loves the gallymaufrey [all sorts].”
Shakespeare: Merry Wives, ii. 1.

Gall and Wormwood. Extremely disagreeable and annoying.

“Tis so much gall and wormwood to the faint.”—Mrs. E. Lyman Linsky.

Gall of Bitterness (The). The bitterest grief; extreme affliction. The ancients taught that grief and joy were subject to the gall, affection to the heart, knowledge to the kidneys, anger to the bile (one of the four humours of the body), and courage or timidity to the liver. The gall of bitterness, like the heart of hearts, means the bitter centre of bitterness, as the heart of hearts means the innermost recesses of the heart or affections. In the Acts it is used to signify “the sinfulness of sin,” which leads to the bitterest grief.

“I perceive that not in the gall of bitterness, and in the bond of inquiry.”—Acts viii. 23.

Gall of Pigeons. The story goes that pigeons have no gall, because the dove sent from the ark by Noah burst its gall out of grief, and none of the pigeon family have had a gall ever since.

“For sin the Flood of Noah
The dove she had sent came.”

Jamison: Popular Ballads (Lord of Berwin’s Daughter).

Gall’s Bell (St.). A four-sided bell, which was certainly in existence in the seventh century, and is still shown in the monastery of St. Gall, Switzerland.

Gallant (g hard). Brave, polite, courteous, etc. (French, galant.)

Gallery. To play with one eye on the gallery. To work for popularity. As an actor who sacrifices his author for popular applause, or a stump political orator “orates” to catch votes.

“The instant we begin to think about success and the effect of our work— to play with one eye on the gallery—we lose power, and touch, and everything else.”—Rudyard Kipling: The Light That Failed.

Gallo (g hard). A printer’s frame into which type from the stick (g.r.) is emptied. In the gallery the type appears only in columns; it is subsequently divided into pages, and transferred to the “chase” (g.r.). (French, galère.)

Galleon Pencio. Genoese coin brought over by merchants (“gallymen”), who used the Galley Wharf, Thames Street. These pence, or rather halfpence, were larger than our own.

Gallia (g hard). France.

“Impeuntur: hanc ove Gallia humblda caust.”
Thomson: Summer.

Galla Braccata (transcribed Gaul). Gallia Narbonensis was so called from the “bracca” or trousers which the natives wore in common with the Scythians and Persians.

Galla Comata. That part of Gaul which belonged to the Roman emperor, and was governed by legates (legati), was so called from the long hair (comata) worn by the inhabitants flowing over their shoulders.

Gallico’ae. The nine virgin priestesses of the Gallic oracle. By their charms they could raise the wind and waves, turn themselves into any animal form they liked, cure wounds and diseases, and predict future events. (Gallic mythology.)

Gallicism (g hard). A phrase or sentence constructed after the French idiom: as, “when you shall have returned home you will find a letter on your table.” Government documents are especially guilty of this fault. In St. Matt. xv. 32 is a Gallicism: “I have compassion on the multitude, because
they continue with me now three days, and have nothing to eat.” (Compare St. Mark viii, 2.)

**Gallicum Merleburgae.** French of “Stratford atte Bowe.”

"There is a spring which (so they say), if anyone tastes, he murders his French (Gallicum herbae-ruent, so that when anyone speaks that language he seems to break the French of Marlborough (Gallicum Merleburgae)."—Walter Map.

**Galligantus.** A giant who lived with Hocus-Focus in an enchanted castle. By his magic he changed men and women into dumb animals, amongst which was a duke's daughter, changed into a roe. Jack the Giant Killer, arrayed in his cap, which rendered him invisible, went to the castle and read the inscription: "Whoever can this trumpet blow, will cause the giant's overthrow." He seized the trumpet, blew a loud blast, the castle fell down, Jack slew the giant, and was married soon after to the duke's daughter, whom he had rescued from the giant's castle. (Jack the Giant Killer.)

**Gallimaufry.** (See Gallimaufrey.)

**Gallipot (g hard) means a glazed pot, as galletyes (3 syl.) means glazed tiles. (Dutch, gelpot, glazed pot.) In farce and jest it forms a by-name for an apothecary.

**Gallo-Belgicus.** An annual register in Latin for European circulation, first published in 1598.

"I have believed, and told for news with as much diligence As if 'twere gone in Gallo-Belgicus."—Thomson: Maja: The Heav. (1693)

**Galloon.** (See Caddice.)

**Galloway (g hard).** A horse less than fifteen hands high, of the breed which originally came from Galloway in Scotland.

"Thrust him downsarts"—Shakespeare: 2 Hrsh. ii. 1. 1

"The knights and squires are well mounted on large bay horses, the common people on little galloways."—Lauder: Boy's Floscoss, book i. chap. xi., p. 25.

**Gallowglass.** An armed servitor (or foot-soldier) of an ancient Irish chief.

**Gallas Numidicus (**I**). A turkey cock. Our common turkey comes neither from Turkey nor Numidia, but from North America.

"And fedeeded in borrowed plumace he staks over his pales as solemnly as any old Gallus Numidicus over the farmyard."—Phil. othe (ted)

**Galore (2 syl., g hard).** A sailor's term, meaning "in abundance." (Irish, go lever, in abundance.)

For his Poll he had trinkets and gold galore, Besides of prize-money quite a store."—Jack Robinson.

**Galvanism (g hard).** So called from Louis Galvani, of Bologna. Signora Galvani in 1790 had frog-soup prescribed for her diet, and one day some skinned frogs which happened to be placed near an electric machine in motion exhibited signs of vitality. This strange phenomenon excited the curiosity of the experimenter, who subsequently noticed that similar convulsive effects were produced when the copper hooks on which the frogs were strung were suspended on the iron hook of the larder. Experiments being carefully conducted, soon led to the discovery of this important science.

**Galway Jury.** An enlightened, independent jury. The expression has its birth in certain trials held in Ireland in 1635 upon the right of the king to the counties of Ireland. Leitrim, Roscommon, Sligo and Mayo, gave judgment in favour of the Crown, but Galway opposed it; whereupon the sheriff was fined £1,000, and each of the jurors £1,000.

**Gan.** (See Gan Dronc.)

**Ga'ma (g hard).** Vasco da Gama, the Portuguese navigator, was the first European navigator who doubled the Cape of Good Hope.

"With such loud sea the daring Gama fought... Incessant buffetting round the stormy Cape."—Thomson: NUMBER.

**Vasco da Gama. The hero of Camoés's Lusivd.** He is represented as sagacious, intrepid, tender-hearted, pious, fond of his country, and holding his temper in full command. He is also the hero of Meyerbeer's posthumous opera, L'Affreanve.

"Gama, captain of the ventureous land, Of bold enterprise, and born for hard command, Whose martial fires, with prudence so allied, Ensured the royalties of fortune on his side."—Camoés: Lusivd. bk. i.

**Gamaheu, a natural cameo, or intaglio.** These stones (chiefly agate) contain natural representations of plants, landscapes, or animals. Pliny tells us that the "Agate of Pyrrhus" contained a representation of the nine Muses, with Apollo in the midst. Paracelsus calls them natural talismans. Albertus Magnus makes mention of them, and Gaufret, in his Chronicae monnec, attributes to them magical powers. (French, camaieu, from the oriental gamahnu, canachea, or canacheta.)

"When magic was ranked as a science, certain conjunctions were called "Gamahean unions."
Gamaliel. In the Talmud is rather a good story about this pundit. Cæsar asked Gamaliel how it was that God robbed Adam in order to make Eve. Gamaliel's daughter instantly replied, the robbery was substituting a golden vessel for an earthen one.

Gamboge (2 syl., first g hard, second g soft). So called from Cambo'dia or Camboja, whence it was first brought.

Game includes hares, pheasants, partridges, grouse, heath-game, or moor-game, black-game, and bustards. (Game Act, 1, 2, Will. IV.) (See Sporting Season.)

Game. Two can play at that game. If you claw me I can claw you; if you throw stones at me I can do the same to you. The Duke of Buckingham led a mob to break the windows of the Scotch Puritans who came over with James I., but the Puritans broke the windows of the duke's house, and when he complained to the king, the British Solomon quoted to him the proverb, "Those who live in glass houses shouldn't throw stones."

You are making game of me. You are cheating me. (Anglo-Saxon, gamen, jest, scoffing.)

Game-leg. A bad or lame leg. (Welsh, cam; Irish, gam, bad, crooked.)

Game for a Spree. Are you game for a spree? Are you inclined to join in a bit of fun? The allusion is to game-cocks, which never show the white feather, but are always ready for a fight.

Game is not worth the Candle (Ther). The effort is not worth making; the result will not pay for the trouble. (See Candle.)

Game's Afoot (Ther). The hare has started; the enterprise has begun.

"I see on stand like greyhounds in the slips, Straining upon the start. The game's afoot! Follow your spirit! And upon this charge Cry 'God for Harry! England! and St George!" Shakespeare: Henry V, iii. i.

Gam'elyn (3 syl., g hard). The youngest of the three sons of Sir Johan de Bounfys. On his death-bed the old knight left "five plowes of land" to each of his two elder sons, and the rest of his property to Gamelyn. The eldest took charge of the boy, but entreated him shamefully; and when Gamelyn, in his manhood, demanded of him his heritage, the elder brother exclaimed, "Stand still, gadelyn, and hold thy peace!" "I am no gadelyn," retorted the proud young spirit; "but the lawful son of a lady and true knight." At this the elder brother sent his servants to chastise the youngling, but Gamelyn drove them off with "a pestle." At a wrestling-match held in the neighbourhood, young Gamelyn threw the champion, and carried off the prize ram; but on reaching home found the door shut against him. He at once kicked down the door, and threw the porter into a well. The elder brother, by a manœuvre, contrived to bind the young scapegrace to a tree, and left him two days without food; but Adam, the spencer, unloosed him, and Gamelyn fell upon a party of ecclesiastics who had come to dine with his brother. "sprinkling holy water on the guests with his stout oaken cudgel."

The sheriff now sent to take Gamelyn and Adam into custody; but they fled into the woods and came upon a party of foresters sitting at meat. The captain gave them welcome, and in time Game lyn was to be "king of the outlaws." His brother, being now sheriff, would have put him to death, but Gamelyn constituted himself a Lynch judge, and hanged his brother. After this the king appointed him chief ranger, and he married. This tale is the foundation of Lodge's novel, called Euphane's Golden Legacy, and the novel furnished Shakespeare with the plot of As You Like It.

Gammer (g hard). A corruption of grandmother, with an intermediate form "granmer." (See Haltwell, sub voce.)

Gammer Gurton's Needle. The earliest comedy but one in the English language. It was "Made by Mr. S., Master of Arts." The author is said to have been Bishop Still of Bath and Wells (1543-1607).

Gamm'on (g hard). A corruption of gameen. Stuff to impose upon one's credulity; chaff. (Anglo-Saxon, gamen, scoffing; our game, as "You are making game of me.")

Gammun (g hard) means the leg, not the buttock. (French, jamon, the leg; jambe; Italian, gambe.)

Gammut, or Gammut (g hard). It is gammum ut, "ut" being the first word in the Guido-von-Arrezgo scala of ut, re, mi, fa, sol, la. In the eleventh century the ancient scala was extended a note below the Greek proslamban'omy note (our A), the first space of the bass staff. The new note was termed γ (gamma), and when "ut" was substituted by Arrezgo the "supernumerary" note was called gamma or ut, or shortly gamm' ut
—i.e. "Gut." The gammut, therefore, properly means the diatonic scale beginning in the bass clef with "G."

Gamp (Mrs.), or Sarah Gamp (g hard). A monthly nurse, famous for her bulky umbrella and perpetual reference to Mrs. Harris, a purely imaginary person, whose opinions always confirmed her own. (Dickens: Martin Chuzzlewit.)

"Mrs. Harris, I says to her, if I could afford to lay out all my fellow creatures for nothin', I would gladly do it. Such is the love I bear 'em."

Punch caricatures the Standard as "Mrs. Sarah Gamp," a little woman with an enormous bonnet and her characteristic umbrella.

A Sarah Gamp, or Mrs. Gamp. A big, pawky umbrella, so called from Sarah Gamp. (See above.)

In France it is called un Robinson, from Robinson Crusoe's umbrella. (Ibid.)

Gamps and Harrises. Workhouse nurses, real or supposititious. (See GAMP.)

"Mr. Gathorne Hardy is to look after the Gamps and Harries of Lambeth and the Strand." The Daily Telegraph.

Gan'abim. The island of thieves and plagiarists. So called from the Hebrew ganah (a thief). (Roberts: Puntagrunt, iv. 60.)

Gander (g hard). What's some for the goose is some for the gander. Both must be treated exactly alike. Apple-sauce is just as good for one as the other. (Anglo-Saxon gós, related to gos and gans. The d in r of gan-a are merely euphonic; the a being the masculine suffix. Thus han-a was the masculine of hen. Latin, avibus.)

Gander-cleugh. Folly cliff; that mysterious land where anyone who makes a "goose of himself" takes up his temporary residence. The hypothetical Jedediah Cleishbantom, who edited the Tales of My Landlord, lived there, as Sir Walter Scott assures us.

Gander-month. Those four weeks when the "monthly nurse" rules the house with despotical sway, and the master is made a goose of.

Gan'elon (g hard). Count of Mayence, one of Charlemagne's paladins, the "Judas" of knights. His castle was built on the Blocksberg, the loftiest peak of the Hartz mountains. Jealousy of Roland made him a traitor; and in order to destroy his rival, he planned with Marsillus, the Moorish king, the attack of Rouesvilles. He was six and a-half feet high, with glaring eyes and fiery hair; he loved solitude, was very taciturn, disbelieved in the existence of moral good, and never had a friend. His name is a by-word for a traitor of the basest sort.

"Have you not held me at such a distance from your counsels, as if I were the most faithful spy since the days of Ganelon?"—Sir Walter Scott: The Abbot, chap. xxiv.

"You would have thought him (Ganelon) one of Atria's Hune, rather than one of the paladins of Charlemagne's court."—Croquembouche, iii.

Gan'gem (g hard), having incurred the displeasure of Caliph Haroun-al-Raschid, effected his escape by taking the place of a slave, who was carrying on his head dishes from his own table. (Arabian Nights' Entertainments.)

Gan'esa (g hard). Son of Siva and Parbutta; also called Gomputty, the elephant god. The god of wisdom, foresight, and prudence. The Mercury of the Hindus.

"Ganoves bright and Ganoves sublime, Small bliss with joy their own profane, mine."—Campbell: Pleasures of Hope, i.

Gang a-gley (To). To go wrong. (Scotch.)

"The best-laid schemes of mice and men
Gang a-gley."—Burns.

Gang-board, or Gang-way (g hard). The board or way made for the rowers to pass from stem to stern, and where the mast was laid when it was unshipped. Now it means the board with cleats or bars of wood by which passengers walk into or out of a ship or steamboat. A gang is an alley or avenue.

"As we were putting off the boat they laid hold of the gangboard and unhooked it off the boat's stern."—Cook: Second Voyage, bk. iii. chap. iv.

Gang-day (g hard). The day in Rotation week when boys with the clergy and wardens used to go round the parish to beat its bounds.

Gangway (g hard). Below the gangway. In the House of Commons there is a sort of bar extending across the House, which separates the Ministry and the Opposition from the rest of the members. To sit "below the gangway" is to sit amongst the general members, neither among the Ministers nor with the Opposition.

Clear the gangway. Make room for the passengers from the boat, clear the passage. (See GANG-BOARD.)
Ganges (The) is so named from gang, the earth. Often called Gunga or Ganga.

"Those who, through the curse, have fallen from heaven, having performed abstinence in this stream, become free from sin; cleansed from sin by this water, and restored to happiness, they shall enter heaven and return again to the gods. After having performed ablution in this living water, they become free from all iniquity."—The Ramayana (section XXX.)

Ganna. A Celtic prophetess, who succeeded Velleda. She went to Rome, and was received by Domitian with great honours. (Tacitus: Annals, 55.)

Ganor (g hard), Gineura (g soft), or Guinever. Arthur’s wife.

Ganymede (3 syl.; g hard). Jove’s cup-bearer: the most beautiful boy ever born. He succeeded Herō in office.

"When Ganymede above His service ministers to mighty Jove."—Book of Ainos.

Ga’ora. A tract of land inhabited by a people without heads. Their eyes are in their shoulders, and their mouth in their breast. (Hakweyl’s Voyages.) (See BLEMMYSES.)

Gape (g hard). Looking for gape-seed. Gaping about and doing nothing. A corruption of "Looking a-gapeing." Gaping is staring about with one’s mouth open. A-gape is a Dutch word used in Norfolk.

Seeking a gape’s nest. (Devonshire.) A gape’s nest is a sight which people stare at with wide-open mouth. The word "nest" was used in a much wider sense formerly than it is now. Thus we read of "nest of shelves," a "nest of thieves," a "cosy nest." A gape’s nest is the nest or place where anything stared at is to be found. (See MARE’S NEST.)

Gar’agantua (g hard). The giant that swallowed live pilgrims with their staves and all in a salad. From a book entitled The History of Garaguntua, 1594, Lanham, however, mentions the book of Garaguntua in 1575. The giant in Rabelais is called Gargantua (g.r.).

"You must bower me Garaguntua’s mouth first (before I can utter so long a word), tis a word too great for any mouth of this age’s size."—Shakespeare: As You Like It, ii. ii. 2.

Garagantuan. Threatening, bullying. (See preceding.)

Garble (g hard) properly means to sift out the refuse. Thus, by the statute of 1 James I. 19, a penalty is imposed on the sale of drugs not garbled. We now use the word to express a mutilated extract, in which the sense of the author is perverted by what is omitted. (French, garber, to make clean; Spanish, garbilar.)

"A garbled quotation may be the most effectual perversion of an author’s meaning."—Metcalfe: Divine Government, p. 74.

"One of the best garbled quotations is this: David said (Psalm xiv. 1), ‘There is no God’ (omitting the preceding words, ‘The fool hath said in his heart.’)

Gard’nas (g hard). The soul of Pedro Garcia. Money. It is said that two scholars of Salamanca discovered a tombstone with this inscription:—"Here lies the soul of the licentiate Pedro Garcia;" and on searching for this "soul" found a purse with a hundred golden ducats. (Edil Blain, Preface.)

Gardarike (4 syl.; g hard). So Russia is called in the Eddas.

Garden (g hard). The garden of Joseph of Arimathea is said to be the spot where the rotunda of the Holy Sepulchre now stands.

The Garden or Garden Sect. The disciples of Epiphanus, who taught in his own private garden.

"Episcopi in his garden was hanged; the birds of the air have more enjoyment of their food."—See above.

Garden of England. Worcestershire and Kent are both so called.

Garden of Europe. Italy.

Garden of France. Amboise, in the department of Indre-et-Loire.

Garden of India. Orle.

Garden of Ireland. Carlow.

Garden of Italy. The island of Sicily. Garden of South Wales. The southern division of Glamorganshire.

Garden of Spain. Andalusia.

Garden of the Sun. The East Indian (or Malay) archipelago.

Garden of the West. Illinois; Kansas is also so called.

Garden of the World. The region of the Mississippi.

Gardener (g hard). Get on, gardener! Get on, you slow and clumsy coachman. The allusion is to a man who is both gardener and coachman.

Gardener. Adam is so called by Tennyson.

"From you blue sky above us beat The grand old gardener and his wise [Adam and Eve].

Smile at the claim of long descent."—Lady Clara Vere de Vere

"Then, old Adam's likeness,
Get to dress this garden."—Shakespeare: Richard II., iii. 4.

Gardening (g hard). (See Adam’s Profession.)
**Father of landscape gardening.** Lenotre (1613-1700).

**Gargamelle** (3 syl., g hard) was the wife of Grangousier, and daughter of the king of the Parpaillons (butterflies). On the day that she gave birth to Gargamelle she ate sixteen quarters, two bushels, three pecks, and a pickin of dirt, the mere remains left in the tripe which she had for supper; for, as the proverb says—

"Scrape tripe as clean as er you can.  
A little of dirt will still remain."

**Gargamelle.** Said to be meant for Anne of Brittany. She was the mother of Gargantua, in the satirical romance of Gargantua and Pantagruel, by Rabelais. Motteux, who makes "Pantagruel" to be Anthony de Bourbon, and "Gargantua" to be Henri d'Albret, says "Gargamelle" is designed for Catherine de Foix, Queen of Navarre. (Rabelais, i. 4.)

**Gargantua** (g hard), according to Rabelais, was son of Grangousier and Gargamelle. Immediately he was born he cried out "Drink, drink!" so lustily that the words were heard in Beauce and Bibaros; whereupon his royal father exclaimed, "Que grand tu as!?" which, being the first words he uttered after the birth of the child, were accepted as its name; so it was called "Gah-gran'-tu-a," corrupted into Gargan-tu-a. It needed 17,913 cows to supply the babe with milk. When he went to Paris to finish his education he rode on a mare as big as six elephants, and took the bells of Notre Dame to hang on his mare's neck as jingles. At the praver of the Parisians he restored the bells, and they concluded to feed his mare for nothing. On his way home he was fired at from the castle at Vadeford, and on reaching home combed his hair with a comb 900 feet long, when at every "rake" seven bullet-balls fell from his hair. Being desirous of a salad for dinner, he went to cut some lettuces as big as walnut-trees, and ate up six pilgrims from Sebasteau, who had hidden themselves among them out of fear. Picrochole, having committed certain offences, was attacked by Gargantua in the rock Clermont, and utterly defeated; and Gargantua, in remembrance of this victory, founded and endowed the abbey of Theleme [Tr-lame]. (Rabelais: Gargantua, i. 7.)

**Gargantua** is said to be a satire on Francois I., but this cannot be correct, as he was born in the kingdom of the butterflies, was sent to Paris to finish his education, and left it again to succour his own country. Motteux, perceiving these difficulties, thinks it is meant for Henri d'Albret, King of Navarre.

**Gargantua's mare.** Those who make Gargantua to be Francois I., make his "great mare" to be Mme. d'Estampes. Motteux, who looks upon the romance as a satire on the Reform party, is at a loss how to apply this word, and merely says, "It is some lady." Rabelais says, "She was as big as six elephants, and had her feet cloven into fingers. She was of a burnt-sorrel hue, with a little mixture of dapple-grey; but, above all, she had a terrible tail, for it was every whit as great as the steeple pillar of St. Mark." When the beast got to Orleans, and the wags assaulted her, she switched about her tail so furiously that she knocked down all the trees that grew in the vicinity, and Gargantua, delighted, exclaimed, "Je trouve beau ce! " wherefore the locality has been called "Beauce" ever since. The satire shows the wilfulness and extravagance of court mistresses. (Rabelais: Gargantua and Pantagruel, book i. 16.)

**Gargantua's shepherds,** according to Motteux, mean Lutheran preachers; but those who look upon the romance as a political satire, think the Crown ministers and advisers are intended.

**Gargantua's thirst.** Motteux says the "great thirst" of Gargantua, and "mighty drought" at Pantagruel's birth, refer to the withholding the cup from the laity, and the clamour raised by the Reform party for the wine as well as the bread in the eucharist.

**Gargantuan.** Enormous, inordinate, great beyond all limits. It needed 900 ells of Chateauroux linen to make the body of his shirt, and 200 more for the gussets; for his shoes 406 ells of blue and crimson velvet were required, and 1,100 cow-hides for the solos. He could play 207 different games, picked his teeth with an elephant's tusk, and did everything in the same "large way."

"It sounded like a Gargantuan order for a dram."—The Standard.

**A Gargantuan course of studies.** A course including all languages, as well ancient as modern, all the sciences, all the -ologies and -onomies, together with calisthenics and athletic sports. Gargantua wrote to his son Pantagruel, commanding him to learn Greek, Latin, Chaldaic, Arabic; all history, geometry,
arithmetic, and music; astronomy and natural philosophy, so that "there be not a river in all the world thou dost not know the name of, and nature of all its fishes; all the fowls of the air; all the several kinds of shrubs and herbs; all the metals hid in the bowels of the earth; with all gems and precious stones. I would furthermore have thee study the Talmudists and Cabalists, and get a perfect knowledge of man. In brief, I would have thee a bottomless pit of all knowledge." (Rabelais: Pantagruel, book ii, p. 8.)

Gargarismos. One of the dogs that guarded the herds and flocks of Geryon, and which Hercules killed. The other was the two-headed dog, named Orthos, or Orthros.

Gargouille, or Gargoil (g hard). A water-spout in church architecture. Sometimes also spelt Gargoyle. They are usually carved into some fantastic shape, such as a dragon's head, through which the water flows. Gargouille was the great dragon that lived in the Seine, ravaged Rouen, and was slain by St. Romanus, Bishop of Rouen, in the seventh century. (See DRAGON.)

Garibaldi's Red Shirt. The red shirt is the habitual upper garment of American sailors. Any Liverpudlian will tell you that some fifteen years ago a British tar might be discerned by his blue shirt, and a Yankee "salt" by his red. Garibaldi first adopted the American shirt, when he took the command of the merchantmen in Baltimore.

Garland (g hard).

"A chaplet should be composed of four roses, and a garland should be formed of bunches of oak, laurel, or laurel leaves, interspersed with roses. J. E. Cassan, Quadreria of Herbst, chap vi.

Garland. A collection of ballads in True Lovers' Garland, etc.

Nuptial garlands are as old as the hills. The ancient Jews used them, according to Selden (L ear Hb., iii, 655): the Greek and Roman brides did the same (Vaughan, Golden Grove); so did the Anglo-Saxons and Gauls.

"This ornament is proper to a wife. A ring on her finger, a broid on her breast, and a garland on her hair. The ring betokeneth the love, the brooch cleanness in heart, and beauty, the garland, the purity and the dignity of the ornament of woman."—Le Land: Dives and Pauper (3d. 2d).

Garlick is said to destroy the magnetic power of the loadstone. This notion, though proved to be erroneous, has the sanction of Pliny, Solinus, Ptolemy, Plutarch, Albertus, Mathiolas, Ræus, Rulaedus, Renaudus, Langius, and others. Sir Thomas Browne places it among Vulgar Errors (book ii, chap. 3.).

"Martin R ubandus saith that Ormon and Garlick... hinder the attractive power [of the magnet] and rob it of its virtue of drawing iron, to which Renandus agrees, but this is all lies." W. Salmon: The Complete English Physicinar, etc., chap. xxi, p. 182.

Garnish (g hard). Entrance-money, to be spent in drink, demanded by jail-birds of new-comers. In prison slang garnish means fettors, and garnish-money is money given for the "honour" of wearing fettors. The custom became obsolete with the reform of prisons. (French, garnissage, trimming, verb garder, to decorate or adorn.) (See Fielding's and Smollett's novels.)

Garratt (g hard). The Mayor of Garraw. Garratt is between Wandsworth and Tooting; the first mayor of this village was elected towards the close of the eighteenth century; and his election came about thus: Garratt Common had been often encroached on, and in 1758 the inhabitants associated themselves together to defend their rights. The chairman of this association was entitled Mayor, and as it happened to be the time of a general election, the society made it a law that a new "mayor" should be chosen at every general election. The addresses of these mayors, written by Foote, Garrick, Wilkes, and others, are satires on the corruption of electors and political squibs. The first Mayor of Garratt was "Sir" John Harper, a retailer of brickdust in London; and the last was "Sir" Harry Dimsdale, muffin-seller, in 1796. Foote has a farce entitled The Mayor of Garratt.

Garraway's, s.r. Garraway's coffee-house, in Exchange Alley. It existed for 216 years, and here tea was sold, in 1657, for 16s. up to 5lbs. a pound. The house no longer exists.

Garrote or Garrote (2 syl., g hard) is the Spanish garrote (a stick). The original way of garrotting in Spain was to place the victim on a chair with a cord round his neck, then to twist the cord with a stick till strangulation ensued. In 1831 General Lopez was garrotted by the Spanish authorities for attempting to gain possession of Cuba; since which time the thieves of London, etc., have adopted the method of strangling their victim by throwing their arms round his throat, while an accomplice rifles his pockets.
Garter ("g hard). Knights of the Garter. The popular legend is that Joan, Countess of Salisbury, accidentally slipped her garter at a court ball. It was picked up by her royal partner, Edward III., who gallantly diverted the attention of the guests from the lady by binding the blue band round his own knee, saying as he did so, "Honi soit qui mal y pense" (1348).

Wearing the garters of a pretty maiden either on the hat or knee was a common custom with our forefathers. Brides usually wore on their legs a host of gay ribbons, to be distributed after the marriage ceremony amongst the bridegroom's friends; and the piper at the wedding dance never failed to tie a piece of the bride's garter round his pipe. If there is any truth in the legend given above, the impression on the guests would be wholly different to what such an accident would produce in our days; but perhaps the "Order of the Garter," after all, may be about tantamount to "The Order of the Ladies' Champions," or "The Order of the Ladies' Favourites."

Garvios (2 syl., g soft). Sprats. So called from Inish Garvies, an isle in the Frith of Forth, near which they are caught.

Gascona'do (3 syl., g hard). Talk like that of a Gascon—absurd boasting, vainglorious braguadocio. It is said that a Gascon being asked what he thought of the Louvre in Paris, replied, "Pretty well; it reminds me of the back part of my father's stables." The vainglory of this answer is more palpable when it is borne in mind that the (Gascons were proverbially poor. The Dictionary of the French Academy gives us the following specimen: "A Gascon, in proof of his ancient nobility, asserted that they used in his father's house no other fuel than the bataons of the family marshals."

Gastone (g hard). Lord of Clare, one of Charlemagne's paladins.

Gastrol'ateurs. People whose god is their belly. (Rabelais. Pantagruel, iv. 58.)

Gat-tooth (g hard). Goat-tooth. (Anglo-Saxon, got.) Goat-toothed is having a lickerish tooth. Chaucer makes the wife of Bath say, "Gat-toothed I was, and that became me wele."

Gate-money. Money paid at the gate for admission to the grounds where some contest is to be seen.

Gate-post. The post on which the gate hangs and swings is called the "hanging-post"; that against which it shuts is called the "banging post."

Gate of Italy. Part of the valley of the Adige which is in the vicinity of Trent and Rovere'do. A narrow gorge between two mountain ridges.

Gate of Tears [Rabelanvandel]. The passage into the Red Sea. So called by the Arabs from the number of shipwrecks that took place there.

"Like some ill-destined bark that steer's In silence through the Gate of Tears." T. More: Fire Worshippers.

Gath (g hard), in Dryden's satire of Absalom and Achitophel, means Brussels, where Charles II. long resided while he was in exile.

"Had thus old David [Charles II.]. . . Not dared, when fortune called him, to be king, At Gath an exile he might still remain."

"Tell it not in Gath. Don't let your enemies hear it. Gath was famous as being the birthplace of the giant Goliath."

"Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph." - 2 Sam. i. 20.

Gathered - dead. The Bible phrase, "He was gathered to his fathers."

"He was (for he is gathered) a little man with a coppery complexion." - Dr. Gold, p. 52.

Gathers (g hard). Out of gathers. In distress; in a very impoverished condition. The allusion is to a woman's gown, which certainly looks very seedy when "out of gatherers"—i.e. when the cotton that kept the "pleats" together has given way. (Anglo-Saxon, gatheran, to gather, or pleat.)

Gauche (French, the left hand). Awkward. Ack, the left hand. (See Adroit.)

Gau'che'reio (3 syl., g hard). Things not comme il faut; behaviour not according to the received forms of society; awkward and untoward ways. (See above.)

Gau'difer (g hard). A champion, celebrated in the romance of Alexander. Not unlike the Scotch Bruce.

Gaudy-day (.d). A holiday, a feast-day. (Latin gaudéo, to rejoice.)

Gaul (g hard). France.

"Insulting Gaul has roused the world to war." - Thomson: Antioch.

"Shall haughty Gaul invasion threat?" - Burns.

Gaunt (g hard). John of Gaunt. The third son of Edward III.; so called.
from Ghent, in Flanders, the place of his birth.

**Gautgrim (g hard).** The wolf.

"... For my part (said he), I don’t wonder at my cousin’s refusing Brunn the bear and Gautgrim the wolf... Brunn is always in the stalls, and Gautgrim always in a passion." — E. B. Lipton: *Pilgrims of the Rhine*, chap. xii.

**Gaullet (g hard).** To run the gaulet. To be bounded on all sides. Corruption of *gauletophe*, the passage between two files of soldiers. (German, *ganglaffen* or *gusselauft*.) The reference is to a punishment common among sailors. If a companion had disgraced himself, the crew, provided with gaulets or ropes’ ends, were drawn up in two rows facing each other, and the delinquent had to run between them, while every man dealt him, in passing, as severe a chastisement as he could.

* The custom exists among the North American Indians. (See Fenimore Cooper and Mayne Reid.)

To throw down the gaulet. To challenge. The custom in the Middle Ages, when one knight challenged another, was for the challenger to throw his gaulet on the ground, and if the challenge was accepted the person to whom it was thrown picked it up.

"It is not for Spain, reduced as she is to the lowest degree of social position to throw the gaulet to the right and left." — *The Times*.

**Gautama (g hard).** The chief deity of Burmam, whose favourite offering is a paper umbrella.

The four sublime virtues of Gautama are as follows:

1. Pain exists.
2. The cause of pain is "birth sin."
3. The Buddhist supposes that man has passed through many previous existences, and all the heaped-up sins accumulated in these previous states constitute man’s "birth sin."
4. Pain is ended only by Nirvana.
5. The way that leads to Nirvana is—right faith, right judgment, right language, right purpose, right practice, right obedience, right memory, and right meditation (eight in all).

**Gautier and Garguille (French).** All the world and his wife.

Se moquer de Gautier et de Garguille (to make fun of everyone). Gautier-Garguille was a clown of the seventeenth century, who gave himself unhounded licence, and provoked against himself a storm of angry feeling.

**Gauvaine or Ga’wain = Gau-wain (2 syl., g hard).** Sir Gauvaine the Courteous. One of Arthur’s knights, and his nephew. He challenged the Green Knight, and struck off his head; but the headless knight picked up his poll again and walked off, telling Sir Gauvaine to meet him twelve months hence. Sir Gauvaine kept his appointment, and was hospitably entertained; but, taking possession of the girdle belonging to the lady of the house, was chastised by the Green Knight, confessed his fault, and was forgiven.

"The gentle Gauvaine’s courteous bare, / Hector de Mares and Pellmore, / And Laurier to that evermore / Looked still upon the queen:" — *Sir W. Scott: Brut of Tristram*, n. 13.

**Gavelkind (g hard).** A tenure in Wales, Kent, and Northumberland, whereby land descended from the father to all his sons in equal proportions. The youngest had the homestead, and the eldest the horse and arms.

"... Coke (1 Institute, 304) says the word in *gaelcop* active on all the kin; but Lamarrone suggests the Anglo-Saxon *gælos* gavel, rent; and says it means "land which yields rent." Gavelry, rent for the family derived from land. There is a similar Irish word, *omhahaire*, a family tenure.

**Gawain (g hard).** (See Gauvaine.)

**Gawrey (g hard).** One of the race of flying women who appeared to Peter Wilkins in his solitary cave. (Robert Fulke: *Pyter Wulkins*.)

**Gay (g hard).** Gay as the king’s candle. A French phrase, alluding to an ancient custom observed on the 6th of January, called the ‘Eve or Vigil of the Kings,’ when a candle of divers colours was burnt. The expression is used to denote a woman who is more showily dressed than is consistent with good taste.

**Gay Deceiver (J.).** A Lothario (g.r.); a libertine.

"... I immediately quitted the precincts of the castle, and posted myself on the high road, where the gay deceiver was sure to be intercepted on his return." — *Le Sourir: Adventures of old Bias* (Smollett’s translation). (1770.)

**Gay Girl.** A woman of light or extravagant habits. Lady Anne Berkeley, dissatisfied with the conduct of her daughter-in-law (Lady Catherine Howard), exclaimed, “By the blessed sacrament, this gay girl will beggar my son Henry.” (See above.)

"What canth loth yon? Some gay gurl, God it wot, Hath brought you thus upon the very trot.” (i.e., put you on your own horse, or into a passion.) — *Chaucer: Canterbury Tales*, 576.

**Gaze (1 syl., g hard).** To stand at gaze. To stand in doubt what to do. A term in forestry. When a stag first hears the hounds it stands dazed, looking all round, and in doubt what to do.
Gaze-hound (See Lyke-Hound.)

Gazer. (2 syl., g hard.) A newspaper. The first newspapers were issued in Venice by the Government, and came out in manuscript once a month, during the war of 1563 between the Venetians and Turks. The intelligence was read publicly in certain places, and the fee for hearing it read was one gazette (a Venetian coin, somewhat less than a farthing in value).

: The first official English newspaper, called The Oxford Gazette, was published in 1621, at Oxford, where the Court was held. On the removal of the Court to London, the name was changed to The London Gazette. The name was retained in 1649, during the Great Fire. Now the official gazette, published every Tuesday and Friday, contains announcements of pensions, promulgations, bankruptcies, dissolutions of partnerships, etc. (See Newspapers.)

Gazetted (g hard). Published in the London Gazette, an official newspaper.

Gaznivides. (3 syl.) A dynasty of Persia, which reigned from 990-1049, founded by Mahmud Gazan, who reigned from the Ganges to the Caspian Sea.

Gear (g hard) properly means "dress." In machinery, the hands and wheels that communicate motion to the working part are called the gearing. (Saxon: gear, clothing.)

In good gear. To be in good working order.

Out of gear. Not in working condition, when the "gearing" does not act properly; out of health.

Gee-up! and Gee-woo! addressed to horses both mean "Horse, get on." Gee = horse. In Notts and many other counties nurses say to young children, "Come and see the gee-woo." There is not the least likelihood that Gee-woo is the Italian giu, because giu will not fit in with any of the other terms, and it is absurd to suppose our peasants would go to Italy for such a word. Woa! or Woo! (grou), meaning stop, or halt, is quite another word. We subjoin the following quotation, although we differ from it. (See Come Athie, Woo'srt.)

"Et cum sic clarietum, et conjunxet cum
quanta gloria deceretam ad illum virum suum
equum, dicebat in Aiium pede pergiterrem
quoniam puerus equum rapturtum."—Dio
Logus Cronus (1840).

Geece. (See Gander, Goose.)

Geece save the capital. The tradition is that when the Gauls invaded Rome a detachment in single file clambered up the hill of the capitol so silently that the foremost man reached the top without being challenged: but while he was striding over the rampart, some sacred geece, disturbed by the noise, began to cackle, and awoke the garrison. Marvus Manlius rushed to the wall and hurled the fellow over the precipice. To commemorate this event, the Romans carried a golden geece in procession to the capitol every year (b.c., 390).

"Those conceived geece in orders,
That to the capital were wanderers;
And being then upon the path,
With horse alone went off the Gaul."

Butler. Hudibras, ii. 2.

All his sweats are geece, or All his sweats are a turned to geece. All his expectations and in nothing; all his boasting ends in smoke. Like a person who fancies he sees a swan on a river, but finds it to be only a goose.

The phrase is sometimes reversed thus, "All his geece are sweats." Commonly applied to people who think too much of the beauty and talent of their children.

Every man thinks his own geece sweats. Everyone is prejudiced by self-love. Every crow thinks its own nestling the fairest. Every child is beautiful in its mother's eyes. (See Asop's fable, The Eagle and the Owl.)


German: Eine gute mutter halt ihre kinder vor die schonsten.

French: A chaque oiseau ton nid paraist beau.

Italian: A ogni gradita piaia' bell' is suoi grottallini. Ad ogni uccello, suo nido è bello.

The more geece the more lovers. The French newspaper called L'Europe, December, 1865, repeats this proverb, and says:-"It is customary in England for every gentleman admitted into society to send a fat goose at Christmas to the lady of the house he is in the habit of visiting. Beautiful women receive a whole magazine . . . . and are thus enabled to tell the number of their lovers by the number of fat geece sent to them." (The Times, December 27th, 1865.)

Truly the Frenchman knows much more about us than we ever "dream of in our philosophy."

Geece. (See Goose, Cag Mag.)
Gehenna

Gehenna (Hebrew, g hard). The place of eternal torment. Strictly speaking, it means simply the Valley of Hin nom (Ge-Hinnom), where sacrifices to Moloch were offered and where refuse of all sorts was subsequently cast, for the consumption of which fires were kept constantly burning.

"And they made his grove, The pleasant valley of Hinnom, Tophet thence And black Gehenna called, the pit of hell."—Million: Paradise Lost, book i. 1660.

Gelert (g hard). The name of Llewellyn's dog. One day a wolf entered the room where the infant son of the Welsh prince was asleep; Gelert flew at it and killed it; but when Llewellyn returned home and saw his dog's mouth bloody, he hastily concluded that it had killed his child, and thrust it through with his sword. The howl of the dog awoke the child, and the prince saw too late his fatal rashness. Beth-gelert is the name of the place where the dog was buried. (See Beth-Gelert, Dov.)

"A similar story is told of Zvar Pras of Russia. In the Goda Romana, the story is told of Volkulov, a knight, but instead of a wolf in the dog's mouth, he has killed a wolf. The story occurs again in the Soras Wise Masters. In the Sanskrit version the dog is called an elephant and the wolf a "black stag." In the Hitopadesa (v. 3) the dog is an otter; in the Arabic a wassel; in the Mongolian a pole-cat; in the Persian a cat, etc.

Gellatly (Du. Dwie). The idiot servant of the Baron of Bradwardine. (Sir W. Scott: Waverley.) Also spelt GELLATLY.

Gemara (g hard), which means "complement," is applied to the second part of the Talmud, which consists of annotations, discussions, and amplifications of the Jewish Mishna. There is the Babylonian Gemara and the Jerusalem Gemara. The former, which is the more complete, is by the academies of Babylon; the latter by those of Palestine.

"Serena and Harpness . . . set little value on the study of the law itself, but much on that of the commentaries of the rabbis, now embodied in the Mishna and Gemara."—l'Arche: Life of Christ, vol. ii. ch. xxxv., p. 61.

Gemmagog. Son of the giant Oro medon, and inventor of the Pou lan shoes—i.e., shoes with a spur behind, and turned-up toes fastened to the knees. These shoes were forbidden by Charles V. of France in 1355, but the fashion revived again. (Duchat: Oeuvres de Rabelais.)

According to the same authority, giants were great inventors: Erix invented legedremain; (a barbarian drinking healths; Gemmagog, Poulan shoes; Haymouche, drying and smoking nuts' tongues; etc. etc.

Gems. (See Jewels.)

Gendarmes. "Men at arms," the armed police of France. The term was first applied to those who marched in the train of knights; subsequently to the cavalry in the time of Louis XIV., to a body of horse charged with the preservation of order; after the revolution to a military police chosen from old soldiers of good character; now it is applied to the ordinary police, whose costume is half civil and half military.

Gender-words: Billy, nanny; bore, sow; buck, doe; bull, cow; cock, hen; dog, bitch; ewe, tup; groom = man; he, she; Jack, Jenny; male, female; man, maid; woman; master, mistress; Tom, tup, dam; and several "Christian names; as in the following examples:—

Ape: Dog ape, bitch ape.
Ass: Jack ass and Jenny; he ass, she ass.
Bear: He bear, she bear.
Bird: Male bird, female bird; cock bird, hen bird.
Blindcock (graw); moorcock and hen (red grouse).
Breede (horse); mule.
Calf: Bull calf, cow calf.
Cat: Tom cat, lady cat, he and she cat. Gib cat (qu.)
Charwoman.
Child: Male child, female child; man child, woman child (child is either male or female, except when sex is referred to).
Devil: He and she devil (if sex is referred to)
Donkey: Male and female donkey. (See Ass.)
Elephant: Bull and cow elephant; male and female elephant.
Fox: Dog and brush fox; the brush is also called a vixen.
Game cock.
Gentleman, gentlewoman or lady.
Goat: Billy and nanny goat; he and she goat, buck goat.
Hare: Buck and doe hare.
Herk: Hen, be her female.
Kinsman, kinswoman.
Lamb: Ewe lamb, tup lamb.
Mankind, womenkind.
Merman, mermaid.
Milkman, milkmaid or milk woman.
Monk, moonken.
Otter: Dog and brush otter.
Partridge: Cock and hen partridge.
Peacock, peahen.
Pharman: Cock and hen pharman.
Pig: Boar and sow pig.
Rabbi: Buck and doe rabbit.
Rat: A Jack rat.
Schoolmaster, schoolmistress.
Scull: Bull and cow. The bull of the stall under six years of age is called a "Bachelor" Servant: Male and female servant; male and maid servant.
Singer, songstress; man and woman singer.
Sir John, Lady (Mar.)
Sparrow: Cock and hen sparrow.
Sow: A cob or cock swan, pen-swan.
Turkey cock and hen.
Wash or washer woman.
Whale: Bull or Unicorn, cow-w. Wren: Jew, cock Robin. Tom-tit; etc.
Wolf: Dog wolf, bitt or she-wolf.
"Generally the name of the animal stands last; in the following instances,
however, it stands before the gender-
word:—

Blackcock; bridegroom; charwoman; game-
cock; gentleman and gentlewoman; her male
and female kinman and woman; mankind,
woman-kind; milkman, milkmaid or -woman;
mowercock and hen; peacock and hen; servant
man and maid; turkey cook and hen; wash
or washer-woman.

.: In a few instances the gender-word does
not express gender, as jackaw, jack poke, roc-
tuck, etc.

(2) The following require no gender-
word:—

Bachelor, sparrow or maid.
Bairn, belle.
Bairn, sow (pig).
Boy, m'it (both child).
Brother, sister.
Buck, doe (stag or deer).
Bull, cow (black cattle).
Cock, hen (harnoor fowls).
Cookerel, pullet.
Coff, filly (both foal).
Dad, father.
Dog, bitch (both dog, if sex is not referred to).
Drake, duck (both duck, if sex is not referred
to).
Drove, bee.
Earl, countess.
Father, mother (both parents).
Frar, nun.
Hafer, gammer.
Gander, goose (both goose, if sex is not referred
to).
Gentleman, holy (both gentilfolk).
Hart, row (both deer).
Husband, wife.
Kipper, shedier or bawet (spent salmon).
King, queen (both monarch or sovereign).
Lad, lass.
Mallard, wild duck (both wild fowl).
Man, maid.
Man, woman.
Master, mistresse.
Mutter, squawen (dish).
Monk, nun.
Norther, mare.
Pa'm, mamma.
Ram, ewe (sheep).
Ruff, rieve.
Sir, m'am.
Sir [John], Lady [Mary].
Sire, dam.
Sloven, sluit.
Son, daughter.
Stag, hind (both stag, if sex is not referred to).
Stallion, mare (both horse).
Sire, herfer.
Tay, dam (sheep).
Thele, aunt.
Widow, widower.
Wizzard, witch.

The females of other animals are made by
adding a suffix to the male (-ess, -ian, -ine, -ix, -a,
-e, etc.) as, hon, house, war, carmin, heroic
bees: testator, testatrix, etc.

General Funk. A panic.

"The influence of 'General Funk' was at one
time, far too prevalent among both the colonists
and the younger soldiers."—Montague: Cam-
paigning in South Africa, chap. xi. (1898).

General Issue is pleading "Not
 guilty" to a criminal charge; "Never
indebted" to a charge of debt; the issue
formed by a general denial of the
plaintiff's charge.

General'sismo (g soft). Called
Tagus among the ancient Thessalians,
Brennus among the ancient Gauls, Pen-
dragon among the ancient Welsh or Celts.

Generous (g soft). Generous as
Hatim. An Arabian expression, Hatim
was a Bedouin chief famous for his war-
like deeds and boundless generosity.
His son was contemporary with Ma-
homet.

Geneu'ra (g soft). Daughter of the
King of Scotland. Lurca'nio carried her
off captive, and confined her in his
father's castle. She loved Ariodantès,
who being told that she was false, con-
demned her to die for incontinence,
unless she found a champion to defend
her. Ariodantès himself became her
champion, and, having vindicated her
innocence, married her. This is a satire
on Arthur, whose wife intrigued with Sir
Launcelot. (Orlando Furioso, bk. 1.)

Geneva (g soft), contracted into
Gen. Originally made from malt and
juniper-berries. (French, geuvrre; a jun-
iper berry.)

Geneva Bible. The English
version in use prior to the present one; so
called because it was originally printed
at Geneva (in 1560).

Geneva Bible (The). The wine cup
or beer pot. The pun is on Geneva, which
is the synonym of gin. (Latin, biba, I drink [gin].)

"Et ben, Cindy, il lui dit le vin va major, quelle
diable de discipline! Vous n'avez deja lu la Bible
de Geneve ce matin?" Les Paralyses d'Europe,
part iii, chap 2.

Geneva Bull. Stephen Marshall,
a preacher who roared like a bull of
Baslan. Called Geneva because he was a
 disciple of John Calvin.

Geneva Courage. Pot valour; the
braggadocio which is the effect of having
drunk too much gin. Gin is a corrupt
contraction of Geneva, or, rather, of
genevrre. The juniper-erry at one time
used to flavour the extract of malt in the
manufacture of gin. It may be used
still in some qualities of gin. (See Dutch
COURAGE.)

Calvin, in 1541, was invited to take up
his residence in Geneva as the public
teacher of theology. From this period
Geneva was for many years the centre
of education for the Protestant youths
of Europe.

Geneva Print (Reading). Drinking
gin or whisky.

"'Why, John,' said the veteran, 'what a disci-
pline is this you have been keeping.' You
have been reading Geneva print this mor-
ing already.'

'I have been reading the Litaury,' said John,
shaking his head, with a look of drunken gravi-
ty."—Sir W. Scott: Old Mortality, chap. 21.
Geneviève (St.). The sainted patroness of the city of Paris. (422-512.)

Geni King. King Solomon is supposed to preside over the whole race of genii. (D’Herbelot: Notes to the Koran, c. 2.)

Genitive Case means the genus case, the case which shows the genus; thus, a bird of the air, of the sea, of the marches, etc. The part in italics shows to what genus the bird belongs. Our’s is the adjectival sign, the same as the Sanskrit sū, as udaka (water), udakasya (of water, or aquatic). So in Greek, δεμος (people), δεμοκρατία (belonging to the people), or genitive δεμοσίως, softened into δεμοσιοτέρο. In Chaucer, etc., the genitive is written in full, as The Clerk’s Tale, The Cokes Tale, The Knight’s Tale, The Miller’s Tale, etc.

Genius, Genii (Roman mythology) were attendant spirits. Everyone had two of these tutelaries from his cradle to his grave. But the Roman genius differs in many respects from the Eastern. The Persian and Indian genius had a corporeal form, which they could change at pleasure. They were not guardian or attendant spirits, but fallen angels, dwelling in Ginnistan, under the dominion of Eblis. They were naturally hostile to man, though compelled sometimes to serve them as slaves. The Roman genius were tutelary spirits, very similar to the guardian angels spoken of in Scripture (St. Matt. xviii. 10). (The word is the old Latin genia, to be born, from the notion that birth and life were due to these du geniales.)

Genius (birth-wit) is innate talent; hence propensity, nature, inner man. “Our genus nunc intra carinas” (to-morrow you shall indulge your inner man with wine), Horace, Odes, xvii. 1. “In dulci genio” (to give house to one’s propensity), Persius, v. 151. “De iudicibus geniis summis” (to stint one’s appetite, to deny one’s self), Terence: Phormio, i. 1. (See above.)

Genius. Tom Moore says that Common Sense went out one moonlight night with Genius on his rambles: Common Sense went on many wise things saying, but Genius went gazing at the stars, and fell into a river. This is told of Thales by Plato, and Chaucer has introduced it into his Miller’s Tale.

“Mr evil genius (my ill-luck). The Romans maintained that two genii attended every man from birth to death—one good and the other evil. Good luck was brought about by the agency of “his good genius,” and ill luck by that of his “evil genius.”

Genius Loci (Latin). The tutelary deity of a place.

“...in the midst of this wreck of ancient books and utensils, with a gravity equal to (that of) Marcus among the ruins of Carthage, sat a large black cat, which, to a superstitious eye, might have presented the genio loci, the tutelar demon of the apartment.”—Sir W. Scott: The Antiquary, chap. iii.

Genoa, from the Latin, genu (the knee); so called from the bend made there by the Adriatic. The whole of Italy is called a man’s leg, and this is his knee.

Genovefa (q.s.). Wife of Count Palatine Siegfried, of Brabant, in the time of Charles Martel. Being suspected of infidelity, she was driven into the forest of Ardennes, where she gave birth to a son, who was nourished by a white doe. In time, Siegfried discovered his error, and restored his wife and child to their proper home.

Genre Painter (genre I syl.). A painter of domestic, rural, or village scenes, such as A Village Wedding, The Young Recruit, Blind Man’s Buff, The Village Politician, etc. It is a French term, and means, “Man: his customs, habits, and ways of life.” Wilkie, Oastade, Gerard Dow, etc., belonged to this class. In the drama, Victor Hugo introduced the genre system in lieu of the stilted, unnatural style of Louis XIV’s era.

“...all these ‘genre’ painters, whose art is painted style of the little people, the commonplace, and the familiar, picture of real life.”—E. C. Stedman: Poets of America, chap. 14, p. 38.

Gens Braccata. Trousered people. The Romans wore no trousers like the Gauls, Scythians, and Persians. The Gauls wore “bracae” and were called Gens bracata.

Gens Togata. The nation which wore the toga. The Greeks wore the “pallium” and were called Gens palatina.

Gentle (q.s.) means having the manners of gentled persons—i.e. persons of family, called gens in Latin.

“...we must be gentle, now we are gentlemen.”—Shakespeare: Winter’s Tale, v. 2.

The gentle craft. The gentleman’s trade, so called from the romance of Prince Crispin, who is said to have made shoes. It is rather remarkable that the
"gentle craft" should be closely connected with our smob (q.e.).

"Here Hans Sachs, the cobbler poet, laureate of the gentle craft,
Wisest of the Twelve Wise Masters, in huge frolics sang and laughed.
Longfellow: Nuremberg, stanza 19.

The gentle craft. Angling. The pun is on gentle, a maggot or grub used for baiting the hook in angling.

Gentle Shepherd (Thes). George Grenville, the statesman, a nickname derived from a line applied to him by Pitt, afterwards Earl of Chatham. Grenville, in the course of one of his speeches, addressed the House interrogatively, "Tell me where? tell me where?" Pitt hummed the line of a song then very popular, "Gentle shepherd, tell me where?" and the House burst into laughter (1712-1720).

Gentleman (g soft). A translation of the French gentilhomme, one who belongs to the genus or stock. According to the Roman law, gens-men, or gentlemen, were those only who had a family name, were born of free parents, had no slave in their ancestral line, and had never been degraded to a lower rank.

A gentleman of the four oaks. A vulgar upstart, with-out manners, with-out wit, with-out money, and with-out credit.

Gentlemen of Paper and Wax. The first of a new line eumolbcd with knighthood or other dignity, to whom are given titles and coat-armour. They are made "gentlemen" by patent and a seal.


Geology (g soft). The father of geology. William Smith (1769-1840).

Géomancie (g soft). Divining by the earth. So termed because these diviners in the sixteenth century drew on the earth their magic circles, figures, and lines. (Greek, ge, the earth; manteia, prophecy.)

Geometrie (g soft) means land-measuring. The first geometriican was a ploughman pacing out his field. (Greek, ge, the earth; metron, a measure.)

George II. was nicknamed "Prince Tit."

George III. was nicknamed "Farmer George," or "The Farmer King." (See Farmer.)

George IV. was nicknamed "The First Gentleman of Europe," "Fum the Fourth," "Prince Florizel," "The

Adonis of fifty," and "The Fat Adonis of fifty." (See each of these nicknames.)

George, Mark, John (SS.). Nostradamus wrote in 1566:

"Quand Georges Dieu crucifera,
Que Marc le resuscitera,
Et que St. Jean le portera,
Le fin du monde arrivera."

In 1886 St. George's day fell on Good Friday, St. Mark's day on Easter Sunday, and St. John's day on Corpus Christi—but "the end of the world" did not then arrive.

George (St.) (g soft). Gibbon, in his Decline and Fall, ii. 323, asserts that the patron saint of England was George of Cappadocia, the turbulent Asian Bishop of Alexandria, torn to pieces by the populace in 306, and revered as a saint by the opponents of Athanasius; but this assertion has been fully disproved by the Jesuit Papebroch, Milner, and others.

That St. George is a veritable character is beyond all reasonable doubt, and there seems no reason to deny that he was born in Armorica, and was beheaded in Diocletian's persecution by order of Dativius, April 23rd, 303. St. Jerome (331-420) mentions him in one of his martyrlogies; in the next century there were many churches to his honour. St. Gregory (540-604) has in his Sacramentary a "Preface for St. George's Day;" and the Venerable Bede (672-735), in his martyrology, says, "At last St. George truly finished his martyrdom by decapitation, although the gests of his passion are numbered among the apocryphal writings."

In regard to his connection with England, Ashmole, in his History of the Order of the Garter, says that King Arthur, in the sixth century, placed the picture of St. George on his banners; and Selden tells us he was patron saint of England in the Saxon times. It is quite certain that the Council of Oxford in 1222 condemned his festival to be observed in England as a holiday of lesser rank; and on the establishment of the Order of the Garter by Edward III, St. George was adopted as the patron saint.

The dragon slain by St. George is simply a common allegory to express the triumph of the Christian hero over evil, which John "the Divine" beheld under the image of a dragon. Similarly, St. Michael, St. Margaret, St. Silvester, and St. Martha are all depicted as slaying dragons; the Saviour and the Virgin as treading them under their feet; and St. John the Evangelist as charming a,
winged dragon from a poisoned chalice given him to drink. Even John Bunyan avails himself of the same figure, when he makes Christian encounter Apollyon and prevail against him.

George (St.), the Red Cross Knight (in Spenser’s Faerie Queene, bk. 1.), represents Piety. He starts with Una (Truth) in his adventures, and is driven into Wandering Wood, where he encounters Error, and passes the night with Una in Hypocrisy’s cell. Being visited by a false vision, the knight abandons Una, and goes with Duessa (False-faith) to the palace of Pride. He leaves this palace clandestinely, but being overtaken by Duessa is persuaded to drink of an enchanted fountain, when he becomes paralysed, and is taken captive by Orgoglio. Una informs Arthur of the sad event, and the prince goes to the rescue. He slays Orgoglio, and the Red Cross Knight, being set free, is taken by Una to the house of Holiness to be healed. On leaving Holiness, both Una and the knight journey towards Eden. As they draw near, the dragon porter flies at the knight, and St. George has to do battle with it for three whole days before he succeeds in slaying it. The dragon being slain, the two enter Eden, and the Red Cross Knight is united to Una in marriage.

St. George and the Dragon. According to the ballad given in Percy’s Reliques, St. George was the son of Lord Albert of Coventry. His mother died in giving him birth, and the new-born babe was stolen away by the weird lady of the woods, who brought him up to deeds of arms. His body had three marks: a dragon on the breast, a garter round one of the legs, and a blood-red cross on the arm. When he grew to manhood he first fought against the Saracens, and then went to Sylphé, a city of Libya, where was a stagnant lake infected by a huge dragon, whose poisonous breath “had many a city slain,” and whose hide “no spear nor sword could pierce.” Every day a virgin was sacrificed to it, and at length it came to the lot of Sabra, the king’s daughter, to become its victim. She was tied to the stake and left to be devoured, when St. George came up, and vowed to take her cause in hand. On came the dragon, and St. George, thrusting his lance into its mouth, killed it on the spot. The king of Morocco and the king of Egypt, unwilling that Sabra should marry a Christian, sent St. George to Persia, and directed the “sophy” to kill him. He was accordingly thrust into a dungeon, but making good his escape, carried off Sabra to England, where she became his wife, and they lived happily at Coventry together till their death.

“A very similar tale is told of Hesione, daughter of Lamédon. (See Hesione, Sea Monsters.)

St. George was for England, St. Denis was for France. This refers to the war-cries of the two nations—that of England was “St. George!” that of France, “Montjoie St. Denis!”

“Our ancient word of courage, fair St. George, Inspire us with the spear of fiery dragons.”

Shakespeare: Richard III, v. 3.

When St. George goes on horseback St. Ivan goes on foot. In times of war lawyers have nothing to do. St. George is the patron of soldiers, and St. Ivan of lawyers.

St. George’s Arm. The Hellespont is so called by the Catholic Church in honour of St. George, the patron saint of England. (Payenbroch: Actes des Saints.)

St. George’s Channel. An arm of the Atlantic, separating Ireland from Great Britain; so called in honour of St. George, referred to above.

St. George’s Cross. Red on a white field.

St. George’s Day (April 23rd). A day of deception and oppression. It was the day when new leases and contracts used to be made.

George a’ Green. As good as George a’ Green. Resolute-minded; one who will do his duty come what may. George a’ Green was the famous pinder or pound-keeper of Wakefield, who resisted Robin Hood, Will Scarlett, and Little John single-handed when they attempted to commit a trespass in Wakefield.

“Were ye bold as George a’ Green, I shall make bold to turn again.”

Samuel Butler, Hudibras.

George Eliot. The literary name of Marian Evans (Lewes), author of Adam Bede, Mill on the Floss, Felix Holt, etc.

George Geith. The hero of a novel by Mrs. Trafford (Riddell). He is one who will work as long as he has breath to draw, and would die in harness. He would fight against all opposing circumstances, while he had a drop of blood left in his veins, and may be called the model of untiring industry and indomitable moral courage.

George Sand. The pen-name of Mme. Dudevant, born at Paris 1804. Her maiden name was Dupin.
George Street (Strand, London) commences the precinct of an ancient mansion which originally belonged to the bishops of Norwich. After passing successively into the possession of Charles Brandon, Duke of Suffolk, the archbishops of York, and the Crown, it came to George Villiers, Duke of Buckingham. The second Duke of Buckingham pulled down the mansion and built the streets and alley called respectively "George" (street), "Villiers" (street), "Duke" (street), "Of" (alley), and "Buckingham" (street).

Geraint' (g hard). Tributary Prince of Devon, and one of the knights of the Round Table. Overhearing part of Enid's words, he fancied she was faithless to him, and treated her for a time very harshly; but Enid nursed him so carefully when he was wounded that he saw his error. "Nor did he doubt her more, but rested in her fault, till he crowned a happy life with a fair death." (Tennyson: Idylls of the King; Enid.)

Geraldine (3 syl. q soft). The Fair Geraldine. Lady Elizabeth Fitzgerald is so called in the Earl of Surrey's poems.

Gera'num (q soft). The Turks say this was a common mallow changed by the touch of Mahomet's garment.

Gerda (g hard). Wife of Frey, and daughter of the frost giant Gymir. She is so beautiful that the brightness of her naked arms illuminates both air and sea. Frey (the genital spring) married Gerda (the frozen earth), and Gerda became the mother of children. (Scandinavian mythology.)

German or Germayne (g soft). Pertaining to, related to, as consue-german (first cousins), german to the subject (bearing on or pertinent to the subject). This word has no connection with German (the nation), but comes from the Latin germanus (of the same germ or stock). First cousins have a grandfather or grandmother in common.

"Those that are germane to him, though removed fifty times, shall all come under the banns." Shakespeare: Winter's Tale, iv 3.

German. Johan de Maire says, "Germany is so called from Caesar's sister Germânia, wife of Salvius Braban."

Geoffrey of Monmouth says that Ebraucus, a mythological descendant of Brute, King of Britain, had twenty sons and thirty daughters. All the sons, except the eldest, settled in Germany, which was therefore, called the land of the Germans or brothers. (See above.)

"[Edwin.] An happy man in his first days he was, And happy father of fair progeny; For all so many weeks as the year has So many children he did multiply! Of which were twenty sons, which did apply Their minds to praise and chivalrous desire. These Germans did subdue all Germany, Of whom it bled..." (Spenser: Faerie Queene, ii. 10.)

"...Probably the name is Ger-man, meaning "war-nan." The Germans call themselves Deutsche, which is the same as Teut-on, with the initial letter flattened into D, and "Teut" means a multitude. The Romans called the people Germans at least 200 years before the Christian era, for in 1547 a tablet dated B. C. 250 was discovered, recording the victories of the Consul Marcellus over Verdunian, "General of the Gauls and Germans."

Father of German literature. Gottholf Ephraim Lessing. (1729-1781.)

'German Comb.' The four fingers and thumb. "Se ysguad du ygywe d'Alaman" (Rabelais). He combed his hair with his fingers. Ouid, in his Dictionnaire, explains ygywe d'Alaman by "los delos et di ete." The Germans were the last to adopt periwig, and while the French were never seen without a comb in one hand, the Germans adjusted their hair by running their fingers through it.

"He apparelled himself according to the season, and afterwards combed his head with an Alman comb." (Rabelais: Gargantua and Pantagruel, book i. 21.)

German Silver is not silver at all, but white copper, or copper, zinc, and nickel mixed together. It was first made in Europe at Hiltberg-hausen, in Germany, but had been used by the Chinese time out of mind.

Gerryman'der (g hard). So to divide a county or nation into representative districts as to give one special political party undue advantage over others. The word is derived from Elbridge Gerry, who adopted the scheme in Massachusetts when he was governor. Gilbert Stuart, the artist, looking at the map of the new distribution, with a little invention converted it into a salamander. "No, no!" said Russell, when shown it, "not a Salamander, Stuart; call it a Gerry-mander."

To gerryman'der is so to hocus-pocus figures, etc., as to affect the balance.

Gerst-Monat. Barley-month. The Anglo-Saxon name for September; so called because it was the time of barley-beer making.
Gertrude (2 syl., g hard). Hamlet's mother, who married Claudius, the murderer of her late husband. She inadvertently poisoned herself by drinking a potion prepared for her son. (Shakespeare: Hamlet.)

Gertrude (St.), in Christian art, is sometimes represented as surrounded with rats and mice; and sometimes as spinning, the rats and mice running about her distaff.

Gertrude of Wyoming. The name of one of Campbell's poems.

Gervais (St.). The French St. Swithin, June 19th. (See Swithin.)

In 1725, Bullion, a French banker, made a bet that, on a rainy day, it would rain more or less for forty days afterwards. The bet was taken by so many people that the entire property of Bullion was pledged. The bet was lost, and the banker was utterly ruined.

Geryon (g hard). A human monster with three bodies and three heads, whose oxen ate human flesh, and were guarded by a two-headed dog. Hercules slew both Geryon and the dog. This fable means simply that Geryon reigned over three kingdoms, and was defended by an ally, who was at the head of two tribes.

Geryonaeo. A giant with three bodies; that is, Philip II. of Spain, master of three kingdoms. (Spenser: Piers the Plough, v. 11.)

Gessmas (g hard). (See Desmas.)

Gessler (g hard). The Austrian governor of the three Forest Cantons of Switzerland. A man of most brutal nature and tyrannical disposition. He attempted to carry off the daughter of Leuthold, a Swiss herdsman; but Leuthold slew the ruffian sent to seize her, and fled. This act of injustice roused the people to rebellion, and Gessler, having put to death Melchtl, the patriarch of the Forest Cantons, insulted the people by commanding them to bow down to his cap, hoisted on a high pole. Tell refusing so to do, was arrested with his son, and Gessler, in the refinement of cruelty, imposed on him the task of shooting with his bow and arrow an apple from the head of his own son, Tell succeeded in this dangerous trial, but in his agitation dropped an arrow from his bow. The governor insolently demanded what the second arrow was for, and Tell fearlessly replied, "To shoot you with, had I failed in the task imposed upon me." Gessler now ordered him to be carried in chains across the lake, and cast into Kussnacht castle, a prey to the reptiles that lodged there." He was, however, rescued by the peasantry, and, having shot Gesler, freed his country from the Austrian yoke.

Gesta Romana'sum (g soft), compiled by Pierre Berceur, prior of the Benedictine convent of St. Eloi, Paris, published by the Roxburghe Society. Edited by Sir F. Madden, and afterwards by S. J. Hentzage.

Geste or Gest (g soft). A story, romance, achievement. From the Latin gesta (exploits).

"The scene of these gesta being laid in ordinary life."—Cyclopedia Britannia, (Romance).

Get (To). To gain; to procure; to obtain.

"Get wealth and place, if possible with grace; if not, by any means get wealth and place."—Horace (Satires).

Hora (Sutures) says:—"Rem facis, recto si possis; si non, rem facis."—Dr. Withers.

Get, Got. (Anglo-Saxon, git-an.)

"I got on horseback within ten minutes after I got your lette. When I got to Canterbury I got a chasse for towne; but I got wet through, and have got such a cold that I shall not get rid of in a hurr. I went to the Treasury about noon, but first of all got shaved and dressed. I then got into the secret of getting a memorial before the Board, but I could not get an answer then; however, I got intelligence from a messenger that I should get one next morning. As soon as I got back to my inn, I got my supper, and then got to bed. When I got up next morning, I got my breakfast, and, having got dressed, I got out in time to get an answer to my memorial. As soon as I got it, I got into a chasse, and got back to Canterbury by three, and got home for tea. I have got nothing for you, and so adieu."—Dr. Wither.

Get by Heart (To). To commit to memory. In French, "Apprendre une chose par cœur."

Get One's Back Up (To). To show irritation, as cats set up their backs when angry.

Get-up (A). A style of dress, as "His get-up was excellent," meaning his style of dress exactly suited the part he professed to enact.

Get up (To). To rise from one's bed. To learn, as "I must get up my English." To organise and arrange, as "We will get up a bazaar."

Gethsemane. The Orchis maculata, supposed in legendary story to be spotted by the blood of Christ.

Gewgaw (g hard). A showy trifle. (Saxon, ge-goaf, a trifle; French, jousar, a toy.)
Ghebers or Guebres. The original natives of Iran (Persia), who adhered to the religion of Zoroaster, and (after the conquest of their country by the Arabs) became waifs and outlaws. The term is now applied to fire-worshippers generally. Hanway says that the ancient Ghebers wore a cossack or belt, which they never laid aside.

Ghibelline (g hard), or rather Waiblingen. The war-cry of Conrad’s followers in the battle of Wernsberg (1140). Conrad, Duke of Suabia, was opposed to Henry the Lion, Duke of Saxony, whose slogan was (Iulph or Welfo, his family name).

Ghast. *To give up the ghost.* To die. The idea is that life is independent of the body, and is due to the habitation of the ghost or spirit in the material body. At death the ghost or spirit leaves this tabernacle of clay, and either returns to (God or) abides in the region of spirits till the general resurrection. Thus in Ecclus. xii. 7 it is said, “Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.”

“Man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?”—Job xvi. 10.

The ghost of a chance. The least likelihood. “He has not the ghost of a chance of being elected,” not the shadow of a probability.

Ghoul. (See Fairy.)

Giafr (Ijaf-sir). Pacha of Abydos, and father of Zuleika. He tells her how he intends to marry her to Kara Osman Ogloo, governor of Magnesia; but Zuleika has broached herself to her cousin Selim. The lovers flee, Giafr shoots Selim, Zuleika dies of grief, and the pacha lives on, a heart-broken old man, ever calling to the winds, “Where is my daughter?” and who answers, “Where?” (Byron: Bride of Abydos.)

Giall. The infernal river of Scandinavian mythology.

Giallar Bridge. The bridge of death, over which all must pass to get to Helheim. (Scandinavian mythology.)

Giallar Horn (The). Heimdall's horn, which went out into all lands whenever he chose to blow it. (Scandinavian mythology.)

Gian ben Gian (g soft). King of the Gians or Genii, and founder of the Pyramids. He was overthrown by Azazel or Lucifer. (Arab superstitions.)

Giant. *Of Literature.* Dr. Samuel Johnson (1709-1783). Also called “the great moralist.”

Giant (g soft).

(1) Of Greek mythology, sons of Tartaros and Ge. When they attempted to storm heaven, they were hurled to earth by the aid of Hercules, and buried under Mount Etna.

(2) Of Scandinavian mythology, were evil genii, dwelling in Jötunheim (giantland), who had the power of reducing or extending their stature at will.

(3) Of nursery mythology, are cannibals of vast stature and immense muscular power, but as stupid as they are violent and treacherous. The best known are Blunderbore (g r.), Cornoran (q r.), Galliantus (q r.), Gombo (q r.), Megadore and Belbygun.

(4) In the romance of *Tarqantua and Pantagruel,* by Rabelais, giants mean princes.

(5) Giants of Mythology.

A'AMAN. One of the Cyclops. (Greek fable.)

ADAMANTOS (q r.).

ADON, the three-headed. One of the Titans. (Greek fable.)

AGIS, One of the Titans. He was killed by the Peleus. (Greek fable.)

ALDYONES (Ala'n-e-moar), or ALDON. Jupiter sent Hercules against him for stealing some of the sun's golden. But Hercules could not do anything, for immediately the giant touched the earth he received fresh strength. (See below, ANTOKOS. At length Darius carried him beyond the moon. His seven daughters were metamorphosed into lynxes. (Argonautica, v. 5.)

AL'SKAN. The giant Onus is so called by the Arabs.

AL'STAROS or AL'SPHARYS (q r.).

AL'SKOS, Son of Poseidon Canis. Each of his two sons was 27 miles high. (Greek fable.)

AMPHION. A giant slain by Dionysus. (Percy, Reliques.)

ANTOKOS (q r.). See below, ANTOKOS. (See below, his feet.)

ARKOS (2 35'). One of the 5 cyclops. (Greek fable.)

ASAPART (q r.).

ATLAN (q r.).

BALAN (q r.).

BEL'KOS (158') (q r.).

BEL'KOS (q r.).

BLENDONRHER (3 8') (q r.).

BREMOS or BUL'ARFI (3 8') (q r.).

BRODINGMAU (q r.).

BRODEN (2 35') (q r.).

BRODING (q r.).

CAGOS (q r.).

CAL'BERY (q r.).

CARACALACIING. The giant that Don Quixote intended should kneel at the feet of Dulcinéa. (Cervantes, Don Quixote.)

CHARS. In the Seven Champions.

CHALIROTH. The stem of all the giant race. (Robinson Crusoe.)

CHRISTOPHER (q r.). (See Christopher, M.)

CL'YROS (q r.).

COS. Son of Heaven and Earth. He married Phoebe, and was the father of Latóna. (Greek fable.)

CORMAN (q r.).

CORMAN (q r.).

CORMANS (q r.). A giant discomfited by Sir Brian. (Spenser: Faerie Queene, v. 4.)
COTTAS (q.v.).
CYGNUS (q.v.).
CYCLOPS (The) (q.v.).
DESPAIR (q.v.).
DOMOSTRAG (q.v.).
ENELLONOMOS (q.v.).
EPHIATES (4 syll.) (q.v.).
ERINS (q.v.).
EU'RTOS. One of the giants that made war with the gods. Bellerophon killed him with his thirty-foot (Greek fable).
FERNOUS, slain by Orphanto, was 20 feet in height.
FKE'PLACIEST (3 syll.) (q.v.).
FPE'XAGOROS (q.v.).
FPE'XARHAIN [Pe-a-ra-brah] (q.v.).
FION (q.v.).
FLOWOYX, the father of Frigg (Scandinavian mythology).
FRAXEIS (q.v.).
GA'BRANA, father of Giodath of Sevendille (3 syll.), and inventor of the custom of drinking the healths. (See also: [Eunice de Roblesa, fol. 11]).
GALAPAS. The giant slain by King Arthur. (See also: Madeges: History of Prince Arthur (1)).
GALLICAT'S (q.v.).
GARGANTUA (q.v.).
GARGANTUEA (q.v.).
GARLIE. In the Seven Champions.
GERMANOS (q.v.).
GHE'XANO (q.v.).
GHE'XANOS (q.v.).
GIMIAS (q.v.).
GOABER (q.v.).
GOBRON or GEB'XANOS (q.v.).
GON'MAGOS. King of the giant race of Alban; slain by Cottas (q.v.).
GON'TORO (q.v.).
GRIM (q.v.).
GRUBIO (q.v.).
GU'X OF WARSWICK (q.v.).
GY'XOS (q.v.). One of the Titans. He had fifty heads and a hundred hands. (Greek fable).
HAP'MOLOX (2 syll.) (q.v.).
HIPPO'XANOS. One of the giants who made war with the gods. He was killed by Hermes. (Greek fable).
HSM'TUNAROS (q.v.).
HTRAT'AS (q.v.).
HTRAT'IAS (q.v.).
IRIS (q.v.).
IOTIS, the giant of Johnsburn or Giant land, of Scandinavian mythology.
JULIANAE, a giant of Athenian romance.
JUNNER (q.v.).
KIMN, the giant of Athens and history.
KOTTAS. One of the Titans. He had a hundred hands. (See Briarros) (Greek fable).
MALAM'NUS (q.v.).
MALIS (q.v.).
MALLONOS (q.v.).
MORGANTE (3 syll.) (q.v.).
MEU'ILLO. A giant famous for his war with six fathers.
OFFKROS (q.v.).
OHIO (q.v.).
OCHRONOS (q.v.).
ORION (q.v.). (See below, 30 feet).
ORION (q.v.).
PAUZONOS (q.v.).
PANTASARIKOS (q.v.).
PHIDON in the Seven Champions.
POLYPHAMES (1 syll.) (q.v.).
POPHRAMS or POLYPHEMUS (7 syll.) (q.v.).
POP'XONOS (q.v.).
PRA'XONOS, one of the Cyclopes (Greek fable).
RAPHAELON, in the Seven Champions.
RITRO (q.v.).
RITROS, the giant who commanded King Arthur to send him his head to complete the fame of a hero. In the Athenian romance.
SHAPETRANS (q.v.).
SICHIOPES (3 syll.). One of the Cyclopes. (Greek fable).
TARTAKOS, the Cyclopes of Basilic mythology.

GIANTS

TRUTHORCLUS (King). (See below, 30 feet.)
TRALLON. One of the giants who made war with the gods. He was killed by the Parcæ. (Greek fable.)
TITAN (The) (q.v.).
TITIYON (q.v.).
THEBOSILLO (q.v.).
TY'PHIDUNOS (q.v.).
TY'PHON (q.v.).
WIDE'XOSTILLOS (q.v.).
YORK. The giant guardian of the caves of Babylon. (Southern: Thalaba, book 2.)

Of these giants the following are noteworthy:

10 feet in height: A skeleton discovered at Lavame in 1577. Dr. Plater is our authority for this measurement.
21 feet in height. Aqan'lafla of the Broken Teeth, was 12 cubits in height. (A cubit was 21 inches.)
30 feet in height: Truthorclus, whose remains were discovered near the Rhone in 1613. They occupied a tomb 30 feet long. The house of another gigantic skeleton was discovered near the Rhone in 1658. It was 20 feet wide by 30 feet long. The house was built by the action of the Rhone in 1458. If this was a human skeleton, the height of the living man must have been about 20 feet.
40 feet in height: Orion, according to Linus, was a giant in height.
160 feet in height: Antaeus, as said by Pindar, is said to have been in 20 cubits in height. He furthermore adds that the grave of the giant was opened by the Amazons.
300 feet in height. The "mammoth Polyphemus." It is said that his skeleton was discovered at Trapsil in 1318; in the fourteenth century. If this skeleton was that of a man, he must have been 300 feet in height.

(6) Giants of Real Life.

ANAK (of Bible history), father of the Anakim, The Hebrew spies said they were mere grasshoppers in comparison with these giants (Joshua xxiv 14; Judges i 20; and Numbers xiii 33).
ANAK. (See above.)
ANTONIO (11) was 10 feet in height. He was grandson of Antonius and his gigot asserted that he had seen him.
Amplo (Eore) was 7 feet 4 inches high. He died in 1798, and was buried in St. Dunstan's churchyard.
Bal'x. (Gymn) was 7 feet 11 inches high. He was a native of Kentucku, and was exhibited in London in 1827. His wife (Anna Swann) was the same height.
BLACKER (Henry) was 7 feet 4 inches high, and most symmetrical. He was born at Dunkeld, in Scotland, on July 21, and was called "The British Giant."
BRADY (William) was 7 feet 9 inches in height. He was born in 1762, and died in 1800. His birth is duly registered in the parish church of Market Wenden, in Yorkshire, and his right hand is preserved in the museum of the College of Surgeons.
BRICK (Dr.) exhibited under the name of Anak, was 7 feet 8 inches in height at the age of 26. He was born in 1781 at Ramoquinch, in the Vosges, and visited England in 1822. He was as tall as a man of 12 feet and was therefore 33 inches too long for symmetry.
BRICKER (Dr.) was 8 feet 6 inches in height. This Nor'way giant was exhibited in London in 1800.
DNEY (John) was 7 feet 9 inches in height, and his brother was about the same. They were natives of Darfield, in Yorkshire.
Char'xos, the Chinese giant, was a foot 2 inches in height, and his companion named the Chinese giant was Chiang-Wong Hawn. He was exhibited in London in 1862, and again in 1870. He was a native of Beijing.
CHARLEMAINE was nearly 8 feet in height, and was so strong he could squeeze together three horseswaggon with his hands.
COTTAS (Fruit). was 8 feet 7 inches in height. This Irish giant lived at Clifton, Bristol. In 1852. A cast of his hand is preserved in the museum of the College of Surgeons.
Giants  

516  

**GIANT’S LEAP (The).** Lam-Goemagó. The legend is that Corineus (3 A.D.), in his flight from Finnegan’s burning castle, leaped over the sea at this place, and the name of the locality is thus explained.}

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**GIANTS, the poster of Oliver Cromwell, was a native of Girvin, near Ballycastle.**

**ELRAUSEN was 7 cubits (nearly 14 feet).** Vitellius sent this giant to Rome: and he is mentioned by all the ancient writers. The height of Goliath was 6 cubits and a span. Nothing can be a greater proof that the cubit was not 21 inches, for no recorded height of any giant could reach to 10 feet. The nearest approach to it was Garam, the Arabian giant (6 ft. 11 ins.) mentioned by Pliny, and Middle- dam (7 ft. 2 ins.) mentioned by Dr. Plot: Probably a cubit was about 14 inches.

**ELRASHEIK (Jacobean).** Was 7 feet 10 inches in height. He was a giant of the 17th century, and was exhibited in the Cosmorama, Hersey Street, London.

**EVANS (William) was 8 feet at death. He was a porter of 18th century.**

**FRANK (Aug.) was 7 feet 6 inches in height.** He was a native of Ireland and a native of Ulster, and died in 1822.

**FRENCH (Louise) was 7 feet 4 inches in height. He was called the French giant.**

**FULHAM (court giant of Emperor 11) was 11 feet 6 inches.**

**GABAAR, the Arab giant, was 9 feet 9 inches.** Thus, the Arab giant is mentioned by Pliny, who says he was the tallest man seen in the days of Claudius.

**GILLY was 7 feet 6 inches.** This Swedish giant was exhibited in the early part of the nineteenth century.

**GOLIATH was 6 cubits and a span (11 feet 9 inches), if the cubit = 21 inches, and the span = 9 inches.**

**He was the same height as the Arabian 7 and Galbra.”**

**GORDON (Charles) was 7 feet 6 inches in height.** He was a native of Kossos, and died in 1757, at the age of 89.

**HALÉ (Robert) was 7 feet 8 inches in height.** He was born at Somerton, in Norfolk, and was called the Norfolk giant (1805-1866).

**HARRISON (Harold) was nearly 8 feet 6 inches in height.**

**HAWKINS (Charles) was 7 feet 4 inches in height.** He was born at Haymarket, in Edinburgh, and was called the French giant. He was born at Haymarket, in Edinburgh, and was called the French giant. His left hand is preserved in the museum of the College of Surgeons.

**HOLMES (Bennymon) was 7 feet 6 inches in height.**

**HOWES (Northumberland man) was made a whip-corder of the corporation of Worcester.**

**He was born there, and was a giant of the 17th century.**

**JOHN FREDERICK, Duke of Brunswick, was 8 feet 6 inches in height.**

**KINLOCHIN’S HERO was 15 feet 6 inches in height (3), 5 feet through the chest to the shoulder, and 10 feet across the shoulders (4).** This, of course, is quite incredible.

**LA FERME was 7 feet 1 inch in height.** He was born at Haymarket, in Edinburgh, and was called the French giant. His left hand is preserved in the museum of the College of Surgeons.

**LÓMBHÍNN was 8 feet 5 inches in height.** This Russian giant was dun-majur of the Imperial Guard.

**MCDONALD (James) was 7 feet 6 inches in height.** He was born in Cork, Ireland, and died in 1780.

**MCDONALD (Samuel) was 6 feet 10 inches in height.** This Scotchman was usually called the Duke of Lancaster. He was born at the Palace of Waterford, and died in 1842.

**MACARTHUR (Cornell) was 7 feet 10 inches in height.** He was born at Haymarket, in Edinburgh, and was called the French giant. His left hand is preserved in the museum of the College of Surgeons.

**MAYNARD was 8 feet 6 inches in height.**

**MAXWELL (Edmund) was 7 feet 6 inches in height.** He was born at Haymarket, in Edinburgh, and was called the French giant. He was born at Haymarket, in Edinburgh, and was called the French giant. His left hand is preserved in the museum of the College of Surgeons.

**MIDDLETON (John) was 9 feet 3 inches in height.** He was born at Haymarket, in the reign of James I. (See above, GABAAR.) (Dr. Plot: History of Staffordshire, 235.)

**MILLER (Maximilian Christopher) was 8 feet in height.** He was born at Haymarket, in the reign of James I. (See above, GABAAR.) (Dr. Plot: History of Staffordshire, 235.)

**MURPHY was 8 feet 10 inches in height.** This Irish giant was contemporary with Murphy, and died in 1753. He was a native of Kilkenny, and was preserved in the College of Surgeons. He was 10 feet 1 inch in height. He was born at Haymarket, in the reign of James I. (See above, GABAAR.) (Dr. Plot: History of Staffordshire, 235.)

**O’BRIEN (Patrick) was 8 feet 7 inches in height.** He was born at Haymarket, in the reign of James I. (See above, GABAAR.) (Dr. Plot: History of Staffordshire, 235.)

**O’Keeffe, or CHARLES BRYAN, was 8 feet 4 inches in height.** He was a native of Kilkenny, and was preserved in the College of Surgeons. He was born at Haymarket, in the reign of James I. (See above, GABAAR.) (Dr. Plot: History of Staffordshire, 235.)

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his encounter with Goemagog, or Gogemagog, slung him on his shoulders, carried him to the top of a neighbouring cliff, and heaved him into the sea. Ever since then the cliff has been called Lam Goemagog. (Thomas Bovean: Gigan
tick History, 1741.)

**Giants’ War with Jove (Th.)**

The War of the Giants and the War of the Titans should be kept distinct. The latter was after Jove or Zeus was god of heaven and earth, the former was before that time. Kronos, a Titan, had been exiled by his brothers to the sup

**Glabious or Glabellines (g hard).** (See GUELPHS.)

**Gibbet (g soft).** A foot-pod, who "piqued himself on being the best-behaved man on the road." (George Far

**Gibberish (g hard).** Geber, the Arabian, was by far the greatest alchem

**Gift-horse.** "Don’t look a gift-horse in the mouth. When a present is made, do not inquire too minutely into its intrinsic value."

**Latin:** “Noli equi dentes inspicere donati.” “Si quis det mannos ne quere in dentibus suum” (Monksh.

**Italian:** “A cavalluo daio non guar

He is giving the prescription for making gunpowder, and says—

"sed tam in saeculo
LUPU MONC CAP VRBE
Ex inferno." The second line is merely an anagram of Carbonum pulvere (pulverised charcoal).

"Gibberish," compare jabber, and gabble.

"Gibbet (g soft). A foot-pod, who "piqued himself on being the best-behaved man on the road." (George Far

"And titles must tudge, whoever gives com

"Giblets (The Duke of). A very fat

"Gibraltar (g soft). A contraction of Gibel at Tari (Gib’al Tari), "mountain of Tari." This Tari ben Zeyad was an Arabian general who, under the orders of Mousa, landed at Culpe in 710, and utterly defeated Roderick, the Gothic King of Spain. Cape Tari’a is named from the same general.

"Gibralter of Greece. A precipitous rock 700 feet above the sea, in Nauplia (Greece)."

"Gibralter of the New World. Cape Diamond, in the province of Quebec."

"Gift Gaff. Give and take; good turn for good turn."

"I have pledged my word for your safety, and you must give me yours to be private in the matter—gift gaff, you know."—W. Scott: Rob

"Gift-horse. Don’t look a gift-horse in the mouth. When a present is made, do not inquire too minutely into its intrinsic value."

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**Gib Cat.** A tom-cat. The male cat used to be called Gilbert. Nares says that Tibert or Tybalt is the French form of Gilbert, and hence Chaucer in his *Romanie of the Rose*, renders "Thi

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"I am as melancholy as a gib cat or a lugger bear."—Shakespeare: *Henry IV, Part II.*

"I am as melancholy as a gib cat or a lugger bear."—Shakespeare: *Henry IV, Part II.*
French: "A cheval donné il ne faut pas regarder aux dents."
Spanish: "A cavall dado no le mirem el diente."

Gig (g hard). A whipping top, made like a v.

"Thou displastest like an infant. Go, whip thy gig."—Shakespeare: Love’s Labour’s Lost, v. i.

Gig-lamps. Spectacles. Gig-lamps are the "spectacles" of a gig. (See VERDANT GREEN.)


"A pinch of the blood, yet whose father had sold his iniquities . . . in word, termly disannounced."—Carlyle: The Diamond Necklace, chap. v.

Giggle (g hard). Have you found a giggle’s nest? A question asked in Norfolk when anyone laughs immoderately and senselessly. The meaning is, "Have you found a nest of romping girls that you laugh so?" Giggle is still in common use in the West of England for a giddy, romping, Tom-boy girl, and in Salop a flighty person is called a "giggle." (See GAP’S-NEST.)

Gil Blas (g soft). The hero of Le Sage’s novel of the same name. Timid, but audacious; well-disposed, but easily led astray; shrewd, but easily gullied by practising on his vanity; good-natured, but without moral principle. The tale, according to one account, is based on Matteo Alaman’s Spanish romance, called the Life of Onze man; others maintain that the original was the comic romance entitled Relaciones de la Vida del En werden Marcos de Oronion.

Gilbertines (3 syll., g hard). A religious order founded in the twelfth century by St. Gilbert of Lincolnshire.

Gild the Pill (f). To do something to make a disagreeable task less offensive, as a pill is gilded to make it less offensive to the sight and taste. Children’s powders are hidden in jam, and authors are "darned with faint praise."

Gilded Chamber (The). The House of Lords.

"Mr. Rowland Winn is now Lord St. Oswald, and after years spent in the Lower House he has retired to the calm of the gilded chamber."—Newspaper paragraph, June 20th, 1863.

Gilderoy (3 syll., g hard). A famous robber, who robbed Cardinal Richelieu and Oliver Cromwell. There was a Scotch robber of the same name in the reign of Queen Mary. Both were noted for their handsome persons, and both were hanged.

Gilderoy’s Kite. Higher than Gilderoy’s kite. To be hung higher than Gilderoy’s kite is to be punished more severely than the very worst criminal. The greater the crime, the higher the gallows, was at one time a practical legal axiom. Haman, it will be remembered, was hanged on a very high gallows. The gallows of Montrose was 30 feet high. The ballad says:—

"Of Gilderoy we fear they were
They bound him neck and leg,
Till Edin burros they led him thither
And on a gallows high:
They hanged him high above the rest,
He was so trim a boy.

He was "hanging above the rest" of the criminals because his crimes were deemed to be more heinous. So much he hung he looked like "a kite" in the clouds.

Gildippe (in Jerusalem Delivered). Wife of Edward, an English baron. She accompanied her husband to the Holy War, and performed prodigies of valour (book ix.). Both she and her husband were slain by Solymán (book xx.).

Giles (1 syl., g soft). The "farmer’s boy" in Bloomfield’s poem so called.

Giles (St.). Patron saint of cripples. The tradition is that the king of France, hunting in the desert, accidentally wounded the hermit in the knee; and the hermit, that he might the better mortify the flesh, refusing to be cured, remained a cripple for life.

The symbol of this saint is a hind, in allusion to the "heaven-directed hind" which went daily to his cave near the mouth of the Rhone to give him milk. He is sometimes represented as an old man with an arrow in his knee and a hind by his side.

St. Giles’s parish. Generally situated in the outskirts of a city, and originally without the walls, cripples and beggars not being permitted to pass the gates.

Hopping or Hobbling Giles. A lame person; so called from St. Giles, the tutelar saint of cripples. (See CRIPPLE-GATE.)

Lame as St. Giles’, Cripplegate. (See above.)

Giles Overreach (Sir). A New Way to Pay Old Debts, by Massinger. The "Academy figure" of this character was Sir Giles Mompesson, a notorious usurer, banished the kingdom for his misdeeds.
Giles of Antwerp (g soft). Giles Coignet, the painter (1530-1600).

Gill (g soft) or Jill. A generic name for a lass, a sweetheart. (A contraction of Gillian = Juliana, Julia.)

"Jack and Jill went up the hill . . ."

Children's Rhymes.

"Every Jack has got his Jill (i.e. his ladle has his issue)."—Burns.

Gill (Harry). A farmer struck with the curse of ever shivering with cold, because he would not allow old Goody Blake to keep a few straw sticks which she had picked up to warm herself by.

"Oh, what's the matter, what's the matter?
What is it that ails you, Harry Gill?
That evermore his teeth they chatter,
Chatter, chatter, chatter, still . . . . . . . . .
No word to any man he utters,
A-ha! or up, to young or old;
But every to himself he mutters
Poor Harry Gill is very cold"

Wordsworth: Goodby Blake and Harry Gill.

Gills (g hard). Wipe your gills (your mouth). The gills of fishes, like the mouth of man, are the organs of respiration.

Gillie (g hard). A servant or attendant; the man who leads a pony about when a child is riding. A gillie-wet-foot is a barefooted Highland lad.

"These gillie-wet-foot, as they were called, were destined to beat the bushes."—Sir Walter Scott: Waverley, chap. xiii.

Gillies' Hill. In the battle of Bannockburn (1314) King Robert Bruce ordered all the servants, drivers of carts, and camp followers to go behind a height. When the battle seemed to favour the Scotch, these servants, or gillies, desirous of sharing in the plunder, rushed from their concealment with such arms as they could lay hands on; and the English, thinking them to be a new army, fled in panic. The height in honour was ever after called The Gillies' Hill.

(Sir Walter Scott: Tales of a Grandfather, x.)

Gillyflower (g soft) is not the Julyflower, but the French gillyflower, from girofle (a clove), called by Chaucer "giloire." The common stock, the wallflower, the rocket, the clove pink, and several other plants are so called. (Greek karaphthon; Latin, caryophyllum, the clove gillyflower.)

"The fairest flowers of the season are our carmine and streaked gillyflowers."—Shakespeare: Winter's Tale, iv. 2.

Gipkin (John), of Cowper's famous ballad, is a caricature of Mr. Beyer, an eminent linen draper at the end of Paternoster Row, where it joins Cheapside. He died 1791, at the age of 98. It was Lady Austin who told the adventure to our domestic post, to divert him from his melancholy. The marriage adventure of Commodore Trumnon in Pugrynge Pickle is very similar to the wedding-day adventure of John Gilpin.

"John Gilpin was a citizen Of credit and renown A traitless captain he was born Of famous London town."—Cowper; John Gilpin.

Some insist that the "traitless captain" was one Jonathan Gilpin, who died at Bath in 1770, leaving his daughter a legacy of £20,000.

Gil (g hard). To take the gilt off the gingerbread. To destroy the illusion. The reference is to gingerbread watches, men, and other gilded toys, sold at fairs. These catables were common even in the reign of Henry IV., but were then made of honey instead of treacle.

Gilt-edge Investments. A phrase introduced in the last quarter of the 19th century (when so many investments proved worthless), for investments in which no risks are incurred, such as debentures, preference shares, first mortgages, and shares in first-rate companies.

Giltspur Street (West Smithfield). The route taken by the gilt-spurs, or knights, on their way to Smithfield, where tournaments were held.

Gimlet Eye (g hard). A squint-eye; strictly speaking, "an eye that wanders obliquely," jeocently called a "piercer." (Welsh, cwm, a movement round; cuimiau, to twist or move in a serpentine direction; Celtic, gnuml.)

Gimmer (g soft), or Gimmer, a jointed hinge. In Somersetshire, gimmer. We have also geneal. A gimbal is a double ring; hence gimbal-bit. (Shakespeare: Henry V., iv. 2.)

Gin Sling. A drink made of gin and water, sweetened and flavoured. "Sling"—Collins, the inventor, contracted into eelius, and perverted into slings.

Ginp'evra (g soft). The young Italian bride who hid in a trunk with a springlock. The lid fell upon her, and she was not discovered till the body had become a skeleton. (Rogers: Italy.)

"Be the cause what it might, from his offer she shrunk,
And time and error, smut herself up in a trunk."—Lowell.

Gingerbread. The best used to be made at Grantham, and Grantham gingerbread was as much a location as Everton toffy, or tuffy as we used to
call it in the first half of the nineteenth century.

To get the gilt off the gingerbread. To appropriate all the fun or profit and leave the caput mortuum behind. In the first half of the nineteenth century gingerbread cakes were profusely decorated with gold-leaf or Dutch-leaf, which looked like gold.

**Gingerbread** (g soft). Brummagem wares, showy but worthless. The allusion is to the gilt gingerbread toys sold at fairs.

**Gingerbread Husbands.** Gingerbread cakes fashioned like men and gilt, commonly sold at fairs up to the middle of the nineteenth century.

**Gingerly.** Cautiously, with faltering steps. The Scotch phrase, “gang that gate,” and the Anglo-Saxon gangude (going), applied to an army looking out for ambuscades, would furnish the adverb gangudelic; Swedish, gingla, to go gently.

“Gingerly, as if treading upon eggs, seldom began to ascend the well-known path.”—Scott: *Old Mortality*, chap. xxvi.

**Gingham.** So called from Guingamp, a town in Brittany, where it was originally manufactured (Littré). A common playful equivalent of umbrella.

**Ginnungagap.** The abyss between Nifheim (the region of fog) and Muspelheim (the region of heat). It existed before either land or sea, heaven or earth. (Scandinavian mythology.)

**Giona (g soft).** A leader of the Anabaptists, once a servant of Comte d’Orthenthal, but discharged from his service for theft. In the rebellion headed by the Anabaptists, Giona took the Count prisoner, but John of Leyden set him free again. Giona, with the rest of the conspirators, betrayed their prophet king as soon as the Emperor arrived with his army. They entered the banquet room to arrest him, but perished in the flaming palace. (Meyerbeer: *Le Prophét*, an opera.)

**Giotto.** Round as Giotto’s O. An Italian proverb applied to a dull, stupid fellow. The Pope, wishing to obtain some art decorations, sent a messenger to obtain specimens of the chief artists of Italy. The messenger came to Giotto and delivered his message, whereupon the artist simply drew a circle with red paint. The messenger, in amazement, asked Giotto if that were all. Giotto replied, “Send it, and we shall see if his Holiness understands the hint.” A specimen of genius about equal to a brick as a specimen of an edifice.

**Giovanni** (Don). A Spanish libertine. (See Juan.) His valet, Leporello, says his master had “in Italy 700 mistresses, in Germany 800, in Turkey and France 91, in Spain 1,003.” When “the measure of his iniquity was full,” the ghost of the commandant whom he had slain came with a legion of “foul fiends,” and carried him off to a “dreadful gulf that opened to devour him.” (Mozart: *Don Giovanni*, Libretto by Lorenzo da Ponte.)

**Gipsy** (g soft). Said to be a corruption of Egyptian, and so called because in 1418 a band of them appeared in Europe, commanded by a leader named Duke Michael of “Little Egypt.” Other appellations are:

(2) **Bohemians.** So called by the French, because the first that ever arrived in their country came from Bohemia in 1427, and presented themselves before the gates of Paris. They were not allowed to enter the city, but were lodged at La Chapelle, St. Denis. The French nickname for gip’sies is cagnoté (unsociables).

(3) **Giganos.** So called by the Portuguese, a corruption of Zinaga. (See Tchingan.)

(4) **Gitanos.** So called by the Spaniards, a corruption of Zinaga. (See Tchingan.)

(5) **Hridaun (heathens).** So called by the Dutch, because they are heathens.

(6) **Pharaoh’s people.** So called in Hungary, from the notion that they came from Egypt.

(7) **Sintes.** So called by themselves, because they assert that they came from Sint, i.e. Sind (Hindustan). (See Tchingan.)

(8) **Tatars.** So called by the Danes and Swedes, from the notion that they came from Tartary.

(9) **Tchingan** or **Tshingani.** So called by the Turks, from a tribe still existing at the mouth of the Indus (Tshin-cula, black Indian).

(10) **Walacheians.** So called by the Italians, from the notion that they came from Walachia.

(11) **Zigeuner (wanderers).** So called by the Germans.

(12) **Zingari** or **Zinga.** Said to be so called by the Turks, because in 1517 they were led by Zinga’neus to revolt from Sultan Selim; but more likely a mere variety of Tchingani (g. c.).

Their language, called “Romany,”
Gipsy (The). Anthony de Solarió, the painter and illuminator, Il Zingaro (1382-1455).

Giralda (g soft). The giantess: a statue of Victory on the top of an old Moorish tower in Seville.

Gird. To gird with the sword. To raise to a peacog. It was the Saxon method of investiture to an earldom after the Conquest. Thus, Richard I. "girded with the sword" Hugh de Pudsey, the aged Bishop of Durham, making (as he said) "a young earl of an old prelate."

Gird up the Loins (76). To prepare for hard work or a journey. The Jews wore a girdle only when at work or on a journey. Even to the present day, Eastern people, who wear loose dresses, gird them about the loins.

"The loose tunic was an inconvenient walking dress; therefore, when persons went from home, they tied a girdle round it. (2 Kings iv. 2; 9; 11; Isaiah 1. 22; Jeremiah 4. 17; John xxii. 7; Acts xii. 9.)"—John Archeologia Britannica (section 121).


Girdle (g hard). A good name is better than a golden girdle. A good name is better than money. It used to be customary to carry money in the girdle, and a girdle of gold meant a "purse of gold." The French proverb, "Bonne renommee vaut mieux que ceinture doree," refers rather to the custom of wearing girdles of gold tissue, forbidden, in 1420, to women of bad character.

Children under the girdle. Not yet born.

"All children under the girdle at the time of marriage are held to be legitimate."—Notes and Queries.

If he be angry, he knows how to turn his girdle (Much Ado About Nothing, v. 1). If he is angry, let him prepare himself to fight, if he likes. Before wrestlers, in ancient times, engaged in combat, they turned the buckle of their girdle behind them. Thus, Sir Ralph Winwood writes to Secretary Cecil:

"I said, 'What I gave was not to make him angry.' He replied, 'If I were angry, I might turn the buckle of my girdle behind me.'—Dec. 17, 1602.

He has a large mouth but small girdle. Great expenses but small means. The girdle is the purse or purse-pocket. (See above.)

He has undone her girdle. Taken her for his wedded wife. The Roman bride wore a chaplet of flowers on her head, and a girdle of sheep's wool about her waist. A part of the marriage ceremony was for the bridegroom to loose this girdle. (Vanghan: Golden Grove.)

The Persian regulation-girdle. In Persia a new sort of "Procrustes's Bed" is adopted, according to Kemper. One of the officers of the king is styled the "chief holder of the girdle," and his business is to measure the ladies of the harem by a sort of regulation-girdle. If any lady has outgrown the standard, she is reduced, like a jockey, by spare diet; but, if she falls short thereof, she is fatted up, like a Strasburg goose, to regulation size. (See Procrustes.)

To put a girdle round the earth. To travel or go round it. Puck says, "I'll put a girdle round about the earth in forty minutes." (Midsummer Night's Dream, ii. 2.)

Girdle (Florin's). The prize of a grand tournament in which Sir Satyrane and several others took part. It was dropped by Florin, picked up by Sir Satyrane, and employed by him to bind the monster sent in her pursuit; but it came again into the hands of the knight, who kept it in a golden casket. It was a "gorgeous girdle made by Vulcan for Venus, embossed with pearls and precious stones;" but its chief virtue was

"It gave the virtue of chastity love.
And wisdom true to all that it did bear:
But whosoever contrary hath power
Might not the same about her middle wear,
But it would loose, or else wouder tear,"

Spenser: Faerie Queene, Book I., Canto VII, line 23.

Green King Arthur's Drinking Horn, and the Court Mantel in Orlando Furioso, possessed similar virtues.

Girdle (St. Colman's). Would meet only round the chaste.

"In Ireland it yet remains to be proved whether St. Colman's girdle has not lost its virtue." [Ref. to the 'Charles S. Parnell. Nineteenth Century, Feb., 1861, p. 254.]

Girdle of Venus. (See Cestus.)

Girl. This word has given rise to a host of guesses:—

1. Bailey suggests ancora, a chainbox.
2. Mischief ventures the Italian girdle, a weather-cock.
3. Skinner gives in for the Anglo-Saxon cord, a chord.

Why not girdle, as young women before marriage wore a girdle (girdle) and part of a Roman marriage ceremony was for the bridegroom to lose the zone.
Gironists (g soft). French. Gironistes, moderate republicans in the first French Revolution. So called from the department of Gironde, which chose for the Legislative Assembly five men who greatly distinguished themselves for their oratory, and formed a political party. They were subsequently joined by Brisot, Condorcet, and the adherents of Roland. The party is called The Gironde. (1791-93.)

"The new assembly, called the Legislative Assembly, met October 1, 1791. Its more moderate members formed the party called the Gironists."

Gironette (3 syl., g soft). A turncoat, a weathercock (French). The Dictionnaire des Girouettes contains the names of the most noted turncoats, with their political veerings.

Gis (g soft) i.e. Jesus. A corruption of Jesus or J. H. S. Ophelia says "By Gis and by St. Charity." (Hamlet, iv. 5.)

Gitanos. (See Gipsy.)

Give and Take (policy). One of mutual forbearance and accommodation.

"[His] wife jogged along with him very comfortably with a give and take policy for many years."—Hugh Conway.

Give it Him (7b). To scold or thrash a person. As "I gave it him right and left." "I'll give it you when I catch you." An elliptical phrase, dare peram. "Give it him well."

Give the Boys a Holiday. Anaxagoras, on his death-bed, being asked what honour should be conferred upon him, replied, "Give the boys a holiday."

Give the Devil his Due. Though bad, I allow, yet not so bad as you make him out. Do not lay more to the charge of a person than he deserves. The French say, "Il ne faut pas faire le diable plus noir qu'il n'est." The Italians have the same proverb, "Non bisognò fare il diablo più nero che non è."

The devil is not so black as he is painted. Every black has its white, as well as every sweet its sour.

Gizzard. Don't fret your gizzard. Don't be so anxious; don't worry yourself. The Latin stomachus means temper, etc., as well as stomach or "gizzard." (French, gêvier.)

That stuck in his gizzard. Annoyed him, was more than he could digest.

Gjallar. Heimdall's horn, which he blows to give the gods notice when any one is approaching the bridge Bifrost (q.v.). (Scandinavian mythology.)

Gladius. The sloping mass on the outer edge of the covered way in fortification. Immediately without the "ditches" of the place fortified, there is a road of communication all round the fortresses (about thirty feet wide), having on its exterior edge a covered mass of earth eight feet high, sloping off gently towards the open country. The road is technically called the covered way, and the sloping mass the glacies.

Gladheim [Home of joy]. The largest and most magnificent mansion of the Scandinavian Æsir. It contains twelve seats besides the throne of Alfather. The great hall of Gladheim was called "Valhalla."

Gladstone Bag (A). A black leather bag of various sizes, all convenient to be hand-carried. These bags have two handles, and are made so as not to touch the ground, like the older carpet bags. Called Gladstone in compliment to W. E. Gladstone, many years leader of the Liberal party.

Glamorgan. Geoffrey of Monmouth says that Cunlaf and Morgan, the sons of Gonoril and Regan, usurped the crown at the death of Cordella. The former resolved to reign alone, chased Morgan into Wales, and slew him at the foot of a hill, hence called Gla-Morgan or Gly-Morgan, valley of Morgan. (See Spencer: Faerie Queene, ii. 10.)

Glasgow Arms. An oak tree, a bell hanging on one of the branches, a bird at the top of the tree, and a salmon with a ring in its mouth at the base.

St. Kentigern, in the seventh century, took up his abode on the banks of a little stream which falls into the Clyde, the site of the present city of Glasgow. Upon an oak in the clearing he hung a bell to summon the savages to worship, hence the oak and the bell. Now for the other two emblems: A queen having formed an illicit attachment to a soldier, gave him a precious ring which the king had given her. The king, aware of the fact, stole upon the soldier in sleep, abstracted the ring, threw it into the Clyde, and then asked the queen for it. The queen, in alarm, applied to St. Kentigern, who knew the whole affair;
and the saint went to the Clyde, caught a salmon with the ring in its mouth, banded it to the queen, and was thus the means of restoring peace to the royal couple, and of reforming the repentant queen.

♀ The queen’s name was Langoureth, the king’s name Rederech, and the Clyde was then called the Cind.

“The tree that never grew,
The bird that never flew,
The bell that never rung.”

♀ A similar legend is told of Dame Rebecca Berry, wife of Thomas Elton, of Stratford Bow, and relic of Sir John Berry (1699). Rebecca Berry is the heroine of the ballad called *The Cruel Knight*, and the story says that a knight passing by a cottage, heard the cries of a woman in labour, and knew by his occult science that the child was doomed to be his wife. He tried hard to elude his fate, and when the child was grown up, took her one day to the seaside, intending to drown her, but relented. At the same time he threw a ring into the sea, and commanded her never again to enter his presence till she brought him that ring. Rebecca, dressing a cod for dinner, found the ring in the fish, presented it to Sir John, and became his wife. The Berry arms show a fish, and on the dexter chief point a ring or annulet.

Glasgow Magistrate (A). A salt herring. When George IV. visited Glasgow some wag placed a salt herring on the iron guard of the carriage of a well-known magistrate who formed one of the delegation to receive him. I remember a similar joke played on a magistrate, because he said, during a time of great scarcity, he wondered why the poor did not eat salt herring, which he himself found very appetising.

Glass is from the Celtic glas (bluish-green), the colour produced by the wood employed by the ancient Britons in decorating their bodies. Pliny calls it *glastrum*, and Cesar *exrum*.

Glass Breaker (A). A wine-lubber. To crack a bottle is to drink up its contents and throw away the empty bottle. A glass breaker is one who drinks what is in the glass, and flings the glass under the table. In the early part of the nineteenth century it was by no means unusual with toperers to break off the stand of their wineglass, so that they might not be able to set it down, but were compelled to drink it clean off, without heel-taps.

“Truth, ye’re nae glass-breaker: and neither am I, unless it be a screwed wi’ the neighbours, or when I’m on a ramble.”—Sir W. Scott: *Guy Mannering*, chap. 45.

“We never were glass-breakers in this house, Mr. Lovel.”—Sir W. Scott: *The Antiquary*, chap. 1.

Glass-eye. A blind eye, not an eye made of glass, but the Danish *glas-ain* (wall-eye).

Glass Houses. Those who live in glass houses should not throw stones. When, on the union of the two crowns, London was inundated with Scotchmen, Buckingham was a chief instigator of the movement against them, and parties used nightly to go about breaking their windows. In retaliation, a party of Scotchmen smashed the windows of the Duke’s mansion, which stood in St. Martin’s Fields, and had so many windows that it went by the name of the “Glass-house.” The court favourite appealed to the king, and the British Solomon replied, “Steenie, Steenie, those who live in glass houses should be careful how they fling stones.”

♀ This was not an original remark of the English Solomon, but only the application of an existing proverb: “El que tiene tejados de vidrio, no tire piedras al de su vezino.” (Núñez de Guzmán: *Proverbia*.) (See also Chaucer’s *Troylus*, ii.)

"Qui a sa maison de verre,
Par vo vo vo vo vo vo.
Proverbes en Brieux (1644).

Glass Slipper (of Cinderella). A curious blunder of the translator, who has mistaken *vais* (sable) for *verre* (glass). Sable was worn only by kings and princes, so the fairy gave royal slippers to her favourite. Hamlet says he shall discard his mourning and resume “his suit of sables” (iii. 2).

Glasse (Mrs. Hannah), a name immortalised by the reputed saying in a cookery book. “First catch your hare,” then cook it according to the directions given. This, like many other smart sayings, evidently grew. The word in the cookery-book is “cast” (i.e. slay), “Take your hare, and when it is cast” (or *cased*), do so and so. (See Case, *Catch your Hare*.)

“We'll make you some sport with the fox ere we case him.”—Shakespeare: *All’s Well*, etc., iii. 6.

“Some of them knew me.
Eke had they caus’d me like a coon.”

Browne and Fletcher: *Lois’s Pilgrimage*, ii. 3.

♀ First catch your hare (though not in Mrs. Glasse) is the East Anglian word *scatch* (slay), and might suggest the
play of words. Mrs. Glass is the pseudonym which Dr. John Hill appended to his *Cook's Oracle*.

**Glasite (A).** A Sandemanian; a follower of John Glass (eighteenth century). Members of this Scotch sect are admitted by a “holy kiss,” and abstain from all animal food which has not been well drained of blood. John Glass condemned all national establishments of religion, and maintained the Congregational system. Robert Sandeman was one of his disciples.

**Glastonbury,** in Arthurian legend, was where king Arthur was buried. Selden, in his *Illustrations of Drayton*, says the tomb was “betwixt two pillars,” and he adds, “Henry II. gave command to Henry de Blois, the abbot, to make great search for the body, which was found in a wooden coffin some sixteen foots deep; and afterwards was found a stone on whose lower side was fixt a leaden cross with the name inscribed.” The authority of Selden no doubt is very great, but it is too great a tax on our credulity to credit this statement.

**Glasewegian.** Belonging to Glasgow.

**Glauber Salts.** So called from Johann Rudolph Glauber, a German alchemist, who discovered it in 1638 in his researches after the philosopher’s stone. It is the sulphate of soda.

**Glaucus (of Bocotia).** A fisherman who instructed Apollo in soothsaying. He jumped into the sea, and became a marine god. Milton alludes to him in his *Comus* (line 895):

> "[By] old soothsaying Glaucus' spell."

**Glaucus (Another).** In Latin, *Glaucus alter*. One who ruins himself by horses.

The tale is that Glaucus, son of Sisyphus, would not allow his horses to breed, and the goddess of Love so infuriated them that they killed him.

**Glaucus' Swop (A).** A one-sided bargain. Alluding to the exchange of armour between Glaucus and Diomede. As the armour of the Lycean was of gold, and that of the Greek of brass, it was like bartering precious stones for French paste. Moses, in Goldsmith’s *Vicar of Wakefield*, made “A Glaucus’ swop” with the spectacle-seller.

**Glaymore or Claymore (2 syl.).** The Scottish great sword. It used to be a large two-handed sword, but was subsequently applied to the broadsword with the basket-hilt. (Gaelic, *claidhamh*, a sword; *more*, great.)

**Glazel.** *Is your father a glazier?* Does he make windows, for you stand in my light and expect me to see through you?

**Gleek.** A game at cards, sometimes called cleeke. Thus, in *Epson Wells*, Dorothy says to Mrs. Basket, “I’ll make one at cleeke; that’s better than any two-handed game.” Ben Jonson, in the *Alchemist*, speaks of gleek and primero as “the best games for the gallantest company.”

Gleek is played by three persons. Every deuce and treis is thrown out of the pack. Twelve cards are then dealt to each player, and eight are left for stock, which is offered in rotation to the players for purchase. The trumps are called Tiddy, Tumbler, (Tib) Tom, and Towser. Gleek is the German gleich (like), intimating the point on which the game turns, gleek being three cards all alike, us three aces, three kings, etc.

**Gleichen (The Count de).** A German knight married to a lady of his own country. He joined a crusade, and, being wounded, was attended so diligently by a Saracen princess that he married her also.

**Gleipneir.** The chain made by the fairies, by which the wolf Fenrir or Fearis was securely chained. It was extremely strong, and made of such things as “the roots of stones, the noise made by the footfalls of a cat, the beards of women, the scatle of birds, and such like articles.”

**Glencoe (2 syl.).** The massacre of Glencoe. The Edinburgh authorities exhorted the Jacobites to submit to William and Mary, and offered pardon to all who submitted on or before the 31st of December, 1691. Mac-Ian, chief of the Macdonalds of Glencoe, was unable to do so before the 6th of January, and his excuse was sent to the Council at Edinburgh. The Master of Stair (Sir John Dalrymple) resolved to make an example of Mac-Lan., and obtained the king’s permission “to extirpate the set of thieves.” Accordingly, on the 1st of February, 120 soldiers, led by a Captain Campbell, marched to Glencoe, told the clan they were come as friends, and lived peaceably among them for twelve days; but on the morning of the 13th, the glenmen, to the number of thirty-eight, were scandalously murdered, their huts set on fire, and their flocks and herds
Glendower, in Hindu mythology, is a kind of sylph, the most lovely of the good spirits. (See Southey's Curse of Kehama.)

"I am a blessed Glendower. To hear me speak and yours to hear."
—Baptized Addresses (Imitations of Southey).

Glendower (Owen). A Welsh chief, one of the most active and formidable enemies of Henry IV. He was descended from Llewellyn, the last of the Welsh princes. Sir Edmund Mortimer married one of his daughters, and the husband of Mortimer's sister was Earl Percy, generally called "Hotspur," who took Douglas prisoner at Hameldon Hill. Glendower, Hotspur, Douglas, and others conspired to dethrone Henry, but the coalition was ruined in the fatal battle of Shrewsbury. Shakespeare makes the Welsh nobleman a wizard of great diversity of talent, but especially conceited of the prodigies that "announced" his birth. (Shakespeare: 1 Henry IV.)

Glim. (See DOUSE THE GLIM.)

Globe of Glass ( Reynard's). To consult Reynard's globe of glass. To seek into futurity by magical or other devices. This globe of glass would reveal what was being done, no matter how far off, and would afford information on any subject that the person consulting it wished to know. The globe was set in a wooden frame which no worm would attack. Reynard said he had sent this invaluable treasure to her majesty the queen as a present; but it never came to hand, inasmuch as it had no existence except in the imagination of the fox. (H. von Alkmar: Reynard the Fox.)

Your gift was like the globe of glass of Master Reynard. Vox et preterea nihil. A great promise, but no performance. (See above.)

Worthy to be set in the frame of Reynard's globe of glass. Worthy of being imperishable; worthy of being preserved for ever.

Gloria. A cup of coffee with brandy in it instead of milk. Sweetened to taste.

Gloria in Excelsis. The latter portion of this doxology is ascribed to Telesphorus, A.D. 139. (See GLORY.)

Gloriana. (Queen Elizabeth considered as a sovereign.) Spenser says in his Faerie Queen that she kept an annual feast for twelve days, during which time adventurers appeared before her to undertake whatever task she chose to impose upon them. On one occasion twelve knights presented themselves before her, and their exploits form the scheme of Spenser's allegory. The poet intended to give a separate book to each knight, but only six and a half books remain.

Glorious John. John Dryden, the poet (1631-1701).

Glorious First of June. June 1st, 1791, when Lord Howe, who commanded the Channel fleet, gained a decisive victory over the French.

Glorious Uncertainty of the Law (The). 1786. The toast of Mr. Wilbraham at a dinner given to the judges and counsel in Serjeant's Hall. This dinner was given soon after Lord Mansfield had overruled several ancient legal decisions and had introduced many innovations in the practice.

Glory. Meaning speech or the tongue, so called by the Psalmist because speech is man's speciality. Other animals see, hear, smell, and feel quite as well and often better than man, but rational speech is man's glory, or that which distinguishes the race from other animals.

"I will sing and give praise even with my glory."—Psalm civ. 1.

"That my glory may sing praise to Thee, and not be silent."—Psalm xxx. 12.

"Awake up my glory, awake psaltery and harp."—Psalm lxxii. 8.

Glory Demon (The). War.

"Fresh troops had each year to be sent off to glut the maw of the Glory Demon."—C. Thomson: A Autobiography, 32.

Glory Hand. In folk lore, a dead man's hand, supposed to possess certain magical properties.

"De hand of glory is hand cut off from a dead man as have been hanged for murder, and direly nice in de shimeke of juniper wood."—On W. Scott: The Antiquary (Down of scots).

Glory to be to the Father, etc. The first verse of this doxology is said to be by St. Basil. During the Arian controversy it ran thus: "'Glory be to the Father, by the Son, and in the Holy Ghost." (See GLORIA.)

Glossin (Lawner) purchases Ellangowan estate, and is found by Counselor Pleydell to be implicated in carrying off Henry Bertrand, the heir of the estate. Both Glossin and Dirk Hatter-sack, his accomplice, are sent to prison, and in the night the lawyer contrives to
enter the smuggler's cell, when a quarrel ensues, in which Hatterack strangles him, and then hangs himself." (Sir W. Scott: Guy Mannering.)

Gloucester (2 syl). The ancient Britons called the town Caer Glou (bright city). The Romans Latinised Glou or Glove in Glov-un, and added ceaster (the Roman colony of Glov-un). The Saxons restored the old British word Glou, and added ceaster, to signify it had been a Roman camp. Hence the word means "Glou, the camp city." Geoffrey of Monmouth says, when Arviragus married Genuissa, daughter of Claudius Caesar, he induced the emperor to build a city on the spot where the nuptials were solemnised; this city was called Caer-Clavd, a contraction of Caer-Claued, corrupted into Caer-glow, converted by the Romans into Glove-guster, and by the Saxons into Glove-ceaster or Glove-cester. "Some," continues the same "philologist," "derive the name from the Duke Gloius, a son of Claudius, born in Britain on the very spot."

Glove. In the days of chivalry it was customary for knights to wear a lady's glove in their helmets, and to defend it with their life.

"One wore on his headpiece his lady's glove, and another bare on his helm the glove of his dear love."—Harl. Chronicle, Henry IV.

Glove. A bribe. (See GLOVE MONEY.)

Hand and glove. Sworn friends; on most intimate terms; close companions, like glove and hand.

"And prate and preach about what others prove, As if the world and they were hand and glove."—Corpus.

He had his glove. He resolved on mortal revenge. On the "Border," to bite the glove was considered a pledge of deadly vengeance.

"Stern Rutherford right little said,
But hit his glove and shook his head."
Sir Walter Scott: Lay of the Last Minstrel.

Here I throw down my glove. I challenge you. In allusion to an ancient custom of a challenger throwing his glove or gauntlet at the feet of the person challenged, and bidding him to pick it up. If he did so the two fought, and the vanquisher was considered to be adjudged by God to be in the right. To take up the glove means, therefore, to accept the challenge.

"I will throw my glove to Death itself, that there's no uncialion in thy heart."—Shakespeare: Troilus and Cressida, iv. 4.

To take up the glove. To accept the challenge made by casting a glove or gauntlet on the ground.

Right as my glove. The phrase, says Sir Walter Scott, comes from the custom of pledging a glove as the signal of irrefragable faith. (The Antiquary.)

Glove Money. A bribe, a perquisite; so called from the ancient custom of presenting a pair of gloves to a person who undertook a cause for you. Mrs. Crockter presented Sir Thomas More, the Lord Chancellor, with a pair of gloves, lined with forty pounds in "angels," as a "token." Sir Thomas kept the gloves, but returned the lining. (See above.)

Gloves are not worn in the presence of royalty, because we are to stand unarmed, with the helmet off the head and gauntlets off the hands, to show we have no hostile intention. (See SALUTATIONS.)

Gloves used to be worn by the clergy to indicate that their hands are clean and not open to bribes. They are no longer officially worn by the parochial clergy.

Gloves given to a judge in a maiden assize. In an assize without a criminal, the sheriff presents the judge with a pair of white gloves. Chambers says, anciently judges were not allowed to wear gloves on the bench (Cyclopædia). To give a judge a pair of gloves, therefore, was a symbol that he need not come to the bench, but might wear gloves.

You owe me a pair of gloves. A small present. The gift of a pair of gloves was at one time a perquisite of those who performed small services, such as pleading your cause, arbitrating your quarrel, or showing you some favour which could not be charged for. As the services became more important, the glove was lined with money, or made to contain some coin called glove money (q.c.). Relics of this ancient custom were common till the last quarter of a century in the presentation of gloves to those who attended weddings and funerals. There also existed at one time the claim of a pair of gloves by a lady who chose to salute a gentleman caught napping in her company. In The Fair Maid of Perth, by Sir Walter Scott, Catherine steals from her chamber on St. Valentine's morn, and, catching Henry Smith asleep, gives him a kiss. The glove says to him:

"Come into the booth with me, my son, and I will furnish thee with a fitting theme. Thou knowest the maiden who ventures to kiss a sleeping man wins of him a pair of gloves."—Chap. V.

In the next chapter Henry presents the gloves, and Catherine accepts them.
A round with gloves. A friendly contest; a fight with gloves.

"Will you point out how this is going to be a round with gloves?"—Watson: The Web of the Spider, chap. 13.

**Glubdubdrib**. The land of sorcerers and magicians visited by Gulliver in his Travels. (Swift.)

**Gluckist and Piccosta.** A foolish rivalry excited in Paris (1774-1780) between the admirers of Gluck and those of Piccinni—the former a German musical composer, and the latter an Italian. Marie Antoinette was a Gluckist, and consequently Young France favoured the rival claimant. In the streets, coffeehouses, private houses, and even schools, the merits of Gluck and Piccinni were canvassed, and all Paris was ranged on one side or the other. This was, in fact, a contention between the relative merits of the German and Italian school of music. (See Bachuc.)

**Glum** had a sword and cloak given him by his grandfather, which brought good luck to their possessors. After this present everything prospered with him. He gave the sword to Asgrim and cloak to Gizur the White, after which everything went wrong with him. Old and blind, he retained his cunning long after he had lost his luck. (The Nibel Sagan.)

To look **glum**. To look dull or moody. (Scotch, gloomn, a frowning; Dutch, beon, heavy, dull; Anglo-Saxon, glem, our gloom, glooming, etc.)

**Glumdalclitch.** A girl, nine years old, and only forty feet high, who had charge of Gulliver in Brobdingnag. (Swift: Gulliver's Travels.)

"Soon as Glumdalclitch missed her pleasing care she wept, she blubbered, and she tore her hair."—Pope.

**Glutton** (The).* Vitellius, the Roman emperor (15-69), reigned from January 4 to December 22, a.d. 69.

**Gluttony.** (See Apeius, etc.)

**Gna'the.** A vain, boastful parasite in the Emurek of Terence (Greek, gnathon, jaw, meaning "tongue-doughty").

**Gnomes** (1 syl.), according to the Rosicrucian system, are the elemental spirits of earth, and the guardians of mines and quarries. (Greek, gnome, knowledge, meaning the knowing ones, the wise ones. (See Fairy, Salamanders.)

*The four elements are inhabited by spirits called asles, gnomes, nympha, and salamanders. The gnomes, or demigods of the earth, delight in mischief; but the salamanders, whose imagination is in air, are the best and most useful creatures imaginable."—Pope: Prof. Letter to the Rays of the Lock.

**Gnostics.** The knowers, opposed to believers, various sects in the first ages of Christianity, who tried to accommodate Scripture to the speculations of Pythagoras, Plato, and other ancient philosophers. They taught that knowledge, rather than mere faith, is the true key of salvation. In the Gnostic creed Christ is esteemed merely as an essence or divine attribute personified, like Mind, Truth, Logos, Church, etc., the whole of which essence made up this divine per- ròma or fullness. Paul, in several of his epistles, speaks of this "Fullness (per- ròma) of God." (Greek, Gnosis.) (See Agnostics.)

**Go.** (Anglo-Saxon, gān, ie gā, I go.)

Here's a go or Here's a pretty go.

Here's a mess or awkward state of affairs.

It is no go. It is not workable. "fa tira," in the French Revolution (it will go), is a similar phrase. (See Great Go, and Little Go.)

**Go (The).** All the go. Quite the fashion; very popular; la vogue.

**Go along with You.** In French, tirez de long, said to dogs, meaning scamper off, run away. Au long et au large, i.e., entirely, go off the whole length and breadth of the way from me to infinite space.

"To go along with some one," with the lower classes, means to take a walk with someone of the opposite sex, with a view of matrimony if both parties think fit.

**Go-between.** (French.) An interposer; one who interposes between two parties.

**Go-by.** To give one the go-by. To pass without notice, to leave in the lurch.

**Go it Blind.** Don't stop to deliberate. In the game called "Poker," if a player chooses to "go it blind," he doubles the ante before looking at his cards. If the other players refuse to see his blind, he wins the ante.

**Go it, Warwick!** A street cry during the Peninsular War, meaning, "so it, ye cripples!" The Warwickshire militia, stationed at Hull, were more than ordinarily licentious and disorderly.

**Go it, you Cripples!** Fight on, you simpletons; scold away, you silly or quarrelsome ones. A cripple is slang for a dullard or awkward person.
Go of Gin

Go of Gin. A quartern. In the Queen’s Head, Covent Garden, spirits used to be served in quarterns, neat—water ad libitum. (Compare STIRBUP CUR.)

Go on all Fours. Perfect in all points. We say of a pun or riddle, “It does not go on all fours,” it will not hold good in every way. Lord Macaulay says, “It is not easy to make a simile go on all fours.” Sir Edward Coke says, “Nullum simile quattuor pedibus currit.” The metaphor is taken from a horse, which is lame if only one of its legs is injured. All four must be sound in order that it may go.

Go Out (To). To rise in rebellion; the Irish say, “To be up.” To go out with the forces of Charles Edward. To be out with Roger More and Sir Phelim O’Neil, in 1641.

“I thought my best chance for payment was even to go out myself.” —Sir W. Scott: Waverley, 38.

Go through Fire and Water to serve you. Do anything even at personal cost and inconvenience. The reference is to the ancient ordeals by fire and water. Those condemned to these ordeals might employ a substitute.

Go to! A curtained oath. “Go to the devil!” or some such phrase.

“Comma: I am able than yourself
To make conditions.”
Brutus: Go to! You are not, Comma.”
Shakespeare: Julius Caesar, iv. 3.

Go to Banff, and bottle skate.
Go to Bath, and set your head shaved.
Go to Bungay, and get your breeches mended.
Go to Coventry. Make yourself scarce.
Go to Hexham. A kind of alehouse or sanctuary in the reign of Henry VIII.
Go to Jericho. Out of the way. (See Jericho.)
And many other similar phrases.

Go to the Wall (To). To be pushed on one side, laid on the shelf, passed by. Business men, and those in a hurry, leave the wall-side of a pavement to women, children, and loungers.

Go without saying (To). Cela va sans dire. To be a self-evident fact; well understood or indisputable.

Goat. Usually placed under seats in church stalls, etc., as a mark of dishonour and abhorrence, especially to ecclesiastics who are bound by the law of continence.

The seven little goats. So the Pliaudes are vulgarly called in Spain.

Goat and Compasses. A public-house sign in the Commonwealth; a corruption of “God en-compasses us.”

? Some say it is the carpenters’ arms—three goats and a chevron. The chevron being mistaken for a pair of compasses.

Gods. (Anglo-Saxon, gāt.)

The three goats. A public-house sign at Lincoln, is a corruption of the Three Goats, that is, drains or sluices, which at one time conducted the waters of a large lake into the river Witham. The name of the inn is now the Black Goats.

Gobbler (A). A turkey-cock is so called from its cry.

Go’bro (Jawncelot). A clown in Shakespeare’s Merchant of Venice.

Gobelin Tapestry. So called from Giles Gobelin, a French dyer in the reign of François I., who discovered the Gobelin scarlet. His house in the suburbs of St. Marcel, in Paris, is still called the Gobelins.

Goblin. A familiar demon. According to popular belief gobelins dwelt in private houses and chimneys of trees. As a specimen of forced etymology, it may be mentioned that Elf and Goblin have been derived from Guelph and Ghibelline. (French, gobelin, a rubber-fiend; Armoric gobyloin; German kobold, the demon of mines; Greek, kabalos; Russian, colfy; Welsh coblyn, a “knocker”; whence the woodpecker is called in Welsh “coblyn y coed.”) (See FAIRY.)

Goblin Cave. In Celtic called “Coir nan Urskin” (core of the satyr), in Beuvenue, Scotland.

“After landing on the shores of Beuvenne, we reach the core or cove of the goblin by a steep and narrow dulle of one hundred yards in length. It is a deep oval amphitheatre of at least six hundred yards’ extent in its upper diameter, gradually narrowing towards the base, hidden in all round by steep and towering rocks, and rendered impassable to the rays of the sun by a close covert of luxuriant trees. On the south and west it is bounded by the precipitous shoulder of Beuvenne, to the height of at least 50 feet; towards the east the rock appears at some former period to have tumbled down, strewing the white course of its fall with immense fragments, which now serve only to give shelter to hares, wild cats, and badgers.”—Dr. Graham.

Gobblins. In Cardiganshire the miners attribute those strange noises heard in mines to spirits called “Knockers” (gobblins). (See above.)

God. Gothic, goth (god); German, gott. (See ALLA, ADONIST, ELOHISTIC, etc.)

It was Hiero, Tyrant of Syracuse, who asked Simonides the poet, “What is God?” Simonides asked to have a day to consider the question. Being asked the same question the next day, he
desired two more days for reflection. Every time he appeared before Hiero he doubted the length of time for the consideration of his answer. Hiero, greatly astonished, asked the philosopher why he did so, and Simonidès made answer, "The longer I think on the subject, the farther I seem from making it out."

"It was Voltaire who said, "Si Dieu n’existait pas, il faudrait l’inventer."

"And God and the saints. "Il vaux mieux s’adresser à Dieu qu’à ses saints."

"Il vaux mieux se tirer au wedge qu’aux branches." Better go to the master than to his steward or foreman.

"God bless the Duke of Argyile. It is said that the Duke of Argyile erected a row of posts to mark his property, and these posts were used by the cattle to rub against. (Hotten's Slng Dictionary.)

"God helps those who help themselves."

In French, "Aide-toi, le ciel t’aidera." "A toi observe Dieu donne le fil." (You make the warp and God will make the woof.)

"God made the country, and man made the town. Cowper in The Task (The Sofa). Varro says in his De Re Rustica, "Divina Naturae agros dedit; Arum humanus artificiis viridis.""

"God save the king." It is said by some that both the words and music of this anthem were composed by Dr. John Bull (1563-1622), organist at Antwerp cathedral, where the original MS. is still preserved. Others attribute them to Henry Carey, author of Sally in our Alley. The words, "Send him victorious," etc., look like a Jacobin song, and Sir John Sinclair tells us he saw that verse cut in an old glass tankard, the property of P. Murray Threipland, of Fingask Castle, whose predecessors were staunch Jacobites.

No doubt the words of the anthem have often been altered. The air and words were probably first suggested to John Bull by the Domine Dumitri of the Catholic Church. In 1603 the lines, "Frustrate their knavish tricks," etc., were added in reference to Gunpowder Plot. In 1715 some Jacobins added the words, "Send him [the Pretender] victorious," etc. And in 1740 Henry Carey reset both words and music for the Mercers' Company on the birthday of George II.

"God sides with the strongest. Julius Civiles. Napoleon I. said, "Le bon Dieu est toujours au côté des gros bataillons.""

God helps those that help themselves. The fable of Heracles and the Carter.

"God tempers the wind to the shorn lamb. Sterne (Maria, in the Sentimental Journey). In French, "A brebis tondue. Dieu lui mesure le vent;" "Dieu mesure le froid à la brebis tondue." "Dieu donne le froid selon la robe." Sheep are shorn when the cold north-east winds have given way to milder weather.

"Full of the god—inspired, maniacal. (Latin, Dei placens.)

Gods.

BRITONS. The gods of the ancient Britons. Tarmis (the father of the gods and master of thunder), Teutates (patron of commerce and inventor of letters), Esus (god of war), Belinos (= Apollo), Ardens (god of forests), Belisarum (the queen of heaven and the moon).

CARTHAGINIAN GODS. Urania and Moloch. The former was implored when rain was required.

"Ista nova vesperi Urana] caelestis pluviarum pellentiaet."-Terentius.

* Moloch was the Latin Saturn, to whom human sacrifices were offered. Hence Saturn was said to devour his own children.

CHALDEANS. The seven gods of the Chaldeans. The gods of the seven planets called in the Latin language Saturn, Jupiter, Mars, Apollo [i.e. the Sun], Mercury, Venus, and Diana [i.e. the Moon].

EGYPTIAN GODS. The two chief deities were Osiris and Isis (supposed to be sun and moon). Of inferior gods, storks, apes, cats, the hawk, and some 20,000 other things had their temples, or at least received religious honours. They were worshipped a ram, Memphis the ox [Apis], Bubastis a cat, Monemphis a cow, the Mendeans a she-goat, the Hermopolitans a fish called "Latos," the Papyrins the hippopotamus, the Lycoptolans the wolf. The ibis was deified because it fed on serpents, the crocodile out of terror, the ichneumon because it fed on crocodiles' eggs.

ETRUSCANS. Their nine gods, Juno, Minerva, and Tinia (the three chief); to which add Vulcan, Mars, Saturn, Hercules, Summanus, and Venus. (See AESIL.

"Nama Persians of Chaldea. By the nine gods he swore, That the great house of Tatapia Should suffer wrong no more. By the nine gods he swore It and named a try ok day."

Macaulay: Horatius, lines 1.

GAUL. The gods of the Gauls were Esus and Teutates (called in Latin Mars and Mercury). Lucan adds a third named Taranis (Jupiter). Cesar says
they worshipped Mercury, Apollo, Mars, Jupiter, and Minerva. The last was the inventor of all the arts, and presided over roads and commerce.

Greeks and Romans were divided into Diē Majoris and Diē Minoris. The Dii Majoris were twelve in number, thus summed by Ennius—

Juno, Vesta, Minerva, Cerēs, Diana, Venus, Mars, Mercurius, Jupitō, Neptūnus, Vulcānus, Aπollio.

Their blood was ichor, their food was ambrosia, their drink nectar. They married and had children, lived on Olympus in Tussisai, in helen rainbows built by Vulcān, and wore golden shoes which enabled them to tread on air or water.

The twelve great deities, according to Ennius were (six male and six female):

**Latin.**

**Jupiter (King).** Zēnus (1st l.).

**Apollo (the Sun).** Apollōn.

**Mars (War).** Ares.

**Mercury (Messenger).** Hērēnus.

**Neptūnus (Ocean).** Possidēnus (Graec.).

**Vulcānus (Smith).** Hēpĥistāns (Graec.).

**Juno (Queen).** Hērā.

**Cerēs (Stallion).** Demētēr.

**Diana (Moon, Hunting).** Artemis.

**Minerva (Wise Woman).** Athēnē.

**Venus (Love and Beauty).** Aphrodētē.

**Vesta (Hear).** Hestēa.

Juno was the wife of Jupiter, Hera of Zeus; Venus was the wife of Vulcān, Aphrodētē of Hepkhistus.

Four other deities are often referred to:

**Bacchus (Wine).** Dionysos.

**Vulcānus (Fire).** Erechtheus.

**Pluto (of the Inferno).** Pluto.

**Saturn (Luna).** Kronos.

Of these, Proserpina (Latin) and Persephōnē (Greek) was the wife of Pluto, Cybē was the wife of Saturn, and Rhea of Kronos.

In Hesiod's time the number of gods was thirty thousand, and that none might be omitted the Greeks observed a feast called θησαυρία, or Feast of the Unknown Gods. We have all Saints' day.

Τρεῖς γὰρ μῖν οἶνος ἐκεῖ ἔχει πολυβότρυς Ἀθάνατος Ζηνός, φιλάκες μερίσην αἰθήτων. _Hesiod, 1. 250._

"Some thirty thousand gods on earth we find, Guardians of Zeus, and guardians of mankind."

**Persian Gods.** The chief god was Mīthra. Inferior to him were the two gods Oromazēs and Tūramīnus. The former was supposed to be the author of all the evils of the earth.

**Saxon Gods.** Odin or Woden (the father of the gods), to whom Wednesday is consecrated; Frīa (the mother of the gods), to whom Friday is consecrated; Nerthā (the earth); Tūeso, to whom Tuesday is consecrated; Thor, to whom Thursday is consecrated.

**Scandinavian Gods.** The supreme gods of the Scandinavians were the Mysterious Three, called Hēr (the mighty), the Līke Mighty, and the Third Person, who sat on three thrones above the rainbow. Then came the Āair, of which Odin was the chief, who lived in Asgard, on the heavenly hills, between the Earth and the Rainbow. Next came the Vanir, or genii of water, air, and clouds, of which Nīōr was chief.

**Gods and Goddesses.** (See Deities, Fairies.)

**Gods.** Among the gods. In the uppermost gallery of a theatre, which is near the ceiling, generally painted to resemble the sky. The French call this celestial region paradis.

**Dead gods.** The sepulchre of Jupiter is in Caudia. Esculapius was killed with an arrow. The ashes of Venus are shown in Paphos. Herculēs was burnt to death. (Ignavius.)

**Triple gods.** (See Trinity.)

**God's Acre.** A churchyard or cemetery. **I like that ancient Saxon phrase, which calls The burial ground God's Acre.—Longfellow.**

**Gods' Secretaries (The).** The three Parce. One dictates the decrees of the gods; another writes them down; and the third sees that they are carried out. (Martianus Capella. 5th century.)

**God-child.** One for whom a person stands sponsor in baptism, A godson or a goddaughter.

**Gods' Mothers (The).** What the French call "bonnes dames" or "les dames blanches," the prototype of the fays; generally represented as nursing infants on their laps. Some of these statues made by the Gauls or Gallo-Romans are called "Black Virgins."

**God-father.** To stand godfather. To pay the reckoning, godfathers being generally chosen for the sake of the present they are expected to make the child at the christening or in their wills.

**Godfathers.** Jurymen, who are the sponsors of the criminal.

"In christening time thou shalt have two godfathers. And when I judge, thou shouldst have had ten more to bring thee to the gallows, not to the font." —Shakespeare: Merchant of Venice, 1. 1.

**Godfrey.** The Agamemnon of Tasso's _Jerusalem Delivered_, chosen by God as chief of the Crusaders. He is represented as calm, circumspect, and prudent; a desierer of "worldly empire, wealth, and fame."

**Godfrey's Cordial.** A patent medicine given to children troubled with colic. Gray says it was used by the lower orders to "prevent the crying of children in pain" when in want of
proper nourishment. It consists of sassafras, opium in some form, brandy or rectified spirit, caraway seed, and treacle. There are seven or eight different preparations. Named after Thomas Godfrey of Hunston, in Hertfordshire, in the first quarter of the eighteenth century.

Godiva (Lady). Patroness of Coventry. In 1040, Leofric, Earl of Mercia and Lord of Coventry, imposed certain exactions on his tenants, which his lady besought him to remove. To escape her importunity, he said he would do so if she would ride naked through the town. Lady Godiva took him at his word, and the Earl faithfully kept his promise.

The legend asserts that every inhabitant of Coventry kept indoors at the time, but a certain tailor peeped through his window to see the lady pass. Some say he was struck blind, others that his eyes were put out by the indignant townsfolk, and some that he was put to death. Be this as it may, he has ever since been called "Peeping Tom of Coventry." Tennyson has a poem on the subject.

The privilege of cutting wood in the Hordules, by the parishioners of St. Briavel's Castle, in Gloucestershire, is said to have been granted by the Earl of Hereford (lord of Dean Forest) on precisely the same terms as those accepted by Lady Godiva.

"Peeping Tom" is an interpolation not anterior to the reign of Charles II., if we may place any faith in the figure on Smithfield Street, which represents him in a flowing wig and Stuart cravat.

Godless Florin (The). Also called "The Graceless Florin." In 1849 were issued florins in Great Britain, with no legend except "Victoria Regina." Both F.D. (Defender of the Faith) and D.G. (by God's Grace) were omitted for want of room. From the omission of "Fidel Defensor" they were called Godless florins, and from the omission of "Dei Gratia" they were called Graceless florins.

Godmer. A British giant, son of Albion, slain by Canutus, one of the companions of Brute.

"These three monstrous stones... Which that huge son of hideous Albion,... Great Godmer, there in fierce contention... At bold Canutus: but of him was slain..."

Spenser: Faerie Queene, 1. 10.

Geöl. The avenger of blood, so called by the Jews.

Goe'mot or Goëm'agot. The giant who dominated over the western horn of England, slain by Corin'thus, one of the companions of Brute. (Geoffrey: Chroniæ, i. 16.) (See Corinæus.)

Gog and Magog. The Emperor Diocletian had thirty-three infamous daughters, who murdered their husbands; and, being set adrift in a ship, reached Albion, where they fell in with a number of demons. The offspring of this unnatural alliance was a race of giants, afterwards extirpated by Brute and his companions, refugees from Troy. Gog and Magog, the last two of the giant race, were brought in chains to London, then called Troy-novant, and, being chained to the palace of Brute, which stood on the site of our Guildhall, did duty as porters. We cannot pledge ourselves to the truth of old Caxton's narrative; but we are quite certain that Gog and Magog had their offices at Guildhall in the reign of Henry V. The old giants were destroyed in the Great Fire, and the present ones, fourteen feet high, were carved in 1708 by Richard Saunders.

Children used to be told (as a very mild joke) that when these giants hear St. Paul's clock strike twelve, they descend from their pedestals and go into the Hall for dinner.

Goggles. A corruption of ogles, eyeshades. (Danish, oog, an eye; Spanish, ojo; or from the Weleli, gogelü, to shelter.)

Gogmagog Hill (The). The higher of two hills, some three miles south-east of Cambridge. The legend is that Gog-magog was a huge giant who fell in love with the nymph Granta, but the sly lady would have nothing to say to the big bulk, afterwards metamorphosed into the hill which bears his name. (Drayton: Polyolbion, xxi.)

Go'jam. A province of Abyssinia (Africa). Captain Speke traced it to Lake Victoria Nyanza, near the Mountains of the Moon (1861).

"The swelling Nile... From his two springs in Gujam's sunny realm... Pure-welling out..."

Thomson: Summer.
Golconda, in Hindustan, famous for its diamond mines.

Gold. By the ancient alchemists, gold, represented the sun, and silver the moon. In heraldry, gold is expressed by dots.

All he touches turns to gold. It is said of Midas that whatever he touched turned to gold. (See Rainbow.)

"In manu illius plumbum aurum tecet."—Petrus.

Gold. All that glitters is not gold.

(Shakespeare: Merchant of Venice, ii. 7.)

"All thing which that shineth as the gold Is nought gold."

Chaucer: Canterbury Tales, 12,860.

"Non tenes sarum totum quod splendet ut aurum."

Nec pulchrum pulvere quod sitam esse bonum."

Alius de incinta: Parabola.

He has got the gold of Tolo's. His ill gains will never prosper. Cæpio, the Roman consul, in his march to Gallia Narbonensis, stole from Tolo's (Toulouse) the gold and silver consecrated by the Cimbrian Druids to their gods. When he encountered the Cimbrians both he and Mallius, his brother-consul, were defeated, and 112,000 of their men were left upon the field (a.c. 106).

The gold of Nikeloungen. Brought ill-luck to every one who possessed it. (Icelandic Edda.) (See Fatal Gifts.)

Mammein gold. A sort of pinch-beck, made of copper and zinc, invented at Manheim, in Germany.

Musaé gold is "aurum munénum," a bi-sulphuret of tin used by the ancients in tesselating. (French, mosaique.)

Gold Purse of Spain. Andalusia is so called because it is the city from which Spain derives its chief wealth.

Golden. The Golden ("Aurus tus"). So Jean Dorat, one of the Pleiad poets of France, was called by a pun on his name. This pun may perhaps pass muster; not so the preposterous title given to him of "The French Pindar." (1507-1588.)

Golden-tongued (Greek, Chrysopouos).

So St. Peter, Bishop of Ravenna, was called. (483-460.)

The golden section of a line. Its division into two such parts that the rectangle contained by the smaller segment and the whole line equals the square on the larger segment. (Euclid, ii. 11.)

Golden Age. The best age; as the golden age of innocence, the golden age of literature. Chronologers divide the time between Creation and the birth of Christ into ages; Heisid describes five, and Lord Byron adds a sixth, "The Age of Bronze." (See Age, Augustan.)

i. The Golden Age of Ancient Nations:

(1) New Assyrian Empire. From the reign of Esar-haddon or Assur Adon (Assyrus's prince), third son of Sennacherib, to the end of Sarac's reign (B.C. 691-606).

(2) Chaldeo-Babylonian Empire. From the reign of Nabopolassar or Nebupul-Assur (Nebu the great Assyrian) to that of Belshazzar or Bel-shah-Assur (Bel king-of Assyria) (B.C. 606-538).

(3) China. The T'ang dynasty (626-684), and especially the reign of T'ao-tsong (618-626).

(4) Egypt. The reigns of Sethos I. id Ram'user II. (N. c. 1536-1224).

or_ ____________ (b.c. 634-594).

(5) Persia. The reigns of Khoaru I., and II. (581-628).

ii. The Golden Age of Modern Nations.

(1) England. The reign of Elizabeth (1558-1603).

(2) France. Part of the reign of Louis XIV. and XV. (1640-1740).

(3) Germany. The reign of Charles V. (1519-1558).

(4) Portugal. From John I. to the close of Sebastian's reign (1383-1578). In 1580 the crown was seized by Felipe II. of Spain.

(5) Russia. The reign of Frederick the Great (1740-1786).

(6) Russia. The reign of Czar Peter the Great (1672-1725).

(7) Spain. The reign of Ferdinand and Isabella, when the crowns of Castile and Aragon were united (1474-1516).

(8) Sweden. From Gustavus Vasa to the close of the reign of Gustavus Adolphus (1523-1632).

Golden Apple. "What female heart can gold despise?" (Gray). In allusion to the fable of Atalanta, the swiftest of all mortals. She vowed to marry only that man who could outstrip her in a race. Milanion threw down three golden apples, and Atalanta, stopping to pick them up, lost the race.

Golden Ass. The romance of Apuleius, written in the second century, and called the golden because of its excellency. It contains the adventures of Lucian, a young man who, being accidentally metamorphosed into an ass while sojourning in Thessaly, fell into the hands of robbers, eunuchs, magistrates, and so on, by whom he was ill-treated; but ultimately he recovered his
human form. Boccaccio has borrowed largely from this admirable romance; and the incidents of the robbers' cave in *Gil Blas* are taken from it.

**Golden Ball (The).** Ball Hughes, one of the dandies in the days of the Regency. He paid some fabulous prices for his dressing cases (flourished 1820-1830). Ball married a Spanish dancer.

He shrilled a duel, and this probably popularised the pun *Golden Ball*, *Leaden Ball*, *Hughes Ball*.

The three golden balls. (See BALS.)

**Golden Bay.** The Bay of Kielkearoon is so called because the sun shines like gold or fire. (Hans Strype, 17th cent.)

**Golden Bonds.** Aurelian allowed the captives queen Zeynab to have a slave to hold up her golden fetters.

**Golden Bowl is Broken (The).** Death has supervened.

"Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it."—Ecclesiastes vii. 6, 7.

"Remember the Creator", before the silver cord of health is loosed by sickness;

before the golden bowl of many strength has been broken up;

before the pitcher or body, which contains the spirit, has been broken up;

before the wheel of life has run its course, and the spirit has returned to God, who gave it.

**Golden Bull.** An edict by the Emperor Charles IV., issued at the Diet of Nuremberg in 1350, for the purpose of fixing how the German emperors were to be elected. (See BULL.)

**Golden Calf.** We all worship the golden calf, i.e. money. The reference is to the golden calf made by Aaron when Moses was absent on Mount Sinai. (Exod. xxxii.) According to a common local tradition, Aaron's golden calf is buried in Rook's Hill, Lavan't, near Chichester.

**Golden Cave.** Contained a cistern guarded by two giants and two centaurs; the waters of the cistern were good for quenching the fire of the cave; and when this fire was quenched the inhabitants of Scobellum would return to their native forms. (The Seven Champions, iii. 10.)

**Golden Chain.** "Faith is the golden chain to link the penitent sinner unto God" (Jeremy Taylor). The allusion is to a passage in Homer's *Iliad* (i. 19-30), where Zeus says, If a golden chain were let down from heaven, and all the gods and goddesses pulled at one end, they would not be able to pull him down to earth; whereas he could lift with ease all the deities and all created things besides with his single might.

**Golden Fleece.** Ino persuaded her husband, Athamas, that his son Phryxus was the cause of a famine which desolated the land, and the old dotard ordered him to be sacrificed to the angry gods. Phryxus being apprised of this order, made his escape over sea on a ram which had a golden fleece. When he arrived at Colchis, he sacrificed the ram to Zeus, and gave the fleece to King Aeetes, who hung it on a sacred oak. It was afterwards stolen by Jason in his celebrated Argonautic expedition. (See ABGO.)

"This rising Greece with indignation viewed, And joyful Jason an attempt conceived. Lofty and bold: along Peneus' banks, Around Olympos' brow, the Music haunts. He roused the brave to re-demand the fleece."—Dyer: *The Fleece*, ii.

**Golden fleece of the north.** The fur and peltry of Siberia is so called.

"Australia has been called "The Land of the Golden Fleece," because of the quantity of wool produced there.

**Golden Fleece.** An order of knighthood by this title was instituted by Philip III., Duke of Burgundy, in 1425. The selection of the fleece as a badge is perhaps best explained by the fact that the manufacture of wool had long been the staple industry of the Low Countries, then a part of the Burgundian possessions.

**Golden Fountain.** The property of a wealthy Jew of Jerusalem. "In twenty-four hours it would convert any metal into refined gold; stony flints into pure silver; and any kind of earth into excellent metal." (The Seven Champions of Christendom, ii. 4.)

**Golden Girdle.** Louis VIII. made an edict that no courtezan should be allowed to wear a golden girdle, under very severe penalty. Hence the proverb, *Bonne renommé vaunt mieux que ceinture dorée.* (See GIRDLE.)

**Golden Horn.** The inlet of the Bosporus on which Constantinople is situated. So called from its curved shape and great beauty.

**Golden House.** This was a palace erected by Nero in Rome. It was roofed with golden tiles, and the inside walls, which were profusely gilt, were embellished with mother-of-pearl and precious stones; the ceilings were inlaid with ivory and gold. The banquet-hall had a rotatory motion, and its vaulted
calling showered flowers and perfumes on the guests. Popes and princes used the materials for their palaces.

Golden Legend. [KILKERS, MISS.]

Golden Legend. A collection of hagiology (lives of saints) made by Jacques de Voragine in the thirteenth century; valuable for the picture it gives of medieval manners, customs, and thought. Jorin says that the young students of religious houses, for the exercises of their talents, were set to accommodate the narratives of heathen writers to Christian saints. It was a collection of these “lives” that Voragine made, and thought deserving to be called “Legends worth their Weight in Gold.” Longfellow has a dramatic poem entitled The Golden Legend.

Golden Mean. Keep the golden mean. The wise saw of Cleobulus, King of Rhodes (B.C. 630-550).

"In every art from each to neither lean,
But ever keep the happy golden mean."

Born: The Golden Verses.

Golden-mouthed. Chrysostom; so called for his great eloquence (A.D. 347-407).

Golden Ointment. Eye salve. In allusion to the ancient practice of rubbing “stynax of the eye” with a gold ring to cure them.

"I have a sty here, Othin,
I have no gold to cure it."

Bemont and Fletcher: Maid Lovers.

Golden Opinions. "I have bought golden opinions of all sorts of people.” (Shakespeare: Macbeth, i. 7.)

Golden Palace. (See Golden House.)

Golden Rose. A cluster of roses and rosebuds growing on one thorny stem, all of the purest gold, chased with exquisite workmanship. In its cup, among its petals, the Pope, at every benediction he pronounced upon it, inserts a few particles of amber and musk. It is blessed on the fourth Sunday in Lent, and bestowed during the ecclesiastical year on the royal lady whose seal for the Church has most shown itself by pious deeds or pious intentions. The prince who has best deserved of the Holy See has the blessed sword and cup (lo stocco e il berretto) sent him. If no one merits the gift it is laid up in the Vatican. In the spring of 1868 the Pope gave the golden rose to Isabella of Spain, in reward of “her faith, justice, and charity,” and to “foretoken the protection of God to his well-beloved daughter, whose high virtues make her a shining light amongst women.” The Empress Eugénie of France also received it.

Golden Rule. In morals—Do unto others as you would be done by. Or Matt. vii. 12.

In arithmetic—The Rule of Three.

Golden Shoe (A). A pot of money. "The want of a golden shoe" is the want of ready cash. It seems to be a superlative of a “silver slipper,” or good luck generally, as he “walks in silver slippers.”

Golden Shower or Shower of gold. A bribe, money. The allusion is to the classic tale of Jupiter and Danæ. Acrisios, King of Argos, being told that his daughter’s son would put him to death, resolved that Danæ should never marry, and accordingly locked her up in a brazen tower. Jupiter, who was in love with the princess, foiled the king by changing himself into a shower of gold, under which guise he readily found access to the fair prisoner.

Golden Slipper (The), in Negro melodies, like “golden streets,” etc., symbolises the joys of the land of the leaf; and to wear the golden slipper means to enter into the joys of Paradise.

The golden shoes or slippers of Paradise, according to Scandinavian mythology, enable the wearer to walk on air or water.

Golden State. California; so called from its gold “diggings.”


Golden Thigh. Pythagoras is said to have had a golden thigh, which he showed to Ahâris, the Hyperborean priest, and exhibited in the Olympic games. Pelops, we are told, had an ivory shoulder. Nauid had a silver hand (see Silver Hand), but this was artificial.

Golden Tooth. A Silesian child, in 1583, we are told, in his second set of teeth, cut "one great tooth of pure gold;" but Libavius, chemist of Coburg, recommended that the tooth should be seen by a goldsmith; and the goldsmith pronounced it to be “an ordinary tooth cleverly covered with gold leaf.”

Golden Town (The). So Mainz or Mayence was called in Carolingian times,
Golden Valley  

Golden Valley (Thir). The eastern portion of Limerick is so called, from its great natural fertility.

Golden Verses: So called because they are "good as gold." They are by some attributed to Epicurus, and by others to Empedocles, but always go under the name of Pythagoras, and seem quite in accordance with the excellent precepts of that philosopher. They are as follows:

Never suffer sleep those eyes to close
Before the mind hath run
Over every act, and thought, and word.
From dawn to set of sun
For wrong take shame, but grateful feel
If just thy course hath been:
Such effort day by day renewed
Will ward thy soul from sin.  

Goldy. The pet name given by Dr. Johnson to Oliver Goldsmith. Garrick said of him, "He wrote like an angel and talked like poor Poll." (Born Nov. 29, 1728; died April 4, 1774.)

Golgotha signifies a skull, and corresponds to the French word chauve. Probably it designated a bare hill or rising ground, having some fanciful resemblance to the form of a bald skull.

"Golgotha seems not entirely uncovetted with the hill of thorn, and the holy hill of Zion, as mentioned in Jeremiah xxxvi. 30, on the north-west of the city. I am inclined to the place where Jesus was crucified... on the mounds which command the valley of Hinnom, above Basket-Manna."-Bancroft: Life of Judah, chap. xxi.

Golgotha, at the University church, Cambridge, was the gallery in which the "heads of the houses" sat; so called because it was the place of skulls or heads. It has been more wittily than truly said that Golgotha was the place of empty skulls.

Gollæth. The Philistine giant, slain by the stripping David with a small stone hurled from a sling. (1 Sam. xvii. 23-51.) (See Giants.)

Golobó. It is said that Henry VI. wore half-boots laced at the side, and about the same time was introduced the shoe or clog called the "galage" or "goloze," meaning simply a covering; to which is attributed the origin of our word golosh. This cannot be correct, as Chaucer, who died twenty years before Henry VI. was born, uses the word. The word comes to us from the Spanish galoche (wooden shoes); German, galosche.

"No were worthy to unboche his galoshe."
Chaucer: Knight's Tale.

Go'marists. Opponents of Arminius. So called from Francis Gomar, their leader (1563-1641).

Gombeen Man (The). A tallyman; a village usurer; a money-lender. The word is of Irish extraction.

"They suppose that the tenants can have no other supply of capital than from the gombeen man."-Byington Hakl.: Free Trade in Capital, p. 363.

Gombo. Pigeon French, or French as it is spoken by the coloured population of Louisiana, the French West Indies, Bourbon, and Mauritius. (Connected with jumbe.)

"Creole is almost pure French, not much more pronounced than in some parts of France, but Gombo is a more phonetic burlesque of French, interlarded with African words, and other words... are neither African nor French, but probably belong to the aboriginal language of the... countries to which the slaves were brought from Africa."-The Nineteenth Century, October, 1881, p. 579.

Gondol. A Venetian boat.

"Venice, in her purple prime... when the famous law was passed making all gondoliers black, that the nobles should not see lesser fortunes upon them."-Curtis: Poliphilus Papers, p. 31.

Gone 'Coon (A). (See 'COOK.)

Gone to the Devil. (See under DEVIL.)

Gone Up. Put out of the way, hanged, or otherwise got rid of. In Denver (America) unruly citizens are summarily hung on a cotton tree, and when any question is asked about them the answer is briefly given, "Gone up"-i.e., gone up the cotton tree, or suspended from one of its branches. (See New America, by W. Hepworth Dixon, i. 11.)

Gon'eril. One of Lear's three daughters. Having received her moiety of Lear's kingdom, the unnatural daughter first abridged the old man's retinue, then gave him to understand that his company was troublesome. (Shakespeare: King Lear.)

Gon'falon or Gonfanon. An ensign or standard. A gonfalonier is a magistrature that has a gonfalon. (Italian, gonfalon; French, gonfalon; Saxon, guth-fane, war-flag.) Chaucer uses the word gonfanon; Milton prefers gonfalon. Thus he says:

"Ten thousand thousand ensigns high advanced, Standards and gonfanons, twixt sun and star Stream in the air, and for distinction serve.
Hierarchies (6. sy.) of orders, and degrees."
Paradise Lost, v. 569.

Gonfanon. The consecrated banner of the Normans. When William invaded England, his gonfanon was presented to him by the Pope. It was made of purple silk, divided at the end like the banner attached to the "Cross of the Resurrection." When Harold
was wounded in the eye, he was borne to the foot of this sacred standard, and the English rallied round him; but his death gave victory to the invaders. The high altar of Battle Abbey marked the spot where the gong fell, but the only traces now left are a few stones, recently uncovered, to show the site of this memorable place.

Gonin. *C'est un Maître Gonin*. He is a sly dog. Maître Gonin was a famous clown in the sixteenth century. "*Un tour de Maître Gonin*" means a cunning or scurvy trick. (See Allborough.)

**Gonnella's Horse.** Gonnella, the domestic jester of the Duke of Ferrara's, rode on a horse all skin and bone. The jests of Gonnella are in print.

"*Hic est puerus, quem me nemo amat, quem me nemo amat, quem me nemo amat.*"

**Gonsal'ez [Gon-sal-leyz].** Fernan Gonzalez was a Spanish hero of the tenth century, whose life was twice saved by his wife Sancha, daughter of Garcia, King of Navarre. The adventures of Gonsal'ez have given birth to a host of ballads.

**Gonville College** (Cambridge). The same as Caius College, founded in 1348 by Edmond Gonville, son of Sir Nicholas Gonville, rector of Terrington, Norfolk. (See Caius College.)

**Good.** The Good.

Alfonso VIII. (or IX.) of Leon, "The Noble and Good." (1158-1214.)

Douglas (The good Sir James), Bruce's friend, died 1306.

Jean II. of France, le Bon. (1319, 1350-1364.)

Jean III., Duc de Bourgogne. (1286, 1312-1341.)

Jean of Brittany, "The Good and Wise." (1287, 1389-1442.)

Philippe III., Duc de Bourgogne. (1306, 1419-1467.)

Réné, called *The Good King René*, titular King of Naples. (1439-1452.)

Richárd II., Duc de Normandie. (906-1026.)

Richard Beauchamp, twelfth Earl of Warwick, Regent of France. (Died 1439.)

**Good-bye.** A contraction of *God be with you*. Similar to the French adieu, which is *à Dieu* (I commend you to God).

? Some object to the substitution of "God" in this phrase, reminding us of our common phrases *good day*, *good night*, *good morning*, *good evening*;

"Good be with ye" would mean may you fare well, or good abide [with you].

**Good-Chap.** The French *bon marché*, a good bargain. "*Cheap*" here means market or bargain. (Anglo-Saxon, *ceap.*)

**Good Duke Humphrey.** Humphrey Plantagenet, Duke of Gloucester, youngest son of Henry IV., said to have been murdered by Suffolk and Cardinal Beaufort. (Shakespeare: *2 Henry VI.*, iii. 2.)

? Called "Good," not for his philanthropy, but from his devotion to the Church. He was an out-and-out Catholic.

**Good Folk** (Scotch *guid folk*) are like the Shetland land-Trows, who inhabit the interior of green hills. (See TROWS.)

**Good Form, Bad Form.** *Comme il faut, bon ton; mauvais ton, comme si ne faut pas.* Form means fashion, like the Latin *forma*.

**Good Friday.** The anniversary of the Crucifixion. "*Good*" means holy. Probably *good* = God, as in the phrase "*Good-bye*" (q.r.).

**Born on Good Friday.** According to ancient superstition, those born on Christmas Day or Good Friday have the power of seeing and commanding spirits.

**Good Grace.** (To get into one's). To be in favour with.

"Having continued to get into the good graces of the faction widow."—Dickens: *Pickwick*, chap. xiv.

**Good Hater.** *(A).* I love a good hater. I like a man to be with me or against me, either to be hot or cold. Dr. Johnson called Bathurst the physician a "good hater," because he hated a fool, and he hated a rogue, and he hated a Whig; "he," said the Doctor, "was a very good hater."

**Good Lady (The).** The mistress of the house. "Your good lady," your wife. (See GOODMAN.)

? "My good woman" is a depreciatory address to an inferior; but "Is your good woman at home?" is quite respectful, meaning your wife (of the lower grade of society).

**Good Neighbours.** So the Scotch call the Norse drows.

**Good Regent.** James Stewart, Earl of Murray, appointed Regent of Scotland after the imprisonment of Queen Mary.

**Good Samaritan.** One who succours the distressed. The character is
from our Lord's Parable of the man who fell among thieves (St. Luke x. 30-37).

**Good Time.** There is a good time coming. This has been for a long, long time a familiar saying in Scotland, and is introduced by Sir Walter Scott in his *Rob Roy*. Charles MacKay has written a song so called, set to music by Henry Russell.

**Good Turn (To do a).** To do a kindness to any one.

**Good and All (For).** Not tentatively, not in pretence, nor yet temporarily, but *bona fide*, really, and altogether. (See ALL.)

"The good woman never died after this, till she came to die for good and all." — *L’Estrange: Fables*.

**Good as Gold.** Thoroughly good.

**Good for Anything.** Ripe for any sort of work.

"After a man has had a car or two at this sort of work, he is good ... for anything." — *Baldwin: Hobbes Under Arms*, chap. xi.

"Not good for anything. Utterly worthless; used up or worn down.

**Good Wine needs no Bush.** It was customary to hang out ivy, boughs of trees, flowers, etc., at public houses to notify to travellers that "good cheer" might be had within.

"Some ale-houses upon the road I saw, And some with bushes showing they were old draw." — *Poor Robin’s Ramblings* (1678).

**Goods.** I carry all my goods with me (Omnia mea mecum porto). Said by Bisa, one of the seven sages, when T'richel was besieged and the inhabitants were preparing for flight.

**Goodfellow (Robin).** Sometimes called Puck, son of Oberon, a domestic spirit, the constant attendant on the English fairy-court; full of tricks and fond of practical jokes.

"That shrewd and knavish sprite." — *Shakespeare: Midsummer Night’s Dream*, ii. i.

**Goodluck’s Close (Norfolk).** A corruption of Guthlac’s Close, so called from a chapel founded by Allen, son of Godfrey de Swaffham, in the reign of Henry II., and dedicated to St. Guthlac.

**Goodman.** A husband or master is the Saxon *guna* or *gown* (a man), which in the inflected cases becomes guman or goman. In St. Matt. xxiv. 43, "If the goodman of the house had known in what watch the thief would come, he would have watched." Gomman and gommer, for the master and mistress of a house, are by no means uncommon. The phrase is also used of the devil.

"There’s no luck about the house When our goodman’s awa." — *Nickie*.

**Goodman, or St. Gutman.** Patron saint of tailors, being himself of the same craft.

**Goodman of Ballenfarth.** The assumed name of James V. of Scotland when he made his disguised visits through the county districts around Edinburgh and Stirling, after the fashion of Haroun-al-Raschid, Louis XI., etc.

**Goodman’s Croft.** A strip of ground or corner of a field formerly let untiiled, in Scotland, in the belief that unless some such place were left, the spirit of evil would damage the crop.

"Next church still living remember the corner of a field being left for the goodman’s croft." — *Tyrer: Primitive Church*, ii. 352.

**Goodman’s Fields, Whitechapel.** Fields belonging to a farmer named Goodman.

"At the which farm my self in my youth have fetched many a halfpenny-worth of milk, and never had less than three ale-pins for a halfpenny in summer, nor less than one shilling in winter, always hot from the kine ... and strained. One Tredup, and afterwards Goodman, were the farmers there, and had thirty or forty kine to the past." — *Shawe*.

**Goodwin Sands** consisted at one time of about 4,000 acres of low land fenced from the sea by a wall, belonging to Earl Goodwin or Godwin. William the Conqueror bestowed them on the abbey of St. Augustine, at Canterbury, and the abbot allowed the sea-wall to fall into a dilapidated state, so that the sea broke through in 1100 and inundated the whole. (See TENTERDEN STEEPLE.)

**Goodwood Races.** So called from the park in which they are held. They begin the last Tuesday of July, and last four days; but the principal one is Thursday, called the "Cup Day." These races, being held in a private park, are very select, and admirably conducted. Goodwood Park, the property of the Duke of Richmond, was purchased by Charles, the first Duke, of the Compton family, then resident in East Lavant, a village two miles north of Chichester.

**Goody.** A depreciative, meaning weakly moral and religious. In French, *bon homme* is used in a similar way.

"No doubt, if a Caesar or a Napoleon comes before some man of weak will ... especially if he be a goody man, (lie) will qualify." — *Cook: Consolation*, lecture iv. p. 40.
Goody is good-wife, Chaucer's goodwife; as, Goody Dobson. Good-woman means the mistress of the house, contracted sometimes into gommer, as goodman is into gommen. (See GOODMAN.)

Goody Blake. A poor old woman who was detected by Harry Gill, the farmer, picking up sticks for a wee-bit fire to warm herself by. The farmer compelled her to leave them on the field, and Goody Blake invoked on him the curse that he might never more be warm. From that moment neither blazing fire nor accumulated clothing ever made Harry Gill warm again. Do what he would, "his teeth went chatter, chatter, still." (Wordsworth: Goody Blake and Harry Gill.)

Goody Two-Shoes. This tale first appeared in 1765. It was written for Newbery, as it is said, by Oliver Goldsmith.

Goody-goody. Very religious or moral, but with no strength of mind or independence of spirit.

Goose. A tailor's-smoothing-iron; so called because its handle resembles the neck of a goose.

"Come in, tailor; here you may roast your goose."—Shakespeare: Macbeth, ii. 3.

Ferrara goose. Celebrated for the size of their livers. The French pâtre de foie gras, for which Strasbourg is so noted, is not a French invention, but a mere imitation of a well-known dish of classic times.

I wish, gentlemen it was one of the geese of Ferrara, so much celebrated among the ancients for the magnitude of their livers, one of which is said to have weighed upwards of two pounds. With this food, exquisite as it was, did Helen—hitherto resided in hounds."—Smollett: Peregrine Pickle.

Ways Goose. (See WAYS.)

I'll cook your goose for you. I'll pay you out. Eric, King of Sweden, coming to a certain town with very few soldiers, the enemy, in mockery, hung out a goose for him to shoot at. Finding, however, that the king meant business, and that it would be no laughing matter for them, they sent heralds to ask him what he wanted. "To cook your goose for you," he facetiously replied.

He killed the goose to get the eggs. He grasped at what was more than his due, and lost an excellent customer. The Greek fable says a countryman had a goose that laid golden eggs; thinking to make himself rich, he killed the goose to get the whole stock of eggs at once, but lost everything.

He steals a goose, and gives the giblets in aims. He amasses wealth by over-reaching, and savors his conscience by giving small sums in charity.

The older the goose the harder to pluck. Old men are unwilling to part with their money. The reference is to the custom of plucking live geese for the sake of their quills. Steel pens have put an end to this barbarous custom.

To get the goose. To get hissed on the stage. (Theatrical)

What a goose you are. In the Egyptian hieroglyphics the emblem of a vain silly fellow is a goose.

Goose and Gridiron. A public-house sign, properly the coat of arms of the Company of Musicians—viz. a swan with expanded wings, within a double trefoil [the gridiron], counter, florid, argent. Perverted into a goose striking the bars of a gridiron with its foot, and called "The Swan and Harp," or "Goose and Gridiron."

This famous lodge of the Freemasons, of which Wren was Master (in London House Yard), was doomed in 1834.

Goose at Michaelmas. One legend says that St. Martin was tormented by a goose which he killed and ate. As he died from the repast, good Christians have ever since sacrificed the goose on the day of the saint.

The popular tradition is that Queen Elizabeth, on her way to Tilbury Fort (September 29th, 1588), dined at the ancient seat of Sir Neville Umfreys, where, among other things, two fine geese were provided for dinner. The queen, having eaten heartily, called for a bumper of Burgundy, and gave as a toast, " Destruction to the Spanish Armada!" Scarcely had she spoken when a messenger announced the destruction of the fleet by a storm. The queen demanded a second bumper, and said, "Henceforth shall a goose commemorate this great victory." This tale is marred by the awkward circumstance that the thanksgiving sermon for the victory was preached at St. Paul's on the 20th August, and the fleet was dispersed by the winds in July. Gascogne, who died 1577, refers to the custom of goose-eating at Michaelmas as common.

"At Christmas a capon, at Michaelmas a goose.
And somewhat else at New Year's tide, for feasts
the lease flew loose.

"At Michaelmas time stubble-geese
are in perfection, and tenants formerly
presented their landlords with one to keep in their good graces.

Although bees were served at table in Michaelmas time, before the destruction of the Armada, still they commemorated that event. So there were doubtless rainbows before the Flood, yet God made the rainbow the token of His promise not to send another Flood upon the world.

Gooseberry. Fox Talbot says this is St. John's berry, being ripe about St. John's Day. [This must be John the Baptist, at the end of August, not John the Evangelist, at the beginning of May.] Hence, he says, it is called in Holland Jansbeeren. Jans-beeren, he continues, has been corrupted into Gansbeeren, and Gans is the German for goose. This is very ingenious, but gorse (furze) offers a simpler derivation. Gorse-berry (the prickly berry) would be like the German stachel-beere (the "prickly berry"), and krause-beere (the rough gooseberry), from krausen (to scratch). Krausebeere, Gorse-berry, Gooseberry. In Scotland it is called grosser. (See BRAN'S GARLICK.)

To play gooseberry is to go with two lovers for appearance' sake. The person "who plays propriety" is expected to hear, see, and say nothing. (See Gooseberry Picker.)

He played up old gooseberry with me. He took great liberties with my property, and greatly abused it; in fact, he made gooseberry fool of it. (See below.)

Gooseberry Fool. A corruption of gooseberry fonte, milled, mashed, pressed. The French have fonte de pommes; font de raisins; fonte de groseilles, our "gooseberry fool."* Gooseberry fool is a compound made of gooseberries scalded and poured with cream.

Gooseberry Picker (J.). One who has all the toll and trouble of picking a troublesome fruit for the depletion of others. (See TAPISERIE.)

Goosebridge. (Go to Goosebridge.) "Rule a wife and have a wife." Boccaccio (ix. 9) tells us that a man who had married a shrew asked Solomon what he should do to make her more submissive; and the wise king answered, "Go to Goosebridge." Returning home, deeply perplexed, he came to a bridge where a muleteer was trying to induce a mule to pass over it. The mule resisted, but the stronger will of the muleteer at length prevailed. The man asked the name of the bridge, and was told it was "Goosebridge.". Petruchio tamed Katharine by the power of a stronger will.

Goose Dubbs, of Glasgow. A sort of Seven Dials or Scottish Aleastis. The Scotch use dubbs for a filthy puddle. (Welsh, dwb, mortar; Irish, deubh, plaster.)

"The Guse-dubs o' Glasgow: O sir, what a huddle o' houses, . . . the green middens o' bath liquid and solid matter, seuin’ wi’ dead cats and said shoos."—Societies Ambrosianes.

Goose Gibbie. A half-witted lad, who first "kept the turkeys, and was afterwards advanced to the more important office of minding the cows." (Sir Walter Scott: Old Mortality.)

Gopherwood (w)., of which the ark was made.

It was acacia, says the Religious Tract Society. It was hawthorn, says the Arabian commentators. It was brownish, daubed over with slime, says Dawson. It was cedar, says the Targum of Onkelos. It was cypress, says Fuller, and nemesis in his ghastly manner.

It was ebony, says Bockart. It was deal or go-wood, says some. It was juniper, says CARTER. It was pine, says ASCARIUS, Munster, Persius, Taylor, etc.

It was eucker-wood, says Goddess.

Gordian Knot. A great difficulty. Gordius, a peasant, being chosen king of Phrygia, dedicated his waggon to Jupiter, and fastened the yoke to a beam with a rope of bark so ingeniously that no one could untie it. Alexander was told that "whosoever undid the knot would reign over the whole East." "Well then," said the conqueror, "it is thus I perform the task," and, so saying, he cut the knot in twain with his sword.

To cut the knot is to evade a difficulty, or get out of it in a summary manner.

"Such praise the Macedonian got For having rude ly cut the Gordian knot."—Walter: To the King.

"Turn him to any cause of policy, The Gordian knot of it he will unknot, Familiar as his nature."—Shakespeare: Henry V. 1. 1.

Gordon Riots. Riots in 1780, headed by Lord George Gordon, to compel the House of Commons to repeal the bill passed in 1778 for the relief of Roman Catholics. Gordon was undoubtedly of unsound mind, and he died in 1793, a proselyte to Judaism. Dickens has given a very vivid description of the Gordon riots in Barnaby Rudge.

Gorgibus. An honest, simple-minded burgess, brought into all sorts of troubles by the love of finery and the gingerbread gentility of his niece and his daughter. (Molière: Les Précieuses Ridicules.)
Gorgon. Anything unusually hideous. There were three Gorgons, with serpents on their heads instead of hair; Medusa was the chief of the three, and the only one that was mortal; but so hideous was her face that whoever set eyes on it was instantly turned into stone. She was slain by Perseus, and her head placed on the shield of Minerva.

"Lost Gorgon rising from the infernal lakes
With horns armed, and curls of hissing snakes,
Should fix me, stiffened at the monstrous sight,
A stone image in eternal night."
—Odyssey, xi.

"What was that snaky-headed Gorgon shield
That wise Minerva wore, unconquered virgin,
Wherewith she froze her foes to congealed stone?
But rigid looks of chaste austerity,
And noble grace, that dashed brute violence
With sudden adoration and blank awe."
—Milton: Comus, 428–463.

Gorham Controversy. This arose out of the refusal of the bishop of Exeter to institute the Rev. Cornelius Gorham to the vicarage of Bramford Speke, "because he held unsound views on the doctrine of baptism." Mr. Gorham maintained that "spiritual regeneration is not conferred on children by baptism." After two years' controversy, the Privy Council decided in favour of Mr. Gorham (1851).

Gorlois. Duke of Cornwall, husband of Igraine, who was the mother of King Arthur by an adulterous connection with Uther, pendragon of the Britons.

Goatling. A term applied to a silly fellow, a simpleton.

"Surprised at all they meet, the goatling pair,
With awkward gait, stretched neck, and silly stare,
Discover hasee cultures."
—Cowper: Progress of Error, 375–381.

Goatlings. The catkins of nut-trees, pines, etc. Halliwell says they are so called from their yellow colour and fluffy texture.

Gospel. A panacea; a scheme to bring about some promised reform; a beau ideal. Of course the theological word is the Anglo-Saxon godspell, i.e. God and spol (a story), a translation of the Greek evangélion, the good story.

"Mr. Carnegie's gospel is the very thing for the transition period from social hunctionalism to social Christianity."—Nineteenth Century (March, 1891, p. 360).

Gospel according to ... The chief teaching of [so-and-so]. "The Gospel according to Mammon" is the making and collecting of money. "The Gospel according to St. Perfinax Mac Sycophant," is bowing and cringing to those who are in a position to lend you a helping hand.
Gotham

Last of the Goths. Roderick, the thirty-fourth of the Visigothic line of kings (414-711). (See RODERICK.)

Gotham. Wier Men of Gotham—fools. Many tales of folly have been fathered on the Gothamites, one of which is their joining hands round a thorn-bush to shut in a cuckoo. The “bush” is still shown to visitors.

It is said that King John intended to make a progress through this town with the view of purchasing a castle and grounds. The townsmen had no desire to be saddled with this expense, and therefore when the royal messengers appeared, wherever they went they saw the people occupied in some idiotic pursuit. The king being told of it, abandoned his intention, and the “wise men” of the village cunningly remarked, “We see there are more fools pass through Gotham than remain in it.”

Andrew Boyde, a native of Gotham, wrote The Merry Tales of the Wise Men of Gotham, founded on a commission signed by Henry VIII. to the magistrates of that town to prevent poaching.

N.B. All nations have fixed upon some locality as their limbus of fools; thus we have Phrygia as the fools’ home of Asia Minor, Alectra of the Thracians, Boeotia of the Greeks, Nazareth of the ancient Jews, Swabia of the modern Germans, and so on. (See COOGERSHALL.)

Gothamites (3 syl.). American cockneys. New York is called satirically Gotham.

“Such things as would strike ... a stranger in our beloved Gotham, and place to which our regular Gothamites (American cockneys) are wont to repair.”—Frazer’s Magazine: Sketches of American Society.

Gothic Architecture has nothing to do with the Goths, but is a term of contempt bestowed by the architects of the Renaissance period on mediæval architecture, which they termed Gothic or clumsy, fit for barbarians.

“St. Louis ... built the Ste. Chapelle of Paris, ... the most precious piece of Gothic in Northern Europe.”—Ruken: Fors Clavigero, Vol. i.

Napoleon III, magnificently restored and laid open this exquisite church.

Gouk or Gawk. In the Teutonic the word gauck means fool; whence the Anglo-Saxon gear, a cuckoo, and the Scotch yoke or gawk.

Hunting the gauk [fool], is making one an April fool. (See APRIL.)

A gawk storm is a term applied to a storm consisting of several days of tempestuous weather, believed by the

peasantry to take place periodically about the beginning of April, at the time that the gowk or cuckoo visits this country.

“That being done, he hoped that this was but a gowk-storm.”—Sir G. Mackenzie: Memoirs, p. 72.

Gourd. Used in the Middle Ages for corks (Orlando Furioso, x. 106); used also for a cup or bottle. (French, gourde; Latin, cucurbita.)

Jonah’s gourd [hikireh], the Palma Christi, called in Egypt kiki. Niebuhr speaks of a specimen which he himself saw near a rivulet, which in October “rose eight feet in five months’ time.” And Volney says, “Wherever plants have water the rapidity of their growth is prodigious. In Cairo,” he adds, “there is a species of gourd which in twenty-four hours will send out shoots four inches long.” (Travels, vol. i. p. 71.)

Gourds. Dice with a secret cavity. Those loaded with lead were called Fullhams (q.v.).

“Gourds and fullham holds, And high and low begste the rich and poor.”—Shakespeare: Merry Wives of Windsor, i. 2.

Gourmand and Gourmet (French). The gourmand is one whose chief pleasure is eating; but a gourmet is a connoisseur of food and wines. In England the difference is this: a gourmand regards quantity more than quality, a gourmet quality more than quantity. (Welsh, gow, excess; gurw, a fulness; gourmal, too much; gourmant, etc.) (See APERCUT.)

“... In former times [in France] gourmand meant a judge of eating, and gourmet a judge of wine. Gourmand is now universally understood to refer to eating, and not to drinking.”—Macropis: French and English, part v. chap. iv. p. 346.

Gourmand’s Prayer (The). “O Philoxenos, Philoxenos, why were you not Prometheus?” Prometheus was the mythological creator of man, and Philoxenos was a great epicure, whose great and constant wish was to have the neck of a crane, that he might enjoy the taste of his food longer before it was swallowed into his stomach. (As iustile: Ethics, iii. 10.)

Goure (1 syl.). A debauched woman. The citizens of Paris bestowed the name on Isabella of Bavaria.

“We have here ... a man ... who to his second wife enjoined la grande goure—Rabelais: Pantagruel, iii. 21.

Gout, from the French goutte, a drop, because it was once thought to proceed from a “drop of acid matter in the joints.”

Goutte de Sang. The Adonis flower or pheasant’s eye, said to be stained by
the blood of Adonis, who was gored by a boar.

"O Sœur, ai chère à Cythère
Tu crieis le fut, en amour,
Du sang d'Adonis coloré!"

Govan. St. Govan’s Bell. (See INCH-CARE.)


"He had always been a hard-working man ... god at such things, and, like a lot more of the Government men, as the convicts were called, ... had saved some money."—Boldrewood: Robbery under Arms, chap. 1.

Gowan. A daisy; a perennial plant or flower.

The ewe-gowan is the common daisy, apparently denominated from the ewe, as being frequently in pastures fed on by sheep.

"Some hit weasfu’ love story, enough to make the pinks an’ the ewe-gowans blush to the very lip."—Brownie of Dodghezg, i. 225.

Gower, called by Chaucer “The moral Gower.”

"O moral Gower, this book I direct
To thee, and to the philosophical Stroduo,
To voucheant there need is to correct
Of your bongulities and zeal; good!"

Chaucer.

Gowk. (See GOUX.)


Gowies (Indian). A “cow-herd.”

One of the Hindu castes is so called.

Gown. Gown and town row. A scrimmage between the students of different colleges, on one side, and the townsmen, on the other. These feuds go back to the reign of King John, when 3,000 students left Oxford for Reading, owing to a quarrel with the men of the town. What little now remains of this “ancient tenure” is confined, as far as the town is concerned, to the barges and their “tails.”

Gownman. A student at one of the universities; so called because he wears an academical gown.

Grail. (See GRAIL.)

Grab. To clutch or seize. I grabbed it; he grabbed him, i.e. the bailiff caught him. (Swedish,机组, to grasp; Danish, griber; our grip, gripe, grappe, grapple.)

A land grabber. A very common expression in Ireland during the last two decades of the nineteenth century, to signify one who takes the farm or land of an evicted tenant.

Grace. The sister Graces. The Romans said there were three sister Graces, bosom friends of the Musae. They are represented as embracing each other, to show that where one is the other is welcome. Their names are Aglaea, Thalia, and Euphrosyne.

Grace’s Card or Grace-card. The six of hearts is so called in Kilkenny. At the Revolution in 1888, one of the family of Grace, of Courtstown, in Ireland, equipped at his own expense a regiment of foot and troop of horse, in the service of King James. William of Orange promised him high honours if he would join the new party, but the indignant baron wrote on a card, “Tell your master I despise his offer.” The card was the six of hearts, and hence the name.

* It was a common practice till quite modern times to utilise playing-cards for directions, orders, and addresses.

Grace Cup or Loving Cup. The larger tankard passed round the table after grace. It is still seen at the Lord Mayor’s feasts, at college, and occasionally in private banquets.

* The proper way of drinking the cup observed at the Lord Mayor’s banquet or City companies’ is to have a silver bowl with two handles and a napkin. Two persons stand up, one to drink and the other to defend the drinker. Having taken his draught, he wipes the cup with the napkin, and passes it to his “defender,” when the next person rises to defend the new drinker. And so on to the end.

Grace Darling, daughter of William Darling, lighthouse-keeper on Longstone, one of the Farne Islands. On the morning of the 7th September, 1838, Grace and her father saved nine of the crew of the Forfarshire steamer, wrecked among the Farne Isles, opposite Bamborough Castle (1815-1842). Wordsworth has a poem on the subject.

The Grace Darling of America. Ida Lewis (afterwards Mrs. W. H. Wilson, of Black Rock, Connecticut). Her father kept the Limerock lighthouse in Newport harbour. At the age of eighteen she saved four young men whose boat had upset in the harbour. A little later she saved the life of a drunken sailor whose boat had sunk. In 1867 she rescued three men; and in 1868 a small boy who had clung to the mast of a sailboat from midnight till morning. In 1869 she and her brother Hosea rescued two sailors whose boat had capsized in a squall. Soon after this she married, and her career at the lighthouse ended. (Born 1841.)
Grace Days or Days of Grace. The three days over and above the time stated in a commercial bill. Thus, if a bill is drawn on the 20th June, and is payable in one month, it ought to be due on the 20th of July, but three days of grace are to be added, bringing the date to the 23rd of July.

Gracechurch (London) is Grass church, or Grass-church, the church built on the site of the old grass-market. Grass at one time included all sorts of herbs.

Graceless Florin. The first issue of the English florins, so called because the letters D.G. (“by God’s grace”) were omitted for want of room. It happened that Richard Llor Shell, the master of the Mint, was a Catholic, and a scandal was raised that the omission was made on religious grounds. The florins were called in and re-cast. (See Godless Florin.)

Mr. Shell was appointed by the Whig ministry Master of the Mint in 1846; he issued the florin in 1849; was removed in 1850, and died at Florence in 1851, aged nearly 57.

Graci'osa. A princess beloved by Perciuet, who thwarted the malicious schemes of Grognon, her stepmother. (A fairy tale.)

Graci'oso. The interlocutor in the Spanish drama romantique. He thrusts himself forward on all occasions, ever and anon directing his gibes to the audience.

Gradeso. A bully; so called from Gradasso, King of Sericum, called by Ariosto “the bravest of the Pagan knights.” He went against Charlemagne with 100,000 vassals in his train, all “discrowned kings,” who never addressed him but on their knees. (Orlando Furioso and Orlando Innamorato.)

Gradely. A north of England term meaning thoroughly; regularly; as “hew yourself gradely. A gradalement fine day.”

Sammy ’ll settle him gradely.” — Mrs. H. Brunett: That Last o’ Laura’s, chap. 3.

Grad grind (Thomas). A man who measures everything with rule and compass, allows nothing for the weakness of human nature, and deals with men and women as a mathematician with his figures. He shows that summum jus is supreme injuria. (Dictiones: Hard Times.)

“The gradgrinds undervalue and disarmage it.” — Church Review.

Graines (The). A class of free-booters, who inhabited the debatable land, and were transported to Ireland at the beginning of the seventeenth century.

Graham. A charlatan who gave indecent and blasphemous addresses in the “Great Apollo Room,” Adelphi. He sometimes made mesmerism a medium of pandering to the prurient taste of his audience.

Graham’s Dyke. The Roman wall between the friths of the Clyde and Forth, so called from the first person who leaped over it after the Romans left Britain.

“This wall defended the Britons for a time, but the Scots and Picts assembled themselves in great numbers, and climbed over it . . . A man named Graham is said to have been the first soldier who got over, and the common people still call the remains of the wall ‘Graham’s Dyke.’” — Sir Walter Scott: Tales of a Grandfather.

Grail (The Holy). In French, Sau Grand. This must not be confounded with the sau-grad or sang-real, for the two are totally distinct. The “Grail” is either the paten or dish which held the paschal lamb eaten by Christ and His apostles at the last supper, or the cup which He said contained the blood of the New Testament. Joseph of Arimathea, according to legend, preserved this cup, and received into some of the blood of Jesus at the crucifixion. He brought it to England, but it disappeared. The quest of the Holy Grail is the fertile source of the adventures of the Knights of the Round Table. In some of the tales it is evidently the cup, in others it is the paten or dish (French, graal; the sacramental cup). Sir Galahad discovered it and died; but each of the 150 knights of King Arthur caught sight of it; but, unless pure of heart and holy in conduct, the grail, though seen, suddenly disappeared. (See GREAL and GALAHAD.)

Grain. A knife in grain. A knife, though a rich man, or magnate. Grain means scarlet (Latin, grannum, the coccus, or scarlet dye).

“A military vest of purple flowered
L disadvantage Minucian (Themistian), or the grain
Of Serre (Tyre) worn by kings and heroes old
In time of grace.” — Paradox Lost, xi. 241-244.

Rogue in grain. A punning application of the above phrase to millers.

To go against the grain. Against one’s inclination. The allusion is to wood, which cannot be easily planed the wrong way of the grain.
With a grain of salt. Latin, “Cum grano salis,” with great reservation. The French phrase has another meaning—thus, “Je mangerai avec un grain de sel” means, he could double up such a little whisper-snapper as easily as one could swallow a grain of salt. In the Latin phrase cum does not mean “with” or “together with,” but it adverbialises the noun, as cum fide, faithfully, cum silentio, silently, cum laetitia, joyfully, cum grano, minutely (“cum grano salis,” in the minute manner that one takes salt).

Gramercy. Thank you much (the French grand merci). Thus Shakespeare, “Be it so, Titus, and gramersey too” (Titus Andronicus, I. 2). Again, “Gramercies, Tranio, well dost thou advise” (Taming of the Shrew, I. 1). When Bobbo says to Bassanio, “God bless your worship!” he replies, “ Gramercy. Wouldst thou ought with me?” (Merchant of Venice, ii. 2.)

Grammar. Zenod’otos invented the terms singular, plural, and dual. The scholars of Alexandria and of the rival academy of Per’gamos were the first to distinguish language into parts of speech, and to give technical terms to the various functions of words. The first Greek grammar was by Dioclesius Thrax, and it is still extant. He was a pupil of Aristarchos. Julius Caesar was the inventor of the term ablative case. English grammar is the most philosophical ever devised; and if the first and third personal pronouns, the relative pronoun, the 3rd person singular of the present indicative of verbs, and the verb “to be” could be reformed, it would be as near perfection as possible.

7 It was Kaiser Sigismund who stumbled into a wrong gender, and when told of it replied, “Ego sum Imperator Romamurum, et supra grammaticum” (1520, 1548-1572).


Grammont. The Count de Grammont’s short memory. When the Count left England he was followed by the brothers of La Belle Hamilton, who, with drawn swords, asked him if he had not forgotten something. “True, true,” said the Count; “I promised to marry your sister,” and instantly went back to repair the lapse by making the young lady Countess of Grammont.

Granary of Europe. So Sicily used to be called.

Granby. The Marquis of Granby. A public-house sign in honour of John Manners, Marquis of Granby, a popular English general (1721-1779). The Times says the old marquis owes his sign-board notoriety “partly to his personal bravery and partly to the baldness of his head. He still presides over eighteen public-houses in London alone.”

Old Weller, in Pickwick, married the hostess of the “Marquis of Granby” at Dorking.


Grandee. In Spain, a nobleman of the highest rank, who has the privilege of remaining covered in the king’s presence.

Grand Alliance. Signed May 12th, 1689, between England, Germany, and the States General, subsequently also by Spain and Savoy, to prevent the union of France and Spain.

Grand Lama. The object of worship in Tibet and Mongolia. The word lama in the Tartugetas dialect means “mother of souls.” It is the representative of the Shigmoeuni, the highest god.

Grandiose Passion (The). Love.

“This is scarcely sufficient... to supply the element... so indispensable to the existence of a grande passion.” Nineteenth Century (Pettman), 1862, ii. 210.

Grandison (Sir Charles). The union of a Christian and a gentleman. Richardson’s novel so called. Sir Walter Scott calls Sir Charles “the faultless monster that the world ne’er saw.” Robert Nelson, reputed author of the Whole Duty of Man, was the prototype.

Grandison Cromwell Lafayette. Grandison Cromwell was the witty
Grandmother

My grandmother's review, the British Review. Lord Byron said, in a sort of jest, "I bribed my grandmother's review." The editor of the British called him to account, and this gave the poet a fine opportunity of pointing the battery of his satire against the periodical. (Don Juan.)

Grasse (1 syl.). To strangle, throttle (Anglo-Saxon, *gryn*).

Grange. Properly the granum (granary) or farm of a monastery, where the corn was kept in store. In Lincolnshire and other northern counties any large farm is so called.

Marvano, of the Meant Grange, is the title of a poem by Tennyson, suggested by the character of Marvano in Shakespeare's Measure for Measure.

7 Houses attached to monasteries where rent was paid in grain were also called granges.

"Till thou return, the court I will exchange / For some poor cottage, or a country grange." (Gray: Lady Godiva to Earl of Surrey.)

Grangerise. Having obtained a copy of the poet's works, he proceeded at once to Grangerise them. Grangerisation is the addition of all sorts of things directly and indirectly bearing on the book in question, illustrating it, connected with it or its author, or even the author's family and correspondents. It includes autograph letters, caricatures, prints, broadsheets, biographical sketches, anecdotes, scandals, press notices, parallel passages, and any other sort of matter which can be got together as an olla podrida for the matter in hand. The word is from the Rev. J. Granger (1710-1776). Pronounce *Grænger-ɪz*. (See Bowdlerise.) There are also Grangerist, Grangerism, Grangerisation, etc.

Grangounger (4 syl.). King of Utopia, who married, in "the vig" of his old age, Gargamelie, duchess of the king of the Parapillons, and became the father of Gargantu, the giant. He is described as a man in his dotage, whose delight was to draw scratches on the hearth with a burnt stick while watching the broiling of his chestnuts. When told of the invasion of Picrochole, King of Lernor, he exclaimed, "Alas! alas! do I dream? Can it be true?" and began calling on all the saints of the calendar. He then sent to expostulate with Picrochole, and, seeing this would not do, tried what bribes by way of reparation would effect. In the meantime he sent to Paris for his son, who soon came to his rescue, utterly defeated Picrochole, and put his army to full rout. Some say he is meant for Louis XII., but this is most improbable, not only because there is very little resemblance between the two, but because he was king of Utopia, some considerable distance from Paris. Motteux thinks the academy figure of this old Priam was John d'Albret, King of Navarre. He certainly was no true Catholic, for he says in chap. xiv. they called him a heretic for declaiming against the saints. (Rabelais: Gargantuа, i. 3.)

Grani (2 syl.). Siegfried's horse, whose swiftness exceeded that of the winds. (See Horse.)

Granite City (Thе). Aberdeen.

Granite Redoubt (Thе). The grenadiers of the Consular Guard were so called at the battle of Marengo in 1800, because when the French had given way they formed into a square, stood like flints against the Austrians, and stopped all further advance.

Granite State (Thе). New Hampshire is so called, because the mountain parts are chiefly granite.

Grantorto. A giant who withheld the herifance of Irèna (Ireland). He is a giant for the genius of the Irish rebellion of 1580, slain by Sir Artégal. (Spenser: Faerie Queene, v.) (See Giants.)

Grapes. The grapes are sour. You disparage it because it is beyond your reach. The allusion is to the well-known fable of the fox, which tried in vain to get at some grapes, but when he found they were beyond his reach went away saying, "I see they are sour." "Wild grapes. What has been translated "wild grapes" (Isaiah v. 2-4) the Arabs call "wolf-grapes." It is the fruit of the deadly nightshade, which is black and shining. This plant is very common in the vineyards of Palestine.

Grass. Gone to grass. Dead. The allusion is to the grass which grows over the dead. Also, "Gone to rusticate," the allusion being to a horse which it sent to grass when unfit for work. Not to let the grass grow under one's feet. To be very active and energetic. "Captain King held on at a great pace, and allowed no grass to grow under his feet." (Dickens: Dombey and Son.)
To give grass. "To confess yourself vanquished.
To be knocked down in a pugilistic encounter is to "go to grass;" to have the sack is also to go to grass, as a cow which is no longer fit for milking is sent to pasture.
A grass-hand is a compositor who fills a temporary vacancy.

Grass Widow was anciently an unmarried woman who had had a child, but now the word is used for a wife temporarily parted from her husband. The word means a grace widow, a widow by courtesy. (In French, grève de grâce; in Latin, vidua de gratia; a woman divorced or separated from her husband by a dispensation of the Pope, and not by death; hence, a woman temporarily separated from her husband.)

"Grace-widow (grass-widow) is a term for one who becomes a widow by grace or favour, not of necessity, as by death. The term originated in the earlier ages of European civilization, when divorces were granted [only] by authority of the Catholic Church."—Indianapolis News (1870).

The subjoined explanation of the term may be added in a book of "Phrase and Fable."
During the gold mania in California a man would not infrequently put his wife and children to board with some family while he went to the "diggings." This he called "putting his wife to grass," as we put a horse to grass when not wanted or unfit for work.

Grasshopper, as the sign of a grocer, is the crest of Sir Thomas Gresham, the merchant grocer. The Royal Gresham Exchange used to be profusely decorated with grasshoppers, and the brass one on the eastern part of the present edifice is the one which escaped the fires of 1666 and 1838.

Grasshopper (The). A compound of seven animals. (Anglo-Saxon, gres-hop-pa.)

"It has the head of a horse, the neck of an ox, the wings of a dragon, the feet of a camel, the tail of a serpent, the horns of a stag, and the body of a scorpion."—Cotgrave: Oriental Tales (The Four Tellers).

Grassmarket. At one time the place of execution in Edinburgh.
"I like none o' your sermons that end in a psalm at the Grassmarket."—Sir Walter Scott: Old Mortality, chap. xxxiv.

Grasses or Gerseme. A fine in money paid by a lessee either on taking possession of his lease or on renewing it. (Anglo-Saxon, geazum, a treasure.)

Gratian's. Brother of the Venetian senator, Brabantio. (Shakespeare: Othello.)
Also a character in The Merchant of Venice, who "talks an infinite deal of nothing, more than any man in all Venice." He is one of Bassanio's friends, and when the latter marries Portia, Gratiano marries Nerissa, Portia's maid.

Grave. To carry away the meal from the grave. The Greeks and Persians used to make feasts at certain seasons (when the dead were supposed to return to their graves), and leave the fragments of their banquets on the tombs (Eleemosynas sepulcris patr.).

With one foot in the grave. At the very verge of death. The expression was used by Julian, who said he would "learn something even if he had one foot in the grave." The parallel Greek phrase is, "With one foot in the ferry-boat," meaning Charon's.

Grave. Solemn, sedate, and serious in look and manner. This is the Latin gravis, grave; but "grave," a place of interment, is the Anglo-Saxon greaf, a pit; verb, graf-an, to dig.
More grave than wise. "Terius et cale credidit Cato."

Grave-diggers (Hamlet). "If the water come to the man..." The legal case referred to by Shakespeare occurred in the fifth year of Queen Elizabeth's reign, called Hales v. Petit, stated at length in Notes and Queries, vol. viii. p. 123 (first series).


Grave Searchers. Monkir and Nakir, so called by the Mahometans. (Ockley, vol. ii.) (See Monkir.)

Grave as a Judge. Sedate and serious in look and manner.

Grave as an Owl. Having an aspect of solemnity and wisdom.
Gravelled. I'm regularly gravelled. Non-plussed, like a ship run aground and unable to move. "When you were gravelled for lack of matter." —Shakespeare: As You Like It, i, 1.

Gray. The authoress of Auld Robin Gray was Lady Anne Lindsey, afterwards Lady Barnard (1750-1825).

Gray Cloak. An alderman above the chair; so called because his proper costume is a cloak furred with gray ames. (Hutton: New View of London, intro.)

Gray Man's Path. A singular fissure in the greencrystalline precipice near Ballycastle, in Ireland.

Gray's Inn (London) was the inn or mansion of the Lords Gray.

Grayham's. (See Graham's Dyke.)

Graystool. The sword of Kol, fatal to the owner. It passed to several hands, but always brought ill-luck. (Irish tale Edda.) (See Fatal Gifts; Swords.)

Great (Sun). Properly divided, it is sanguine, the real blood of Christ, or the wine used in the last supper, which Christ said was "His blood of the New Testament, shed for the remission of sin." According to tradition, a part of this wine-blood was preserved by Joseph of Arimathea, in the cup called the Saint Graal. When Merlin made the Round Table, he left a place for the Holy Graal. (Latin, Sanguis [silk].) (See Graal.)

Grease One's Fist or Palm (To). To give a bribe.

"Grease your fist with a tester or two, and we shall find it in your pennyworths." Quotations: The Vernon Widow, A. J., p. 46.

"S: You must oil it first."
"Oh, I understand you; grease them for me." (Oxfordly. Dictionary, 1651)

Greasy Sunday. Diminutiva carnevale. —i.e. Quinquagesima Sunday. (See Du Cange, vol. iii, p. 196, col. 2.)

Great (The).
Abras, King of Persia. (1571-1627.)
ALBANIA, mainly, the school of Phrygia (1189-1299.)
ALONSO III., King of Asturias and Leon (1044-1065.)
Ather, of England. (1207-1300.)
ALEXANDER, of Macedo. (r. 346-338.)
Alexander, the Great (356-323.)
ANADOLU, of Armenia. (922-977.)
ANDREAS, Emperor of Rome. (862-940.)
ANTIOCH, of Persia. (1300-1333-1375.)
Charles I., Emperor of Germany, called Charlemagne. (742-814.)
CHARLES III. (or 11.), Duke of Lorraine. (1454-1506.)
CHARLES EMEMBERLI, Duke of Savoy. (1550-1586.)
CONSTANTINE I., Emperor of Rome. (324-337.)
COUPERIN, (France), the French musical composer. (1667-1733.)

DODDLE, (Archbishop, the great Earl of Arnavi, also called Boll-de-Chaud.)
FRANCISCA, of Castile and Leon. (Assumed 1094-1095.)
FREDERICK WILLIAM, Elector of Brandenburg, surmounted The Great Elector. (1690-1718.)
FREDERICK II., of Prussia. (1622-1676.)
GERMANY, Pope. (844-900.)
HENRY IV., of France. (1550-1603.)
HERO ENAGRIPPA, I., Tetrarch of Abilene, who beheaded James Arcut Coll. (Died A.D. 144.)
HIDRO, of the sovereignty of the Holy dynasty of China. He forsook the use of gold and silver vessels in the palace, and appropriated the money which they belched to the aged poor. (B. O.) 296, 170-175.
JOHN II., of Portugal. (1455-1495.)
JENNY, Pope. (1490-1559.)
KING, of Hungary. (1216-1241.)
LAURENCE, Duke of Condo, Duc d'Enguilen. (1460.)
LOUIS XIV., called Le Grand Monarque. (1638, 1642-1714.)
MAHOMET II., Sultan of the Turks. (1490, 1494-1517.)
MAXIMILIAN, Duke of Bavaria, victor of Pavia. (1533-1562.)
CIRO DI BORGHI, first Grand Duke of Tuscany. (1184-1197.)
GONZALEZ PIETRO DE MOPISSA, great Cardinal of Spain, mathematician and scholar. (1380-1573.)
NICHOLAS PODE, Pope (r. 996-1003). (Pope 1.) Emperor of Germany. (1012-1087.)
PIPER, of Russia. (1672-1689-1723.)
PETER III., of Aragon. (1270, 1295-1299.)
SPQRIA (Giorgio), the Italian general. (1589-1429.)
SAPOR OF SHAH-POUR, the ninth king of the Persian (s.) of Persia. (350, 367-376.)
SHINOMI, K. Of Korea. (1806, 1809.)
THEODOSIUS II., Emperor. (404, 407-452.)
THEODORE II., Emperor. (1594, 307-309.)
VITTORINO DI GUIDO, Count of Milan. (1300, 1326-1327.)
Vladimir, Grand Duke of Russia. (1074-1094.)
WALHERM, I., of Denmark. (1181, 1187-1191.)

Great Bullet-head. George Cadogan, leader of the Chouans, born at Brench, in Morbihan. (1709-1804.)

Great Captain. (See Captain.)

Great Cham of Literature. So Smollett calls Dr. Johnson. (1709-1784.)

Great Commoner (The). William Pitt (1793-1806.)

Great Cry and Little Wool. Much ado about nothing. (See Cry.)

Great Dauphin. (See Grand.)

Great Elector (The). Frederick William, Elector of Brandenburg (1620, 1640-1688.)

Great Go. A familiar term for a university examination for degrees; the "previous examination" being the "Little Go." "Great Go" is usually shortened into "(breath.)"

"Since I have been reading... for my great... I have had to turn into all sorts of deep books." —Grand Alien: The Backstairs, part II.

Great Harry (The). A man-of-war built by Henry VII., the first of any size constructed in England. It was burnt in 1563. (See Henry Grace de Dieu.)
Great Head. Malcolm III., of Scotland; also called Cammore, which means the same thing. (Reigned 1057-1093.)

"Malcolm III., called Cammore or Great Head." -Sir W. Scott: Tales of a Grandfather, 1, 4.

Great Men (Social status of).

Bosom, a manumitted slave.
Arkwright (Sir Richard), a barber.
Beaconfield (Lord), a solicitor's clerk.
Bloomfield, a cofferer, son of a tailor.
Bentley, a travelling tinker.
Burns, a squarer, son of a ploughman.
Clyde, a cowherd.
Curvate, a common soldier.
Clarke, a ploughman, son of a farm labourer.
Claude Lorain, a pastry-cook.
Columbia, son of a weaver.
Cook (Captain), son of a husbandman.
Cromwell, son of a brewer.
Coxingham (Allen), astoneman, son of a peasant.
Dipple, a bowler, son of a butcher.
Dembister, son of a curtailer.
Dickens, a newspaper reporter; father the same.
Elton (Lord), son of a coal-broker.
Faraday (Michael), a bookbinder.
Ferguson (James), the astronomer, son of a day-labourer.
Franklin, a journey man printer, son of a tallow-chandler.
Hargrave, the machinist, a poor weaver.
Hogg, a shepherd, son of a Scotch peasant.
Hooke, a farmer's son (said to have begged his bread).
Horace, son of a manumitted slave.
Howard (John), a grocer's apprentice, son of a tradesman.
Keats (Edward), son of a stage-carpeter in a minor theatre.
Johnson (Ben), a bricklayer.
Latimer, Bishop of Worcester, son of a small farmer.
Lucian, a sculptor, son of a poor tradesman.
Monk (General), a volunteer.
Owen (John), son of a poor carpenter in Cornwall.
Paine (Thomas), a stay-maker, son of a tailor.
Porson (Richard), son of a parish clerk in Norfolk.
Richardson, a bookseller and printer, son of a journeyman.
Shakespeare, son of a wool-stapler.
Stephenson (George), son of a fireman at a colliery.
Villain, son of a porter.
Watt (James), improver of the steam engine, son of a blacksmith.
Washington, a farmer.
Wolsky, son of a butcher.

Great Men (Wives of). (See under Wives.)

Great Mogul. The title of the chief of the Mogul Empire, which came to an end in 1806.

Great Mother. The earth. When Junius Brutus and the sons of Tarquin asked the Delphic Oracle who was to succeed Superbus on the throne of Rome, they received for answer, "He who shall first kiss his mother." While the two princes hastened home to fulfil what they thought was meant, Brutus fell to the earth, and exclaimed, "Thus Isis I thee, O earth, the great mother of us all."

Great Perhaps (The). So Rabelais (1485-1553) described a future state.

Great Scott or Scott! A mitigated form of oath. The initial letter of the German Gott is changed into Sc.


Great Sea (The). So the Mediterranean Sea was called by the ancient Greeks and Romans.

Great Unknown (The). Sir Walter Scott, who published the Waverley Novels anonymously. (1771-1832.)

Great Unwashed (The). The artisan class. Burke first used the compound, but Sir Walter Scott popularised it.

Great Wits Jump. Think alike; tally. Thus Shakespeare says, "It jumps with my humour." (1 Henry IV., iv. 2.)

Great Wits to Madness nearly are Allied. (Popr.) Seneca says, "Nullam magnum ingenii absque mixtura dementiae est."

Greatest. The greatest happiness of the greatest number. Jeremy Bentham's political axiom. (Liberty of the People.) (1821.)

Greatestheart (Mr.). The guide of Christians and her family to the Celestial City. (Bunyan: Pilgrim's Progress, ii.)

Greaves (Sir兰福德). A sort of Don Quixote, who, in the reign of George II., wandered over England to redress wrongs, discourage moral evils not recognisable by law, degrade immorality, punish ingratitude, and reform society. His Sancho Panza was an old sea captain. (Smollett: Adventures of Sir Launcelot Greaves.)

Grebenski Cossacks. So called from the word greb (a comb). This title was conferred upon them by Czar Ivan I., because, in his campaign against the Tartars of the Caucasus, they scaled a mountain fortified with sharp spurs, sloping down from its summit, and projecting horizontally, like a comb. (Duneau: Russia.)

Grecian Bend (The). An affectation in walking assumed by English ladies in 1875. The silliness spread to America and other countries which affect passing oddities of fashion.

Grecian Coffee-house, in Devereux Court, the oldest in London, was originally opened by Pasqua, a Greek slave, brought to England in 1652 by Daniel
Greekian. A Turkey merchant. This Greek was the first to teach the method of roasting coffee, to introduce the drink into the island, and to call himself a "coffee-man."

Greekian Stairs. A corruption of greasing stairs. Greasings (steps) still survive in the architectural word grecs, and in the compound word de-grecs. There is still on the hill at Lincoln a flight of stone steps called "Greekian stairs."

"Paul stood on the grecsen [i.e. stairs]."—Wicliffe: Acts xxii. 40.

Greedy (Justice). In A New Way to Pay Old Debts, by Massinger.

Greengree. Charms. (African superstition.)
A gree-gree man. One who sells charms.

Greek (The). Manuel Alva'rez (el Griege), the Spanish sculptor (1727-1797).

All Greek to me. Quite unintelligible; an unknown tongue or language. Casca says, "For mine own part, it was all Greek to me." (Shakespeare: Julius Caesar, i, 2.) "C'est du grec pour moi."

Last of the Greeks. Philip's men, of Megalopolis, whose great object was to infuse into the Acheans a military spirit, and establish their independence (n.c. 252-183).

To play the Greek (Latin, graecari). To indulge in one's cups. The Greeks have always been considered a luxurious race, fond of creature-comforts. Thus Cicero, in his oration against Verres, says: "Discumbitis; fit servum inter eos et invitatio, ut Graeco mores bibetery: hospes hortatur, possum majoribus paenis; celebratur omnium servorum lectitique curritur." The law in Greek banquets was E puthi e apthi (Quaff, or be off!) (Cut in, or cut off). In Troilus and Cressida Shakespeare makes Pan'darus, bantering Helen for her love to Tro'ius, say, "I think Helen loves him better than Paris," to which Cressida, whose wit is to parry and pervers, replies, "Then she's a merry Greek indeed," insinuating that she was a "woman of pleasure." (Troilus and Cressida, i, 2.)

Un Gree (French). A cheat. Towards the close of the reign of Louis XIV., a knight of Greek origin, named Apo'uloas, was caught in the very act of cheating at play, even in the palace of the grand monarque. He was sent to the galleys, and the nation which gave him birth became from that time a byword—fte swindler and blackleg.

Un potage à la Grecque. Insipid soup; Spartan broth.

When Greek joins Greek, then is the tug of war. When two men or armies of undoubted courage fight, the contest will be very severe. The line is from a verse in the drama of Alexander the Great, slightly altered, and the reference is to the obstinate resistance of the Greek cities to Philip and Alexander, the Macedonian kings.

When Greeks joined Greeks, then was the tug of war. Nathaniel Lee.

In French the word "Grec" sometimes means window, as—
Il est Grec en cela. He has great talent that way.
Il n'est pas grand Grec. He is no great conjurer.

Greek Calends. Never. To defer anything to the Greek Calends is to defer it sine die. There were no calends in the Greek months. The Romans used to pay rents, taxes, bills, etc., on the calends, and to defer paying them to the "Greek Calends" was virtually to repudiate them. (See Newer.)

"Will you speak of your palsy prove doing in my presence, whose great historical poem in twenty books, with notes in proportion, has been postponed 'til Grecian Calendars'?"—Sir W. Scott: The Betrothed (Introduction).

Greek Church includes the church within the Ottoman Empire subject to the patriarch of Constantinople, the church in the kingdom of Greece, and the Russo-Greek Church. The Roman and Greek Churches formally separated in 1054. The Greek Church disavows from the doctrine that the Holy Ghost proceeds from the Father and the Son (Filioque), rejects the Papal claim to supremacy, and administers the eucharist in both kinds to the laity; but the two churches agree in their belief of seven sacraments, transubstantiation, the adoration of the Host, confession, absolution, penance, prayers for the dead, etc.

Greek Commentator. Fernan Nunen de Guzman, the great promoter of Greek literature in Spain. (1470-1553.)

Greek Cross. Same shape as St. George's cross (+). The Latin cross has the upright one-third longer than the cross-beam (†). St. George's Cross is seen on our banners, where the crosses of St. Andrew and St. Patrick are combined with it. (See Union Jack.)
Greek Fire. A composition of nitre, sulphur, and naphtha. Tow steeped in the mixture was hurled in a blazing state through tubes, or tied to arrows. The invention is ascribed to Callinicos of Heliopolis, A.D. 668.

A very similar projectile was used by the Federals in the great American contest, especially at the siege of Charleston.

Greek Gift (A). A treacherous gift. The reference is to the Wooden Horse said to be a gift or offering to the gods for a safe return from Troy, but in reality a ruse for the destruction of the city. (See Fatal Gifts.)


Greek Life. A sound mind in a sound body. "Mens sana in corpore sano."

"This healthy life, which was the Greek life, came from keeping the body in good tune."—Vanity Telegraph.

Greek Trust. No trust at all. "Greeca fides" was with the Romans no faith at all. A Greek, in English slang, means a cheat or sharper, and Greek bonds are sadly in character with Greecas fides.

Greeks in the New Testament mean Hellenists, or naturalised Jews in foreign countries; those not naturalised were called Aramean Jews in Syria, Mesopotamia, and Palestine.

"I will praise God that our family has ever remained Aramean; not one among us has ever wandered to the Hellenists."—Bledsoe the Pilgrim, chap. 1.

Green. Young, fresh, as green cheese, i.e. cream cheese, which is eaten fresh; green goose, a young or midsummer goose.

"If you would fat green goose, shut them up when they are about a month old."—Hortimer: Husbandry.

Immature in age or judgment, inexperienced, young.

"The text is old, the orator too green." Shakespeare: Venus and Adonis, 106.

Simple, raw, easily imposed upon; a greenhorn (q.v.).

"He's so jolly green," said Charley.―Dickens: Oliver Twist, chap. 13.

Green. The imperial green of France was the old Merovin'gian colour restored, and the golden bees are the ornaments found on the tomb of Chil-deric, the father of Clovis, in 853. The imperial colour of the Aztecs was green; the national banner of Ireland is green; the field of many American flags is green, as their Union Jack, and the flags of the admiral, vice-admiral, rear-admiral, and commodore; and that of the Chinese militia is green.

Green is held unlucky to particular clans and counties of Scotland. The Caithness men look on it as fatal, because their hands were clad in green at the battle of Flodden. It is disliked by all who bear the name of Ogilvy, and is especially unlucky to the Graham clan. One day, an aged man of that name was thrown from his horse in a fox chase, and he accounted for the accident from his having a green latch to his riding whip. (See Kendal Green.)

"For its symbolism, etc., see under Colours.

N.B. There are 106 different shades of green. (See Kendal Green.)

Green Bag. What's in the green bag? What charge is about to be preferred against me? The allusion is to the "Green Bag Inquiry" (q.v.).

Green Bird (The)."Told everything a person wished to know, and talked like an oracle. (Countess D'Aubigny: Fair Star and Prince Chery.)

Green Cloth. The Board of Green Cloth. A board connected with the royal household, having power to correct offenders within the verge of the palace and two hundred yards beyond the gates. A warrant from the board must be obtained before a servant of the palace can be arrested for debt. So called "because the committee sit with the steward of the household at a board covered with a green cloth in the counting-house, as recorders and witnesses to the truth." It existed in the reign of Henry I., and probably at a still earlier period.

Green Dogs. Any extinct race, like that of the Dodo. Brerodere said to Count Louis: "I would the whole race of bishops and cardinals was extinct, like that of green dogs." (Motley: Dutch Republic, part ii. 5.)

Green Dragoons (The). The 13th Dragoons (whose regimental facings were green). Now called the 13th Hussars, and the regimental facings have been white since 1861.

Green Glasses. To look through green glasses. To feel jealous of one; to be envious of another's success.

"If we had an average of theatrical talent, we had also a quantum of stage jealousies; for who looks through his green glasses more peevishly than an actor when his brother Thespian brings down the house with applause."—C. Thomson: Autobiography, p. 197.

Green Gown (a) A tousel in the new-mown hay. To "give one a green gown" sometimes means to go beyond the bounds of innocent playfulness.

"Had any dared to give her [Narcissa] a green gown,
The fair had petrified with a frown.
Pure as the snow she was, and cold as ice."
Peter Pauper: Old Simon.

Green Hands (a nautical phrase). Inferior sailors, also called boys. A crew is divided into (1) Able seamen; (2) Ordinary seamen; and (3) Green hands or boys. The term "boys" has no reference to age, but merely skill and knowledge in seamanship. Here "green" means not ripe, not mature.

Green Horse (The). The 5thDragoon Guards; so called because they are a horse regiment, and have green for their regimental facings. Now called "The Princess Charlotte of Wales's Dragoon Guards."

Tarleton's green horse. That is, the horse of General Tarleton covered with green ribbons and housings, the equestrienne colour of the member for Liverpool, which he represented in 1790, 1796, 1802, 1807. His Christian name was Banastre.

Green Howards (The). The 19th Foot, named from the Hou. Charles Howard, colonel from 1738 to 1748. Green was the colour of their regimental facings, now white, and the regiment is called "The Princess of Wales's Own." Grodn.

Green Isle, or The Emerald Isle. Ireland; so called from the brilliant green hue of its grass.

Green Knight (The). A Pagan, who demanded Fezon in marriage; but, overcome by Orson, resigned his claim. (Valentine and Orson.)

Green Labour. The lowest-paid labour in the tailoring trade. Such garments are sold to African gold-diggers and agricultural labourers. Soap and shoddy do more for these garments than cotton or cloth. (See Greener.)

Green Linnets. The 30th Foot, so called from the colour of their facings. Now the Dorsetshire, and the facings are white.

Green Man. This public-house sign represents the gamekeeper, who used at one time to be dressed in green.

"But the Green Man shall I pass by unmoved,
Which mix our James upon his sign-post hung?
His sign, his image—for he once was seen
A squire's attendant, clad in his lord's green."
Crabbé: Borough.

The man who let off fireworks were called Green-men in the reign of James I.

"Have you any squills, any green-man in your town?"—The Seven Champions of Christendom.

Green Room (The). The common waiting-room in a theatre for the performers; so called because at one time the walls were coloured green to relieve the eyes affected by the glare of the stage lights.

Green Sea. The Persian Gulf; so called from a remarkable strip of water of a green colour along the Arabian coast.

? Between 1690 and 1742 the 2nd Life Guards were facetiously called "The Green Sea" from their sea-green facings, in compliment to Queen Catharine, whose favourite colour it was. The facings of this regiment are now blue.

Green Thursday. Maundy Thursday, the great day of oblation in the Lutheran Church. (German, Grün-donnerstag; in Latin, dies viridimum, Luke xxiii. 31.)

Green Tree. If they do these things in the green isle, what shall be done in the dry? (Luke xxiii. 31.) If the righteous can find no justice in man, what must not the unrighteous expect? If innocent men are condemned to death, what hope can the guilty have? If green wood burns so readily, dry wood would burn more freely still.

Green Wax. Estreats delivered to a sheriff out of the Exchequer, under the seal of the court, which is impressed upon green wax, to be levied (? Henry IV, c. 5). (Wharton: Law Lexicon.)

Green as Grass. Applied to those easily gull'd, and quite unacquainted with the ways of the world. "Verdant Greens."

Green Bag Inquiry. Certain papers of a seditious character packed in a green bag during the Regency. The contents were laid before Parliament, and the committee advised the suspension of the Habens Corpus Act (1817).

Green Bane Road. (Gentlemen of the). Whist players. "Gentlemen of the Green Cloth Road," billiard players. (See Blank House, chap. xxvi. par. 1.) Probably the idea of sharers is included, as "Gentlemen of the Road" means highwaymen.

Green-Eyed Jealousy or Green-eyed Monster. Expressions used by
Green

Shakespeare (Merchant of Venice, iii. 2; Othello, iii. 3). As cats, lions, tigers, and all the green-eyed tribe "mock the meat they feed on," so jealousy mocks its victor by loving and loathing it at the same time.

Green in My Eye. Do you see any green in the white of my eye (or eyes)? Do I look credulous and easy to be bamboozled? Do I look like a greenhorn? Credulity and wonderment are most pronounced in the eye.

Green Man and Still. This public-house sign refers to the distillation of spirits from green herbs, such as peppermint cordial, and so on. The green man is the herbalist, or the groengrocer of herbs, and the still is the apparatus for distillation.

Green Ribbon Day in Ireland is March 17th, St. Patrick's Day, when the shamrock and green ribbon are worn as the national badge.

Green Sleeves and Pudding Pies. This, like Maggie Lauder, is a scurrilous song, in the time of the Reformation, on the doctrines of the Catholic Church and the Catholic clergy. (See "John Anderson, my Jo."

Greens of Constantinople (The). A political party opposed to the Blues in the reign of Justinian.

Greenbacks. Bank notes issued by the Government of the United States in 1862, during the Civil War; so called because the back is printed in green. In March, 1878, the amount of greenbacks for permanent circulation was fixed at $46,881,016 dollars; in rough numbers, about 70 millions sterling.

Greener. A slang term for a foreigner who begins to learn tailoring or shoe-making on his arrival in England.


Greenhorn (A). A simpleton, a youngster. French, Cornichon (a cornicle or little horn), also a simpleton, a calf.

Greenlander. A native of Greenland. facetiously applied to a greenhorn, that is, one from the verdant country called the land of green ones.

Greenlandman's Galley. The lowest type of profanity and vulgarity.

"In my mother's days the Greenland sailors were notorious for daring and their disrespect of speech, prefixing or ending every sentence with an oath, or some indecent expression. Even in those days (the first quarter of the nineteenth century) a 'Greenlandman's Galley' was proverbially the lowest in the scale of vulgarity."—C. Thomson: Autobiography, p. 118.

Too low for even a Greenlandman's Galley. One whose ideas of decency were degraded below even that of a Greenland crew.

Greenwich is the Saxon Gremewic (green village), formerly called Grenawic, and in old Latin authors "Gremovium viridum." Some think it is a compound of grum-rex (the sun city).

Greenwich Barbers. Retailers of sand; so called because the inhabitants of Greenwich "shave the pith" in the neighbourhood to supply London with sand.

Gregarines (3 syl.). In 1867 the women of Europe and America, from the thrones to the maid-servants, adopted the fashion of wearing a pad made of false hair behind their head, utterly destroying its natural proportions. The microscope showed that the hair employed for these "ugliers" abounded in a pediculous insect called a gregarine (or little herding animal), from the Latin græx (a herd). The nests on the filaments of hair resemble those of spiders and silkworms, and the "object," used to form one of the exhibits in microscopical says.

Gregorian Calendar. One which shows the new and full moon, with the time of Easter and the movable feasts depending thereon. The reformed calendar of the Church of Rome, introduced by Pope Gregory XIII. in 1582, corrected the error of the civil year, according to the Julian calendar.

Gregorian Chant. So called because it was introduced into the church service by Gregory the Great (600).

Gregorian Epoch. The epoch or day on which the Gregorian calendar commenced—March, 1582.

Gregorian Telescope. The first form of the reflecting telescope, invented.
by James Gregory, professor of mathematics in the university of St. Andrews. (1683.)

Gregorian Tree. The gallows; so named from three successive hangmen — Gregory, sen., Gregory, jun. and Gregory Brandon. Sir William Segar, Garter Knight of Arms, granted a coat of arms to Gregory Brandon. (See HANGMAN.)

"This trembles under the black rod, and he "Doth fear his fate from the Gregorian tree."
Mercurius Pragensis (1614).

Gregorian Water or Gringorian Water. Holy water; so called because Gregory L. was a most strenuous recom- mender of it.

"In case they should happen to encounter with devils, by virtue of the Gringorian water, they might make them disappear." - Rabbielus: Gargantua, book i. 43.

Gregorian Year. The civil year, according to the correction introduced by Pope Gregory XIII. in 1582. The equinox which occurred on the 25th of March, in the time of Julius Caesar, fell on the 11th of March in the year 1582. This was because the Julian calculation of 365 1/4 days to a year was 11 min. 10 sec. too much. Gregory suppressed ten days, so as to make the equinox fall on the 21st of March, as it did at the Council of Nice, and, by some simple arrangements, prevented the recurrence in future of a similar error.

Gregories (3 syl.). Hangmen. (See Gregorian Tree.)

Gregory (A). A school-feast, so called from being held on St. Gregory's Day (March 12th). On this day the pupils at one time brought the master all sorts of eatables, and of course it was a dua non, and the master shut his eyes to all sorts of licences. Gregories were not limited to any one country, but were common to all Europe.

Gregory (St.). The last Pope who has been canonised. Usually represented with the tiara, pastoral staff, his book of homilies, and a dove. The last is his peculiar attribute.

Gregory Knights or St. Gregory's Knights. Harmless blusterers. In Hungary the pupils at their Gregories played at soldiers, marched through the town with flying colours, some on pony back and some on foot; as they went they clattered their toy swords, but of course hurt no one.

Grenade (2 syl.). An explosive shell, weighing from two to six pounds, to be thrown by the hand.

Grenadier (3 syl.). Originally a soldier employed to throw hand-grenades.

Grenadier Guards. The first regiment of Foot Guards. Noted for their size and height.

Grendel. A superhuman monster slain by Beowulf, in the Anglo-Saxon romance of that title. (See Turner's abridgement.)


Gresham and the Grasshopper. (See Grasshopper.)

Gresham and the Pearl. When Queen Elizabeth visited the Exchange, Sir Thomas Gresham, it is said, pledged her health in a cup of wine containing a precious stone crushed to atoms, and worth £15,000. If this tale is true, it was an exceedingly foolish imitation of Cleopatra (q.v.).

"Here fifteen thousand pounds at one clap goes Instead of sugar; gresham drinks the pearl Unto his queen and mistress. Pledge it, lords." - Rippon: If You Know Not Me I Know Nobody.

To dine or sup with Sir Thomas Gresham. (See under DINE.)

Greta Hall. The poet of Greta Hall. Southeby, who lived at Greta Hall, in the Vale of Keswick. (1714-1843.)

Gretchen. A pet German diminutive of Margaret.

Greshiel (Ganner). The hypothetical narrator of the Nursery Tales edited by the brothers Grimm.

Gretta Green Marriages. Runaway matches. In Scotland, all that is required of contracting parties is a mutual declaration before witnesses of their willingness to marry, so that elopers reaching the parish of Gruinart, or village of Springfield, could get legally married without either licence, banns, or priest. The declaration was generally made to a blacksmith.

Cradle has a metrical tale called Gretta Green, in which young Belwood elopes with Clara, the daughter of Dr. Sidnacre, and gets married; but Belwood was a "screw," and Clara a sly, extravagant hussy, so they soon hated each other and parted. (Tales of the Hall, book xv.)

Grève (1 syl.). Place de Grève. The Tyburn of ancient Paris. The present Hôtel de Ville occupies part of the site. The word grève means the strand of a river or the shore of the sea, and is so
Grey called from grevier (gravel or sand). The Place de Grève was on the bank of the Seine.

"Who has ever been in Paris must know the grève, the fatal retreat of the unfortunate bride, where honour and justice most oddly contribute to ease Her's pains by a halter or gibbet."—Prior: The Thir and the Coudier.

Grey Friars. Franciscan friars, so called from their grey habit. Black friars are Dominicans, and White friars Carmelites.

Grey Hen (A). A stone bottle for holding liquor. Large and small pewter pots mixed together are called "hen and chickens."

"A dirty leather wallet lay near the sleeper, . . . also a grey-hen which had contained some sort of strong liquor."—Miss Robison: Whitefriars, chap. Vth.

Grey Mare. The Grey Mare is the better horse. The woman is paramount. It is said that a man wished to buy a horse, but his wife took a fancy to a grey mare, and so pertinaciously insisted that the grey mare was the better horse, that the man was obliged to yield the point.

"Macaulay says: "I suspect the proverb originated in the preference generally given to the grey mares of Flanders over the finest coach-horses of England."

"The French say, when the woman is paramount, "c'est le mariage d'opérer" ("Tis a hawk's marriage), because the female hawk is both larger and stronger than the male bird.

"As long as we have care, or bands, or a truth, we'll look, or write, or talk you all to death. Yield, or she'll turn against her course. And the grey mare will prove the better horse."—Prior: An Apologue to Mrs. Hanley's Lucas.

Grey Wethers. These are huge boulders, either embedded or not, very common in the "Valley of Stones" near Avebury, Wilts. When split or broken up they are called sarsens or sarsens.

Grey-coat Parson (A). An improvisor; a tenant who farms the tithes.

Grey from Grief. Ludovico Sforza became grey in a single night.

Charles I. grew grey while he was on his trial.

Marie Antoinette grew grey from grief during her imprisonment. (See GRAT.)

Grey Goose Wing (The). "The grey goose wing was the death of him," the arrow which is winged with grey goose feathers.

Grey Mare's Tail. A cataract that is made by the stream which issues from Lochaline, in Scotland, so called from its appearance.

Grey Washer by the Ford (The). An Irish wraith which seems to be washing clothes in a river, but when the "doomed man" approaches she holds up what she seemed to be washing, and it is the phantom of himself with his death wounds from which he is about to suffer. (Hon. Emily Lawlett: Essex in Ireland, p. 245-6.)

Greybeard (A). An earthen pot for holding spirits; a large stone jar. Also an old man. (Cf. Bellarmine.)

"We will give a cup of distilled waters unto the next pilgrim that comes over: and ye may keep for the purpose the grounds of the last greybeard."—Sir W. Scott: The Monastery, chap. ix.

Greycoats. Russian soldiers of the line, who wear grey coats.

"You might think of him thus calm and collected chasing his hogs for one more shot at the most insidious greycoats."—Donut and Bier: By Celia's Arbor, chap. viii.

Greyhound. "A greyhound should be heded like a snake. And neked like a Drake: Feted like a Kut, Tayled like a Rat; Sydled like a Teme, Chyned like a Beme."—Bonne Bernier."

"Syed like a teme" probably means both sides alike; a plough-team being meant.

Greyhound. A public-house sign, in honour of Henry VII., whose badge it was.

Greys. The Scotch Greys. The 2nd (Royal North British) Dragoons, so called because they are mounted on grey horses.

Grid'iron. Emblematic of St. Laurence, because in his martyrdom he was broiled to death on a gridiron. In allusion thereto the church of St. Laurence Jewry, near Guildhall, has a gilt gridiron for a vane. The gridiron is also an attribute of St. Faith, who was martyred like St. Laurence; and St. Vincent, who was partially roasted on a gridiron covered with spikes, A.D. 268. (See ESCURIAL."

It is said that St. Laurence uttered the following doggerel during his martyrdom:

"This side so much is broiled, turn me, tyrant, etc. And see, if raw or roasted I make the better meat."

Grief. To come to grief. To be ruined; to fall in business. As lots of money is the fulness of joy, so the want of it is the grief of griefs. The Americans call the dollar "almighty."

Grievance-monger. One who is always taking up or talking about his own or his party's grievances, public or private.
**Griffen Horse** (The) belonged to Atlanter, the magician, but was made use of by Roge'ro, Astolpho, and others. It flew through the air at the bidding of the rider, and landed him where he listed. (Ariosto: Orlando Furioso.)

**Griffin.** A cadet newly arrived in India, half English and half Indian. Griffins, the residue of a contract feast, taken away by the contractor, half the buyer's and half the seller's.

**Griffon, Grifen, or Grifin.** Off-spring of the lion and eagle. Its legs and all from the shoulder to the head are like an eagle, the rest of the body is that of a lion. This creature was sacred to the sun, and kept guard over hidden treasures. Sir Thomas Browne says the Griffen is emblematical of watchfulness, courage, perseverance, and rapidity of execution (Fulger Errone, iii. 2) (See ARIMASPANS.)

**Grig.** Merry as a gry. A gry is the sand-eel, and a cricket. There was also a class of vagabond dancers and tumblers who visited ale-houses so called. Hence Levi Solomon, alias Cockleput, who lived in Sweet Apple Court, being asked in his examination how he obtained his living, replied that “he went a-griggling.” Many think the expression should be merry as a Greek, and have Shakespeare to back them: “Then she’s a merry Greek; and again, “Cressidmongst the merry Greeks.” (Tamburlaine and Cressida, i. 2; iv. 4.) Patrick Gordon also says, “No people in the world are so jovial and merry, so given to singing and dancing, as the Greeks.”

**Grim (Giant),** in Bunyan's Pilgrim's Progress, part ii. He was one who tried to stop pilgrims on their way to the Celestial City, but was slain by Mr. Greatheart. (See GIANTS.)

**Grimace** (2 syl.). Colgrave says this word is from Grimace, who was a celebrated carver of fantastic heads in Gothic architecture. This may be so; but our word comes direct from the French grimace; grimaçon, one who makes wry faces.

**Grimalkin** or **Graymalkin** (French, gris malkin). Shakespeare makes the Witch in Macbeth say, “I come, Gray-malkin,” Malkin being the name of a foul fiend. The cat, supposed to be a witch and the companion of witches, is called by the same name.

**Grimes (Peter).** This son of a steady fisherman was a drunkard and a thief.

He had a boy whom he killed by ill usage. Two others he made away with, but was not convicted for want of evidence. As no one would live with him, he dwelt alone, became mad, and was lodged in the parish poor-house, confessed his crime in his delirium, and died. (Crabbé: Borough; letter xxii.)

**Grimm's Law.** A law discovered by Jacob L. Grimm, the German philologist, to show how the mute consonants interchange as corresponding words occur in different branches of the Aryan family of languages. Thus, what is μ in Greek, Latin, or Sanskrit becomes ʃ in Gothic, and β or ʃ in the Old High German; what is t in Greek, Latin, or Sanskrit becomes th in Gothic, and d in Old High German; etc. Thus changing μ into ʃ, and t into th, “pater” becomes “father.”

**Grimsby** (Lincolshire). Grim was a fisherman who rescued from a drifting boat an infant named Habloc, whom he adopted and brought up. This infant turned out to be the son of the king of Denmark, and when the boy was restored to his royal sire Grim was laden with griffins. He now returned to Lincolnshire and built the town which he called after his own name. The ancient seal of the town contains the names of Gryme and Habloc. This is the foundation of the medieval tales about Harlock the Dane.

**Grim's Dyke or Devil's Dyke** (Anglo-Saxon, grimb, a goblin or demon).

**Grimspeg.** A choleric old gentleman fond of contradiction, generally ending with the words ‘or I'll eat your head.’ He is the friend of Brownlow. (Dickens: Oliver Twist.)

**Grin and Bear It** (You must), or You must grin and hate it, for resistance is hopeless. You may make up a face, if you like, but you cannot help yourself.

**Grind.** To work up for an examination; to grind up the subjects set, and to grind into the memory the necessary cram. The allusion is to a mill, and the analogy evident.

To **grind one down**. To reduce the price asked; to lower wages. A knife, etc., is gradually reduced by grinding.

To **take a grind** is to make a constitutional walk; to cram into the smallest space the greatest amount of physical exercise. This is the physical grind. The literary grind is a turn at hard study.
To take a grinder is to insult another by applying the left thumb to the nose and revolving the right hand round it, as if working a hand-organ or coffee-mill. This insulting retort is given when someone has tried to practise on your credulity, or to impose upon your good faith.

Grinders. The double teeth which grind the food put into the mouth. The preacher speaks of old age as the time when “the grinders cease because they are few” (Ecc. xii. 3). (See almond tree.)

Grisaille. A style of painting in gray tints, resembling solid bodies in relief, such as ornaments of cornices, etc.

Grise. A step. (See Egyptian stairs.)

* Grisilda or Griselda. The model of enduring patience and conjugal obedience. She was the daughter of Janicola, a poor charcoal-burner, but became the wife of Walter, Marquis of Saluzzo. The marquis put her humility and obedience to three severe trials, but she submitted to them all without a murmur: (1) Her infant daughter was taken from her, and secretly conveyed to the Queen of Paivia to bring up, while Grisilda was made to believe that it had been murdered. (2) Four years later she had a son, who was also taken from her, and sent to be brought up with her sister. When the little girl was twelve years old, the marquis told Grisilda he intended to divorce her and marry another; so she was stripped of all her fine clothes and sent back to her father's cottage. On the “wedding day” the much-abused Grisilda was sent for to receive “her rival” and prepare her for the ceremony. When her lord saw in her no spark of jealousy, he told her the “bride” was her own daughter. The moral of the tale is this: If Grisilda submitted without a murmur to these trials of her husband, how much more ought we to submit without repining to the trials sent us by God.

This tale is that of Boccaccio's Incantevron; it was rendered by Petrarch into a Latin romance entitled De Obdientia et Fide Virgini Mythologia, and forms The Clerk's Tale in Chaucer's Canterbury Tales. Miss Edgeworth has a novel entitled The Modern Griselda.

Grist. All grist that comes to my mill. All is appropriated that comes to me; all is made use of that comes in my way. Grist is all that quantity of corn which is to be ground or crushed at one time. The phrase means, all that is brought—good, bad, and indifferent corn, with all refuse and waste—is put into the mill and ground together. (See Emolument.)

To bring grist to the mill. To supply customers or furnish supplies.

Grisel or Grissel. Octavia, wife of Mark Antony and sister of Augustus Caesar, is called the “patient Grisel” of Roman story. (See Grisilda.)

“For patience who will prove a second Grisel.” Shakespeare: Taming of the Shrew, ii. 1.

Groaning Cake. A cake prepared for those who called at the house of a woman in confinement “to see the baby.”

Groaning Chair. The chair used by women after confinement when they received visitors.

Groaning Malt. A strong ale brewed for the gossips who attend at the birth of a child, and for those who come to offer to a husband congratulations at the auspicious event. A cheese, called the Ken-no, or “groaning cheese,” was also made for the occasion. (See Ken-no.)

“Meg Merrilies descended to the kitchen to secure her share of the groaning malt.”—Sir W. Scott: Guy Mannering, chap. iii.

Great. From John o' Groat's house to the Land's End. From Dau to Beer-sheba, from one end of Great Britain to the other. John o' Groat was a Dutchman, who settled in the most northerly point of Scotland in the reign of James IV., and immortalised himself by the way he settled a dispute respecting precedence. (See John o' Groat.)

Blood without gout is nothing (north of England), meaning “family without fortune is worthless.” The allusion is to black-pudding, which consists chiefly of blood and gouts formed into a sausage.

Not worth a great. Of no value. A great is a silver fourpence. The Dutch had a coin called a grote, a contraction of grote-schwarz (great schware), so called because it was equal in value to five little schware. So the coin of Edward III. was the groat or great silver penny, equal to four penny pieces. The modern groat was first issued in 1835, and were withdrawn from circulation in 1897. (French, gros, great.) Groats are no longer in circulation.

“...he that spends a groat a day idly, spends idly above six pounds a year.”—Franklin: Acade-

...
Grog. Rum and water, cold without. Admiral Vernon was called Old Grog by his sailors because he was accustomed to walk the deck in rough weather in a grogram cloak. As he was the first to serve water in the rum on board ship, the mixture went by the name of grog. Six-water grog is one part rum to six parts of water. Grog, in common parlance, is any mixture of spirits and water, either hot or cold.

Grog Blossoms. Blotches on the face that are produced by over-indulgence of grog.

Gro'gram. A coarse kind of taffety, stiffened with gum. A corruption of the French gros-grain.

"Grosgrain is grief and grograma clad."—Proud: The Troubadour, canto 1, stanza 3.

Groined Ceiling. One in which the arches are divided or intersected. (Swedish, greva, to divide.)

Grommet, Gromet, Grumet, or Grummet. A younger on board ship. In Smith's Sea Grammar we are told that "younger are the young men whose duty it is to take in the topsails, or top the yard for furling the sails or slinging the yards..." "Seiners," he says, "are the elder men." Gomet is the Flemish grum (a boy), with the diminutive. It appears in bride-groom, etc. Also a ring of rope made by laying a single strand. (Dana: Seaman's Manual, p. 98.) Also a powder-wad.

Groongar Hill, in South Wales, has been rendered famous by Dy'er's poem called Groongar Hill.

Groom of the Stole. Keeper of the stole or state-robe. His duty, originally, was to invest the king in his state-robe, but he had also to hand him his shirt when he dressed. The office, when a queen reigns, is termed Mistress of the Robes, but Queen Anne had her "Groom of the Stole." (Greek, stolē, a garment.) (See BRIDEGROOM.)

Gros. (See ADVOWSON.)

Grosted or Robert Grosseteste, Bishop of Lincoln, in the reign of Henry III., the author of some two hundred works. He was accused of dealings in the black arts, and the Pope ordered a letter to be written to the King of England, enjoining him to disinter the bones of the too-wise bishop and burn them to powder. (Died 1253.)

"None a deeper knowledge boasted, Since Hodge, Bacon, and Bob Grosteted."—Butler: Hudibras, i. 3.

Grottes'que (2 syl.) means in "Grotto style." Classical ornaments so called were found in the 13th century in grottoes, that is, excavations made in the baths of Titus and in other Roman buildings. These ornaments abound in fanciful combinations, and hence anything outre is termed grotesque.

Grotta del Cane (Naples). The Dog's Lair, so called from the practice of sending dogs into it to show visitors how the carbonic acid gas near the floor of the cave kills them.

Grotto. Pray remember the grotto. July 25 new style, and August 5 old style, is the day dedicated to St. James the Greater; and the correct thing to do in days of yore was to stick a shell in your hat or coat, and pay a visit on that day to the shrine of St. James of Compostella. Shell grottoes with an image of the saint were erected for the behoof of those who could not afford such pilgrimage, and the keeper of it reminded the passer-by to remember it was St. James's Day, and not to forget their offering to the saint.

Grotto of Ephesus (The). The test of chastity. E. Bulwer-Lytton, in his Tales of Mislitus (iii.), tells us that near the statue of Diana is a grotto, and if, when a woman enters it, she is not chaste, discordant sounds are heard and the woman is never seen more; if, however, musical sounds are heard, the woman is a pure virgin and comes forth from the grotto unharmed.

Ground. (Anglo-Saxon, gund.)

It would snit me down to the ground. Wholly and entirely.

To break ground. To be the first to commence a project, etc.; to take the first step in an undertaking.

To gain ground. To make progress; to be improving one's position or prospects of success.

To hold one's ground. To maintain one's authority; not to huddle from one's position; to retain one's popularity.

To lose ground. To become less popular or less successful; to be drifting away from the object aimed at.

To stand one's ground. Not to yield or give way; to stick to one's colours; to have the courage of one's opinion.

Ground Arms (To). To pile or stack military arms, such as guns, on the ground (in drill).
Groundlings. Those who stood in the pit, which was the ground in ancient theatres.

"To split the ears of the groundlings."
*Shakespeare: Hamlet*, ii. 2.

Grove. The "grove" for which the Jewish women wove hangings, and which the Jews were commanded to cut down and burn, was the wooden Ash'era, a sort of idol symbolising the generative power of Nature.

Growlers and Crawlers. The four-wheeled cart called "growlers" from the surly and discontented manner of their drivers, and "crawlers" from their slow pace.

"Taken as a whole, the average drivers of hansom cabs ... are smart, intelligent men, sober, honest, and hard working. They have little ... in common with the oblivious, surly, beastly drivers of the 'growlers' and 'crawlers.'" —Nineteenth Century, March, 1863, p. 473

Grub Street. Since 1830 called Milton Street, near Moorfields, London, once famous for literary hacks and inferior literary productions. The word is the Gothic *graban* (to dig), whence Saxon *grāb* (a grave) and *groep* (a ditch). (See *Dunciad*, l. 38, etc.)

Gruel. To give him his gruel. To kill him. The allusion is to the very common practice in France, in the sixteenth century, of giving poisoned poisons—an art brought to perfection by Catherine de Medicis and her Italian advisers.

Grunbo. A giant in the tale of *Tom Thumb*. A raven picked up Tom, thinking him to be a grain of corn, and dropped him on the flat roof of the giant's castle. Old Grunbo came to walk on the roof terrace, and Tom crept up his sleeve. The giant, annoyed, shook his sleeve, and Tom fell into the sea, where a fish swallowed him; and the fish, having been caught and brought to Arthur's table, was the means of introducing Tom to the British king, by whom he was knighted. (Nursery Tale: *Tom Thumb*.)

Grundy. What will Mrs. Grundy say? What will our rivals or neighbours say? The phrase is from Tom Morton's *Spred the Ploug*. In the first scene Mrs. Ashfield shows herself very jealous of neighbour Grundy, and former Ashfield says to her, "Be quiet, wullie! Always ding, ding! Dame Grundy into my ears. What will Mrs. Grundy say? What will Mrs. Grundy think? . . ."

Granth. The sacred book of the Sikhs.

Gryere. A town in Switzerland which gives its name to a kind of cheese made there.

Gryll. Let Gryll be Gryll, and keep his hogish mind. Don't attempt to wash a blackamoor white; the leopard will never change his spots. Gryll is from the Greek *gyr* (the grunting of a hog). When Sir Guyon disenchanting the forms in the Bower of Bliss some were exceedingly angry, and one in particular, named Gryll, who had been metamorphosed by Acra'sia into a hog, abused him most roundly. "Come," says the palmer to Sir Guyon,

"Let Gryll be Gryll, and have his hogish mind.
But let us hence depart while weather serves,
and wind."

Gryphon (in *Orlando Furioso*), son of Olivero and Sigismunda, brother of Aquilant, in love with Origilla, who plays him false. He was called White from his armour, and his brother Black. He overthrew the eight champions of Damascus in the tournament given to celebrate the king's wedding-day. While asleep Marta'no steals his armour, and goes to the King Norand'no to receive the meed of his deeds. In the meantime Gryphon awakes, finds his armour gone, is obliged to put on Marta'no's, and, being mistaken for the coward, is hooted and hustled by the crowd. He lays about him stoutly, and kills many. The king comes up, finds out the mistake, and offers his hand, which Gryphon, like a true knight, receives. He joined the army of Charlemagne.

Gryphons. (See *Griffon*.)

Guadis'na. The squire of Durandarte. Mourning the fall of his master at Boncesvalles, he was turned into the river which bears the same name. (Don Quixote, ii. 23.)

Guass. Victor Emmanuel was so called from his nose.

Gu'a'no is the Peruvian word *hua'no* (dung), and consists of the droppings of sea-fowls.

Guarantee. An engagement on the part of a third person to see an agreement fulfilled.

Guard. To be off one's guard. To be careless or heedless.

A guardroom is the place where military offenders are detained; and a guardship is a ship stationed in a port or harbour for its defence.

Guards of the Pole. The two stars $\beta$ and $\gamma$ in the Great Bear. *Shakespeare,*
in Othello, ii. 1, refers to them where he says, ‘the surge seems to quench the guards of the ever-fixed pole.’

‘How to know the hours of the night by the Polar Girds, by knowing on what point of the compass they shall be at midnight every fifteenth day throughout the whole year.’—Norman: Saffron Walden; (1667).

Guar’nos (Admiral). One of Charlemagne’s paladins, taken captive at the battle of Roncesvalles. He fell to the lot of Marlo’s, a Moslem, who offered him his daughter in marriage if he would become a disciple of Mahomet. Guar’nos refused, and was cast into a dungeon, where he lay captive for seven years. A jest was then held, and Admiral Guar’nos was allowed to try his hand at a target. He knelt before the Moor, stabbed him to the heart, and then vaulted on his grey horse Trebrozond; and escaped to France.

Gubbings. Anabaptists near Brent, in Devonshire. They had no ecclesiastical order or authority, ‘but lived in holes, like swine; had all things in common; and multiplied without marriage. Their language was vulgar Devonian... They lived by husbandry...’ (Gadbury.)

‘One of the society was always elected chief, and called King of the Gubbings.” (Fuller.)

N.B. Their name is from gubbings, the opossum of fish (Devonshire).

Gudgeon. Gaping for gudgeons. Looking out for things extremely improbable. As a gudgeon is a bait to deceive fish, it means a lie, a deception.

‘To swallow a gudgeon. To be bamboozled with the most palpable lie, as silly fish are caught by gudgeons.’ (French, guepois, whence the phrase faire avaler le goutou, to humbug.)

‘Make fools believe in them forsooth.
Of things before they are in being.’

‘To swallow such nonsense they pretend;
And count their eighth sense they have neglected.’

Butler: Hudibras, v. 3.

Gudrun. A model of heroic fortitude and pious resignation. She was a princess betrothed to Herwig, but the King of Norway carried her off captive. As she would not marry him, he put her to all sorts of menial work, such as washing the dirty linen. One day her brother and lover appeared on the scene, and at the end she married Herwig. pardoned the “naughty” king, and all went merry as a marriage bell. (A North-Saxon poem.)

Gudula (2 syl.) or St. Gudula, patron saint of Brussels, was daughter of Count Wiger, died 172. She is represented

with a lantern, from a tradition that she was one day going to the church of St. Morgelle with a lantern, which went out, but the holy virgin lighted it again with her prayers. St. Gudula in Christian art is represented carrying a lantern which a demon tries to put out. The legend is a repetition of that of St. Geneviève, as Brussels is Paris in miniature.

Guébres or Ghebers. [Fire-Worshippers]. Followers of the ancient Persian religion, reformed by Zoroaster. Called in Persian gahr, in the Talmud Cheber, and by Origen Kabir, a corruption of the Arabic Kifr (a non-Mahometan or infidel), a term bestowed upon them by their Arabian conquerors.

Guelder Rose is the Rose de Guelde, i.e. of the ancient province of Guelder or Guelderland, in Holland.

But Smith, in his English Flora, says it is a corruption of Elder Rose, that is, the Rose Elder, the tree being considered a species of Elder, and hence called the “Water Elder.”

Guelph (3 syl.), son of Actius IV., Marquis d’Este and of Cunicundia, a German, King of Carylthia. He led an army of 5,000 men from Germany, but two-thirds were slain by the Persians. He was noted for his broad shoulders and ample chest. Guelpho was Rinaldo’s uncle, and next in command to Godfrey. (Tasso: Jerusalem Delivered, i.)

Guelphs and Gibellines. Two great parties whose conflicts make up the history of Italy and Germany in the twelfth, thirteenth, and fourteenth centuries. Guelph is the Italian form of Welf, and Gibelline of Wachhagen, and the origin of these two words is this: At the battle of Weisensburg, in Sunbia (1140), Conrad, Duke of Franconia, rallied his followers with the war-cry Her Waschagen (his family estate), while Henry the Lion, Duke of Saxony, used the cry of Hie Welfe (the family name). The Gibellines supported in Italy the side of the German emperors; the Guelphs opposed it, and supported the cause of the Pope.

Guen’dolen (3 syl.). A fairy whose mother was a human being. One day King Arthur wandered into the valley of St. John, where a fairy palace rose to view, and a train of ladies conducted him to their queen. King Arthur and Guen’dolen fell in love with each other, and the fruit of their illicit love was a daughter named Gyneth. After the
lapse of three months Arthur left Guen-'dolen, and the deserted fair one offered him a parting cup. As Arthur raised the cup a drop of the contents fell on his horse, and so burnt it that the horse leaped twenty feet high, and then ran in mad career up the hills till it was exhausted. Arthur dashed the cup on the ground, the contents burnt up everything they touched, the fairy palace vanished, Guen'dolen was never more seen. This tale is told by Sir Walter Scott in The Bridal of Triermain. It is called Lyulph's Tale, from canto i. 10 to canto ii. 26. (See GYNETH.)

"Her mother was of human birth, her sire a sprite of the earth, in days of old deemed to provide her lover's rules and beauty's pride."

Bridal of Triermain, ii. 3.

**Guedelon**. daughter of Corin'eus and wife of Locrin, son of Brute, the legendary king of Britain. She was divorced, and Locrin married Estrildis, by whom he already had a daughter named Sabrina. Gueneloune, greatly indignant, got together a large army, and near the river Stour a battle was fought, in which Locrin was slain. Gueneloune now assumed the government, and one of her first acts was to throw both Estrildis and Sabrina into the river Severn. (Geoffrey: Brut. Hist., ii. chaps. 4, 5.)

**Guenever**. (See GUENEVER.)

**Gueri'l'a**, improperly Guerilla's wars, means a petty war, a partisan conflict; and the parties are called Guerrillas or Guerilla. Spanish, guerrera, war. The word is applied to the armed bands of peasants who carry on irregular war on their own account, especially at such times as their Government is contending with invading armies.

"The town was wholly without defenders, and the guerrillas murdered people and destroyed property without hindrance." Loschley: United States, chap. xvi. p. 476.

**Gueri'no Meschi'no [the Wretched]**. An Italian romance, half chivalric and half spiritual, first printed in Padua in 1473. Guerin was the son of Millon, King of Alba. On the day of his birth his father was de-throned, and the child was rescued by a Greek slave, and called Meschino. When he grew up he fell in love with the Princess Elizena, sister of the Greek Emperor, at Constantinople.


**Guest. The Ungrateful Guest** was the brand fixed by Philip of Macedon on a Macedonian soldier who had been kindly entertained by a villager, and, being asked by the king what he could give him, requested the farm and cottage of his entertainer.

**Guex**. Les Guex. The ragamuffins. A nickname assumed by the first revolutionists of Holland in 1665. It arose thus: When the Duchess of Parma made inquiry about them of Count Berlaymont, he told her they were "the scum and offscouring of the people" (les guex). This being made public, the party took the name in defiance, and from that moment dressed like beggars, substituted a fox's tail in lieu of a feather, and a wooden platter instead of a brooch. They met at a public-house which had for its sign a cock crowing these words, Vive les Guex par tout le monde! (See Mollet: Dutch Republic, ii. 6.)

* The word <guex> was, of course, not invented by Berlaymont, but only applied by him to the delegation referred to. In Spain, long before, those who opposed the Inquisition were so called. N.B. The revolters of Guinnes assumed the name of Eitri; those of Normandy Barefoot; those of Nexans and Suolzinge's Wooden-soldiers: and in the French Revolution the most violent were termed Hanoverians.

**Gagner.** A spear made by the dwarf Eitri and given to Odin. It never failed to hit and slay in battle. (The Edda.)

**Gui.** Le Gui (French). The mistletoe or Druid's plant.

**Guiderius**. The elder son of Cymbeline, a legendary king of Britain during the reign of Augustus Cesar. Both Guiderius and his brother Arviragus were stolen in infancy by Belarius, a banished nobleman, out of revenge, and were brought up by him in a cave. When grown to man's estate, the Romans invaded Britain, and the two young men so distinguished themselves that they were introduced to the king, and Belarius related their history. Geoffrey of Monmouth says that Guiderius succeeded his father, and was slain by Humo. (Shakespeare: Cymbeline.)

**Guides** (pron. yee'ds). Contraction of guids. A corps of French cavalry which carries the guidon, a standard borne by light horse-soldiers, broad at one end and nearly pointed at the other. The corps des Guides was organised in 1796 by Napoleon as a personal bodyguard; in 1848 several squadrons were created, but Napoleon III. made the
corps a part of the Imperial Guard. Great care must be taken not to confound the Guides with the Gardes, as they are totally distinct terms.

Guido, surnamed the Savage (in Orlando Furioso), son of Constantia and Amén, therefore younger brother of Rinaldo. He was also Astolpho’s kinsman. Being wrecked on the coast of the Amazon, he was doomed to fight their ten male champions. He slew them all, and was then compelled to marry ten of the Amazons. He made his escape with Aéria, his favourite wife, and joined the army of Charlemagne.

Guido Francheschini. A reduced nobleman, who tried to repair his fortune by marrying Pomplina, the putative child of Pietro and Violante. When the marriage was consummated and the money secured, Guido ill-treated Pietro and Violante; whereupon Violante, at confession, asserted that Pomplina was not her child, but one she had brought up, the offspring of a Roman wanton, and she applied to the law-courts to recover her money. When Guido heard this he was furious, and so ill-treated his wife that she ran away under the protection of a young canon. Guido pursued the fugitives, overtook them, and had them arrested; whereupon the canon was suspended for three years, and Pomplina sent to a convent. Here her health gave way, and as the birth of a child was expected, she was permitted to leave the convent and live with her putative parents. Guido went to the house, murdered all three, and was executed. (Browning: The Ring and the Book.)

Guildhall. The hall of the city guilds. Here are the Court of Common Council, the Court of Aldermen, the Chamberlain’s Court, the police court presided over by an alderman, etc. The ancient guilds were friendly trade societies, in which each member paid a certain fee, called a guild, from the Saxon gildan (to pay). There was a separate guild for each craft of importance.

“Guid (guild) signified among the Saxons a fraternity. Derived from the verb gildan (to pay), because every man paid his share.”—Blackstone: Commentaries, book 1 (chap. xiv. p. 474 (note).

Guillotin (3 syl.). So named from Joseph Ignace Guillotin, a French physician, who proposed its adoption to prevent unnecessary pain (1788-1814).

"It was facetiously called "Mièlle Guillotin" or "Guillotin’s daughter."

It was introduced April 25th, 1792, and is still used in France. A previous instrument invented by Dr. Antoine Louis was called a Louisette (3 syl.).

The Maiden (q.v.), introduced into Scotland (1666) by the Regent Morton, when the laird of Pennicuik was to be beheaded, was a similar instrument. Discontinued in 1681.

"It was but this very day that the daughter of M. de Guillotin was recognised by her father in the National Assembly, and it should properly be called 'Mademoiselle Guillotin.'"—Dumas: The Countess de Chary, chap. xiv.

Guinea. Sir Robert Holmes, in 1666, captured in Scheilng Bay 160 Dutch sail, containing bullion and gold-dust from Cape Coast Castle in Guinea. This rich prize was coined into gold pieces, stamped with an elephant, and called Guineas to memorialise the valuable capture. (See Dryden: Annus Mirabilis.)


Guineas-perce = 21s. were first coined in 1665, and discontinued in 1677. The sovereign coined by Henry VII. in 1500 was displaced by the guinea,但 resumed in 1653, soon after which it displaced the guinea. Of course, 20s. is a better decimal coin than 21s.

Guinea-dropper. A cheat. The term is about equal to thimble-rig, and alludes to an ancient cheating dodge of dropping counterfeit guineas.

Guinea Fowl. So called because it was brought to us from the coast of Guinea, where it is very common.

"Notwithstanding their harsh cry, I like the Guinea-fowl. They are excellent layers, and are full of worms, the vermin of insects."—R. M. Milchen: My Farm of Edertroft, chap. iii. p. 162.

Guinea-ben. A courteous who is won by money.

"Ere . . . . I would draw myself for the love of a Guinea-ben, I would change my humanity with a baubin."—Shakespeare: Othello, i. 3.

Guineapig (Stock Exchange term). A gentleman of sufficient name to form a bolt who allows himself to be put on a directors’ list for the guineas and lunch provided for the board. (See Floaters.)

Guineapig (A). A midshipman. A guineapig is neither a pig nor a native of Guinea; so a middy is neither a sailor nor an officer.

"He had a letter from the captain of the Judaean, offering you a berth on board as guineapig, or midshipman."—Captain Muryat: Poor Jack, chap. xxxi.

"A special jurymen who is paid a guinea a case; also a military officer"
Guineapig: Assigned to some special duty, for which he receives a guinea a day, are sometimes so called.

Guineapig (A), in the Anglican Church, is a clergyman without cure, who takes occasional duty for a guinea a sermon, besides his travelling expenses (second class) and his board, if required.

Guin'ever, or rather Guanhumara (4 syl.). Daughter of Leodogranus of Cam'elyard, the most beautiful of women, and wife of King Arthur. She entertained a guilty passion for Sir Lancelot of the Lake, one of the knights of the Round Table, but during the absence of King Arthur in his expedition against Leo, King of the Romans, she "married" Modred, her husband's nephew, whom he had left in charge of the kingdom. Soon as Arthur heard thereof, he hastened back, Guinever fled from York and took the veil in the nunnery of Julius the Martyr, and Modred set his forces in array at Cam'bula, in Cornwall. Here a desperate battle was fought, in which Modred was slain and Arthur mortally wounded. Guinever is generally called the "grey-eyed;" she was buried at Meigle, in Strathmore, and her name has become the synonyum of a wanton or adulteress. (Geoffrey: Brit. Hist., x. 13.)

"That was a woman when Queen Guinever of England was a little wench." Shakespeare: Love's Labour's Lost, iv. 1.

Guin'ever (3 syl.). Tennyson's Idyll represents her as loving Sir Lancelot; but one day, when they were bidding farewell, Modred tracked them, "and brought his creatures to the basement of the tower for testimony." Sir Lancelot hurled the fellow to the ground and got to horse, and the queen fled to a nunnery at Almesbury. (See Guin'ever.)

Guinebolot. The boat of Walo or Wade, the father of Welond, and son of Viktor, in which he crossed over the nine-deep, called Grensmund, with his son upon his shoulders. (Scandinavian mythology.)

Guisan'do. The Bulls of Ginsando. Five monster statues of antiquity, to mark the scene of Cesar's victory over the younger Pompey.

Guise's Motto: "A chacun son tour," on the standards of the Duc de Guise, who put himself at the head of the Catholic League in the sixteenth century, meant, "My turn will come."

Guitar (Greek, kithara; Latin, cithara; Italian, chitarra; French, guitare. The Greek kithar is the Hindu ch-ha-tar (six-strings).

Guitar. The best players on this instrument have been Guilh'mi, Sor, Zocchi, Stoll, and Horetszky.

Gules [red]. An heraldic term. The most honourable heraldic colour, signifying valour, justice, and veneration. Hence it was given to kings and princes. The royal livery of England is gules or scarlet. In heraldry expressed by perpendicular parallel lines. (Persian, ghul, rose; French, guenêre, the mouth and throat, or the red colour thereof; Latin, gula, the throat.)

"With man's blood paint the ground, gule, gules." Shakespeare: Troj. of Aetius, iv. 3.
"And threw warm gules on Madam's fair breast." Keats: Eve of St. Agnes.

Gules of August (The). The Ist of August (from Latin, gula, the throat), the entrance into, or first day of that month. (Wharton: Law Lexicon, p. 332.)

7 August 1 is Lammas Day, a quarter-day in Scotland, and half-quarter-day in England.


Gulf. A man that goes in for honour at Cambridge—i.e., a mathematical degree—is sometimes too bad to be classed with the lowest of the three classes, and yet has shown sufficient merit to pass. When the list is made out a line is drawn after the classes, and one or two names are appended. These names are in the gulf, and those so honoured are gulfed. In the good old times these men were not qualified to stand for the classical tripos.

"The ranks of our matriculation are supplied by youths, whom, at the very best, uncorrected examiners have raised from the very gates of 'pluck' to the comparative paradise of the 'gulf.'—Saturday Review.

A great gulf fixed. An impassable separation or divergence. From the parable of Dives and Lazarus, in the third Gospel. (Luke xvi. 26.)

Gulf Stream. The stream which issues from the Gulf of Mexico, and extends over a range of 3,000 miles, raising the temperature of the water through which it passes, and of the lands against which it flows. It washes the
shores of the British Isles, and runs up the coast of Norway.

"It is found that the amount of heat transferred by the Gulf Stream from equatorial regions into the North Atlantic... amounts to no less than one-fifth part of the entire heat possessed by the North Atlantic."—T. Croll: Climate and Time, chap. I, p. 12.

Gulistan [garden of roses]. The famous recueil of moral sentences by Saadi, the poet of Shiraz, who died 1291. (Persian, gunl, a rose, and tan, a region.)

Gull (rhymes with dull). A dupe, one easily cheated. (See R xmax.)

"The most notorious grouch and gull That ever invention played on." Shakespeare: Twelfth Night, v. 1.

Gulliver (Lemuel). The hero of the famous Travels into Several Remote Nations of the World, by Lemuel Gulliver, first a Surgeon, and then a Captain of several Ships, i.e. to Lilliput, Brobdingnag, Lapu'nu, and the Houyhnhnms (Whin-nims), written by Dr. Swift, Dean of St. Patrick's, Ireland.

Gulnare (2 syl), afterwards called Kaled, queen of the harem, and fairest of all the slaves of Seyd [Sed]. She was rescued from the flaming palace by Lord Conrad, the corsair, and when the corsair was imprisoned released him and murdered the Sultan. The two escaped to the Pirate's Isle; but when Conrad found that Medora, his betrothed, was dead, he and Gulnare left the island secretly, and none of the pirates ever knew where they went to. The rest of the tale of Gulnare is under the new name, Kaled (g.v.). (Byron: The Corsair.)

Gummed (1 syl). He facts like gummed velvet or gummed taffeta. Velvet and taffeta were sometimes stiffened with gum to make them "sit better," but, being very stiff, they frizzled out quickly.

Gumption. Wit to turn things to account, capacity. In Yorkshire we hear the phrase, "I canna gum it" (understand it, make it out), and guumption is the capacity of under-taking, etc. (Irish, gumsh, sense, cuteness.)

"Though his ears were dazzled with the splendour of the place, lust he had none a clough not to let co his hold."—Dublin and London Magazine, 1825 (Lugubriously).

Gumption. A nostrum much in request by painters in search of the supposed "lost medium" of the old masters, and to which their unapproachable excellence is ascribed. The medium is made of gum mastic and linseed-oil.

Gun. (Welsh gun, a gun.)

CANNONS AND RIFLES.


Enfield rifles. Invented by Pritchett at the Enfield factory, adopted in the English army 1852, and converted into Snider breech-loaders in 1866.

 Gatling gun. A machine gun with parallel barrels about a central axis, each having its own lock. Capable of being loaded and of discharging 1,000 shots a minute by turning a crank. Named from the inventor, Dr. R. J. Gatling.

Krupp gun. A cannon of ingot steel, made at Krupp's works, at Essen, in Prussia.

Lancaster gun. A cannon having a slightly elliptical twisted bore, and a conoid (2 syl.) projectile. Named from the inventor.


Woodcock infant (The). A British 35-ton rifled muzzle-loading cannon, having a steel tube hooped with wrought-iron coils. Constructed in 1870. (See Brown Bess, Mitrailleuse, etc.)

Gun. A breech-loading gun. A gun loaded at the breech, which is then closed by a screw or wedge-block.

Evening or sunset gun. A gun fired at sunset, or about 9 o'clock p.m.

Gun Cotton. A highly explosive compound, prepared by saturating cotton with nitric and sulphuric acids.


Gun Room. A room in the afterpart of a lower gun-deck for the accommodation of junior officers.

Gun Phrases.

He's a great gun. A man of note.

Son of a gun. A jovial fellow.

Sure as a gun. Quite certain. It is as certain to happen as a gun to go off if the trigger is pulled.
Guns. To blow great guns. To be very boisterous and windy. Noisy and boisterous as the reports of great guns.

To run away from theirown guns. To eat their own words; desert what is laid down as a principle. The allusion is obvious.

"The Government could not, of course run away from their guns." —Nineteenth Century, Feb., 1868, p. 152.

Gunga [pronounce Gun-jah]. The goddess of the Ganges. Bishop Heber calls the river by this name.

Gunner. Kissing the gunner’s daughter. Being flogged on board ship. At one time boys in the Royal Navy who were to be flogged were first tied to the breech of a cannon.

Gunpowder Plot. The project of a few Roman Catholics to destroy James I. with the Lords and Commons assembled in the House of Parliament, on the 5th of November, 1605. It was to be done by means of gunpowder when the king went in person to open Parliament. Robert Catesby originated the plot, and Guy Fawkes undertook to fire the gunpowder. (See Dynamite Saturday.)

Gunter’s Chain for land surveying, is so named from Edmund Gunter, its inventor (1581-1626). It is sixty-six feet long, and divided into one hundred links. As ten square chains make an acre, it follows that an acre contains 100,000 square links.

According to Gunter. According to measurement by Gunter’s chain.

Günter. King of Burgundy and brother of Kriemhild. He resolved to wed Brunhild, the martial queen of Issland, who had made a vow that none should win her who could not surpass her in three trials of skill and strength.

The first was hurling a spear, the second throwing a stone, and the third was jumping. The spear could scarcely be lifted by three men. The queen hurled it towards Günter, when Siegfried, in his invisible cloak, reversed it, hurled it back again, and the queen was knocked down. The stone took twelve bravev champions to carry, but Brunhild lifted it on high, flung it twelve fathoms, and jumped beyond it. Again the unseen Siegfried came to his friend’s rescue, flung the stone still farther, and, as he leaped, bore Günter with him. The queen, overmastered, exclaimed to her subjects, “I am no more your mistress; you are Günter’s liegemen now” (Lied, vii.). After the marriage the masculine maid behaved so obstreperously that Günter had again to avail himself of his friend’s aid. Siegfried entered the chamber in his cloud-cloak, and wrestled with the bride till all her strength was gone; then he drew a ring from her finger, and took away her girde. After which he left her, and she became a submissive wife. Günter, with unpardonable ingratitude, was privy to the murder of his friend and brother-in-law, and was himself slain in the dungeon of Etzel’s palace by his sister Kriemhild. In history this Burgundian king is called Günt’ tcher. (The Nibelungen-Lied.)

Gurgolia. (See GARGOUILLE.)

Gurme (2 syl.). The Celtic Cerberus. While the world lasts it is fastened at the mouth of a vast cave; but at the end of the world it will be let loose, when it will attack Tyr, the war-god, and kill him.

Gurney Light. (See BUDE.)

Guthlac (St.), of Crowland, Lincolnshire, is represented in Christian art as a hermit punishing demons with a scourge, or consoled by angels while demons torment him.

Guthrum. Silver of Guthrum, or silver of Guthrum’s Lane. Fine silver was at one time so called, because the chief gold and silver smiths of London resided there in the thirteenth and fourteenth centuries. The hall of the Goldsmiths’ Company is still in the same locality. (Riley: Monumenta Giltalvae.)

Guttapercha. The juice of the percha-tree (Isceodendron percha) of the family called Napolaceae. The percha trees grow to a great height, and abound in all the Malaroa Islands. The juice is obtained by cutting the bark. Guttapercha was brought over by Dr. William Montgomery in 1813, but articles made of this resin were known in Europe some time before. (Latin, gutta, a drop.)

Gutter. Out of the gutter. Of low birth; of the street-Arab class one of the submerged.

Gutter Children. Street Arabs.

Gutter Lane (London). A corruption of Guthrun Lane, from a Mr. Guthrun, Goderoune, or Guthrum, who, as Stow informs us, “possessed the chief property therein.” (See GUTHRUM.)

All goes down Gutter Lane. He spends
Guy

everything on his stomach. The play is between Gutter Lane, London, and gutter (the throat), preserved in our word guttural (a throat letter).

Guy. The Guizer or Guizer was the ancient Scotch mummer, who played before Yule; hence our words guizer, disguise, guy, etc.

Guy (Thomas). Miser and philanthropist. He amassed an immense fortune in 1720 by speculations in the South Sea Stock, and gave £239,292 to found and endow Guy's Hospital.

Guy Fawkes, or Guido Fawkes, went under the name of John Johnstone, the servant of Mr. Percy.

Guy, Earl of Warwick. An Anglo-Danish hero of wonderful puissance. He was in love with fair Phelis or Felice, who refused to listen to his suit till he had distinguished himself by knightly deeds. First, he rescued the daughter of the Emperor of Germany "from many a valiant knight;" then he went to Greece to fight against the Saracens, and slew the doughty Coldrun, Elmaye King of Tyre, and the soldan himself. Then returned he to England and wedded Phelis; but in forty days he returned to the Holy Land, where he redeemed Earl Jonas out of prison, slew the giant Am'uran'at, and many others. He again returned to England, and slew at Winchester, in single combat, Colbrone or Colbran, the Danish giant, and thus redeemed England from Danish tribute. At Windsor he slew a bear of "passing might and strength." On Dunsmore Heath he slew the "Dun cow of Dunsmore, a monstrous wyld and cruel beast." In Northumberland he slew a dragon "black as any cole," with hon's paws, wings, and a hide which no sword could pierce. Having achieved all this, he became a hermit in Warwick, and hewed himself a cave a mile from the town. Daily he went to his own castle, where he was not known, and begged bread of his own wife Phelis. On his death-bed he sent Phelis a ring, by which she recognised her lord, and went to close his dying eyes. (1503-1531) His combat with Colbrand is very elaborately told by Drayton in his Polycraion. "I am not Sampson, nor Sir Guy, nor Colbrand, to mow them down before me." —Shakespeare, Henry VIII., v. 3.

Guy-ropes. Guide, or guiding-ropes, to steady heavy goods while a-hoisting. (Spanish and Portuguese guía, from guiá, to guide.)

Guyon (Sir). The impersonation of Temperance or Self-government. He destroyed the witch Acrasia, and her bowler, called the "Bower of Bliss." His companion was Prudence. (Spenser: Faerie Queene, book ii.)

The word Guyon is the Spanish guiá (to guide), and the word temperance is the Latin tem'pero (to guide).

Gwynn (Nell). An actress, and one of the courtesans of Charles II. of England (died 1687). Sir Walter Scott speaks of her twice in Peveril of the Peak; in chap. xi, he speaks of "the smart humour of Mrs. Nelly;" and in chap. x1. Lord Chaffinch says of "Mrs. Nelly, wit she has; let her keep herself warm with it in worse company, for the cant of strollers is not language for a prince's chamber."

Gygés' Ring rendered the wearer invisible. Gygés, the Lydian, is the person to whom Candalus showed his wife naked. According to Plato, Gygés descended into a chasm of the earth, where he found a brazen horse; opening the sides of the animal, he found the carcase of a man, from whose finger he drew off a brazen ring which rendered him invisible, and by means of this ring he entered into the king's chamber and murdered him.


The wealth of Gygés. Gygés was a Lydian king, who married Nyssia, the young widow of Candalus, and reigned thirty-eight years. He amassed such wealth that his name became proverbial. (Reigned B.C. 710-678.)

Gymnastics. Athletic games. The word is from gymnos, a public place apart in Greece for athletic sports, the actors in which were naked. (Greek, gymnós, naked.)

Gymnas'ophists. A sect of Indian philosophers who went about with naked feet and almost without clothing. They lived in woods, subsisted on roots, and never married. They believed in the transmigration of souls. Strabo divides them into Brahmins and Samans. (Greek, gymnós, naked; sophists, sages.)

Gyn'eth. Natural daughter of Guendolen and King Arthur. Arthur swore to Guendolen that if she brought forth a boy, he should be his heir, and if a girl, he would give her in marriage to the bravest knight of his kingdom. One
Pentecost a beautiful damsel presented herself to King Arthur, and claimed the promise made to Guendolen. Accordingly, a tournament was proclaimed, and the warder given to Gyneth. The king prayed her to drop the warder before the combat turned to earnest warfare, but Gyneth haughtily refused, and twenty knights of the Round Table fell in the tournament, amongst whom was young Vance, son of Merlin. Immediately Vance fell, the form of Merlin rose, put a stop to the fight, and caused Gyneth to fall into a trance in the Valley of St. John, from which she was never to awake till some knight came forward for her hand as brave as those which were slain in the tourney. Five hundred years passed away before the spell was broken, and then De Vaux undertook the adventure of breaking it. He overcame four temptations—fear, avarice, pleasure, and ambition—when Gyneth awoke, the enchantment was dissolved, and Gyneth became the bride of the bold warrior. (Sir Walter Scott: Bridal of Triermain, chap. ii.)

Gyp. A college servant, whose office is that of a gentleman's valet, waiting on two or more colleges of the University of Cambridge. He differs from a bed-maker, inasmuch as he does not make beds; but he runs on errands, waits at table, wakes men for morning chapel, brushes their clothes, and so on. His perquisites are innumerable, and he is called a gyp (vulture, Greek) because he preys upon his employer like a vulture. At Oxford they are called scents.

Gypsy. (See Girsty.)

Gyr Falcon, Ger Falcon, or Ger Falcon. A native of Iceland and Norway, highest in the list of hawks for falconry. "Typh," or "Ger," is, I think, the Dutch "ier," a vulture. It is called the "vulture-falcon" because, like the vulture, its beak is not toothed. The common etymology from hien, sacred, "because the Egyptians held the hawk to be sacred," is utterly worthless. Besides Gier-falcons, we have Gier-eagles, Lanner-eagles, etc. (See Hawk.)

Gyromancy. A kind of divination performed by walking round in a circle or ring.

Gytrash. A north-of-England spirit, which, in the form of horse, mule, or large dog, haunts solitary ways, and sometimes comes upon belated travellers.

"I remembered certain of Beside's tales, wherein they figured a creature of this sort called a tytrash." Charlotte Bronte: Jane Eyre, 310.

H. This letter represents a style or hedge. It is called in Hebrew heth or cheth (a hedge).

H.B. (Mr. Doyle, father of Mr. Richard Doyle, connected with Punch). This political caricaturist died 1868.

H.M.S. His or Her Majesty's service or ship, as H.M.S. Wellington.

H. U. Hard up.

Habees Corpus. The "Habees Corpus Act" was passed in the reign of Charles II., and defined a provision of similar character in Magna Charta, to which also it added certain details. The Act provides (1) That any man taken to prison can insist that the person who charges him with crime shall bring him bodily before a judge, and state the why and wherefore of his detention. As soon as this is done, the judge is to decide whether or not the accused is to be admitted to bail. [No one, therefore, can be imprisoned on mere suspicion, and no one can be left in prison any indefinite time at the caprice of the powers that be. Imprisonment, in fact, must be either for punishment after conviction, or for safe custody till the time of trial.]

(2) It provides that every person accused of crime shall have the question of his guilt decided by a jury of twelve men, and not by a Government agent or nominee.

(3) No prisoner can be tried a second time on the same charge.

(4) Every prisoner may insist on being examined within twenty days of his arrest, and tried by jury the next session.

(5) No defendant is to be sent to prison beyond the seas, either within or without the British dominions.

The exact meaning of the words Habees Corpus is this: "You are to produce the body." That is, You, the accuser, are to bring before the judge the body of the accused, that he may be tried and receive the award of the court, and you (the accused) are to abide by the award of the judge.

Suspension of Habeeas Corpus. When the Habeeas Corpus Act is suspended, the Crown can imprison persons on suspicion, without giving any reason for so doing; the person so arrested cannot insist on being brought before a judge to decide whether or not he can be admitted to bail; it is not needful to try the prisoner
Haberdasher

at the following assize; and the prisoner may be confined in any prison the Crown chooses to select for the purpose.

Haberdasher, from habertas, a cloth the width of which was settled by Magna Charta. A "habertas-er" is the seller of habertas-cloth.

"To match this salt there was another, As busy and perverser a broker, An haberdasher of small wares In politics and state affairs." Butler: Hudibras, ii. 2.

Habit is Second Nature. The wise saw of Diogenes, the cynic. (B.C. 412-323.)

Shakespeare: "Use almost can change the stamp of nature" (Hamlet, iii. 4).
French: "L'habitude est une seconde nature."
Latin: "Usus est optimus magister" (Columella).
Italian: "L'abito è una seconda natura."

Habsburg is a contraction of Habichts-burg (Hawk's Tower); so called from the castle on the right bank of the Aar, built in the eleventh century by Werner, Bishop of Strasburg, whose nephew (Werner II.) was the first to assume the title of "Count of Habsburg." His great-grandson, Albrecht II., assumed the title of "Landgraf of Sundgau." His grandson, Albrecht IV., in the thirteenth century, laid the foundation of the greatness of the House of Habsburg, of which the imperial family of Austria are the representatives.

Hackett's Colt. A vast stone near Stanton Drew, in Somersetshire; so called from a tradition that it was a cot thrown by Sir John Haultville. In Wiltshire three huge stones near Kennet are called the Devil's Cot.

Hackney Horses. Not thoroughbred, but nearly so. They make the best roadsters, hunters, and carriage horses; their action is showy, and their pace good. A first-class roadster will trot a mile in 2½ minutes. Some American trotters will even exceed this record. The best hackneys are produced from thorough-bred sires mated with half-bred mares. (French, haquené; the Romance word haguer; the Latin equus; Spanish, hacunea.)

* In ordinary parlance, a hackney, hackney-horse, or hack, means a horse "hucked out" for hire. These horses are sometimes vicious private horses sold for "hacks," or worn-out coach-horses, and cheap animals, with broken wind, broken knees, or some other defect.

"The knights are well harnessed, and the common people and others on light hackneyes and geldines."—Prioress.

Hacknum (Captain). A thick-headed bully of Alsatia, impudent but cowardly. He was once a sergeant in Flanders, but ran from his colour, and took refuge in Alsatia, where he was dubbed captain. (Shadwell: Squire of Alsatia.)

Hace I. His sword was called Quern-Biter [foot-breadth]. (See Sword.)

Haddock. According to tradition, it was a haddock in whose mouth St. Peter found the stock (or piece of money), and the two marks on the fish's neck are said to be the impressions of the apostle's finger and thumb. It is a pity that the person who invented this pretty story forgot that salt-water haddocks cannot live in the fresh water of the Lake genesaret. (See John Dory and Christian Traditions.)

* A supersitious dainty, Peter's fish. How canst thou hope to make so greedy a dish? Metellus: Diologus (1636).

Hadès (2 ayl.). The places of the departed spirit till the resurrection. It may be either Paradise or "Tartarus."

It is a great pity that it has been translated "hell" nine or ten times in the common version of the New Testament, as "hell" in theology means the inferno. The Hebrew sheol is about equal to the Greek haidès, that is, a private, and idein, to vac.

Hadith (a legend). The traditions about the prophet Mahomet's sayings and doings. This compilation forms a supplement to the Koran, as the Talmud to the Jewish Scriptures. Like the Jewish Gemara, the Hadith was not allowed originally to be committed to writing, but the danger of the traditions being perverted or forgotten led to their being placed on record.

Hadji. The pilgrimage to Kaabah (temple of Mecca), which every Mahometan feels bound to make once at least before death. Those who neglect to do so "might as well die Jews or Christians." These pilgrimages are made by caravans well supplied with water, and escorted by 1,400 armed men for defence against brigands. (Hebrew, hag, the festival of Jewish pilgrimages to Jerusalem.)

"The green turban of the Musulman distinguishes the devout hadji who has been to Mecca."—Stephens: Egypt, vol. i. chap. xiv. p. 366.
Hadji. A pilgrim, a Mahometan who has made the Hadji or pilgrimage to the Prophet's tomb at Mecca. Every Hadji is entitled to wear a green turban.

Homony. Milton, in his Comus, says homony is of "sovereign use; against all enchantments, mildew, blast, or damp." Coleridge says the word is hauma-oinos (blood-wine), and refers to the blood of Jesus Christ, which destroys all evil. The leaf, says Milton, "had prickles on it," but "it bore a bright golden flower." The prickles are the crown of thorns, the flower the fruits of salvation.

This interpretation is so in accordance with the spirit of Milton, that it is far preferable to the suggestions that the plant agrimony or alyssum was intended, for why should Milton have changed the name? (Greek, hauma, blood.) (See Comus, 484-488.)

Dioscorides ascribes similar powers to the herb alyssum, which, as he says, "keepeth man and beast from enchantments and witching."

Hemes. A range of mountains separating Thrace and Moesia, called by the classic writers Cold Haemon. (Greek, cheiron, winter; Latin, hiems; Sanskrit, hima.)

"O'er high Pyrene's thence her course she bore, O'er fair Rhamna's ever-pleasing shore, O'er Haemon's hills with snows eternal crowned, Nor once her flying foot approached the ground."

-Oak. Homer's Iliad, viii.

Hafed. A Gheber or Fire-worshipper, in love with Hinda, the Arabian emir's daughter, whom he first saw when he entered the palace under the hope of being able to slay her father, the tyrant usurper of Persia. He was the leader of a band sworn to free their country or die, and his name was a terror to the Arab, who looked upon him as superhuman. His rendezvous was betrayed by a traitor comrade, but when the Moslem army came to take him he threw himself into the sacred fire, and was burnt to death. (Thomas Moore.)

Hafez. The great Persian lyricist, called the "Persian Anacreon" (fourteenth century). His odes are called ghazels, and are both sweet and graceful. The word hafiz (retainer) is a degree given to those who knew by heart the Koran and Hadith (traditions).

Hag. A witch or sorceress. (Anglo-Saxon, haggyso, a witch or hag.)

"How now, you secret, black and midnight hags?" -Shakespeare: Macbeth, iv. 1.

Hagan of Trony or Hao of Norway, son of Aldrian, liege-man of Gunther, King of Burgundy. Gunther invited Siegfried to a hunt of wild beasts, but while the king of Netherland stooped to drink from a brook, Hagan stabbed him between the shoulders, the only vulnerable point in his whole body. He then deposited the dead body at the door of Kriemhild's chamber, that she might stumble on it when she went to matins, and suppose that he had been murdered by assassins. When Kriemhild sent to Worms for the "Nibelung Hoard," Hagan seized it, and buried it secretly somewhere beneath the Rhine, intending himself to enjoy it. Kriemhild, with a view of vengeance, married Etzel, King of the Huns, and after the lapse of seven years, invited the king of Burgundy, with Hagan and many others, to the court of her husband, but the invitation was a mere snare. A terrible brolly was stirred up in the banquet hall which ended in the slaughter of all the Burgundians but two (Gunther and Hagan), who were taken prisoners and given to Kriemhild, who cut off both their heads. Hagan lost an eye when he fell upon Walter of Spain. He was dining on the chine of a wild boar when Walter pelted him with the bones, one of which struck him in the eye. Hagan's person is thus described in the great German epic:--

"Well-crowned and well-compacted was that renowned guest; Long were his legs and sinewy, and deep and broad his chest; His hair, that once was white, with grey was dashed of late; Most terrible his visage, and lordly was his gait."

-The Nibelungen-Lied, stanza 1788.

Hagarenes (3 syll.). The Moors are so called, being the supposed descendants of Hagar, Abraham's bondwoman.

"San Devo . . . hath often been seen conquering . . . the Hagarene squadrons."—Cervantes: Don Quixote, part ii. book iv. b

Hagg'dah (plur. hagg'doth). The free rabbinical interpretation of Scripture. (Hebrew, hagged, to relate.) (See Parver: Life of Christ, vol. ii. chap. lviii. p. 333.)

Hagi. (See Hadji.)

Hag-knots. Tangles in the manes of wild ponies, supposed to be used by witches for stirrups. The term is common in the New Forest. Seamen use the word hag's-tooth to express these parts of a matting, etc., which spoil its general uniformity.

Harring. The Fata Morgana. (Scandinavian.)
Ha-ha (A). A ditch serving the purpose of a hedge without breaking the prospect. (Anglo-Saxon, <i>hak</i>, a hole.)

Hahnemann (Samuel). A German physician, who set forth in his <i>Organon of Medicine</i> the system which he called "homeopathy" the principles of which are these: (1) that diseases are cured by those medicines which would produce the disease in healthy bodies; (2) that medicines are to be simple and not compounded; (3) that doses are to be exceedingly minute. (1755-1843.)

Haidee (2 syl.). A beautiful Greek girl, who found Don Juan when he was cast ashore, and restored him toanimation. "Her hair was auburn, and her eyes were black as death." Her mother, a Moorish woman from Fez, was dead, and her father, Lambro, a rich Greek pirate, was living on one of the Cyc-lades. She and Juan fell in love with each other during the absence of Lambro from the island. On his return Juan was arrested, placed in a galliot, and sent mad from the island. Haidée went mad, and after a lingering illness, died. (Byron: <i>Don Juan, cantos ii. iii. iv.</i>)

Hail. Health, an exclamation of welcome, like the Latin <i>Solve</i> (Anglo-Saxon, <i>hil</i>, health; but hail = frozen rain is the Anglo-Saxon <i>hgodl</i>.)

"All hail, Macbeth! Hail to thee, name of Gh'ain'ma." Shakespeare: <i>Macbeth</i>, 1.3.

Hail. To call to. "To hail a ship or an omnibus. To call to those on board.

Hail-fellow-well-met (A). One on easy, familiar terms. (See Jockey.)

"Hail fellow well met, all dirty and wet. Find out, if you can, who's master, who's man." Sonnet: <i>My Lady's Lamentation.</i>

Hair. (One single tuft is left on the shaven crown of a Musulman, for Mahomet to grasp hold of when drawing the deceased to Paradise.

"And each scalp had a single long tuft of hair." Byron: <i>Sonnets of Corsica.</i>

The scalp-lock of the North American Indians, left on the otherwise bald head, is for a conquering enemy to seize when he tears off the scalp.

Hair (Absalom's) (2 Sam. xiv. 26). Absalom used to cut his hair once a year, and the clippings "weighed 200 shekels after the king's weight," i.e. 100 oz. averidupois. It would be a fine head of hair which weighed five ounces, but the mere clippings of Absalom's hair weighed 43,500 grains (more than 100 oz.). Paul says (1 Cor. xi. 14), "Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him?"

Mrs. Astley, the actress, could stand upright and cover her feet with her flaxen hair.

Hair, Haired. (Anglo-Saxon, <i>her</i>.) The greatest events are often drawn by hairs. Events of great pity and moment are often brought about by causes of apparently no importance.

Sir John Hawkins's <i>History of Music</i>, a work of sixteen years' labour, was plunged into long oblivion by a pun. The magnificent discovery of gravitation by Newton is ascribed to the fall of an apple from a tree under which he was musing. The domed Capitol, upsetting a lamp, destroyed the papers of our great Newton, which had been the oil of his life. (See page 286.) A spark from a candle falling on a curtained floor was the cause that the Great Fire of London, A Initil chanted by a file-de-chambre undermined the ceremonial power of Abbotin. A jest of the French king was the death of William the Conqueror.

The destruction of Athens was brought about by a jest on Sulla. Some witty Athenian, streaked with his punish face, called him a "mulberry pudding." Rome was saved from capture by the cucking of some sacred grove. Bingen, in his <i>Sketches of Greece</i>, says that Napoleon's love for war was planted in his boyhood by the present of a small brass cannon. The life of Pococke was saved by his invention of the "Infernal Machine" because General Hopp deviated his plan of Josephine a minute or two to arrange her shawl after the manner of Bag o'plan women.

The famous "Ryedale Plot" unaccompanied from the nearest accident. The house in which Charles II. was staying happened to catch fire; and the king was induced to leave for Newmarket a little sooner than he had intended.

Laferle, the great banker, was a punter, and he always ascribed his rise in life to his picking up a pun in the streets of Paris. A sonnet of Frederick II., reflecting not on politics, but on the poetry of a French minister, plunged France into the Seven Years' War. The invention of glass is ascribed to some Phrygian merchants having a fire on the sands of the mouth.

The three hairs. When Reynard wanted to get talked about, he told Miss Magpie, under the promise of secrecy, that "the lion king had given him three hairs from the fifth leg of the a'morothologosphorum,. . . . a beast that lives on the other side of the river Cylinx; it has five legs, and on the fifth leg there are three hairs, and whoever has those three hairs will be young and beautiful for ever." They had effect only on the hair sex, and could be given only to the lady whom the donor married. (N. E. B. Lytton: Pilgrims of the Rhine, xii.)

To a hair ox To the turn of a hair. To a nicety. A hairbreadth is the forty-eighth part of an inch.

To comb one's hair the wrong way. To cross or vex one by running counter to one's prejudices, opinions, or habits.
Hair-brained. (See Air-brained.)

Hair-breath Scare. A very narrow escape from some evil. In measurement the forty-eighth part of an inch is called a "hair-breath."

"Wherein I spoke of most disastrous chances. Of moving accidents by flood and field. Of hair-breath scare ye 'twas imminent deadly brench."

-Shakespeare: Othello, I.3.

Hair Eels. These filiform worms belong to the species Capnids agnives, found in stagnant pools. Their resemblance to wriggling hairs has given rise to the notion that a hair, if left in water for nine days, will turn into an eel.

Hair-Splitting. Cavilling about very minute differences. (See Hair-breath.)

"Nothing is more fatal to eloquence than attention to fine hair-splitting distinctions."


Hair Stone (Celtic) means boundary stone; a monolith sometimes, but erroneously, termed a Druidical stone. (Scotland.)

Hair by Hair. Hair by hair you will pull out the horse's tail. Plutarch says that Sextus, in order to teach his soldiers that perseverance and wit are better than brute force, had two horses brought before them, and set two men to pull out their tails. One of the men was a bulky Hercules, who tugged and tugged, but all to no purpose. The other was a sharp, wesen-faced tailor, who pulled one hair at a time, amidst roars of laughter, and soon left the tail quite bare.

Hair devoted to Proserpine. Till a lock of hair is devoted to Proserpine, she refuses to release the soul from the dying body. When Dido mounted the funeral pile, she lingered in suffering till Juno sent Iris to cut off a lock of her hair. Thanatos did the same for Alcestis, when she gave her life for her husband. And in all sacrifices for dead was first cut off from the head of the victim as an offering to the black queen.

"Statce ego Dit
Sacrum jussa ferre, leque inter corpore solvo.
Sei ad, et deitque crimine secat.
... aquis in vento vitam reversum.

Virgil: Aeneid, iv. 623.

Hair of a Dismaying Colour. Red hair is so-called, from the notion that Judas had red hair.

"Rasbed. His very hair is as the dissembling colour (red)."

-Ursula. Somewhat browner than Judas's." - Shakespeare: As You Like It, act. I, sc. 4.

Hair of the Dog that BIT You (A.). Similis simulacrum erat. In Scotland it is a popular belief that a few hairs of the dog that bit you applied to the wound will prevent evil consequences. Applied to drinks, it means, if overnight you have indulged too freely, take a glass of the same wine next morning to soothe the nerves. "If this dog do you bite, soon as out of your bed, take a hair of the tail in the morning."

"Take the hair, it's well written. Of the dog by which you're bitten; Work off one wise by his brother. And run a labour with another. . . . Cook with care, and strive with strife; Business with business, wife with wife."

-Athens (attributed to Aristophanes).

"There was a man, and he was wise, Who fell into a bramble-bush And scratched off both his eyes; And when his eyes were out, he then Jumped into the bramble-bush, And caught them in among."

Hair stand on End. Indicative of intense mental distress and astonishment. Dr. Andrews, of Beresford chapel, Walworth, who attended Proctor under sentence of death, says: "When the executioner put the cords on his wrists, his hair, though long and lanky, of a weak iron-grey, rose gradually and stood perfectly upright, and so remained for some time, and then fell gradually down again."

"Fear came upon me and trembling, . . . and the hair of my flesh stood up." - Job xvi. 14, 15.

Hair. We lose in hair, but gain in herring. Lose one way, but gain in another. Herring are persecuted by the hakes, which are therefore driven away from a herring fishery.

Hal. A familiar contraction of Harry (for Henry). Similarly, Hol is a contraction of Dorothy; Hol, of Mary, etc.

"The substitution of J for M as the initial letter of proper names is seen in such examples as Polly for Molly, Patty for Martha, Peggy for Margery (i.e. Margaret), etc." (See Elizabeth.)

Halacha [hale]. The Jewish oral law. (See Gemara, Mishna.)

"The halacha . . . had even greater authority than the Scriptures of the Old Testament, since it explained and applied them." - Edersheim: Life of Jesus the Messiah, vol. I, book I, chap. i.

Halberjects or Haubergets. A coarse thick cloth used for the habit of monks. Thomson says it is the German
Halcyon Days (cover-all) or Hals-bergen (neck-cover). (Essay on Magna Charta.)

Halcyon Days. A time of happiness and prosperity. Halcyon is the Greek for a kingfisher, compound of hals (the sea) and kno (to brood on). The ancient Sicilians believed that the kingfisher laid its eggs and incubated for fourteen days, before the winter solitude, on the surface of the sea, during which time the waves of the sea were always unruffled.

"Amidst our arms as quiet you shall be As halcyon brooding on a winter's sea." 

"The peaceful kingfishers are met together About the deck, and prophesy calm weather." —Wilde: Pier Boreas.

Half. Half is more than the whole. (Μίας μισος ποιος). This is what Hesiod said to his brother Perses, when he wished him to settle a dispute without going to law. He meant "half of the estate will be better than the whole after the lawyers have had their pickings." The remark, however, has a very wide signification. Thus an embarras de richesse is far less profitable than a sufficiency. A large estate to one who cannot manage it is impoverishing. A man of small income will be poorer with a large house and garden to keep up than if he lived in a smaller tenement. Increase of wealth, if expenditure is more in proportion, tendeth to poverty.

"...that they to whom God has not revealed a strong light, which from their sense control, that half a great estate is more than the whole." —Cotton: Essays in Verse and prose, No. ix.

Half. My better half. (See Better.)

Half-baked. He is only half-baked. He is a soft, a noodle. The allusion is to bread, piece of, etc., only half-cooked.

Half-deck. The quarter of the second mate, carpenters, boatswain, and all secondary officers. Quarter deck, the quarter of the captain and superior officers. In a gun-deck ship, it is the deck below the spar-deck, extending from the mainmast to the cabin bulkheads.

Half-done. Half-done, an Elgin was burnt. In the wars between James II. of Scotland and the Douglases in 1452, the Earl of Huntly burnt one-half of the town of Elgin, being the side which belonged to the Douglases, but left the other side standing because it belonged to his own family. (See Walter Scott: Tales of a Grandfather, xxi.)

Half-faced Great (low). You worthless fellow. The debased greats issued in the reina of Henry VIII. had the king's head in profile, but those in the reign of Henry VII. had the king's head with the full face. (See King John, I. 1; and 2 Henry II., iii. 1.)

"Thus half-faced great! You thick-checked crony-face!"

Madam: The Dowry of Robert, Earl of Huntingdon (1600).

Half-seas Over. Almost up with one. Now applied to a person almost dead drunk. The phrase seems to be a corruption of the Dutch op-zee zoeker, "over-sea beer," a strong, heavy bevage introduced into Holland from England (Gifford). "Up-zee Freeze" is Frieland beer. The Dutch, half second's over, more than half-sick. (C. K. Steeiman.)

"I am half-seas over to death." —Dryden.

"I do not like the dulness of your eye. It hath a heavy cast, in space Dutch." —Eus Johnson: Alchymist, v. 2.

Halfpenny. I am come back again, like a bad halfpenny. A facetious way of saying "More free than welcome." As a bad ha'penny is returned to its owner, so have I returned to you, and you cannot get rid of me.

Halgraver. Summoned before the mayor of Halgraver. The mayor of Halgraver is an imaginary person, and the threat is given to those who have committed no offence, against the laws, but are simply untidy and slovenly. Halgraver is a moor in Cornwall, near Bodmin, famous for an annual carnival held there in the middle of July. Charles II. was pleased with the diversions when he passed through the place on his way to Scilly that he became a member of the "self-constituted" corporation. The mayor of Halgraver (q.v.) is a similar "magistrate."

Halifax. That is, halcy on or holy hair. Its previous name was Horton. The story is that a certain clerk of Horton, being jilted, murdered his quondam sweetheart by cutting off her head, which he hung in a yew tree. The head was looked on with reverence, and came to be regarded as a holy relic. In time it rotted away, leaving little filaments or veins spreading out between the bark and body of the tree like fine threads. These filaments were regarded as the hair of the murdered maiden. (See Hull, Three II's.)

Halifax (in Nova Scotia). So called by the Hon. Edward Cornwallis, the governor, in compliment to his patron, the Earl of Halifax (1749).
Halifax Law. By this law, whoever commits theft in the liberty of Halifax is to be executed on the Halifax gibbet, a kind of guillotine.

"At Halifax the law so sharreth doth deal:
That whose more than thirteen peeces doth stale.
They have a lyn that wondrous quick and well
Sends thieves all headless into heaven or hell."
Taylor (the Water Poet): Works, ii. (1630).

Hall Mark. The mark on gold or silver articles after they have been assayed. Every article in gold is compared with a given standard of pure gold. This standard is supposed to be divided into twenty-four parts called carats; gold equal to the standard is said to be twenty-four carats fine. Manufactured articles are never made of pure gold, but the quantity of alloy used is restricted. Thus sovereigns and wedding rings contain two parts of alloy to every twenty-two of gold, and are said to be twenty-two carats fine. The best gold watch-cases contain six parts of silver or copper to eighteen of gold, and are therefore eighteen carats fine. Other gold watch cases and gold articles may contain nine, twelve, or fifteen parts of alloy, and only fifteen, twelve, or nine of gold. The Mint price of standard gold is £3 17s. 10½d. per ounce, or £46 14s. 6d. per pound.

Standard silver consists of thirty-seven parts of pure silver and three parts of copper. The Mint price is 5s. 6d. an ounce, but silver to be melted or manufactured into "plate" varies in value according to the silver market. To-day (Oct. 20th, 1894) it is 29½d. per ounce.

Suppose the article to be marked is taken to the assay office for the hall mark. It will receive a leopard's head for London; an anchor for Birmingham; three wheat sheaves or a dagger for Chester; a castle with two wings for Exeter; five lions and a cross for York; a crown for Sheffield; three castles for Newcastle-on-Tyne; a thistle or castle and lion for Edinburgh; a tree and a salmon with a ring in its mouth for Glasgow; a harp or Hibernia for Dublin, etc. The specific mark shows at once where the article was assayed.

Besides the hall mark, there is also the standard mark, which for England is a lion passant; for Edinburgh a thistle; for Glasgow a lion rampant; and for Ireland a crowned harp. If the article stamped contains less pure metal than the standard coin of the realm, the number of carats is marked on it, as eighteen, fifteen, twelve, or nine carats fine.

Besides the hall mark, the standard mark, and the figure, there is a letter called the date mark. Only twenty letters are used, beginning with A, omitting J, and ending with V; one year they are in Roman characters, another year in Italian, another in Gothic, another in Old English; sometimes they are all capitals, sometimes all small letters; so, by seeing the letter and referring to a table, the exact year of the mark can be discovered.

Lastly, the head of the reigning sovereign completes the marks.

Hall Sunday. The Sunday preceding Shrove Tuesday; the next day is called Hall' Monday, and Shrove Tuesday eve is called Hall' Night. The Tuesday is also called Pancake Day, and the day preceding Callop Monday, from the special foods popularly prepared for those days. All three were days of merrymaking. Hall' or Halle is a contraction of Hallow or Hallowe, meaning holy or festival.

Hall of Odin. The rocks, such as Halleberg and Hunneberg, from which the Hyperboreans, when tired of life, used to cast themselves into the sea; so called because they were the vestibule of the Scandinavian Elysium.

Hallam's Greek. Byron, in his English Bards, etc., speaks of "classic Hallam, much renowned for Greek," referring to "Hallam's severe critique on Payne Knight's Taste, in which were some Greek verses most mercilessly lashed. The verses, however, turned out to be a quotation from Pindar."

It appears that Dr. Allen, not Hallam, was the luckless critic. (See Crubbe Robinson: Diary, i. 277.)

Hallel. There were two series of psalms so called. Jahn tells us in the Feast of Tabernacles the series consisted of Psalms cxvi. to cxviii. both included (Archeologia Biblica, p. 416). Psalm cxxxvi. was called the Great Hallel. And sometimes the songs of degrees sung standing on the fifteen steps of the inner court seem to be so called (i.e. cxx. to cxxxvi. both included).

"Along this [path] Jesus advanced, preceded and followed by multitudes with loud cries of rejoicing, as at the Feast of Tabernacles, when the Great Hallel was daily sung in their processions."—Greek Life of Christ, vol. ii. chap. 53, p. 267.

In the following quotation the Songs of Degrees are called the Great Hallel.

"Rided would gladly have joined in praising the Great Hallel, as they call the series of Psalms from the cxx. to the cxxxvii., after which it was customary to send round the [pilchard] cup a fifth time, but midnight was already too near."—Rided the Pilgrim, chap. xii.
Hallelujah is the Hebrew halelu-Jah, "Praise ye Jehovah."

Hallelujah Lass (A.). A young woman who wanders about with what is called "The Salvation Army."

Hallelujah Victory. A victory gained by some newly-baptised Breton, led by Germa’uus, Bishop of Auxerre (A.D. 429). The conquerors commenced the battle with loud shouts of "Hallelujah!"

Halloween (October 31st), according to Scotch superstition, is the time when witches, devils, fairies, and other imps of earth and air hold annual holiday. (See Hallowe’en, a poem by Robert Burns.)

Halter. A Bridport dagger (q.v.). St. Johnstone’s tippet.

Halter, or rather Halter. A rope for the neck or halse, as a horse’s halter. (Anglo-Saxon, hals, the neck; but there is also the word halter, halter.)

"A thievish knife is not on live meat stitting. So more false
Many a truer man than he has hanged up by the halse ne’er." —Gammer Gurton.

Haltics. In Lapland mythology, the guardian spirits of Mount Nie’mi.

"From this height [Nie’mi, in Lapland] we had opportunity several times to see those vapours rise from the lake, which the people of the country call Haltics, and which they deem to be the guardian spirits of the mountain." —M. de Murmansk.

Ham and Heyd. Storm demons or weather-sprites. (Scandinavian mythology.)

"Though valour never should be scorned,
Yet now the storm rules wide;
By now again to live returned
Till wag’r Ham and Heyd."

Mut. false. lay xi.

Ham’adryads. Nymphs of trees supposed to live in forest-trees, and die when the tree dies. (Greek, hama, together with dras, a forest-tree.)

"The nymphs of forest-trees were called ‘Médides’ or ‘Hamamedîds’.

Hamel. In Arabian mythology, a bird formed from the blood near the brains of a murdered man. This bird cries "Jakoo’nee!" (Give me drink!), meaning drink of the murderer’s blood; and this it cries incessantly till the death is avenged, when it flies away.

Hamet. The Cid Hamet Benemegli. The hypothetical Moorish chronicler from whom Cervantes professes to derive his adventures of Don Quixote.

"Of the two had cassocks I am worth ... I would have given on the latter of them as freely as even Cid Hamet offered his ... to have stood by." —M. de Zorza.

Hamilton. The rack of Mr. Patrick Hamilton has infected as many as it did blow upon, i.e. Patrick Hamilton was burnt to death by Cardinal Beaton, and the horror of the deed contributed not a little to the Reformation. As the blood of the martyrs is the seed of the Church, so the smoke or reek of Hamilton’s fire diffused the principles for which he suffered (1504-1528).

"Latimer, at the stake, said: ‘We shall this day light up such a candle in England as shall never be put out.’"


Hamlet. A daft person (Icelandic, amelod), one who is irresolute, and can do nothing fully. Shakespeare’s play is based on the Danish story of Amleth recorded in Saxo-Grammaticus.

Hammel (Scotch). A cattle-she’d, a novel. (Hame = home, with a diminutive affix. Anglo-Saxon, hám, home. Compare hamlet.)

Hammer. (Anglo-Saxon, hamer.)

(1) Pierre d’Ailly, Le Mareau des Hiriques, president of the council that condemned John Huss. (1350-1425.)

(2) Judas Asmonæus, surnamed Macabæus, "the hammer," (b.c. 166-136.)

(3) St. Augustine is called by Hakeswell "That renowned pillar of truth and hammer of heresies." (b.c. 395-430.)

(4) John Faber, surnamed Maleus HRYETIRI’RUM, from the title of one of his works. (1470-1541.)

(5) St. Hilary, Bishop of Poitiers, Maleus ARIANUM. (360-307.)

(6) Charles Martel. (890-741.)

"On pretend qu’on lui donna le surnom de Martel, parce qu’il avait assez commen avec un parti des Sarrazins qui, sous la conduite d’Ali-
d’armée, avança envers la France." —Boutelet: Dictionnaire Larrode, etc.

Hammer. PHRASES AND PROVERBS. Gone to the hammer. Applied to goods sent to a sale by auction; the auctioneer giving a rap with a small hammer when
a lot is sold, to intimate that there is an end to the bidding.

They live hammer and tongs. Are always quarrelling. They beat each other like hammers, and are as "cross as the tongs."

"Both parties went at it hammer and tongs: and hit one another anywhere and with anything."—James Pown.

To sell under the hammer. To sell by auction. (See above.)

Hammer of the Scotch. Edward I. On his tomb in Westminster Abbey is the inscription "Edwardus longus Reorum Multorum hic est" (Here is long Edward, the hammer of the Scots).

Hammercloth. The cloth that covers the coach-box, in which hammer, nails, bolts, etc., used to be carried in case of accident. Another etymology is from the Icelandic hamar (a s HM), skin being used for the purpose. A third suggestion is that the word hammer is a corruption of "hammock," the seat which the cloth covers being formed of strips or webbing stretched between two crutches like a sailor's hammock. Still another conjecture is that the word is a corruption of "hamper cloth," the hamper being used for sundry articles required, and forming the coachman's box. The word box seems to favour this suggestion.

Hampton Court Conference. A conference held at Hampton Court in January, 1604, to settle the disputes between the Church party and the Puritans. It lasted three days, and its result was a few slight alterations in the Book of Common Prayer.

Hamshackle. To hamshackle a horse is to tie his head to one of his fore-legs.

Hamstring. To disable by severing the tendons of the ham.

Han. Sons of Heim. The Chinese are so called from Han the founder of the twenty-sixth dynasty, with which modern history commences. (200-220.)

Hanap. A costly goblet used at one time on state occasions. Sometimes the cup used by our Lord at the Last Supper is so called. (Old High German. Hnap, a cup.)

He had, indeed, four silver hanaps of his own, which had been left him by his grandmother—Sir W. Scott: Quoted Dering (Ch. 11). p. 71.

Han'aper. Exchequer. "Hanaper office," an office where all writs relating to the public were formerly kept in a hanper (in hanaper'io). Hanaper is a cover for a hanap.

Hand. A measure of length = four inches. Horses are measured up the fore leg to the shoulder, and are called 14, 15, 16 (as it may be), hands high.

i. Hand (A). A symbol of fortitude in Egypt, of fidelity in Rome. Two hands symbolize concord; and a hand laid on the head of a person indicates the right of property. Thus if a person laid claim to a slave, he laid his hand upon him in the presence of the praetor. (Aulius Gallus, xx. 19.) By a closed hand Zeno represented dialectics, and by an open hand eloquence.

"Previous to the twelfth century the Supreme Being was represented by a hand extended from the clouds; sometimes the hand is open, with rays issuing from the fingers, but generally it is in the act of benediction, i.e. with two fingers raised.

ii. Hand. (The final word.)

Bear a Hand. Come and help. Bend to your work immediately.

Cap in Hand. Suppliantly, humbly; as, "To come cap in hand."

Dead Man's Hand. It is said that carrying a dead man's hand will produce a dead sleep. Another superstition is that a lighted candle placed in the hand of a dead man gives no light to anyone but him who carries the hand. Hence burglars, even to the present day in some parts of Ireland, employ this method of concealment.

Empty Hand. An empty hand is no law for a hawk. You must not expect to receive anything without giving a return. The Germans say, Wer seinen di führt. The Latin proverb is De, so accepère, or Par nihil, nihil pt.

Heavy Hand, as "To rule with a heavy hand," severely, with oppression.

Old Hand (A). One experienced.

Poor Hand (A). An unskilful one.

He is but a poor hand at it," i.e. he is not skilful at the work.

Red Hand, or bloody hand, in coat armour is generally connected with some traditional tale of blood, and the badge was never to be expunged till the bearer had passed, by way of penance, seven years in a cave, without companionship, without shaving, and without uttering a single word.

In Aston church, near Birmingham, is a seat-armorial of the Holts, the "bloody hand," of which is thus accounted for:—It is said that Sir Thomas
Holt, some two hundred years ago, murdered his cook in a cellar with a spit, and, when pardoned for the offence, the king enjoined him, by way of penalty, to wear ever after a "bloody hand" in his family coat.

In the church of Stoke d'Abernon, Surrey, there is a red hand upon a monument, the legend of which is, that a gentleman shooting with a friend was so mortified at meeting with no game that he swore he would shoot the first live thing he met. A miller was the victim of this rash vow, and the "bloody hand" was placed in his family coat to keep up a perpetual memorial of the crime.

Similar legends are told of the red hand in Waterlooville church, Kent; of the red hand on a table in the hall of Church-Gresly, in Derbyshire; and of many others.

The open red hand, forming part of the arms of the province of Ulster, commemorates the daring of O’Nell, a bold adventurer, who vowed to be first to touch the shore of Ireland. Finding the boat in which he was rowed outstripped by others, he cut off his hand and flung it to the shore, to touch it before those in advance could land.

The open red hand in the armorial coat of baronets arose thus:—James I. in 1611 created two hundred baronets on the payment of £1,000 each, ostensibly "for the amelioration of Ulster," and from this connection with Ulster they were allowed to place on their coat armour the "open red hand," up to that time borne by the O’Neills. The O’Neills whose estates were made forfeit by King James was surmounted Lamb-derg Erin (red-hand of Erin).

RIGHT HAND. He is my right hand.

In France, "c’est mon bras droit," my best man.

SECOND-HAND. (See SECOND.)

UPPER HAND. To get the upper hand. To obtain the mastery.

YOUNG HAND (A). A young and inexperienced workman.

iii. Hand. (Phrases beginning with "To").

COME TO HAND. To arrive: to have been delivered.

To come to one’s hand. It is easy to do.

GET ONE’S HAND IN. To become familiar with the work in hand.

HAVE A HAND IN THE MATTER. To have a finger in the pie. In French, "Mettre la main à quelque chose."

KISS THE HAND (Job xxx. 27). To

worship false gods. Cicero (In Verres, lib. iv. 43), speaks of a statue of Hercules, the chin and lips of which were considerably worn by the kisses of his worshippers. Hosea (xiii. 2) says, "Let the man that sacrifice kiss the calves." (See ADORE.)

"I have left me seven thousand in Israel... which have not bowed unto Baal, and... which have not kissed (their hand to) him."—1 Kings xix. 18.

LEND A HAND. To help. In French, "Prêtez moi la main."

LIVE FROM HAND TO MOUTH. To live without any provision for the morrow.

TAKE IN HAND. To undertake to do something; to take the charge of.


BEFOREHAND. Sooner, before it happened.

BEHINDHAND. Not in time, not up to date.

BY THE HAND OF GOD. "Acrédit dirimimus."

FROM HAND TO HAND. From one person to another.

IN HAND. Under control, in possession; under progress, as "Avoir la main à l’œuvre."

"Keep him well in hand."

"I have some in hand, and more in expectation,"

"I have a new book or picture in hand."

A bird in the hand. (See BIRD.)

OFF HAND. At once; without stopping.

Off one’s hands. No longer under one’s responsibilities; able to maintain oneself.

OUT OF HAND. At once, over.

"We will proclaim you out of hand."

"And, were theseaward was one out of hand, We would, dear lords unto the Holy Land."

With a High Hand. Impertinently, arrogantly. In French, "Faire quelque chose han dans la main."

v. Hand. (Miscellaneous articles.)

LAYING ON OF HANDS. The laying on of a bishop’s hands in confirmation or ordination.

PUTTING THE HAND UNDER THE THICK. An ancient ceremony used in swearing.

And Abraham sent unto his eldest servant... And I pray thee, the hand under my thigh and I will make thee swear... that thou shalt not take a wife unto my son of the daughters of the Canaanites."—Genesis xxxiv. 2, 3.

HANDS. Persons employed in a factory. We say so many head of cattle:
Hands

horse-dealers count noes. Races are won by the nose, and factory work by the hand, but cattle have the place of honour.

Hands.

ALL. It is believed on all hands. It is generally (or universally) believed.

CHANGE. To change hands. To pass from a possessor to someone else.

CLEAN. He has clean hands. In French, "Il a les mains nettes." That is, he is incorruptible, or he has never taken a bribe.

FULL. My hands are full. I am fully occupied; I have as much work to do as I can manage. A "handful" has the plural "handfuls," as "two handfuls," same as "two barrow-loads," "two cart-loads," etc.

GOOD. I have it from very good hands. I have received my information on good authority.

LAY. To lay hands on. To apprehend; to lay hold of. (See No. v.)

"Lay hands on the villain." Shakespeare: Taming of the Shrew, I. 1.

LONG. Kings have long hands. In French, "Les rois ont les mains longues." That is, it is hard to escape from the vengeance of a king, for his hands or agents extend over the whole of his kingdom.

SHAKE. To shake hands. To salute by giving a hand received into your own a shake.

To strike hands (Prov. xvii. 18). To make a contract, to become surety for another. (See also Prov. vii. 1 and xxi. 26.) The English custom of shaking hands in confirmation of a bargain has been common to all nations and all ages. In feudal times the vassal put his hands in the hands of his lord on taking the oath of fidelity and homage.

SHOP "Hands," etc. Men and women employed in a shop.

TAKE OFF. To take off one's hands. To relieve one of something troublesome, as "Will no one take this task off my hands?"

WASH. To wash one's hands of a thing. In French, "Se laver les mains d'une chose" or "Je n'en lave les mains." I will have nothing to do with it; I will abandon it entirely. The allusion is to Pilate's washing his hands at the trial of Jesus.

"When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it."—Matt. xxvii. 24.

Hand-book. Spelman says that King Alfred used to carry in his bosom memorandum leaves, in which he made observations, and took so much pleasure therein that he called it his hand-book, because it was always in his hand.

Hand-gallop. A slow and easy gallop, in which the horse is kept well in hand.

Hand Paper. A particular sort of paper well known in the Record Office, and so called from its water-mark, which goes back to the fifteenth century.

Hand-post (A). A direction-post to direct travellers the way to different places.

Hand Round (76). To pass from one person to another in a regular series.

Hand and Glove (They are). Inseparable companions, of like tastes and like affections. They fit each other like hand and glove.

Hand and Seal. When writing was limited to a few clerks, documents were authenticated by the impression of the hand dipped in ink, and then the seal was duly appended. As dipping the hand in ink was dirty, the impression of the thumb was substituted. We are informed that "scores of old English and French deeds still exist in which such signatures appear." Subsequently the name was written, and this writing was called "the hand."

"Hubert: Here is your hand and seal for what I did.
King John: Oh, when the last account 'twist heaven and earth be to me made, then shall this hand and seal witness against us to damnation."

Shakespeare: King John, iv. 2.

Hand-in-Hand. In a familiar or kindly manner, as when persons go hand-in-hand.

"Now we mann totter down, John,
But hand in hand we'll go."

John Anderson, my Jo.

Hand of Cards. The whole deal of cards given to a single player. The cards which he holds in his hand.

"A saint in heaven would scarce to see such hand cut up by one who will not understand."

Crabbé: Borough.

Hand of Justice. The allusion is to the sceptre or baton anciently used by kings, which had an ivory hand at the top of it.

Hand over Hand. To go or to come up hand over hand, is to travel with great rapidity, as climbing a rope or a ladder, or as one vessel overtakes another. Sailors in hauling a rope put one hand
Hand the Ball, i.e. furl it.

Hand Down to Posterity (76). To leave for future generations.

Handfasting. A sort of marriage. A fair was at one time held in Dumfriesshire, at which a young man was allowed to pick out a female companion to live with him. They lived together for twelve months, and if they both liked the arrangement were man and wife. This was called hand-fasting or hand-fastening.

This sort of contract was common among the Romans and Jews, and is not unusual in the East even now.

"Knowest thou not that right holy man? I said Avenel...; then I will tell thee. We harder men... take our wives for a year and a day; that space gone by, each may choose another mate, or, at their pleasure, they may call the priest to marry them for life, and this we call handfasting."—Sir W. Scott: The Monastery, chap. xxv.

Handicap. A game at cards not unlike loo, but with this difference—the winner of one trick has to put in a double stake, the winner of two tricks a triple stake, and so on. Thus: if six persons are playing, and the general stake is 1s., and A gains three tricks, he gains 6s., and has to "hand i’ the cap" or pool 3s. for the next deal. Suppose A gains two tricks and B one, then A gains 4s. and B 2s., and A has to stake 3s. and B 2s. for the next deal.

"To the 'Mitre Tavern' in Wood Street, a house of the closest note in London, was some of its fell to handicap, a sport I never knew before, which was very good."—Pepys. His Diary, Sept. 10th, 1663.

Handicap, in racing, is the adjudging of various weights to horses differing in age, power, or speed, in order to place them all, as far as possible, on an equality. If two unequal players challenge each other at chess, the superior gives up a piece, and this is his handicap. So called from the ancient game referred to by Pepys. (See SWEEPSTAKES, Plate-Race, etc.)

The Winner’s Handicap. The winning horses of previous races being pitted together in a race royal are first handicapped according to their respective merits: the horse that has won three races has to carry a greater weight than the horse that has won only two, and this latter more than its competitor who is winner of a single race only.

Handkerchief. "The committee were at a loss to know whom next to throw the handkerchief to" (The Times). The meaning is that the committee did not know whom they were to ask next to make a speech for them; and the allusion is to the game called in Norfolk "Stir up the dumplings," and by girls "Kiss in the ring."

Handkerchief and Sword. With handkerchief in one hand and sword in the other. Pretending to be sorry at a calamity, but prepared to make capital out of it.

"Abbe George... mentions in [a letter] that 'Mara Theres stands with the handkerchief in one hand, weeping for the woes of Poland, but with the sword in the other hand, ready to cut Poland in sections, and take her share.'—Carlyle: The Diamond Necklace, chap. iv.

Handle. He has a handle to his name. Some title, as "lord," "sir," "doctor," "doctor." The French say Monsieur sans queue, a man without a tail (handle to his name). To give a handle to... To give grounds for suspicion; as, "He certainly gave a handle to the rumour."

"We gave a handle to his enemies, and threw stumbling-blocks in the way of his friends."—Hastin: Spirit of the Age (James Macintosh), p. 128.

Handsome = liberal. To do the thing that is handsome; to act handsomely; to do handsome towards one.

Handwriting on the Wall (The). An announcement of some coming calamity. The allusion is to the handwriting on Belshazzar’s palace-wall announcing the loss of his kingdom. (Dan. v. 5-11.)

Handy-cuffs. Cuffs or blows given by the hand. "Fisticuffs" is now more common.

Hang Back (76). To hesitate to proceed.

Hang Fire (76). To fail in an expected result. The allusion is to a gun or pistol which fails to go off.

Hang On (76). To cling to; to persevere; to be dependent on.

Hang Out. Where do you hang out? Where are you living, or lodging? The allusion is to the custom, now restricted to public-houses, but once very general, of hanging before one’s shop a sign indicating the nature of the business carried on within. Druggists often still place coloured bottles in their windows, and some tobacconists place near their
shop door the statue of a Scotchman. (See Dickens; Pickwick Papers, chap. xxx.)

**Hangdog Look**. A guilty, shamefaced look.

"Look a little broker, man, and not so hangdog-like."—Dickens.

**Hang by a Thread** (To). To be in a very precarious position. The allusion is to the sword of Damocles. (See DAMOCLES’ SWORD.)

**Hang in the Bell Ropes** (To). To be asked at church, and then defer the marriage so that the bells hang fire.

**Hanged or Strangled. Examples from the ancient classic writers:**

1. **ACRISIUS, King of Lydda,** endeavoured to raise a new tribute from his subjects and was hated by the insurgent populace, who threw the dead body into the river Pactolus.

2. **AMATA, wife of King Latmus,** promised her daughter Latinia to King Turnus; when, however, she was given in marriage to Eneas, Amata hanged herself, that she might not see the hard strata. (Virgil: Aeneid, vii.)

3. **ANAKINNHE, the most skillful of needlewomen,** hanged herself because she was outside in a trail of skill by Minerva. (Ovid: Metamorphoses, viii. fab. 1.)

4. **AUTOLYCUS, mother of Clytemnestra,** hanged herself in despair on receiving false news of her son’s death.

5. **BOUSIUS,** a Spaniard by birth, was strangled by the Emperor Probus for assuming the imperial purple in Gaul. (A.D. 270.)

6. **DISIUS,** a beautiful youth of Salamis, of mean birth, hanged himself because his addresses were rejected by AMARUSIA, a girl of Salamis of singular rank in life. (Ovid: Metamorphoses, xiv. 765, etc.)

7. **LATINA, wife of.** (See AMATA, above.)

8. **LYCAS, father of Neocles,** who bestraddled her to Archilochus the poet. He broke his promise, and gave her in marriage to a wealthier man. Archilochus so enraged him by his satires that both father and daughter hanged themselves.

9. **NEOCRISUS.** (See above.)

10. **NEOMACHUS,** Queen of Thrace, the accepted of Demophon, who stood on her coasts on his return from Troy. Demophon was called away, he abandoned her, and promised to return; but, falling so to do, Phylis hanged herself.

**Hanged, Drawn, and Quartered.** (See Drawn.)

**Hanger** (1). Properly the fringed loop or strap hung to the girdle by which the dagger was suspended, and applied by a common figure of speech to the sword or dagger itself.

"Men’s swords in hangers hang fast by their side."—J. Taylor (1603).

**Hanging. Hanging and wiring go by destiny.** "If a man is doomed to be hanged, he will never be drowned." And "marriages are made in heaven," we are told.

"If matrimony and hanging go by destiny, why not whipping too?"

What medicine can cure the fits of lovers when they lose their wits is love a joy; by poets styled.

"Then even the rod and spilt the child."—Butler: Hudibras, part ii. canto ii. SS9-144.

**Hanging Gale** (The). The custom of taking six months’ grace in the payment of rent which prevailed in Ireland.

"We went to collect the rents due the 25th March, but which, owing to the custom which prevails in Ireland and known as ‘the hanging gale,’ are never demanded till the 25th September."—The Times, November, 1865.

**Hanging Gardens of Babylon.** Four acres of garden raised on a base supported by pillars, and towering in terraces one above another 300 feet in height. At a distance they looked like a vast pyramid covered with trees. This mound was constructed by Nebuchadnezzar to gratify his wife Am'ytis, who felt weary of the flat plains of Babylon, and longed for something to remind her of her native Median hills. One of the "seven wonders of the world."

**Hangingman’s Acro, Gains, and Gain’s Alley** (London), in the liberty of St. Catherine, Strype says it is a corruption of ‘Hamms and Gynes,’ so called because refugees from those places were allowed to lodge there in the reign of Queen Mary after the loss of Calais. (See also Stow: History, vol. ii.; list of streets.)

**Hangingman’s Wages.** 13½d. The fee given to the executioner at Tyburn, with 1½d. for the rope. This was the value of a Scotch mark, and therefore points to the reign of James, who decreed that "the coin of silver called the mark-piece shall be current within the kingdom at the value of 13½d." Noblemen who were to be beheld were expected to give the executioner from £7 to £10 for cutting off their head.

"For half of thirteen pence hanging wages I would have cleared all the town carts.
And you should have been rid of all the stages I and my gallows gang."

The Hangingman’s Last Will and Testament. (Rump Song)

"The present price (1804) is about £40. Calcraft’s charge was £33 14s., plus assistant £5 5s., other fees £1 1s., to which he added ‘expenses for erecting the scaffold.’"

**Hangingmen and Executioners.**

1. **BILL is the earliest hangingman whose name survives (about 1593).**
2. **JACK SUTHERLAND.**
3. **DERRIK, who cut off the head of Essex in 1601.**
4. **GREGORY, Father and son, mentioned by Sir Walter Scott (1657).**
5. **GREGORY BRANDON (about 1665).**
6. **RICHARD BRANDON, his son, who executed Charles I. (1647).**
7. **SQUIRE DICK, mentioned by Hudibras (part iii. c. 2).**
8. **JACK KITCH (1678) executed Lord Russell and the Duke of Monmouth."**
(9) Rose, the butcher (1886); but Jack Koch was restored to office the same year.
(10) Edward Denzir (1790), introduced as a character in Dickens’s Barnaby Rudge.
(11) Thomas Cheshire, nicknamed “Old Cheese.”
(12) John Calcraft; Markwood; Berry, etc.
(13) Of foreign executioners, the most celebrated are Little John; Capeluch, headman of the Armagnacs and Burgundians; and the two brothers Fontaine, who were executioners during the first French Revolution.

**Hudibras**, under the name of Dun, “personates” Sir Arthur Havelrig, “the active” of the five members impeached by King Charles I. The other four were Monk, Walton, Morley, and Alured.

**Hankey Pankey.** Jugglery; fraud.

**Hanoverian Shield.** It is escutcheon used to be added to the arms of England; it was placed in the centre of the shield to show that the House of Hanover came to the crown by election, and not by conquest. Conquerors strike out arms of a conquered country, and place their own in lieu.

**Hans von Rippach** [rɪp-pæk]. Jack of Rippach, a Monsieur Nong-tong-pas - *i.e.* someone asked for who does not exist. A guy German spark calls at a house and asks for Herr Hans von Rippach. Rippach is a village near Leipzig.

**Hansards.** The printed records of Bills before Parliament, the reports of committees, parliamentary debates, and some of the national accounts. Till the business was made into a company, the reports commanded a good price, but in 1892 the company was wound up. Luke Hansard, the founder of the business, came from Norwich, and was born in 1732.

**Other parliamentary business was printed by other firms.**

**Hanse Towns.** The maritime cities of Germany, which belonged to the Hanseatic League (q.v.).

“The Hanse towns of Lübeck, Bremen, and Hamburg are commonwealths even now (1872).”

**Hanseatic League.** The first trade union; it was established in the twelfth century by certain cities of Northern Germany for their mutual prosperity and protection. The diet which used to be held every three years was called the Hansa, and the members of it Hansards. The league in its prosperity comprised eighty-five towns; it declined rapidly in the Thirty Years’ War; in 1699 only six cities were represented; and the last three members of the league (Hamburg, Lübeck, and Bremen) joined the German Customs Unions in 1889. (German, am-sea, the sea; and the league was originally called the Am-sea-staten, free cities on the sea.)

**Hansel.** A gift or bribe, the first money received in a day. Hence Hansel Monday, the first Monday of the year. To “hansel our swords” is to use them for the first time. In Norfolk we hear of hanselling a coat—*i.e.* wearing it for the first time. Lemon tells us that superstitious people will spit on the first money taken at market for luck, and Misson says, “Je me baisent en le recevant, crachent dessus, et le mettent dans une poche après.” (Travels in England, p. 192.)

**Hansol Monday.** The Monday after New-Year’s Day, when “hansels,” or free gifts, were given in Scotland to servants and children. Our boxing-day is the first weekday after Christmas Day. (Anglo-Saxon, *hansol*; hand and sel, to give.)

**Hansom (4).** A light two-wheeled cab, in which the driver sits behind the vehicle, and communicates with the passenger through a trap-door in the roof. Invented by Aloysius Hansom of York (1803-1882). Hansom was by trade an architect at Birmingham and at Hinckley in Leicestershire.

**Hapmouche (2 syl.).** The giant fly-catcher. He invented the art of drying and smoking neats’ tongues. (Duché: *Oeuvres de Rabelais.*)

**Happy Arabia.** A mistranslation of the Latin *Araha felix*, which means simply on the right hand—*i.e.* to the right hand of Al-Shan (Syria). It was Ptolemy who was the author of the threefold division *Arabia Petraea*, mis-called “Stony Arabia,” but really so called from its chief city Petra; *Arabia Felix* (or Yemen), the south-west coast; and as for *Arabia deserta* (meaning the interior) probably he referred to *Nafjaz.*

**Happy Expression.** (4). A well-turned phrase: a word or phrase peculiarly apt. The French also say “*l’expression heureuse,*” and “*l’expression heureusement.*”

**Happy-go-lucky.** (4). One indifferent to his interests; one who looks to good luck to befriat him.

**Happy Valley.** In Dr. Johnson’s tale of Rasselas, is placed in the kingdom of Amhara, and was inaccessible
except in one spot through a cave in a rock. It was a Garden of Paradise where resided the princes of Abyssinia.

**Happy as a Clam at High Tide.** The clam is a bivalve mollusc, dug from its bed of sand only at low tide; at high tide it is quite safe from molestation. *(See CLOSE AS A CLAM.)*

**Happy as a King.** This idea of happiness is wealth, position, freedom, and luxurious living; but Richard II. says a king is "Woe's slave" (iii. 2). On the happiness of kings, see Shakespeare: *Henry V.*, iv. 1.

**Happy the People whose Annals are Tiresome.** *(Montgomery.*) Of course, wars, rebellions, troubles, make up the most exciting parts of history.

**Hapsburg.** *(See HARRSBURG.)*

**Har.** The first person of the Scandinavian Trinity, which consists of Har (the Mighty), the Like Mighty, and the Third Person. This Trinity is called "The Mysterious Three," and they sit on three thrones above the Rainbow. The next in order are the Æsir (g. æsir), of which Odin, the chief, lives in Asgard, on the heavenly hills between Earth and the Rainbow. The third order is the Vanir (see VAN) - the gods of the ocean, air, and clouds--of which Van Njard is the chief. Har has already passed his ninth incarnation; in his tenth he will take the forms first of a peacock, and then of a horse, when all the followers of Mahomet will be destroyed.

**Har,** in Indian mythology, is the second person of the Trinity.

**Har'Am or Ha'rem,** means in Arabic forbidden, or not to be violated; a name given by Mahometans to those apartments which are appropriated exclusively to the female members of a family.

**Har'apha.** A descendant of Og and Anak, a giant of Gath, who went to mock Samson in prison, but durst not venture within his reach. The word means the giant. *(Milton: Samson Agonistes.)*

**Har'inger.** One who looks out for lodgings, etc.: a courier; hence, a fore-runner, a messenger. *(Anglo-Saxon, here, an army; berygen, to lodge.)*

"I'll be myself the haringer, and make joyful
The hearing of my wife with your approach." *Shakespeare: Macbeth, 1. 4.*

**Harcourt's Round Table.** A private conference in the house of Sir William Harcourt, January 14, 1887, with the view of reuniting, if possible, the Liberal party, broken up by Mr. Gladstone's Irish policy.

The phrase "Round Table" is American, meaning what the French call a tertie, or club meeting, held at each other's houses.

**Hard,** meaning difficult, is like the French *dur*; as, "hard of hearing," "qui a l'oreille dure," "a hard word," "un terme dure," "'tis a hard case," "c'est une chose bien dure," "hard times," "les temps sont durs," so also "hardly earned," "qui m'a gagne bien durement," "hard-featured," "dons les traits sont durs," "hard-hearted," "qui a le coeur dur," and many other phrases.

**Hard By.** Near. Hard means close, pressed close together; hence firm or solid, in close proximity to.

"Hard by a sheltering wood." *David Balfour: Edward and Emma.*

**Hard Lines.** Hard terms; rather rough treatment; exacting. Lines mean lot or allotment (measured out by a line measure), as, "The lines have fallen to me in pleasant places; yea, I have a goodly heritage," *v. e.* my allotment is excellent. Hard lines = an unfavourable allotment (or task).

"That was hard lines upon me; after I had given up everything." *G. Eliot.*

**Hard Up.** Short of money. "Y'avoir pas de goutin, " "Up" often = out, as, "used up," "worn out," "done up," etc. "Hard up" = nearly out of cash. In these, and all similar examples, "Up" is the Old English *efer*, over: Latin, *super*; Greek, *sypo*.

**Hard as Nails.** Stern, hard-hearted, unsympathetic; able to stand hard blows like nails. Religious bigotry, strait-lacedness, rigid puritanical pharisaism, make men and women "hard as nails."

"I know I'm as hard as nails already; I don't want to get more so." *Miss Lydia: Donmar, chap XXI.*

**Hard as a Stone.** "hard as iron," "hard as brawn," "hard as ice," "hard as adamant," etc. *(See SIMILES.)*

**Hard as the Nether Millstone.** Unfeeling, obdurate. The lower or "nether" of the two millstones is firmly fixed and very hard; the upper stone revolves round it on a shaft, and the corn, running down a tube inserted in the upper stone, is ground by the motion of the upper stone round the lower one. Of course, the upper wheel is made to revolve by some power acting on it, as wind, water, or some other mechanical force.
Hardouin (2 syl.). E'en Hardouin would not object. Said in apology of an historical or chronological incident introduced into a treatise against which some captious persons take exception. Jean Hardouin, the learned Jesuit, was librarian to Louis le Grand. He was so fastidious that he doubted the truth of all received history, denied the authenticity of the Aenid of Virgil, the Odes of Horace, etc.; placed no faith in medals and coins, regarded all councils before that of Trent as chimerical, and looked on Descartes, Mallebranche, Pascal, and all Jansenists as infidels, (1646-1729).

"Even Peter Hardouin would not enter his province against such a collection."—Dr. A. Clarke: Essay.

Hardy (Lettie). Heroine of the Belle's Stratagem, by Mrs. Cowley. She is a young lady of fortune destined to marry Doricourt. She first assumes the airs of a raw country hoyden and disdains the fastidious man of fashion; then she appears at a masquerade and wins him. The marriage is performed at midnight, and Doricourt does not know that the masquerader and hoyden are the same Miss Hardy till after the ceremony is over.

HARDY (The), i.e. brave or daring, hence the phrase, "hardi comme un lion." (1) William Douglas, defender of Berwick (died 1302). (2) Philippe III. of France, le Harde (1243, 1270-1285). (3) Philippe II., Duc de Bourgogne, le Harde (1342, 1393-1382).

Hare. It is unlucky for a hare to cross your path, because witches were said to transform themselves into hares.

"Nor did we meet, with tumble feet, One little foot upon the stone, But certain such as sandy hue, Of fortune had to keep us."—Klasse: Trip to Holland, X.

"In the Flemborough Village and Headland, we are told, "if a fisherman on his way to the boats happens to meet a woman, parson, or hare, he will turn back, being convinced that he will have no luck that day."—Antipathy to hares. Tycho Brahe (2 syl.) would faint at the sight of a hare; the Duc d'Epereau at the sight of a leveret; Marshal de Bérce at sight of a rabbit; and Henri III., the Duke of Schomberg, and the chamberlain of the emperor Ferdinand, at the sight of a cat. (See ANTI-PATHY.)

First catch your hare. (See CATCH.)

Hold with the hare and run with the hounds. To play a double and deceitful game, to be a traitor in the camp. To run with the hounds as if intent to catch the hare, but all the while being the secret friend of poor Wat. In the American war these double-dealers were called Copperheads (q.v.).

Mad as a March hare. Hares are unusually shy and wild in March, which is their rutting season.

"Erasmus says "Mad as a March hare," and adds, "hares are wilder in marshes from the absence of hedges and cover." (Aphorisms, p. 206; 1542.)

Melnicholy as a hare (Shakespeare: 1 Henry IV., i. 2). According to medieval quackery, the flesh of hare was supposed to generate melancholy; and all foods imparted their own speciality.

The quaking hare, in Dryden's Hind and Panther, means the Quakers.

"Among the numerous kind, the quaking hare Professed neutrality, but would not swear."—Part I. 37. 36.

Hare-brained, or Hair-brained. Mad as a March hare, gidly, foolhardily.

"Let's leave this town; for they [the English] are hair-brained sires, And hunger will enforce them to be more eager."—Shakespeare: 1 Henry VI., i. 2.

Harefoot. Swift of foot as a hare.

The surname given to Sir Harold L., youngest son of Canute (1035-1040).

To kiss the hare's foot. To be too late for anything, to be a day after the fair. The hare has gone by, and left its footprint for you to salute. A similar phrase is To kiss the post.

Hare-lip. A cleft lip; so called from its resemblance to the upper lip of a hare. It was said to be the mischievous set of an elf or malicious fairy.

"This is the foot that Ethbert made; He befits at curb, and walks till the first cock, He . . . squares the eye and makes the hare-lip."—Shakespeare: King Lear, it. 4.

Hare-stone—Hour-stone. Boundary stone in the parish of Sancord (Cornwall), with a heap of stones round it. It is thought that these stones were set up for a similar purpose as the column set up by Laban (Genesis xxxi. 51, 52). "Behold this heap, and behold this pillar," said Laban to Jacob, "which I have cast betwixt me and thee. This heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap unto me, for harm." (Auglo-Saxon, hara, or hara stan.) (See HAROLD'S STONES.)

Hare and the Tortoise. (The). Everyone knows the fable of the race between the hare and the tortoise, won by the latter; and the moral, "Slow and
Hares shift their Sex. It was once thought that hares were sexless, or that they change their sex every year.

"Lepores omnes unumque sexum habent."

"Sperati quosque fremitus mutat." Benvenuto.

Hares that year with sex change.

Fletcher: Faithful Shepherd, i. 1.

Har'foot Mutton. A ragout made with hashed mutton and turnips. In old French havrayot, harlyot, and haligote are found meaning a "morsel," a "piece."

"Et le chevrier tant moné, Debaile et detourne." Chaucer: The Canterbury Tales, prod. set.

Haril'kiri. [Happy despatch.] A method of enforcing suicide by disembowelling among Japanese officials when government considered them worthy of death.

Hark Back (To). To return to the subject. "Revoins à nos moutons" (q.v.). A call to the dogs in fox-hunting, when they have overrun the scent, "Hark [dogs] come back!" so "Hark forwards!" "Hark away!" etc.

Harlequin means a species of drama in two parts, the introduction and the harlequinade, acted in a dumb show. The prototype is the Roman atellana, but our Christmas pantomime or harlequinade is essentially a British entertainment, first introduced by Mr. Weaver, a dancing-master of Shrewsbury, in 1702. (See below.)

"What Monnys was of old to Jane, The same a harlequin is now, The former was vulgar above, The latter is a Pam b'la Bay."

Scott: The Puppit Show.

The Roman mime did not at all correspond with our harlequinade. The Roman minimus is described as having a shorn head, a sooty face, flat unshod feet, and a patched parti-coloured cloak.

Harlequin in the British pantomime, is a sprite supposed to be invisible to all eyes but those of his faithful Columbine. His office is to dance through the world and frustrate all the knavish tricks of the Clown, who is supposed to be in love with Columbine. In Armorica, Harlequin means "a juggler," and Harlequin metamorphoses everything he touches with his magic wand.

The prince of Harlequins was John Rich (1681-1761).

Harlot. So Charles Quint was called by François I. of France.

Harlot is said to be derived from Harlotta, the mother of William the

Conqueror, but it is more likely to be a corruption of horlet (a little hireling), "hore" being the past participle of hyron (to hire). It was once applied to males as well as females. Hence Chaucer speaks of "a sturdy harlot . . . that was her hostes man." The word earlet is another form of it.

"He was gentil harlot and a kinde: A better than such man no wiser finde." Chaucer: Canterbury Tales, prod. set.

"The harlot king is quite beyond my arm."

Shakespeare: Winter's Tale, ii. 3.

Proverbial names for a harlot are Aholah and Aholah (Ezek. xxxii. 4), probably symbolic characters: Petrovna (of Russia), and Messalina (of Rome).

Harlowe (Charissa). The heroine of Richardson's novel of that name. In order to avoid a marriage urged upon her by her parents, she casts herself on the protection of a lover, who grossly abuses the confidence thus reposed in him. He subsequently proposes to marry her, but Charissa rejects the offer, and retires from the world to cover her shame and die.

Harm. Harm get, harm set. Those who lay traps for others get caught themselves. Haman was hanged on his own gallows. Our Lord says, "They that take the sword shall perish with the sword" (Matt. xxxvi. 32).

Harmless as a Dove. (Matt. x. 16.)

Harmonia's Necklace. An unlucky possession, something that brings evil to all who possess it. Harmonia was the daughter of Mars and Venus. On the day of her marriage with King Cadmus, she received a necklace which proved fatal to all who possessed it.

"The collar given by Alphesibu (or Arsinome) to her husband Alemcon was a like fatal gift. So were the collar and veil of Eriphyle, wife of Amphiaras, and the Trojan horse." (See Fatal Gifts.)

Harmonia's Robe. On the marriage of Harmonia, Vulcan, to avenge the infidelity of her mother, made the bride a present of a robe dyed in all sorts of crimes, which infused wickedness and impurity into all her offspring. Both Harmonia and Cadmus, after having suffered many misfortunes, and seen their children a sorrow to them, were changed into serpents. (Pausanias, 9, 10.) (See Nessus.)

Medea, in a fit of jealousy, sent Creusa a wedding robe, which burnt her to death. (Enriptides: Medea.)

Harness. To die in harness. To continue in one's work or occupation till
Harness Caek 583

**Harness Caek.** A large cask or tub with a rim cover, containing a supply of salt meat for immediate use. Nautical term.

**Harness Prize.** (University of Cambridge), founded by the Rev. William Harness for the best essay connected with Shakespearean literature. Awarded every third year.

**Har.** To cry out haro to anyone. To denounce his misdeeds, to follow him with hue and cry. "Ha rou" was the ancient Norman hue-and-cry, and the exclamation made by those who wanted assistance, their person or property being in danger. It is similar to our cry of "Police!" Probably our hallow is the same word.

"In the Channel Isles, Ha! ho! à taide, mon prince! is a protest still in vogue when one's property is endangered, or at least was so when I lived in Jersey. It is supposed to be an appeal to Rollo, king of Normandy, to come to the aid of him suffering wrongfully."

**Harold the Dauntless.** Son of Witi, the Duke. "He was rocked on a buckler, and fed from a blade." He became a Christian, like his father, and married Elvir, a Danish maid, who had been his page. (Sir W. Scott: Harold the Dauntless.)

**Harold's Stones.** at Trelech (Monmouthshire). Three stones, one of which is fourteen feet above the ground, evidently no part of a cairn. Probably boundary stones. (See HARLE-STONE.)

**Haroot and Maroot.** Two angels who, in consequence of their want of compassion to man, are susceptible of human passions, and are sent upon earth to be tempted. They were at one time kings of Babel, and are still the teachers of magic and the black arts.

**Haroun al Raschid.** Caliph of the East, of the Abbaside race. (765-809.) His adventures form a part of the Arabian Nights' Entertainments.

**Harp.** The arms of Ireland. According to tradition, one of the early kings of Ireland was named David, and this king took for arms the harp of Israel's sweet Psalmist. Probably the harp is altogether a blunder, arising from the triangle invented in the reign of John to distinguish his Irish coins from the English. The reason why a triangle was chosen may have been in allusion to St. Patrick's explanation of the Trinity, or more likely to signify that he was king of England, Ireland, and France. Henry VIII. was the first to assume the harp positive as the Irish device, and James I. to place it in the third quarter of the royal achievement of Great Britain.

"To harp for ever on the same string. To be for ever teasing one about the same subject. There is a Latin proverb, Eadem cantilenam revirescitur. I once heard a man with a clarinet play the first half of "In my cottage near a wood" for more than an hour, without change. It was in a crowded ice, and the annoyance became unbearable that he collected a st to move on."

**Harpocrates.** A miser. Harpocrates, the name of the miser in Medicæ's called L'Arare.

**Harpe.** (2 syl.) The cutlass with which Mercury killed Argus; and with which Perseus subsequently cut off the head of Medusa.

**Harpies.** (2 syl.) Vultures with the head and breasts of a woman, very fierce and leathern, living in an atmosphere of filth and stench, and contaminating everything which they came near. Homer mentions but one harpy. Hesiod gives two, and later writers three. The names indicate that these monsters were personifications of whirlwinds and storms. Their names were Cypria (cloud), Cele'no (blackness), and Arillo (storm). (Greek harpye, verb harpeze, to seize; Latin harpyia. See V.Ryl. Æneid, iii. 219, etc.)

**He is a regular harpy.** One who wants to appropriate everything: one who sponges on another without mercy.

"I will... do you any endear... rather than hold three words conference with this harpy." Shakespeare: Much Ado About Nothing, i. 1.
indicate youth, but the Greeks thought it was a symbol of silence.

"I assured my mistress she might make herself perfectly easy on that score (his mentioning a certain matter to anyone), for I was the Har-" craters of trusty valets."—Gil Blas, iv, 2 (1712).

Har'dian. A haggard old beldame. So called from the French haridelle, a worn-out jade of a horse.

Har'rier (3 syl.). A dog for hare-hunting, whence the name.

Harrington. A farthing. So called from Lord Harrington, to whom James I. granted a patent for making them of brass. Drunken Barnaby says—

"Thence to Harrington be it spoken,
For name-sake I gave a token.
To a hanger that did crave it."

Drunken Barnaby's Journal.

"I will not hate a Harrington of the sun."

Ben Jonson: This Devil is an Ape, n. 1.

Harris. Mrs. Harris. An hypothetical lady, to whom Sarah Gamp referred for the corroboration of all her statements, and the bunk on which she might draw to any extent for self-praise. (Dickens: Martin Chuzzlewit.) (See Brooks of Sheffield.)

"Not Mrs. Harris in the immortal narrative was more quoted and more mythized."—Lord Lytton.

Harry (2d) = to harass. Fancifully said to be derived from Harry VIII. of England, who no doubt played up old Harry with church property. Of course, the real derivation is the Anglo-Saxon herian, to plunder, from harw (2 syl.), an army.

Harry. Old Harry. Old Scratch. To harass (Saxon) is to tear in pieces, whence our harry. There is an ancient pamphlet entitled The Harrowing of Hell. I do not think it is a corruption of "Old Hairy," although the Hebrew neirim (hairy ones) is translated devils in Lev. xvii. 7, and no doubt alludes to the he-goat, an object of worship with the Egyptians. Moses says the children of Israel are no longer to sacrifice to devils (seraphim), as they did in Egypt. There is a Scandinavian Hari = Baal or Bel.

Harry Soph. A student at Cambridge who has "declared" for Law or Physic, and wears a full-sleeve gown. The word is a corruption of the Greek Hei-sophos (more than a Soph or common second-year student). (Cambridge Calendar.)

The tale goes that at the destruction of the monasteries, in the reign of Henry VIII., certain students waited to see how matters would turn out before they committed themselves by taking a clerical degree, and that these men were thence called Sophistei Hercyniani, or "Henry Sophisters."

Hart. In Christian art, the emblem of solitude and purity of life. It was the attribute of St. Hubert, St. Julian, and St. Eustace. It was also the type of pious and religious aspiration. (Psalm xlii. 1.) (See Hind.)

The White Hart, or hind, with a golden chain, in public-house signs, is the badge of Richard II., which was worn by all his courtiers and adherents. It was adopted from his mother, whose cognisance was a white hind.

Hart Royal. A male red deer, when the crown of the antler has made its appearance, and the creature has been hunted by a king.

Hart of Grease (A). A hunter's phrase for a fat venison; a stag full of the pasture, called by Jaques "a fat and greasy citizen." (As You Like It, i. 1.) (See Heart of Grace.)

"It is a hart of grease, too, in full season, with three inches of fat on the haunch."—Sir W. Scott: The Monastery, chap. xiii.

Harts. There are four harts in the tree Yggdrasil, an eagle and a squirrel; and a serpent guaws its root.

Hartnet. The daughter of Rukennaw (the ape's wife) in the tale of Reynard the Fox. The word in old German means hard or strong strife.

Harum Scaran. A hare-brained person who scours quiet folk. Some derive it from the French chamier de Haro (hoo and cry), as if the madcap was one against whom the hue-and-cry is raised; but probably it is simply a jingle word having allusion to the "madness of a March hare," and the "screaming" of honest folk from their proprieties.


Haruspex (pl. havus'pices). Persons who interpreted the will of the gods by inspecting the entrails of animals offered in sacrifice (old Latin, harwga, a victim: sericia, I inspect). Cato said, "I wonder how one haruspex can keep from laughing when he sees another."


Harvest Goose. A corruption of Arryst Gob (a stubble goose). (See Wayz-Goose.)

"A young wife and an arryst gus, Moche gugil [clatter] with both."—Bijlengie Antiquus, ii. 113.
Harvest Moon. The full moon nearest the autumnal equinox. The peculiarity of this moon is that it rises for several days nearly at sunset, and about the same time.

Hash (A). A mess, a muddle; as, "a pretty hash he made of it." A hash is a mess, and a mess is a muddle. I'll soon settle his hash for him. I will soon smash him up; ruin his schemes; "give him his gruel"; "cook his goose"; "put my finger in his pie"; "make mince-meat of him." (See COOKING.)

Hassan. Caliph of the Ottoman empire; noted for his hospitality and splendour. His palace was daily thronged with guests, and in his seraglio was a beautiful young slave named Leila (2 syl.), who had formed an unfortunate attachment to a Christian called the Giaour. Leila is put to death by an emir, and Hassān is slain by the Giaour near Mount Parnassus. (Byron: The Giaour.)

At Hassan. The Arabian emir of Persia, father of Hinda, in Moore's Fiercely-Worshipped. He was victorious at the battle of Cadizusis, and thus became master of Persia.

Hassan-Ben-Sabah. The Old Man of the Mountain, founder of the sect of the Assassins. In Byron's Friederick are two letters by this sheik.

Hassock. A doss or foot-stool made of hey (sedge or rushes).

"Hassocks should be gotten in the lines, and laid at the foot of the said bank... where need required." Dogdale, Taburnesen, p. 322. "The knees and hassock are well much divorced." (Chaucer.)

Hat. How Lord Kingsale acquired the right of wearing his hat in the royal presence is this: King John and Philip II. of France agreed to settle a dispute respecting the duchy of Normandy by single combat. John de Courcy, Earl of Ulster, was the English champion, and no sooner put in his appearance than the French champion put spurs to his horse and fled. The king asked the earl what reward should be given him, and he replied, "Titles and lands I want not, of these I have enough: but in remembrance of this day I beg the boon, for myself and successors, to remain covered in the presence of your highness and all future sovereigns of the realm."

Lord Forester, it is said, possessed the same right, which was confirmed by Henry VIII.
The Scotch have the word *hatkit* or *hattedy-kitt*, a dish made chiefly of sour cream, new milk, or butter-milk.

To hang up one's hat in a house. To make oneself at home: to become master of a house. Visitors, making a call, carry their hats in their hands.

**Hat Money.** A small gratuity given to the master of a ship, by passengers, for his care and trouble, originally collected in a hat at the end of a good voyage.

**Hats and Caps.** Two political factions of Sweden in the eighteenth century, the former favourable to France, and the latter to Russia. Carlyle says the latter were called caps, meaning night-caps, because they were averse to action and war; but the fact is that the French partisans wore a French chapeau as their badge, and the Russian partisans wore a Russian cap.

**Hatches.** Put on the hatches. Figuratively, shut the door. (Anglo-Saxon, *hæc*, a gate. Compare *heca*, a lar or bolt.)

Under hatches. Dead and buried. The hatches of a ship are the coverings over the hatchways (or openings in the deck of a vessel) to allow of cargo, etc., being easily discharged.

"And though his soul has gone aloft, His body's under hatches."

**Hatchet.** [Greek *axine*, Latin *aestia*, Italian *acetra*, French *hachette*, our hatchet and axe.]

To bury the hatchet. (See Bury.) To throw the hatchet. To tell falsehoods. In allusion to an ancient game where hatchets were thrown at a mark, like quoits. It means the same as drawing the long-bow (q.e.).

**Hatchway (Lieutenant Jack).** A retired naval officer, the companion of Commodore Trumion, in Smollett's *Peregrine Pickle.*

**Hatef [the deadly].** One of Mahomet's swords, confiscated from the Jews when they were exiled from Medina. (See Swords.)

**Hattemista.** An ecclesiastical sect in Holland; so called from Pontin von Hattem, of Zealand (seventeenth century). They denied the expiatory sacrifice of Christ, and the corruption of human nature.

**Hatteraik (Dirk).** Also called "Jans Janson." A Dutch smuggler imprisoned with lawyer Glossin for kidnapping Henry Bertrand. During the night Glossin contrived to enter the smuggler's cell, when a quarrel ensued. Hatteraik strangled Glossin, and then hanged himself. (Sir Walter Scott: *Guy Mannering.*)

**Hatton, Archbishop of Mainz, according to tradition, was devoured by mice. The story says that in 970 there was a great famine in Germany, and Hatton, that there might be better store for the rich, assembled the poor in a barn, and burnt them to death, saying, "They are like mice, only good to devour the corn." By and by an army of mice came against the archbishop, and the abbot, to escape the plague, removed to a tower on the Rhine, but hither came the mouse-army by hundreds and thousands, and ate the bishop up. The tower is still called Mouse-tower. Southey has a ballad on the subject, but makes the invaders an army of rats. (See Mouse Tower; Pied Piper.)

"And in at the windows, and in at the door, And through the walls by thousands they pour, And down through the ceiling, and up through the floor, From the right and the left, from behind and before, From within and without, from above and below, And all at once to the bishop they go, They have wetted their teeth against the stones, And now they are picking the bishop's bones; They know the flesh from every limb, For they were sent to do judgment on him." Southey: Bishop Hatton.

A very similar legend is told of Count Graaf, a wicked and powerful chief, who raised a tower in the midst of the Rhine for the purpose of exacting tolls. If any boat or barge attempted to evade the exaction, the warders of the tower shot the crew with cross-bows. Amongst other ways of making himself rich was buying up corn. One year a sad famine prevailed, and the count made a harvest of the distress; but an army of rats, pressed by hunger, invaded his tower, and falling on the old baron, worried him to death, and then devoured him. (Legends of the Rhine.)

Widerolf, bishop of Stralsburg (in 997), was devoured by mice in the seventeenth year of his episcopate, because he suppressed the convent of Seltzen, on the Rhine.

Bishop Adolph of Cologne was devoured by mice or rats in 1112.

Frei herr von Güttingen collected the poor in a great barn, and burnt them to death; and being invaded by rats and mice, ran to his castle of Güttingen. The vermin, however, pursued him and ate him clean to the bones, after which
his castle sank to the bottom of the lake, "where it may still be seen."

A similar tale is recorded in the chronicles of William of Malmesbury, book ii. p. 313 (Bone's edition).

غذيus Cambrensis says: The larger sort of mice are called rati. (Itinerary, book xi. 2.) On the other hand, many rats are called mice, as musculis Alpina, the mus Lucanus, the mus aquaticus, the mus Pharaonis, etc.

Hatton. The dancing chancellor. Sir Christopher Hatton was brought up to the law, but became a courtier, and attracted the attention of Queen Elizabeth by his very graceful dancing at a masque. The queen took him into favour, and soon made him both chancellor and knight of the garter. (He died in 1591.)

"His bushy beard, and shawstrings green,
His high-crowned hat and satin doublet,
Moved the sweet heart of England's queen.
Though Pope and Spenser could not trouble it."

Hatton Garden (London). The residence of Sir Christopher Hatton, the dancing chancellor. (See above.)

Haul over the Coals. Take to task. Jamieson thinks it refers to the ordeal by fire, a suggestion which is favoured by the French corresponding phrase, mettre sur la sellette (to put on the culprit's stool).

Haussmannisation. The pulling down and building up anew of streets and cities, as Baron Haussmann remodelled Paris. In 1863 he had saddled Paris with a debt of about twenty-eight millions.

Hautboy (pron. Ha'bo'). A strawberry; so called either from the haut bois (high woods) of Bohemia whence it was imported, or from its haut-bois (long-stalk). The latter is the more probable, and furnishes the etymology of the musical instrument also, which has a long mouth-reed.

Hauter Claire. The sword of Oliver the Dane. (See Sword.)

Hautville Colt, at Stanton Drew, in the manor of Keynsham. The tradition is that this colt was thrown there by the champion giant, Sir John Hautville, from Mary's Knolle Hill, about a mile off, the place of his abode. The stone on the top of the hill, once thirty tons' weight, is said to have been the clearing of the giant's spade.

* The same is said of the Gog' magog of Cambridge.

Hatton 587

Have a Care! "Prenez garde!" Shakespeare has the expression "Have mind upon your health!" (Julius Caesar, iv. 3.)

Have a Mind for it (7b). To desire to possess it; to wish for it. Mind = desire; intention, is by no means uncommon: "I mind to tell him plainly what I think." (2 Henry IV., act iv. 1.) "I shortly mind to leave you." (2 Henry IV., act iv. 1.)

Have at You. To be about to aim a blow at another; to attack another.

"Have at thee with a downright blow."—Shakespeare.

Have it Out (7b). To settle the dispute by blows or arguments.

Havelok (3 syl.), the orphan son of Birkabegn, King of Denmark, was exposed at sea through the treachery of his guardians, and the raft drifted to the coast of Lincolnshire. Here a fisherman named Grim found the young Prince, and brought him up as his own son. In time it so happened that an English princess stood in the way of certain ambitious nobles, who resolved to degrade her by uniting her to a peasant, and selected the young foundling for the purpose; but Havelok, having learnt the story of his birth, obtained the aid of the king his father to recover his wife's possessions, and became in due time King of Denmark and part of England. ("Havelok the Dane," by the Trouv&egrave;res.)

Haver-Cakes. Oaten cakes (Scandinavian, hafir; German, hafer; Latin, aëna, oats).

Haverli (3 syl.). A simpleton, April-ford. (French, paissant d'Arif; Icelandic, ystir, foolish talk; Scotch, haver, to talk nonsense.)

Haverling (Essex). The legend says that while Edward the Confessor was dwelling in this locality, an old pilgrim asked alms, and the king replied, "I have no money, but I have a ring," and, drawing it from his fore-finger, gave it to the beggar. Some time after, certain English pilgrims in Jewry met the same man, who drew the ring from his finger and said, "Give this to your king, and say within six months he shall die." The request was complied with, and the prediction fulfilled. The shrine of Edward the Confessor in Westminster Abbey gives colour to this legend.

Haversack. Strictly speaking is a bag to carry oats in. (See Haver-Cakes.)
Havock. A military cry to general massacre without quarter. This cry was forbidden in the ninth year of Richard II., on pain of death. Probably it was originally used in hunting wild beasts, such as wolves, lions, etc., that fell on sheepfolds, and Shakespeare favours this suggestion in his Julius Cæsar, where he says Aes shall "cry havock! and let slip the dogs of war." (Welsh, house, devastation; Irish, arragh; compare Anglo-Saxon harrow, a hawk.)

Havre (France). A contraction of Le havre de notre dame de grace.

Hawk. (1) Different parts of a hawk:

*Arms.* The legs from the thigh to the foot.

*Bib.* The upper and crooked part of the bill.

*Breasts.* The long feathers of the wings.

*Claws.* The naked part of the bill.

*Feathers.* Feathers full grown and complete.

*Feathers ungrown.* Feathers not yet full grown.

*Feathers.* The next to the longest feathers or principal.

*Gilt.* The shiny substance in the mantle.

*Gorge.* The crew or crop.

*Hapulars.* The spots on the feathers.

*Mails.* The breast feathers.

* Martial.* The two little holes on the top of the head.

*Pectoral.* The pipe next to the fundament.

*Principal feathers.* Those behind the toes.

*Petty single.* The toes.

*Pommes.* The claws.

*Principal feathers.* The two longest.

*Sails.* The wings.

*Search.* The yellow part under the eyes.

*Toot.* The tail.

(2) Different sorts of hawk:

*Gerfalcon.* A Terroir of a Discreet man for a kine.

*Falco gruyt.* A Terroir for a pheasant.

*Falco rubet.* A Terroir of the fowl. For a duck.

*Falco fronsius.* For an eel.

*Falco dosius.* For a heron.

*Battal hawk.* For a baron.

*Socer and a Societ.* For a knight.

*Lance and Luseit.* For a sparrow.

*Miripus.* For a lady.

*Hody.* For a young man.

*Grosburt.* For a woman.

*Terrel.* For a poor man.

*Sparsheball.* For a priest.

*Munkty.* For a holy-waiter clerk.

*Kedrel.* For a knave or servant.

The "Sore-laxh," is a hawk of the first year; so called from the French, sor or sour, brownish-yellow.

The "Spur" or "Sparrow" hawk is a small, ignoble hawk (Saxan, spere; Goth, sporen; our spore, spier, spurr, spury, sparing, spuer, etc; Latin, spumes; all referring to minuteness).

(3) The dress of a hawk:

*Berzos.* The feathers with bells, buttoned to a belt around the legs. The belt itself is called a hock-hall.

*Creuse.* A packthread or thine twined fastened to the leash in disciplining a hawk.

*Hood.* A cover for the head, to keep the hawk in place. A Stuff her hood is a wide one, open behind. To hood is to put on the hood. To unhood is to take it off. To unbuckle the hood is to undo the sewings so that the hood may be in readiness to be pulled off.

Joan.* The little strap by which the leash is fastened to the legs. There is the singular jin.

Leath.* The leather thong for holding the hawk.

(4) Terms used in falconry:

*Causing.* Something given to a hawk to cleanse its gorget.

*Cocking.* Treading.

*Concealing.* When young hawks, in obedience to their elders, quiver and shake their wings.

*Crabbed.* Fighting with each other when they stand too near.

*Hawk.* The place where a hawk's meat is laid.

*Imping."* Placing a feather in a hawk's wing.

*Inke or Ink.* The breast and neck of a bird that a hawk preyed on.

*Intermede.* The time of changing the coat.

*Lair.* A figure of a fowl made of leather and feathers.

*Mak.* A hood that hawks that sets an example to young ones.

*Mounting.* Stretching first one wing and then the other over the legs.

*Now.* The place where hawks sit when mounting.

*Pulling.* The turn of the hawk when off the falconer's foot.

*Plumage.* Small feathers given to a hawk to make her cost.

*Querry.* The cry or sound that a hawk flies at.

*Raught.* Fallow given to a hawk to bring down her stomach.

*Shake or Sherry.*

*Turing.* Giving a hawk a leg or wing of a fowl to pull at.

*The Peregrine.* When full grown is called a blue-hawk.

The hawk was the av'atar of Ra or Horus, the sun-god of the Egyptians.

See Birds (protected by superstitions.)

Hawk and Handsaw. I know a hawk from a handsaw. Handsaw is a corruption of herinshaw (a heron). I know a hawk from a heron, the bird of prey from the game flown at. The proverb means, I know one thing from another. (See Hamlet, ii. 2.)

Hawk nor Buzzard (Nether). Of doubtful social position--too good for the kitchen, and not good enough for the family. Private governores and pauperised gentlefolk often hold this unhappy position. They are not hawks to be fondled and petted--the "tasselled gentlemen" of the days of falconry--nor yet buzzards--a dull kind of feline synonymous with dunce or plebeian. In French, "N'est on plus garçon," "Neither flesh, fowl, nor good red herring."

Hawker's News or "Piper's News." News known to all the world. "Le secret de polichinelle." (German höcker, a higgler or hawkers.)

Hawkubites (3 syl.). Street bullies in the reign of Queen Anne. It was their delight to molest and ill-treat the old watchmen, women, children, and feeble old men who chanced to be in the streets after sunset. The succession
of these London pests after the Restoration was in the following order: The Muns, the Tityre Tis, the Hectora, the Scourers, the Nickers, then the Hawkubites (1711-1714), and then the Mohocks—most dreaded of all. (Hawkubite is the name of an Indian tribe of savages.)

"From Mohock and from Hawkubite,
Good Lord deliver me.
Who wander through the streets at night,
Committing cruelty.
They slash our sons with bloody knives,
And on our daughters fall.
And, if they murder not our wives,
We have had but little luck withal."

Hawse-hole. He has crept through the hawse-hole, or He has come up at the hawse-hole. That is, he entered the service in the lowest grade; he rose from the ranks. A naval phrase. The hawse-hole of a ship is that through which the cable of the anchor runs.

Hawthorn, in floristry, means "Good Hope," because it shows the winter is over and spring is at hand. The Athenian girls used to crown themselves with hawthorn flowers at weddings, and the marriage-torch was made of hawthorn. The Romans considered it a charm against sorcery, and placed leaves of it on the cradles of new-born infants.

"The hawthorn was chosen by Henry VII. for his device, because the crown of Richard III. was discovered in a hawthorn bush at Bosworth.

Hay, Haig, or Haugh. A royal park in "which no man common"; rich pasture-land; as Billoch (Billa-haugh), Beekwood or Bestwood-hay, Lindeby-hay, Welley-hay or Wel-hay. These five hays were "special reserves" of game for royalty alone.

A bottle of hay. (See BOTTLE.)
Between hay and grass. Too late for one and too soon for the other.
Neither hay nor grass. That hobbyde-hoyle state when a youth is neither boy nor man.
Make hay while the sun shines.
Strike while the iron is hot.
Take time by the forelock.
One to-day is worth two to-morrrows. (Franklin.)

Hayston (Frank). The laird of Bucklaw, afterwards laird of Gairnington. (See Walter Scott: Bride of Lammermoor.)

Hayward. A keeper of the cattle or common herd of a village or parish. The word hay means "hedge," and this herdsman was so called because he had "ward" of the "hedges" also. (Anglo-Saxon, Heg, hay; Heges, a hedge.)

Harel. The Scope-goad (g.v.).

Harel. (See DIVING ROD.)

Harel-nut. (Anglo-Saxon, hazel-hnut, from haezel, a hat or cap, the cap-nut or the nut enclosed in a cap.)

Head. (Latin, caput: Saxon, hæfod; Scotch, hefit; contracted into head.)

Better be the head of an ass than the tail of a horse. Better be foremost amongst commoners than the lowest of the aristocracy; better be the head of the yeomanry than the tail of the gentry. The Italians say, "E meglio essere testa di lercio che coda di stiacciante."

He has a head on his shoulders. He is up to snuff (g.v.); he is a clever fellow, with brains in his head.

He has quite lost his head. He is in a quandary or quite confused.

I can make neither head nor tail of it. I cannot understand it at all. A gambling phrase.

Men with heads beneath the shoulders. (See CAARA.)

Men without heads. (See BLOOMERS.)

Off one's head. Deranged; delirious; extremely excited. Here "head" means intelligence, understanding, etc. His intelligence or understanding has gone away.

To bundle one out head and heels. "Sans cérémonie," altogether. The allusion is to a custom at one time too frequent in cottages, for a whole family to sleep together in one bed head to heels or piedramêne, as it was termed in Cornwall; to bundle the whole lot out of bed was to turn them out head and heels.

To head off. To intercept.
To hit the nail on the head. You have guessed aright; you have done the right thing. The allusion is obvious. The French say, "Vous avez frappé au but" (You have hit the mark); the Italians have the phrase, "Havete dato in brocca" (You have hit the pitcher), alluding to a game where a pitcher stood in the place of Aunt Sally (g.v.). The Latin, "Rvum au tetyus" (You have touched the thing with a needle), refers to the custom of probing sores.

To keep one's head above water. To avoid bankruptcy. The allusion is to a person immersed in water; so long as his head is above water his life remains, but bad swimmers find it hard to keep their heads above water.

To lose one's head. To be confused and muddle-minded.

To make head. To get on.
Head

Head Shaved. (Get your). You are a dotard. Go get your head shaved like other lunatics. (See Batts.)

"I think that monarchs never can act ill, Get my head shaved, poor fool, or think so still." — Peter Pindar: Ode Upon Ode.

Head and Ears. Over head and ears [in debt, in love, etc.], completely; entirely. The allusion is to a person immersed in water. The French phrase is "Avoir des dettes par-dessus la tête."

Head and Shoulders. A phrase of sundry shades of meaning. Thus "head and shoulders taller" means considerably taller; to turn one out head and shoulders means to drive one out forcibly and without ceremony.

Head of Cattle. Cattle are counted by the head; manufacturing labourers by hands, as "How many hands do you employ?" horses by the nose (See Note); guests at dinner by the cover, as "Covers for ten," etc. (See Numbers, Hands.)

7. In contracting for meals the contractor takes the job at so much "a head" — i.e. for each person.

Head over Heels (To turn). To place the hands upon the ground and throw the legs upwards so as to describe half a circle.

Heads or Tails. Guess whether the coin tossed up will come down with heads-side uppermost or not. The side not bearing the head has various devices, sometimes Britannia, sometimes George and the Dragon, sometimes a harp, sometimes the royal arms, sometimes an inscription, etc. These devices are all included in the word tail, meaning opposite to the head. The ancient Romans used to play this game, but said, "Heads or ships."

"Cun pueri deorum in sublimis caritate, caputi aut una, hora testis rei statiat vicem."

Marradus Saturnin, b. 7.

Neither head nor tail. Nothing consistent. "I can make neither head nor tail of what you say." i.e. I cannot bolt the matter to the brain.

Heads I Win, Tails you Lose. In tossing up a coin, with such an arrangement, the person who makes the bargain must of necessity win, and the person who accepts it must inevitably lose.

Heady, wilful; affecting the head, as "The wine or beer is heady." (German, heftig, ardent, strong, self-willed.)

Healing Gold. "Gold given to a king for 'healing' the king's evil, which was done by a touch.

Heart

Health. Your health. The story is that Vortigern was invited to dine at the house of Hengist, when Brewe in the host's daughter, brought a cup of wine which she presented to their royal guest, saying, "Was heil, bladfrith cynning" ("Your health, lord king." (See Warsail.)

William of Malmsbury says the custom took its rise from the death of young King Edward the Martyr, who was traitorously stabbed in the back while drinking a cup of wine presented to him by his mother Ethelreda.

Drunking healths. The Romans adopted a curious fashion of drinking the health of their lady-loves, and that was to drink a bumper to each letter of her name. Huldreichs satirises this custom, which he calls "spelling names with beer-glasses" (part ii. chap. 1).

"Nam in sex calicibus septem Justus bissetur, Quomque Lycum, Ede quattuor, ida tribuit."

Martial, i. 72.

Three cups to Ang, four to Kate be given, To Susan five, six Rachel, Bridget seven.

E. C. B.

Heap. Stuck all of a heap. To be stuck with astonishment. "Eire ahun." The idea is that of confusion, having the wits bundled together in a heap.

Hear. To hear as a hog in harvest. In at one ear and out at the other; hear without paying attention. Giles Firmin says, "If you call hogs out of the harvest stubble, they will just lift up their heads to listen, and fall to their shock again." (Real Christian, 1670.)

Hearse (18y.) means simply a harrow. Those harrows used in Roman Catholic churches (or frames with spikes) for holding candles are called in France hrires. These frames at a later period were covered with a canopy, and hastily were mounted on wheels.

Heart. A variety of the word cove. (Latin, corde, the heart; Greek, kard; Sanskrit, hevd; Anglo-Saxon, heorde.)

Heart (in Christian art), the attribute of St. Thereas.

The flaming heart (in Christian art), the symbol of charity. An attribute of St. Augustine, denoting the fervency of his devotion. The heart of the Saviour is frequently so represented.

Heart.

Phrases, Proverbs, Etc.

A bloody heart. Since the time of Good Lord James the Douglas has carried upon their shields a bloody heart with a crown upon it, in memory of the expedition of Lord James to Spain with the
Heart of King Robert Bruce. King Robert commissioned his friend to carry his heart to the Holy Land, and Lord James had it enclosed in a silver casket, which he wore round his neck. On his way to the Holy Land, he stopped to aid Alphonso of Castile against Osmin the Moor, and was slain. Sir Simon Lockard of Lee was commissioned to carry the heart back to Scotland. (Tales of a Grandfather, xi.)

Heartbreaker (A). A flirt. Also a particular kind of curl. Called in French Accroc-en-coeur. At one time loose ringlets worn over the shoulders were called heart-breakers. At another time a curl worn over the temples was called an Accroc-en-coeur, crivre coeur.

Heartrending. Very pathetic. "Qui déchire le cœur;" the heart as the seat of the affections.

Heart-whole. Not in love; the affections not given to another.

Heart in his Boots. His heart fell into his bow or sank into his boots. In Latin, "Cor illi in gremio defedit." In French, "Jeur la puy aut en venter." The two last phrases are very expressive: Fear makes the knees shake, and it gives one a stomach-ache; but the English phrase, if it means anything, must mean that it induces the person to run away.

Heart in his Mouth. His heart was in his mouth. That choking feeling in the throat which arises from fear, conscious guilt, shyness, etc.

Heart of Grace (To take). To pluck up courage; not to be disheartened or down-hearted. This expression is based on the promise, "My grace is sufficient for thee" (2 Cor. xii. 9); by this grace St. Paul says, "When I am weak then am I strong." Take grace into your heart, rely on God's grace for strength, with grace in your heart your feeble knees will be strengthened. (See Hart of Grace.)
Heart of Hearts (In one's). In one's inmost conviction. The heart is often referred to as a second self. Shakespeare speaks of the "neck of the heart" (Merchant of Venice, ii. 2); "the middle of the heart" (Cymbeline, i. 7). The heart of the heart is to the same effect.

Heart of Midlothian. The old jail, the Tolbooth of Edinburgh, taken down in 1817. Sir Walter Scott has a novel so called.

Heart's Ease. The viola tricolor. It has a host of fancy names; as, the "Butterfly flower," "Kiss me quick," a "Kiss behind the garden gate," "Love in idleness," "Panzy," "Three faces under one hood," the "Variegated violet," "Herbs Trinitatis." The quotation annexed will explain the popular tradition of the flower:

Yet marked I where the bolt of Cupid fell; It fell upon a little western flower, Before milk-white, now purple with love's wound. And madmen call it love-in-idleness... The juice of it on sleeping eyelids laid We make a man or woman madly dote Upon the next live creature that it sees." Shakespeare: Midsummer Night's Dream, ii. 1.

Heath Money. (See Chimney Money.)

Heat. One course in a race; activity, action.

"Fagden Zaw, you saw, set out with speedier later. But the last heat Plain Dealing won the race." Byron.

Heathen. A dweller on a heath or common. Christian dogmas would not reach those remote people till long after they had been accepted in towns, and even villages. (Anglo-Saxon, heathen, heath. See Pagan.)

Heaven. (Anglo-Saxon, hospian, from hefen, elevated, vaulted.)

The Three Heavens. (According to the Jewish system.) The word heaven in the Bible denotes (1) the air, thus we read of "the fowls of heaven," "the clouds of heaven," and "the clouds of heaven"; (2) the starry firmament, as, "Let there be lights in the firmament of heaven" (Gen. i. 14); (3) the palace of Jehovah; thus we read that "heaven is My throne" (Isa. lxvi. 1, and Matt. v. 31).

"Loosely, the word is used in Scripture sometimes simply to express a great height. "The cities are walled up to heaven" (Deut. i. 28). So the builders on Shinar designed to raise a tower whose top should "reach unto heaven" (Gen. xi. 4).

The Five Heavens. (According to the Ptolemaic system.) (1) The planetary heaven; (2) the sphere of the fixed stars; (3) the crystalline, which vibrates; (4) the primum mobile, which communicates motion to the lower spheres; (5) the empyrean or seat of deity and angels. (See above.)

"Sometimes she dreamed that Mars had flown above Left his 6th heaven, the powers of men to prove." Hoole: Orlando Furioso, book xiii.

The Seven Heavens. (According to the Mahometan system.)

The first heaven, says Mahomet, is of pure silver, and here the stars are hung out like lamps on golden chains. Each star has an angel for warder. In this heaven "the prophet" found Adam and Eve.

The second heaven, says Mahomet, is of polished steel and dazzling splendour. Here "the prophet" found Noah.

The third heaven, says Mahomet, is studded with precious stones too brilliant for the eye of man. Here Azrael, the angel of death, is stationed, and is for ever writing in a large book or blotting words out. The former are the names of persons born, the latter those of the newly dead. (See below, Heaven of heavens.)

The fourth heaven, he says, is of the finest silver. Here dwells the Angel of Tears, whose height is "500 days' journey," and he sheds ceaseless tears for the sins of man.

The fifth heaven is of purest gold, and here dwells the Avenging Angel, who presides over elemental fire. Here "the prophet" met Aaron. (See below.)

The sixth heaven is composed of Hassana, a sort of carbuncle. Here dwells the Guardian Angel of heaven and earth, half-snow and half-fire. It was here that Mahomet saw Moses, who went with envy.

The seventh heaven, says the same veritable authority, is formed of divine light beyond the power of tongue to describe. Each inhabitant is bigger than the whole earth, and has 70,000 heads, each head 70,000 mouths, each mouth 70,000 tongues, and each tongue speaks 70,000 languages, all for ever employed in chanting the praises of the Most High. Here he met Abraham. (See below.)

To be in the seventh heaven. Supreme happiness. The Caballists maintained that there are seven heavens, each rising in happiness above the other, the
Heavies

seventh being the abode of God and the highest class of angels. (See above.)

The Nine Heavens. The term heaven was used anciently to denote the orb or sphere in which a celestial body was supposed to move, hence the number of heavens varied. According to one system, the first heaven was that of the Moon, the second that of Venus, the third that of Mercury, the fourth that of Mars, the fifth that of the Sun, the sixth that of Jupiter, the seventh that of Saturn, the eighth that of the "fix" or firmament, and the ninth that of the Crystaline. (See Nine Spheres.)

Heaven (in modern phraseology) means: (1) a great but indefinite height, (2) the sky or the vault of the clouds, (3) the special abode of God, (4) the place of supreme felicity, (5) supposed residence of the celestial gods, etc.

The heaven of heavens, A Hebrewism to express the highest of the heavens, the special residence of Jehovah. Similar superlatives are "the Lord of lords," "the God of gods," "the Song of songs." (Compare our Very very much, etc.)

"Behold, the heaven and the heaven of heavens is the Lord's." Deut. x. 14.

Animals admitted into heaven. (See under Paradise.)

Heaves (The), means the heavy cavalry, which consists of men of greater build and height than Lancers and Hussars. (See Light Troops.)

Heavy Man (The), in theatrical parlance means an actor who plays foil to the hero, such as the kng in Hamlet, the mere foil to the prince: Iago is another "heavy man's" part as foil to Othello; the "tiger" in the Tragedy of Lear, Man is another part for the "heavy man." Such parts preserve a degree of importance, but never rise into passion.

Heavy-armed Artillery (The). The garrison artillery. The "light-armed artillery" are Royal Horse Artillery.

Hebe (2 syl.). Goddess of youth, and cup-bearer to the celestial gods. She had the power of restoring the aged to youth and beauty. (Greek mythology.)

"Wreathed smiles
Such as hung on Hebe's cheek,
And love to live in glassy cheek..."

Milton : L'Allegro.

Hebe vases. Small vases like a cotylisca, so termed because Hebe is represented as bearing one containing nectar for the gods.

Hebertists (3 syl.). The partisans of the vile demagogue, Jacques Révé

Hebert, chief of the Cordeliers, a revolutionary club which boasted of such names as Anarchés Clootsz, Ronzat, Vincent, and Momon, in the great French Revolution.

Hebr'own, in the satire of Abelson and Achetophel, in the first part stands for Holland, but in the second part for Scotland. Hebr'ontiez (3 syl.), a native of Holland or Scotland.

Hecate (3 syl. in Greek, 2 in Eng.). A tripod deity, called Phaéo or the Moon in heaven, Diana on the earth, and Hecate or Prosperine in hell. She is described as having three heads—one of a horse, one of a dog, and one of a lion. Her offerings consisted of dogs, honey, and black lambs. She was sometimes called "Tri'via," because offerings were presented to her at cross-roads. Shakespeare refers to the triple character of this goddess:

"And we fancy that do run
By the triple Hecate's drum." (Midsummer Night's Dream, v. 2.)

Hecate, daughter of Perseus the Titan, is a very different person to the "Triple Hecate," who, according to Hesiod, was daughter of Zeus and a benevolent goddess. Hecate, daughter of Perseus, was a magician, poisoned her father, raised a temple to Diana in which she indulged strangers, and was mother of Medea and Circé. She presided over magic and enchantments, taught sorcery and witchcraft. She is represented with a lighted torch and a sword, and is attended by two black dogs.

Shakespeare, in his Macbeth, alludes to both these Hecates. Thus in act iii. 1 he speaks of "pale Hecate," i.e. the mother of Medea and Circe, goddess of magicians, whom they invoked, and to whom they made offerings.

"Now...[at night] witchcraft celebrates
Pales Hecates offerings."

But in act iii. 2 he speaks of "black Hecate," meaning night, and says before the night is over and day dawns, there

"Shall be done
A deed of dreadful note," i.e. the murder of Duncan.

N.B. Without doubt, sometimes these two Hecates are confounded.

Hecatombe. It is said that Pythagoras offered up 100 oxen to the gods when he discovered that the square of the hypothenuse of a right-angled triangle equals both the squares of the other two sides. This is the 47th of book i. of "Euclid," called the ducarnum (q.v.). But Pythagoras never
Hector sacrificed animals, and would not suffer his disciples to do so.

"He sacrificed to the gods millet and honeycomb, but not animals. [Again] He forbade his disciples to sacrifice again."—Lamblichus: Life of Pythagoras, ii.iii. pp. 108-9.

Hector. Eldest son of Priam, the noblest and most magnanimous of all the chiefstains in Homer's Iliad (a Greek epic). After holding out for ten years, he was slain by Achilles, who lashed him to his chariot, and dragged the dead body in triumph thrice round the walls of Troy. The Iliad concludes with the funeral obsequies of Hector and Patroclus.

The Hector of Germany. Joachim II., Elector of Brandenburg (1514-1571).

You wear Hector's cloak. You are paid off for trying to deceive another. You are paid in your own coin. When Thomas Percy, Earl of Northumberland, in 1569, was routed, he hid himself in the House of Hector Armstrong, of Harlaw. This villain betrayed him for the reward offered, but never after did anything go well with him: he went down, down, down, till at last he died a beggar in rags on the roadside.

Hector (A). A leader; so called from the son of Priam and generalissimo of the Trojans.

Hector (Te). To swagger, or play the bully. It is hard to conceive how the brave, modest, noble-minded patriot came to be made the synonym of a braggart and blusterer like Ajax.

Hectora. Street bullies and brawlers who delighted in being as rude as possible, especially to women. Robbery was not their object, but simply to get talked about. (See HAWKEDERS.)

He'cuba. Second wife of Priam, and mother of nineteen children. When Troy was taken by the Greeks she fell to the lot of Ulysses. She was afterwards metamorphosed into a dog, and threw herself into the sea. The place where she perished was afterwards called the Dog's grave (cynos-son-mu). (Homer: Iliad, etc.)

On to He'cuba. To the point or main incident. The story of Hecuba has furnished a host of Greek tragedies.

Hedge (I syl.). To hedge, in betting, is to defend oneself from loss by cross-bets. As a hedge is a defence, so cross-betting is hedging. (E. Hunt: The Town, ix.)

"He [Sidolphus] began to think ... that he had betted too deep ... and that it was time to hedge."—Murray: England, vol. iv. chap. xiv. p. 48.

Hedge Lane (London) includes the whole line of streets (Dorset, Whitecomb, Prince's, and Wardour) stretching from Pall Mall East to Oxford Street.

Hedge Priest. A poor or vagabond parson. The use of hedge for vagabond, or very inferior, is common; as hedge-mustard, hedge-writer (a Grubb Street author), hedge-marriage (a clandestine one), etc. Shakespeare uses the phrase, "hedge-born swain" as the very opposite of "gentle blood." (I Henry IV., iv. 1.)

Hedge School (A). A school kept in the open air, near a hedge. At one time common in Ireland.

"These irregular or 'hedge schools' are tolerated only in villages where no regular school exists within a convenient distance."—Barnard: Journal of Education. December, 1852, p. 574.

Hedonism. The doctrine of Aristippeus, that pleasure or happiness is the chief good and chief end of man (Greek, hedone, pleasure).

Heel, Heels. (Anglo-Saxon hel.) Achilles' heel. (See under ACHILLES.)

I showed him a fair pair of heels. I ran away and outran them.

"Two of them saw me when I went out of doors, and chased me, but I showed them a fair pair of heels."—Sir W. Scott: Peverel of the Peak, chap. xxiv.

Out at heels. In a sad plight, in decayed circumstances, like a beggar whose stockings are worn out at the heels.

'An excellent man's fortune may grow out at heels.'—Shakespeare: King Lear, ii. 2.

To show a light pair of heels. To succumb.

'To take to one's heels. To run off. 'In pedes non conjugat.'

Heel-tap. Dammers all round, and no heel-taps—i.e. the bumpers are to be drained to the bottom of the glass. Also, one of the thicknesses of the heel of a shoe.

Heenan. In Heenan style. "By apostolic blows and knocks." Heenan, the Beneita boy of North America, disputed for the champion's belt against Sayers, the British champion. His build and muscle were the admiration of the ring.

Heep (V'rah). An abject toady, malignant as he is base; always boasting of his 'noble birth, 'noble position, 'noble abode, and 'noble calling. (Dickens: David Copperfield.)

Hegemony (g hard). The hegemony of nations. The leadership. (Greek, hegemonia, from ago, to lead.)
**Hegira.** The epoch of the flight of Mahomet from Mecca, when he was expelled by the magistrates, July 16th, 622. Mahometans date from this event. (Arabic, hejira, departure.)

**Heimdall (2 syll.).** In Scandinavian mythology, son of the nine virgins, all sisters. He is called the god with the golden tooth or with golden teeth. Heimdall was not an Asa (g.r.), but a Van (g.r.), who lived in the celestical fort Himinsborg under the further extremity of the bridge Bifrost (g.r.), and kept the keys of heaven. He is the watchman or sentinel of Asgard (g.r.), sleeps less than a bird, sees even in sleep, can hear the grass grow, and even the wool on a lamb’s back. Heimdall, at the end of the world, will wake the gods with his trumpet, when the sons of Muspell will go against them, with Loki, the wolf Fenrir, and the great serpent Jormungand.

**Heimdall’s Horn.** The sound of this horn went through all the world.

**Heimdaller.** The learned humbugs in the court of King Dinu’be of Hissburg. (Grimm’s Goibins.)

**Helma-kriinga (The).** A prose legend found in the Snorra Edda.

**Heir-apparent.** The person who will succeed as heir if he survives. At the death of his predecessor the heir-apparent becomes heir-at-law.

**Heir-presumptive.** One who will be heir if no one is born having a prior claim. Thus the Princess Royal was heir-presumptive till the Prince of Wales was born; and if the Prince of Wales had been king before any family had been born to him, his brother, Prince Alfred, would have been heir-presumptive.

**Hel or Hela (in Scandinavian mythology), queen of the dead, a goddess of the ninth earth or nether world. She dwelt beneath the roots of the sacred ash (yggdrasal), and was the daughter of Loki. The All-father sent her into Helheim, where she was given dominion over nine worlds, and to one or other of these nine worlds she sends all who die of sickness or old age. Her dwelling is Elvidnir (dark clouds), her dish Hugrir (hunger), her knife Sullt (starvation), her servants Gangli’ti (tardy-foot), her bed Kor (wickedness), and her bed-curtains Blitian’dbol (splendid misery). Half her body was blue.

"Down the yawning deep he rode
That led to Hela’s drear abode."

Gray: Descent of Odin.

**Hel Kaplain.** A mantle of invisibility belonging to the dwarf-king Lauria. (German, hehlen, to conceal) (The Heldenbuch.)

**Heldenbuch (Book of Heroes).** A German compilation of all the romances pertaining to Diderick and his champions, by Wolfram von Eschenbach.

**Helen.** The type of female beauty, more especially in those who have reached womanhood. Daughter of Zeus and Leda, and wife of Menelaos, King of Sparta.

“... she moves a goddess and she looks a queen.”

Pope: Homer’s Iliad, III.

**The Helen of Spain.** Cava or Florinda, daughter of Count Juliana. (See Cava.)

St. Helen’s fire (feu d’Hélène); also called feu St. Hélue (St. Hélène’s or St. Elmo’s fire); and by the Italians “the fires of St. Peter and St. Nicholas.”

Meteoric fires seen occasionally on the masts of ships, etc. If the flame is single, foul weather is said to be at hand; but it two or more flames appear, the weather will improve. (See Castor.)

**Helen of One’s Troy.** The ambition of one’s life; the subject for which we would live and die. The allusion, of course, is to that Helen who eloped with Paris, and thus brought about the siege and destruction of Troy.

“... for which men all the life they here enjoy
Still fight, as for the Helen of their Troy."

Lord Brooke: Prole of Humane Learning.

**Hel’ena.** The type of a lovely woman, patient and hopeful, strong in feeling, and sustained through trials by her enduring and heroic faith. (Shakespeare: All’s Well that Ends Well.)

**Hel’ena (St.).** Mother of Constantine the Great. She is represented in royal robes, wearing an imperial crown, because she was empress. Sometimes she carries in her hand a model of the Holy Sepulchre, an edifice raised by her in the East; sometimes she bears a large cross, typical of her alleged discovery of that upon which the Saviour was crucified; sometimes she also bears the three nails by which He was affixed to the cross.

**Hel’enos.** The prophet, the only son of Priam that survived the fall of Troy. He fell to the share of Pyrrhos when the captives were awarded; and because he saved the life of the young Grecian was allowed to marry Andromache, his brother Hector’s widow. (Virgil: Aenid.)

**Hel’icon.** The Muses’ Mount. It is part of the Parnassus, a mountain range in Greece.
Helicon’s harmonious stream is the
stream which flowed from Helicon to the
fountains of the Muses, called Aganippe
and Hippocrene (3 syl.).

Helicon (Holy-mouth). The
name given by the Anglo-Saxons to
December, in allusion to Christmas Day.

Heliope, the City of the Sun, a
Greek form of (1) Baalbek, in Syria;
and (2) of On, in ancient Egypt, noted for
its temple of Acta, called Beth Shemesh
or Temple of the Sun, in Jer. xiii. 13.

Helios. The Greek Sun-god, who
rode to his palace in Colchis every night
in a golden boat furnished with wings.

Heliope. An instrument by which
the rays of the sun can be flashed to
great distances. Used in signallng.

Heliotrope (4 syl.). Apollo loved
Clytie, but forsook her for her sister
Leucothoe. On discovering this, Clytie
pined away; and Apollo changed her at
death to a flower, which, always turning
broward the sun, is called heliotrope.
(Greek, “turn-to-sun.”)

According to the poets, heliotrope
renders the bearer invisible. Boccacio
calls it a stone, but Sollinus says it is the
herb. “Ut helba ejusdem nominis mixta et pretextanctiosa tre ligim ceverata, cum, a quoenum gestabitis, subhybat visus obvrunm.” (Geog., xi.)

“T he other stone is heliotrope, which renders
those who have it invisible.” —Bocaccio. The
Dramas, Nov. ii., Eighth day.

Hell. According to Mohammedan
faith, there are seven hells—

(1) Jahannum, for wicked Mohammedans, all
of whom will be sooner or later taken to par-
dise;—
(2) The Plamer (Lathâ), for Christians;
(3) The Khanah (Hulmukh), for Jews;
(4) The Blazer (Obar), for Sabians;
(5) The Searcher (Sahwar), for Magi-
nans;—
(6) The Bwârs (Ublm), for atheists; and
(7) The Abyss (Hawwâq), for hypocrites.

Hell or Arkû of the Jewish Cabal-
ists, divided into seven lodges, one under
another (Joseph Ben Abraham Gik-
ittûl)—

In the Buddhist system there are
138 places of punishment after death,
where the dead are sent according to their
degree of deremer. (See EUPHEMIES.)

Hell. This wordoccurs eighteen
times in the New Testament. In nine
instances the Greek word is Hadês; in
eight instances it is Gehenna; and in
one it is Tartarus.

Hadês: Matt. xi. 23, xvi. 18; Luke
xvi. 23; Acts ii. 31; 1 Cor. xv. 55; Rev.
i. 18, vi. 8, xx. 13, 14. (See Hades).

Gehenna: Matt. v. 22, 29, x. 28, xii.
15, xvii. 9, xxi. 16, 33; James iii. 6.
(See Gehenna.)

Tartarus: 2 Peter ii. 4. (See Tara-
taur.)

Descended into hell (Creed) means the
place of the dead. (Anglo-Saxon, ¿relm,
to cover or conceal, like the Greek
“Ha’dês,” the abode of the dead, from
the verb a-vido, not to see. In
both cases it means “the unseen
world” or “the world concealed from
sight.” The god of this nether world
was called “Hades” by the Greeks, and
“Hel” or “Hela” by the Scandina-
vians. In some counties of England
to cover with a roof is “to hell the building,” and thatchers or tilers are
termed “hellters.”
Lead apes on hell. (See APE.)

Hell (Rivers of). (Classic authors tell
us that the Inferno is encompassed by five
rivers: Acheron, Cocytus, Styx,
Phlegston, and Lethe. Acheron from
the Greek acherôn, grief-flowing; Co-
cytos, from the Greek kâkhu, to weep,
supposed to be a flood of tears; Styx,
from the Greek styx, to loathe; Phle-
gston, from the Greek phléggo, to burn;
and Lethe, from the Greek lethô, ob-
livion.

Five hateful rivers round Inferno run,
Grief comes first, and then the flood of tears,
Next loathsome Styx, then liquid Flame appears,
Letha comes last, or blinks oblivion. E. C. B.

Hell Broth. A magical mixture pre-
pared for evil purposes. The witches in
Macbeth made it. (See act iv. 1.)

(1) Gehennon. The heat 50 times hotter than that of fire. (Here it “shews fire.”)

(2) The Gates of Death 60 times hotter than No. 1

(3) The Shadow of Death 60 times hotter than No. 2

(4) The Pit of Corruption 60 times hotter than No. 3

(5) The Mire of Clay 60 times hotter than No. 4

(6) Abaddon 60 times hotter than No. 5

(7) Sheol 60 times hotter than No. 6

* All these presidents are under Dunn, the Angel of Silence, who keeps the three keys of the three gates of hell.
Hell Gate. A dangerous passage between Great Barn Island and Long Island, North America. The Dutch settlers of New York called it Hoelltig (whirling-gut) corrupted into Hellgate. Flood Rock, its most dangerous reef, has been blown up by U.S. engineers.

Hell Gates, according to Milton, are nine-fold—three of brass, three of iron, and three of adamant; the keepers are Sin and Death. This allegory is one of the most celebrated passages of Paradise Lost. (See book II, 643-670.)

Hell Kettles. Cavities three miles long, at Oxen-le-Field, Durham. A, B, C communicate with each other, diameter, about 38 yards. The diameter of D, a separate cave, is about 28 yards.
A is 19 feet 6 inches in depth.
B is 14 feet in depth.
C is 17 feet in depth.
D is 5 feet 6 inches in depth.
(See Notes and Queries, August 21, 1873.)

Hell Shoon. In Icelandic mythology, indispensable for the journey to Valhalla as the obolus for crossing the Styx.

Hell or Connaught (To). This phrase, usually attributed to Cromwell, and common to the whole of Ireland, rose thus: When the settlers designed for Ireland asked the officers of James I. where they were to go, they were answered "to Hell or Connaught," go where you like or where you may, but don't bother me about the matter.

Hellanodicas. Emperors of the public games in Greece. They might choose with a stick anyone who created a disturbance. Icthas, a Spartan nobleman, was so punished by them.

Helle's (3 syl.). "This word had in Palestine three several meanings: Sometimes it designated the pagans; sometimes the Jews, speaking Greek, and dwelling among the pagans; and sometimes prodigies of the gate, that is, men of pagan origin converted to Judaism, but not circumcised." (John vii. 35; Acts xiv. 1; xvi. 4; xviii. 4; xxii. 28.)

Hellenes. The common dialect of the Greek writers after the age of Alexander. It was based on the Attic.

Hellenistic. The dialect of the Greek language used by the Jews. It was full of Oriental idioms and metaphors.

Hell'ienists. Those Jews who used the Greek or Helle'sic language. (All these four words are derived from Hellas, in Thessaly, the cradle of the race.)

Hellespont (3 syl.), now called the Dardanelles, means the "sea of Hellas," and was so called because Helle, the sister of Phryxos, was drowned there. She was fleeing with her brother through the air to Colchis on the golden ram to escape from Ino, her mother-in-law, who most cruelly oppressed her, but turning giddily, she fell into the sea.

Helmet, in heraldry, resting on the chief of the shield, and bearing the crest, indicates rank.

Helmets. Those of Saragossa were most in repute in the days of chivalry.

Close helmet. The complete head-piece, having in front two movable parts, which could be lifted up or let down at pleasure.

Bever, or drinking-piece. One of the movable parts; it was to look through.

Moirion. A low iron cap, worn only by infantry.

Mahomet's helmet. Mahomet wore a double helmet; the exterior one was called al munashshah (the wreathed garland).

The helmet of Persians (2 syl.) rendered the wearer invisible. This was the "helmet of Hadès," which, with the winged sandals and magic wallet, he took from certain nymphs who held them in possession; but after he had slain Medusa he restored them again, and presented the Gorgon's head to Athena [Minerva], who placed it in the middle of heregis.
Helen, in the satire of Abolom and Achitophel, by Dryden and Tate, is meant for the Earl of Feverham.

Helot. A slave in ancient Sparta. Hence, a slave or serf.

Help. (American.) A hired servant.

Helter-skelter. Higgledy-piggledy; in hurry and confusion. The Latin hilariter-celeriter comes tolerably near the meaning of post-haste, as Shake-speare uses the expression (2 Henry IV., v. 3):—

"Sir John, I am thy Pistol and thy friend, And helter-skelter have I rode to thee, And tidings do I bring."

Helve. To throw the helve after the hatchet. To be reckless, to throw away what remains because your losses have been so great. The allusion is to the fable of the wood-cutter who lost the head of his axe in a river and threw the handle in after it.

Helvetia. Switzerland. So called from the Helv(iti)ii, a powerful Celtic people who dwelt thereabouts.

"See from the ashes of Helvetia's pride
The whitened skull of old servile Rome."—Holmes.

Hemp. To have some hemp in your pocket. To have luck on your side in the most adverse circumstances. The phrase is French (Avoir de la corde-de-pendu dans sa poche), referring to the popular notion that hemp brings good luck.

"Hemp (1 syl.) When hemp is spun England is done. Lord Bacon says he heard the prophecy when he was a child, and he interpreted it thus: Hemp is composed of the initial letters of Henry, Edward, Mary, Philip, and Elizabeth. At the close of the last reign, "England was done," for the sovereign no longer styled himself "King of England," but "King of Great Britain and Ireland." (See Notarica.)"

Hempen Cud. A hangman's rope.

"Ye shall have a hempen cudle then, and the help of a hatchet."—Shakespeare: 2 Henn. 1 iv 7.

Hempen Collar (4). The hangman's rope. In French: "La cravate de charriere." 

Hempen Fever. Death on the gallows, the rope being made of hemp.

Hempen Widow. The widow of a man who has been hanged. (See above.)

"Of a hempen widow the kid forlorn."—Jones (writ): Jack Sheppard.

Hemos or Hemus. A chain of mountains in Thrace. According to mythology, Hemos, son of Bo'raea, was changed into a mountain for aspiring to divine honours.

Hen-pecked. A man who submits to be snubbed by his wife.

Hen and Chickens (in Christian art), emblematical of God's providence. (See St. Matthew xxiii. 37.)

A whistling maid and crowing hen is neither fit for God nor men. A whistling maid means a witch, who whistles like the Lapland witches to call up the winds; they were supposed to be in league with the devil. The crowing of a hen was supposed to forebode a death. The usual interpretation is that masculine qualities in females are undesirable.

Hen with one Chick. As fussy as a hen with one chick. Over-anxious about small matters; over-particular and fussy. A hen with one chick is for ever clucking at it, and never leaves it in indepenence a single moment.

Henochman. Henchboy. The Anglo-Saxon hine is a servant or page; or perhaps henges-man, a horse-man; henges or hengst, a horse.

"I do but beg a little changeling boy To be my henchman."—Shakespeare: Midsummer Night's Dream, ii. 1.

Hengist and Horsa. German, hengst (a stallion), and Horsa is connected with our Anglo-Saxon word hors (horse). If the names of two brothers, probably they were given them from the devices borne on their arms.

According to tradition, they landed in Pegwell Bay, Kent.

Henna. The Persian ladies tinge the tips of their fingers with henna to make them a reddish-yellow.

"The leaf of the henna-plant resembles that of the myrtle. The blossom has a powerful fragrance; it grows like a feather about 1 inch long, forming a cluster of small yellow flowers."—HICKS: Nine Tribes, Aborigines, chap. 1, p. 8.

Henneberg (Countess). One day a beggar woman asked alms of the Countess, who twitted the beggar for carrying twins. The woman, furious with passion, cursed the Countess with the assurance that she should become the mother of 365 children. The tradition is that the Countess had this number all at one parturition. All the boys were named John and all the girls Elizabeth. The story says they all died on the day of their birth, and were buried at Hagen.

Henricans or Hrericans. A religious sect: so called from Henricus, its founder, an Italian monk, who, in the twelfth century, undertook to reform.
Henriette

the vices of the clergy. He rejected infant baptism, festivals, and ceremonies. Henricus was imprisoned by Pope Eugenius III. in 1148.

*Henriette* (3 syl.), in the French language, means “a perfect woman.” The character is from Molière’s * Femmes Savantes.*

Henry (Poor), a touching tale in poetry by Hartmann von der Aur [Our], one of the minnesingers (12th century). Henry, prince of Hoheneck, in Bavaria, being struck with leprosy, was told that he never would be healed till a spotless maiden volunteered to die on his behalf. Prince Henry, never expecting to meet with such a victim, sold most of his possessions, and went to live in the cottage of a small tenant farmer. Here Elsie, the farmer’s daughter, waited on him; and, hearing the condition of his cure, offered herself, and went to Salerno to complete the sacrifice. Prince Henry accompanied her, was cured, and married Elsie, who thus became Lady Alicia, wife of Prince Henry of Hoheneck.

**Henry Grace de Dieu.** The largest ship built by Henry VIII. It carried 72 guns, 700 men, and was 1,000 tons burthen. (See *Great Harry.*)

*Hephestos.* The Greek Vulcan.

*Heptarchy* (Greek for seven governments). The Saxon Heptarchy is the division of England into seven parts, each of which had a separate ruler: as Kent, Sussex, Wessex, Essex, East Anglia, Mercia, and Northumbria.

*Her.** The Greek Juno, the wife of Zeus. (The word means “chosen one,” *hexe.*)

*Heraclids* (1 syl.). The descendants of Heracles (Latin, *Hercules*).

*Herald.* ( Anglo-Saxon *hera* (2 syl.), an army, and *caudor,* a governor or official. The coat of arms represents the knight himself from whom the bearer is descended. The shield represents his body, and the helmet his head. The flourish is his mantle. The motto is the ground or moral pretension on which he stands. The supporters are the pages, designated by the emblems of bears, lions, and so on.

*Herald’s College* consists of three kings-of-arms, six heralds, and four pursuivants. The head of the college is called the Earl Marshal of England.

The *three kings-of-arms* are Garter (blue), Clarenceux and Norroy (purple). The six heralds are styled Somerset, Richmond, Lancaster, Windsor, Chester, and York.

The *four pursuivants* are: Rouge Dragon, Blue Mantle, Portcullis, and Rouge Croix.

**Garter King-of-Arms** is so called from his special duty to attend at the solemnities of election, investiture, and installation of Knights of the Garter.

**Clarenceux King-of-Arms.** So called from the Duke of Clarence, brother of Edward IV. His duty is to marshal and dispose the funerals of knights on the south side of the Trent.

**Norroy King-of-Arms** has similar jurisdiction to Clarenceux, only on the north side of the Trent.

> “There is a supplementary herald, called ‘Bath King of Arms,’ who has no seat in the college. His duty is to attend at the election of a Knight of the Bath.”

‡ In Scotland the heraldic college consists of Lyon King-of-Arms, six heralds, and five pursuivants.

‡ In Ireland it consists of Ulster King-of-Arms, two heralds, and two pursuivants.

**Heraldis Colours.** (See *Jewels.*)

*Herb.* Many herbs are used for curative purposes simply because of their form or marks: thus, wood-sorrel, being shaped like a heart, is used as a cordial; liver-wort for the liver; the esandine, which has yellow juice, for the jaundice; herb-dragon, which is speckled like a dragon, to counteract the poison of serpents, etc.

**Herb of Grace.** Rue is so called because of its use in exorcism, and hence the Roman Catholics sprinkle holy water with a bunch of rue. It was for centuries supposed to prevent contagion. Rue is the German * 판단,* Greek, *ρύθη;* Latin, *rute,* meaning the “preserver,” being a preservative of health (Greek, *rue,* to preserve). Ophelia calls it the “Herb of Grace o’ Sundays.”

**Herb Trinity.** The botanical name is *Trilla trifoli.* The word *tricolor* explains why it is called the Herb Trinity. It also explains the pet name of “Three-faces-under-a hood;” but the very markings of the plant resemble the name. (See *Heart’s Ease and Pansy.*)

**Herba Sacra.** The “divine weed,” vervain, said by the old Romans to cure the bites of all rabid animals, to arrest
the progress of venom, to cure the plague, to avert sorcery and witchcraft, to reconcile enemies, etc. So highly esteemed was it that feasts called Verbenalia were annually held in its honour. Heralds wore a wreath of vervain when they declared war; and the Druids held vervain in similar veneration.

"Lift your boughs of vervain blue,
Dipt in cold September dew;
And dash the moisture, chaste and clear,
O'er the ground, and through the air.
Now the place is purified and pure." Mason.

Hercules (3 syl.), in astronomy, a large northern constellation.

"These stars in the neighbourhood of Hercules are mostly found to be approaching the earth, and those which lie in the opposite direction to be receding from it." —Newcomb: Popular Astronomy, part iv: chap. 1, p. 428.

Hercule's (3 syl.). A Grecian hero, possessed of the utmost amount of physical strength and vigour that the human frame is capable of. He is represented as brawny, muscular, short-necked, and of huge proportions. The Pythian told him if he would serve Eurystheus for twelve years he should become immortal; accordingly he bound himself to the Argive king, who imposed upon him twelve tasks of great difficulty and danger:

1. To slay the Nemean lion.
2. To kill the Lernean hydra.
3. To catch and retain the Archaean stag.
4. To destroy the Erymanthian boar.
5. To cleanse the stables of King Augeus.
6. To destroy the cannibal birds of the Lake Stymphalia.
7. To take captive the Cretan bull.
8. To catch the horses of the Thracian Diomedes.
9. To get possession of the girdle of Hippolyte, Queen of the Amazons.
10. To take captive the oxen of the monster Gerion.
11. To get possession of the apples of the Hesperides.
12. To bring up from the infernal regions the three-headed dog Cerberos.

The Nemean lion first he killed, then Lerne's hydra slew; The Archaean stag and monster boar before Eurystheus drew; Cleaned Augeus' stables, and made the birds from Lake Stymphalia flee.

The Cretan bull, and Thracian horses first seized and then set free; Took prince the Amazonian belt, brought Gerion's oxen from Gades; Fetched apples from the Hesperides and Cerberos from Hades.

The Attic Hercules. Theseus (2 syl.), who went about like Hercules, his great contemporary, destroying robbers and achieving wondrous exploits.

The Egyptian Hercules, or, Seostrias. (Furnished B.C. 1500.)

The Farne'se Hercules. A celebrated work of art, copied by Glykon from an original by Lysippos. It exhibits the hero, exhausted by toil, leaning upon his club; his left hand rests upon his back, and grasps one of the apples of the Hesperides. A copy of this famous statue stands in the gardens of the Tuileries, Paris; but Glykon's statue is in the Farnese Palace at Rome. A beautiful description of this statue is given by Thomson (Liberty, iv.).

The Jewish Hercules, Samson. (Died B.C. 1113.)

Hercules' Choice. Immortality the reward of toil in preference to pleasure. Xenophon tells us when Hercules was a youth he was accosted by two women—Virtue and Pleasure—and asked to choose between them. Pleasure promised him all carnal delights, but Virtue promised immortality. Hercules gave his hand to the latter, and, after a life of toil, was received amongst the gods.

Hercules' Club. A stick of unusual size and formidable appearance.

Hercules' Horse. Arion, given him by Adrastus. It had the power of speech, and its feet on the right side were those of a man. (See Horse.)

Hercules' Labour or The labour of an Hercules. Very great toil. Hercules was appointed by Eurystheus (3 syl.) to perform twelve labours requiring enormous strength or dexterity.

"It was more than the labour of an Hercules could effect to make any tolerable way through your town." —Cumberland: The West Indian.

Hercules' Pillars. Calpe and Abylea, one at Gibraltar and one at Ceuta, torn asunder by Hercules that the waters of the Atlantic and the Mediterranean Sea might communicate with each other. Macrobius ascribes these pillars to Sesostrias (the Egyptian Hercules), and Lucan follows the same tradition.

I will follow you even to the pillars of Hercules. To the end of the world. The ancients supposed that these rocks marked the utmost limits of the habitable globe. (See above, Hercules' Pillars.)

Hercules Secundus. Commodus, the Roman Emperor, gave himself this title. He was a gigantic idiot, of whom it is said that he killed 100 lions in the amphitheatre, and gave none of them...
Hercules

more than one blow. He also overthrew 1,000 gladiators. (161, 180-192.)

Hercules of Music (The). Christopher Gluck (1714-1787).

Herculean Knot. A snaky complication on the rod or caduceus of Mercury, adopted by the Grecian brides as the fastening of their woolen girdles, which only the bridegroom was allowed to untie when the bride retired for the night. As he did so he invoked June to render his marriage as fecund as that of Hercules, whose numerous wives all had families, amongst them the fifty daughters of Theseus, each of whom conceived in one night. (Nec Kxor.)

Hereford (3 syl.) (Anglo-Saxon, heré-ford, army ford.)

Herefordshire Kindness. A good turn rendered for a good turn received. Latin proverb, "Praeceptum rerum; " "Manus manum lavat." Fuller says the people of Herefordshire "drink back to him who drinks to them."

Heretic means "one who chooses," and heresy means simply "a choice." A heretic is one who chooses his own creed, and does not adopt the creed authorized by the national church. (Greek, hairēs, choice.)

Heretics of the First Century were the Simōnians (so calle 1 from Simon Magnus, Cerinthians (Cerinthus), Eumenites (Eubion), and Nicolaitians (Nicholas, deacon of Antioch).

Second Century: The Basiliōnians (Basilides), Corporatians (Carpoocrates), Valentinians (Valentius), Guister (Knowing Ones), Nezeris, Millenarians, Caustives (Cain), Sethians (Seth), Quartodecimians (who kept Easter on the fourteenth day of the first month), Cerovians (Cerdon), Marcomnes (Marcion), Montanists (Montanus), Tertianists (Tatian), Alogians (who denied the "Word"), Arzoyrites (q.v.), and Angelics (who worshipped angels).

Tertianists belong to the third or fourth century. The Tatian of the second century was a Plutonic philosopher who wrote Discoveries in good Greek; Tatian the heretic lived in the third or fourth century, and wrote very bad Greek. The two men were widely different in every respect, and the authority of the heretic for "four gospels" is of no worth.

Third Century: The Patri-passians, Arabiaci, Aquarians, Novatians, Origenists (followers of Origen), Melchisedechians (who believed Melchisedec was the Messiah), Sabellians (from Sabellimus), and Manicheans (followers of Mani).

Fourth Century: The Arius (from Arius), Colluthians (Colluthus), Macedonians, Agnetae, Apollinarisians (Apollinaris), Timotheans (Timothy, the apostle), Collyridians (who offered cakes to the Virgin Mary), Seleucians (Seleucus), Priscillianists (Priscillian), Anthropomorphites (who ascribed to God a human form), Montanists (Montanus), and Bonoceans (Bonocean).

Fifth Century: The Pelagians (Pe-lagius), Nestorians (Nestorius), Eutychians (Eutychus), Theo-nomists (who said all the three persons of the Trinity suffered on the cross).

Sixth Century: The Prosperinians, Tertullianists (who maintained that the body of Christ was incorruptible), the new Arianists (who maintained that Christ did not know when the day of judgment would take place), and the Monothelitians (who maintained that Christ had but one will).

Herot: A right of the lord of a manor to the best jewel, beast, or chattel of a deceased eshophold tenant. The word is compounded of the Saxon hera (army), guna (grant), because originally it was military furniture, such as armour, arms, and horses paid to the lord of the fee. (Cainute, e. 68.)

Hermes. Busts of the god Hermes affixed to a quadrangular stone pillar, diminishing towards the base, and between five and six feet in height. They were set up to mark the boundaries of lands, at the junction of roads, at the corners of streets, and so on. The Romans used them also for garden decorations. In later times the block was more or less chiselled into legs and arms.

Hermaphroditus (4 syl.). A human body having both sexes: a vehicle combining the structure of a wagon and cart: a flower containing both the male and female organs of reproduction. The word is derived from the fable of Hermaphroditus, son of Hermes and Aphrodite. The nymph Salmacis become enamoured of him, and prayed that she might be so closely united that "the twain might become one flesh." Her prayer being heard, the nymph and boy became one body. (Ovid: Metamorphoses, iv. 317.)

The Romans believed that there were human beings combining in one body both sexes. The Jewish Talmud contains several references to them. An old French law allowed them great
Hermegyld

602

Hero

latitude. The English law recognises them. The ancient Athenians commanded that they should be put to death. The Hindus and Chinese enact that every hermaphrodite should choose one sex and keep to it. According to fable, all persons who bathed in the fountain Salmacis, in Caria, became hermaphrodites.

Some think by comparing Gen. i. 27 with Gen. ii. 24-25 that Adam at first combined in himself both sexes.

Hermegyl or Hermegyld. The wife of the constable of Northumberland, who was converted to Christianity by Cunstance, by whose bidding she restored sight to a blind Briton. (Chaucer: Man of Law's Tale.)

Herm'e Mens or Er'menval. A Saxon deity, worshipped in Westphalia. Charlemagne broke the idol, and converted its temple into a Christian church. The statue stood on a column, holding a standard in one hand, and a balance in the other. On its breast was the figure of a bear, and on its shield a lion. Probably it was a war-god.

Hermes (2 syll.). The Greek Mercury; either the god or the metal.

"So when we see the liquid metal fail Which chemists by the name of Hermes call." [Hooke: Arithmo, book viii.]

Milton (Paradise Lost, iii. 603) calls quicksilver "Volatile Hermes."

Hermatic Art. The art or science of alchemy; so called from the Chaldean philosopher, Hermès Trismegistus, its hypothetical founder.

Herm'tic Books. Egyptian books written under the dictation of Thoth (the Egyptian Hermès), the scribe of the gods. Iamblichus gives their number as 20,000, but Manetho raises it to 36,523. These books state that the world was made out of fluid; that the soul is the union of light and life; that nothing is destructible; that the soul transmigrates; and that suffering is the result of motion.

Herm' tic Philosophy. A system which acknowledges only three chemical principles—viz. salt, sulphur, and mercury—from which it explains every phenomenon of nature. (See HERMES.)

Herm' tic Powder. The sympathetic powder, supposed to possess a healing influence from a distance. The medieval philosophers were very fond of calling books, drugs, etc., connected with alchemy and astrology by the term hermetic, out of compliment to Hermès Trismegistus. (Sir Kenelm Digby: Discourse Concerning the Cure of Wounds by Sympathy.)

"For by his side a pouch he wore
Replete with strange hermetic powder.
That wounds nine miles point-blank would saper." [Buder: Hudibras, i. 2.

Hermetically Sealed. Closed securely. Thus we say, "My lips are hermetically sealed," meaning so as not to utter a word of what has been imparted. The French say close-fitting doors and windows "shut hermetically."

When chemists want to preserve anything from the air, they heat the neck of the vessel till it is soft, and then twist it till the aperture is closed up. This is called sealing the vessel hermetically, or like a chemist. (From Hermès, called Trismegistus, or thrice-great, the supposed inventor of chemistry.)

Hermia. Daughter of Egeus, who betrothed her to Demetrius; but she refused to marry him, as she was in love with Lysander. (Shakespeare: Midsummer Night's Dream.)

Hermione (4 syll.). Wife of Leontes, King of Sicilia. Being suspected of infidelity, she was thrown into jail, swooned, and was reported to be dead. She was kept concealed till her infant Perdita was of marriageable age, when Leontes discovered his mistake, and was reconciled to his wife. (Shakespeare: Winter's Tale.)

Hermit. (The English). Roger Crab. He subsisted at the expense of three farthings a week, or 3s. 3d. per annum. His food consisted of bran, herbs, roots, dock-leaves, mallows, and grass. Crab died in 1680.

Hermits. Peter the Hermit, Preacher of the first crusade. (1050-1115.)

Hermite (2 syll.). Triestram l'Hermite or Sir Tristan l'Ermite. Provost-marshal of Louis XI. He was the main instrument in carrying into effect the nefarious schemes of his wily master, who used to call him his gossip. (1405-1493.) Sir Walter Scott introduces him in Anne of Gierstein, and again in Quentin Durward.

Hermoth or Hormod (2 syll.). The deity, who, with Bragi, receives and welcomes to Valhalla all heroes who fall in battle. (Scandinavian mythology.)

Her'e. Daughter of Leona'to, govern or of Mess'ia. Her attachment to
Beatrice is very beautiful, and she serves as a foil to show off the more brilliant qualities of her cousin. (Shakespeare: Much Ado about Nothing.)

Herō and Leandér. The tale is that Hero, a priestess of Venus, fell in love with Leander, who swam across the Hellespont every night to visit her. One night he was drowned, and heart-broken Hero drowned herself in the same sea.

Hero Children. Children of whom legend relates, that being deserted by their parents, they were suckled by wild beasts, brought up by herdsmen, and became national heroes.

Heroes scratched off Church-doors. Militia officers were so called by Sheridan. The Militia Act enjoined that a list of all persons between eighteen and forty-five years of age must be affixed to the church door of the parish in which they reside three days before the day of appeal, Sunday being one. Commission officers who had served four years in the militia being exempt, their names "were scratched off."

Hero's Age. That age of a nation which comes between the purely mythical period and the historic. This is the age when the sons of the gods take unto themselves the daughters of men, and the offspring partake of the twofold character.

Heroic Medicines. Those which either kill or cure.

Herōlic Size in sculpture denotes a stature superior to ordinary life, but not colossal.

Herōlic Verse. That verse in which epic poetry is generally written. In Greek and Latin it is heroic meter, verse, in English it is ten-syllable iambic verse, either in rhymes or not; in Italian it is the ottava rima. So called because it is employed to celebrate heroic exploits.

Her'od. A child-killer; from Herōd the Great, who ordered the massacre of the babes in Bethlehem. (Matt. ii. 16.)

To out-herōd Herōd. To out-do in wickedness, violence, or rapt, the worst of tyrants. Herōd, who destroyed the babes of Bethlehem, was made (in the ancient mysteries) a ranting, roaring tyrant: the extravagance of his rant being the measure of his bloody-mindedness. (See Pilate.)

"Oh, it offends me in the soul to hear a robustious, overwrought fellow tear a passion in utterance, to very voice, to split the ears of the groundlings. . . . it out-heröds Herōd." —Shakespeare: Hamlet, iii. 2

Hered's Death (Acts xii, 23). The following died of a similar disease (phthisiasis): L. Sulla; Pherecydes the Syrian (the preceptor of Pythagoras); the Greek poet Alcaeus, and Philip II. of Spain.

Phthisiasis is an affection of the skin in which parasites are engendered so numerous as to cover the whole surface of the body. The vermin lay their eggs in the skin and multiply most rapidly.


Her'on-crests. The Uzbeg Tartars wear a plume of white heron feathers in their turbans.

Her'os-tratus or Kroos'tatos. An Ephesian who set fire to the temple of Ephesus in order that his name might be perpetuated. The Ephesians made it penal to mention the name, but this law defeated its object (B.C. 356).

Herring. Dead as a shotten herring. The shotten herring is one that has shot off or ejected its spawn. This fish dies the very moment it quits the water, from want of air. Indeed, all the herring tribe die very soon after they are taken from their native element. (See Battle.)

"By gar do herring is no dead so as I will kill him." —Shakespeare: Merry Wives of Windsor, v. 2.

Neither barell the better herring. Much of a muchness; not a pin to choose between you; six of one and half a dozen of the other. The herrings of both barrels are so much alike that there is no choice whatever. In Spanish: "Quat mano que mancos, toda la lana es peluda."

"Two fellows being like the sons, and neither barell better herring, accused either other, the king Philippus . . . sitting in judgement upon them . . . condemned both the one and the other with banishment." —Kronius. Apophthegmes

Herring-bone (in building). Courses of stone laid angularly, thus: (! ! ! !). Also applied to strutting placed between thin joists to increase their strength.

Also a peculiar stitch in needlework, chiefly used in working flannel.

Herring-pond (Thuc). The British Channel; the Atlantic, which separates America from the British Isles; the sea between Australasia and the United Kingdom, are all so called.

"He'll plague you now he's gone over the herring-pond." —Sir W. Scott: Guy Mannering, chap. xii.
Hertford. (Anglo-Saxon, heart-ford, the hart’s ford). The arms of the city are "a hart couchant in water."

Hertford, invoked by Thomson in his Spring, was Frances Thyne, who married Algernon Seymour, Earl of Hertford, afterwards Duke of Somerset.

Hertha. Mother earth. Worshipped by all the Scandinavian tribes with orgies and mysterious rites, celebrated in the dark. Her veiled statue was transported from district to district by cows which no hand but the priest’s was allowed to touch. Tacitus calls this goddess Cybèle.

Hesione (4 syl.). Daughter of Laomédon, King of Troy, exposed to a sea-monster, but rescued by Hercules. (See ANDROMEDA.)

Hesperia. Italy was so called by the Greeks, because it was to them the "Western Land;" and afterwards the Romans, for a similar reason, transferred the name to Spain.

Hesperides (4 syl.). Three sisters who guarded the golden apples which Hea (Juno) received as a marriage gift. They were assisted by the dragon Ladon. Many English poets call the place where these golden apples grew the "garden of the Hesperides." Shakespeare (Love’s Labour’s Lost, iv. 3) speaks of climbing trees in the Hesperides." (See Canon, lines 402–406.)

Hesperus. The evening star.

"See twice in morn and accidental damp,
Maia, Hesperus hath quenched his sleepy lamp.
Shakespeare: All’s Well that Ends Well, ii. 1.

Hesychasts (prn. He’s-ee-kasts). The "Quietists" of the East in the fourteenth century. They placed perfection in contemplation. (Greek, héséchías, quiet.) (See Gibbon, Roman Empire, iiii.) Milton well expresses their belief in his "Comus:" –

"Till oft converse with heavenly inhabitants
Begin to cast a beam on the outward shape;
And turn it by degrees to the soul’s essence,
Till all be made immortal." (460–471.)

Hetanism (3 syl.). Prostitution. The Greek hetaira (a concubine). According to Plato, "Meretrix speciosa nomine veniam odiosam denotante," (Plut. et Athen.)

Hetman. The chief of the Cossacks of the Don used to be so called. He was elected by the people, and the mode of choice was thus: The voters threw their fur caps at the candidate they voted for, and he who had the largest number of caps at his feet was the successful candidate. The last Hetman was Count Plottow (1812–1814).

A general or commander-in-chief. (German, hauptmann, chief man.)

"After the peace, all Europe hailed their hetman, Plottow, as the hero of the war." – J. S. Mowry: War Reminiscences, chap. xi. p. 146.

Hexhamon or Hegg-month. Haymouth, the Anglo-Saxon name for July.

Hewson. Old Hewson the cobbler. Colonel John Hewson, who (as Hume says) "rose from the profession of a cobbler to a high rank in Cromwell’s army."

Hexameron (The). The six days of creation; any six days taken as one continuous period.

"Every winged fowl! was produced on the fourth day of the Hexameron." – W. E. Gladenstone: A Nineteenth Century, January, 1866.

Hexameter and Pentameter. An alternate metre; often called elegiac verse. Hexameter as described below. Pentameter verse is divided into two parts, each of which ends with an extra long syllable. The former half consists of two metres, dactyls or spondees; the latter half must be two dactyls. The following is a rhyming specimen in English:

Would you be happy an hour, dune well; for a day, rend a wedding;
If for a week, buy a house; if for a month, wed a spouse;
Would you be happy six months, buy a horse;
If for twelve, start a carriage;
Happines long as you live, only contentment can give.

K. T. B.

This metre might be introduced, and would suit epigrams and short poems.

Hexameter Verse. A line of poetry consisting of six measures, the fifth being a dactyl and the sixth either a dactyl or a trochee. The other four may be either dactyls or spondees. Homer’s two epic poems and Virgil’s Ecuid are written in the hexameters. The latter begins thus:

Arms and the man I sung, who driven from Troy by ill fortune First into Italy came, as far as the shores of La-ven. Much he was increased by land, much tossed on the putrid ocean. All by the force of the gods, and relentless anger of Juno.

E. C. B.

Or rhyming with the Latin,

"Arms virumque cano Troyae qui primus ab oris. Arms and the man I sung who first from the Phrygian shore is."

"Italiam Patro profugus, Latinae veti." – Tossed to the land of Latins, although love’s quaid didn’t mean it.

E. C. B.
Hexapla

Longfellow’s *Evangeline* is in English hexameters.

**Hexapla.** A book containing the text of the Bible in Hebrew and Greek, with four translations, viz. the Septuagint, with those of Aquila, Theodotion, and Symmachus. The whole is printed in six columns on the page. This was the work of Origen, who also added marginal notes.

**Next.** When bale is next, boot is next. When things come to the worst they must soon mend. *Bale* means misery, hurt, misfortune; *next* is highest, as next is highest; *boot* means help, profit.

**Heyday of Youth.** The prime of youth. (Anglo-Saxon, *heh-deg*, high-day or mid-day of youth.)

**Hiawatha.** Son of Mudjoeckwis (the west wind) and Weno’nah. His mother died in his infancy, and Hiawatha was brought up by his grandmother, Nokomis, daughter of the Moon. He represents the progress of civilization among the American Indians. He first wrestled with Munda’min (Indian maize), whom he subdued, and gave to man bread-corn. He then taught man navigation; then he subdued the Mishee-Nahma or sturgeon, and told the people to “bring all their pots and kettles and make oil for winter.” His next adventure was against Megissagwon, the magician, “who sent the fiery fever on man; sent the white fog from the far-lands; sent disease and death among us;” he slew the terrible monster, and taught man the science of medicine. He next married “Laughing-Water,” setting the people an example to follow. Lastly, he taught the people picture-writing. When the white man landed and taught the Indians the faith of Jesus, Hiawatha exhorted them to receive the words of wisdom, to reverence the missionaries who had come so far to see them, and departed “to the kingdom of Ponemah, the land of the Hereafter.”

Longfellow’s song of Hiawatha may be termed the “Edda” of the North American Indians.

**Hiawatha’s mittens.** “Magic mittens made of deer-skin; when upon his hands he wore them, he could smite the rocks asunder.” (Longfellow: *Hiawatha*, iv.)

**Hiawatha’s mocassins.** Enchanted shoes made of deer-skin. “When he bound them round his ankles, at each stride a mile he measured.” (Longfellow: *Hiawatha*, iv.)

**Hibernia.** A variety of Ierne (Ireland). Pliny says the Irish mothers feed their babes with swords instead of spoons.

"While in Hibernia’s fields the labouring swain, Shall pass the plough over skis of warrior’s skin, And turn up bones and broken spears, Amazed, he’ll show his fellows of the plain The relics of victorious years, And tell how with thy arms that kingdom did regain.”

*Hughes: House of Nassau.*

**Hic Ja’est.** Tombstones, so called from the first two words of their inscriptions: “Here lies . . .”

"By the cold Hic Ja’est of the dead.”

*Tennyson: Idylls of the King (Visions).*

**Hick’thrift (Tom or Jack).** A poor labourer in the time of the Conquest, of such enormous strength that, armed with an axletree and cartwheel only, he killed a giant who dwelt in a marsh at Tilney, Norfolk. He was knighted and made governor of Thanet. He is sometimes called Hickstyre.

**Hick’ory.** Old Hickory. General Andrew Jackson. Parton says he was first called “Tough,” from his pedestrian powers; then “Tough as hickory;” and lastly, “Old Hickory.”

**Hidalgo.** The title in Spain of the lower nobility. (According to Bishop St. Vincent, the word is compounded of *hids del campo*, son of a field; but more probably it is *hids* and *dalgad*, *hids*—child or son, and *dalgad*—respect, as in the phrase, “*Fierer mucho dalgad,“ to receive with great respect. In Portuguese it is *Fidalgo.*

**Hide of Land (A).** No fixed number of “acres,” but such a quantity as was valued at a stated gold or tax. A hide of good arable land was smaller than a hide of inferior quality.

**Hieroclean Legacy.** The legacy of jokes. Hierocles, in the fifth Christian century, was the first person who hunted up and compiled jokes. After a life-long labour he mustered together as many as twenty-eight, which he has left to the world as his legacy.

**Higgledy-piggledy.** In great confusion; at sixes and sevens. A higgler is a pedlar whose wares are all huddled together. Higgledy means, after the fashion of a higgler’s basket; and pig-gledy is a nickname word suggested by litter; as, a pig’s litter.

**High-born.** Of aristocratic birth; “D’une haute naissance;” “Summo loco natus.”
High Church. Those who believe the Church (of England) the only true Church; that its baptism is regeneration; and that its priests have the delegated power of absolution (on confession and promise of repentance).

High Days = festivals. On high days and holidays. Here “high” = grand or great; as, “un grand jour.”

High Falutin or Hifaluten. Tall talk. (Dutch, vertoeten, high-flown, stilte.)

“The genius of hifaluten, as the Americans call it... has received many mortal wounds lately from the hands of satirists... A quizzical Jenkins lately described the dress of a New York belle by stating that she wore an exquisite hifaluten on her head, while her train was composed of transparent foil-de-reol, and her petticoat of crambambuli fancied with Brussels three-jily of A No. 1.” —Huntington: Introduction to Josh Billings.

High Hand. With a high hand. Arrogantly. To carry things with a high hand in French would be: “Faire une chose haut la main.”

High Heels and Low Heels. The High and Low Church party. The names of two factions in Swift’s tale of Lilliput. (Gulliver’s Travels.)

High Horse. To be on the high horse or To ride the high horse. To be overbearing and arrogant. (For explanation see Horse, “To get upon your high horse.”)

High Jinks. He is at high jinks. The present use of the phrase expresses the idea of uproarious fun and jollity.

“The frolicsome company had begun to pursue the precedent and now forgotten practice of High Jinks. The game was played in several different ways. Most frequently the dog was simply let loose, and those upon whom the lot fell were obliged to assume and maintain for a time a certain fictitious character, or to repeat a certain number of foemen or verses in a particular order. If they departed from the characters assigned... they incurred forfeits, which were compounded for by swallowing an additional hooker.” —Sir W. Scott: Guy Mannering, xxxvi.

High Life. People of high life. The upper ten, the “haut monde.”

High Places. In Scripture language, means elevated spots where sacrifices were offered. Idolatrous worship was much carried on in high places. Some were evidently artificial mounds, for the faithful are frequently ordered to remove or destroy them. Hezekiah removed the high places (2 Kings xviii. 4), so did Asa (2 Chronicles xiv. 3), Jehoash (2 Chronicles xxiv. 6), Josiah, and others. On the other hand, Jeheoram and Ahaz made high places for idolatrous worship.

High Ropes. To be on the high ropes. To be very grand and mighty in demeanour.

High Seas. All the sea which is not the property of a particular country. The sea three miles out belongs to the adjacent coast, and is called mare clausum. High-seas, like high-ways, means for the public use. In both cases the word “high” means “chief,” “principal.” (Latin, altum, “the main sea;” altus, “high.”)

High Tea (A). The meal called tea served with cold meats, vegetables, and pastry, in substitution of dinner.

“A well-bred woman (but one) would have cold roast beef at the top of the table, a cold Yorkshire pie at the bottom, a mighty ham in the middle. The side dishes will comprise assorted pickles, pickled salmon, stuffed tomatoes, split peas, and soups.” —Daily Telegraph, May 24, 1893.

High Words. Angry words.

Highgate has its name from a gate set up there about 400 years ago, to receive tolls for the bishop of London, when the old miry road from Gray’s Inn Lane to Barnet was turned through the bishop’s park. The village being in a high or elevated situation explains the first part of the name.

Sworn at Highgate. A custom anciently prevailed at the public-houses in Highgate to administer a ridiculous oath to all travellers who stopped there. The party was sworn on a pair of horns fastened to a stick—

(1) Never to kiss the maid when he can kiss the mistress.
(2) Never to eat brown bread when he can get white.
(3) Never to drink small beer when he can get strong —unless he prefers it.

Highland Bail. Fists and cuffs; to escape the constable by knocking him down with the aid of a companion.

“The mute eloquence of the muller and smith, which was vested in their clenched fists, was prepared to give highland bail for their abiter [Edie Orbitree].” —Sir W. Scott: The Antiquary, chap. xxix.

Highland Mary. A name immortalised by Burns, generally thought to be Mary Campbell, but more probably Mary Morison. In 1792 we have three songs to Mary: “Will ye go to the Indies, my Mary?” “Highland Mary” (“Ye banks and braes of bonnie Doon”), and “To Mary in Heaven” (“Thou lingering star,” etc.). These were all written some time after the consummation of his marriage with Jean Armour.
Highlands (1788), from the recollection of "one of the most interesting passages of his youthful days." Four months after he had sent to Mr. Thomson the song called "Highland Mary" he sent that entitled "Mary Morison," which he calls "one of his juvenile works." Thus all the four songs refer to some youthful passion, and three of them at least were sent in letters addressed to Mr. Thomson, so that little doubt can exist that the Mary of all the four is one and the same person, called by the author Mary Morison.

> How blythely wand I haste the stane, A weary slave from sun to sun, Could not the rich reward succeed, The lovely Mary Morison.

Highlands of Scotland (The) include all the country on the northern side of a line drawn from the Morny Frith to the river Clyde, or (which is about the same thing) from Nairn to Glasgow.

Highlanders of Athica. The operative class, who had their dwellings on the hills (Diaeris).

Highness. The Khedive of Egypt is styled "Your Highness," or "His Highness;"

The children of kings and queens, "Your Royal Highness," or "His Royal Highness;"

The children of emperors, "Your Imperial Highness," or "His Imperial Highness;"

"Till the reign of Henry VIII. the kings of England were styled "Your Highness," "Your Grace," "Your Excellent Grace," etc., or "His . . . . ." etc.

Highwaymen. The four most celebrated are:

Claude Duval, who died 1670.
James Whitty, who died 1691, at the age of 34.
Jonathan Wild, of Wolverhampton (1682-1725).
Jack Sheppard, of Spitalfields (1701-1724).

Hilary Term, in the Law Courts, begins on Plough Monday (q.v.) and ends the Wednesday before Easter. It is so called in honour of St. Hilary, whose day is January 14.

Hildebrand (Meister). The Nestor of German romance. Like Maurig among the heroes of Charlemagne, he was a magician as well as champion.


A Hildebrand. One resembling Pope Gregory VII., noted for subjugating the power of the German emperors; and specially detested by the early reformers for his ultra-pontifical views.

Hildesbrod (Duke). President of the Alsatian club. (Sir W. Scott: Fortunes of Nigel.)

Hildesheim. A monk of Hildesheim doubting how with God thousand years could be as one day, listened to the singing of a bird in a wood, as he thought for three minutes, but found the time had been three hundred years. Longfellow has borrowed this tale and introduced it in his Golden Legend. (See Felix.)

Hill (Sir John), M.D., botanist (1716-1773). He wrote some verses, which called forth from Garrick the following couplet:

> "For physic and verses here be equal, His verses are physic, his physic a verse is."

Hill-folk. The Cameronian Scotch Covenanters, who met clandestinely among the hills. Sometimes the Covenanters generally are so called. Sir W. Scott used the words as a synonym of Cameronians.

Hill-people or Hill-folk. A class of beings in Scandinavian tradition between the elves and the human race. They are supposed to dwell in caves and small hills, and are bent on receiving the benefits of man's redemption.

Hill Tribes. The barbarous tribes dwelling in remote parts of the Deccan or plateau of Central India.

Hills. Prayers were offered on the tops of high hills, and temples built on "high places," from the notion that the gods could better hear prayers on such places, as they were nearer heaven. As Lucian says, οἵ τε ἑλεοκλέων ἄρχων ἑτεροίτων οἱ θεοί. And Tacitus says, "maxime codi approppuram, proxime mortaliunm a Deo misquam propius audire." It will be remembered that Balak (Numbers xxiii. xxiv.) took Balaam to the top of Peor and other high places when Balaam wished to consult God. We often read of "hills on every high hill." (Ezek. vi. 13.)

* The Greek gods dwelt on Mount Olympus.

Himitlude (3 syl.). Wife of Charlemagne, who surpassed all other women in nobleness of mind.

> "Her neck was tuned with a delicate rose, like that of a Roman nation in former ages. Her locks were bound about her temples with gold and purple bands. Her dress was looped up with ruby clasps. Her coronet and her purple robes gave her an air of surpassing majesty."—Gogollon, ut.
Hindoos Lachryma. This was the real offence; this was the true secret of the annoyance; this, 

"Perchance 'tis Marn's song that gives offence—
Hindoos lacrimae—1 fear
The song that once could charm the royal ear.
Delights, alas! no more the royal ear."
Peter Pandar: Ode upon Ode.

Hind. Emblematic of St. Giles, because "a heaven-directed hind went daily to give him milk in the desert, near the mouth of the Rhone." (See Hart.)

The hind of Sertorius. Sertorius was invited by the Lusitanienses to defend them against the Romans. He had a tame white hind, which he taught to follow him, and from which he pretended to receive the instructions of Diana. By this artifice, says Plutarch, he imposed on the superstition of the people.

"He feigned a demon (in a hind concealed)
To him the counsels of the gods revealed."
Cassius: Lucius, i.

The milk-white hind, in Dryden's poem, The Hind and the Panther, means the Roman Catholic Church, milk-white because "infallible." The panther, full of the spots of error, is the Church of England.

"Without unpolluted, innocent within,
She feared no danger, 'tis she knew no sin."
Part L lines 3, 4.

Hindá. Daughter of Al Hassan, the Arabian ameer of Persia. Her lover, Hafez, was a Gheber or Fire-worshipper, the sworn enemy of Al Hassan and all his race. Al Hassan sent her away for safety, but she was taken captive by Hafez's party, and when her lover (betrayed to Al Hassan) burnt himself to death in the sacred fire, Hindá cast herself headlong into the sea. (T. Moore: The Fire-Worshippers.)

Hindér is to hold one behind; whereas pre-cent is to go before. (Anglo-Saxon hinder, behind, verb hindræan.)

Hindustan. The country of the Hindus. (Hind [Persic] and Sind [Sanskrit] means "black," and land—territory is very common, as Afghanistan, Beloochistan, Parsiistan, Frangistan, Koordistan [the country of the Koords], Kohistan [the high-country], Kafriistan [the infidel country], etc.)

Hindustan Regiment. The 76th: so called because it first distinguished itself in Hindustan. It is also called the Seven and Sixpenners, from its number. Now the 2nd battalion of the West Riding, the 1st being the old No. 33.

Hippocampus. The most famous house-spirit or kobold of German legend. He lived four years in the old castle of Humemühlen, where he had a room set apart for him. At the end of the fourth year (1588) he went away of his own accord, and never again returned.

Hipp (70). A hip means a hypochondriac. To hip means to make melancholy; to fret; to make one dismal or gloomy with forebodings. Hipped means melancholy, in low spirits.

"For one short moment let us cease
To mourn the loss of many ships—
Forget how tax and taxes increase,
And all that now the nation hips.
Suea: The Dagonet Ballad (A Set-off).

Hip and Thigh. To smile hip and thigh. To slay with great carnage. A Hebrew phrase. (German, Arm und Bein.)

Perhaps there may be some reference to the superstition about the os sacrum (q.r.).

"And he smote them hip and thigh with great slaughter."—Judges xxviii.

Hipp! Hipp! Hurrah! Hipp is said to be a notarica, composed of the initial letters of Hieronybuna Est Per'dita. Henri van Laun says, in Notes and Queries, that whenever the German knights headed a Jow-hunt in the Middle Ages, they ran shouting "Hipp! Hipp!" as much as to say "Jerusalem is destroyed." (See NOTARICA.)

Timbs derives Hurrah from the Slavonic hr-raj (to Paradise), so that Hipp! hip! hurrah! would mean "Jerusalem is lost to the infidel, and we are on the road to Paradise." These etymons may be taken for what they are worth. The word hurrah! is a German exclamation also.

"Now, infidel, I have the hip" (Merchant of Venice); and again, "I'll have our Michael Cassio on the hip" (Othello), to have the whip hand of one. The term is derived from wrestlers, who seize the adversary by the hip and throw him.

"In fine he doth apply one special draft,
Which was to get the pusan on the hip.
And having caught him right, he doth him lift
By nimble sleight, and in such wise doth trap
That down he threw him."—Sir J. Harrington.

Hipper—switches. Coarse willow witches. A hupper is a coarse osier used in basket-making, and an osier field is a hupper-holm.

Hippo. Bishop of Hippo. A title by which St. Augustine is sometimes designated. (334-430.)

Hippocampus (4 sylls). A seahorse, having the head and fore-quarters of a
Hippocras. A cordial made of Lisbon and Canary wines, bruised spicery, and sugar; so called from the strainer through which it is passed, called by apothecaries Hippocrates's sieve. Hippocrates in the Middle Ages was called "Typhocras" or "Hippocras." Thus:

"Well knew he the old Esculapius,
And Deists, and the new Hygieus,
And Hippocrates, as I have said.
Charmer: Canterbury Tales (Prologue, 431).

Hippocratean School. A school of medicine, so called from Hippocrates.

(See Dogmatic.)

Hippocrates' Sleeve. A woollen bag of a square piece of flannel, having the opposite corners joined, so as to make it triangular. Used by chemists for straining syrups, decoctions, etc.

Hippocrene (3 syl.). The fountain of the Muses, produced by a stroke of the hoof of Pegasos (Greek,hippos, horse; krenos, fountain).

Hippogriff. The winged horse, whose father was a griffin and mother a filly (Greek, hippos, a horse, and gyphos, a griffin). A symbol of love. (Ariosto: Orlando Furioso, iv. 18, 19.)

"So saying, he caught him up, and without wing
Of hippogriff, bore through the air sublime,
Over the wilderness and over the plain."

(See Smyrnian.)

Hippolyta. Queen of the Amazons, and daughter of Mars. Shakespeare has introduced the character in his Midsummer Night's Dream, where he betroths her to Theseus. Duke of Athens. In classic fable it is her sister Antiope who married Theseus, although some writers justify Shakespeare's account. Hippolyta was famous for a girdle given her by her father, and it was one of the twelve labours of Hercules to possess himself of this prize.

Hippolytos. Son of Theseus (2 syl.), King of Athens. He was dragged to death by wild horses, and restored to life by Esculapius.

Hippolytus, the cardinal to whom Ariosto dedicated his Orlando Furioso.

Hippom'enes (4 syl.). A Grecian prince, who ran a race with Atalanta for her hand in marriage. He had three golden apples, which he dropped one by one, and which the lady stopped to pick up. By this delay she lost the race.

Hippothadec. The theologian consulted by Panurge (2 syl.) on the all-important question, "S'il doit remarrier?" (Rabelais: Pantagruel, book iii.)

Hired Grief. Mutes and other undertakers' employees at funerals. The Undershierf Layton, in his will, desired that he might be "buried without hired grief" (1885).

Hiren. A trumpet. From Pede's play, The Turkish Mahomet and Harun the Fair Greek. (See 2 Henry IV, ii. 4.)

Hispa'nia. Spain. So called from the Punic word Span (a rabbit), on account of the vast number of rabbits which the Carthaginians found in the peninsula. Others derive it from the Basque Espana (a border).

Historious. The nom de plume in the Times of Sir W. Vernon Harcourt, now (1893) Chancellor of the Exchequer.

History. Our oldest historian is the Venerable Bede, who wrote in Latin an Ecclesiastical History of very great merit (672-735). Of secular historians, William of Poitiers, who wrote in Latin The Gene or Deeds of William, Duke of Normandy and King of the English (1029-1098). His contemporary was Ingulphus, who wrote a history of Croyland Abbey (1030-1109). The oldest prose work in Early English is Sir John Mandeville's account of his Eastern travels in 1356.


History of Croyland Abbey, by Ingulphus, and its continuation to 1118 by Peter of Blois, were proved to be literary impositions by Sir F. Palgrave in the Quarterly Review, vol. xxxiv., No. 67.

Histrionic is from the Etruscan word histera (a dancer), histriones (ballet-dancers). Hence, histor in Latin means a stage-player, and our word histrionic, pertaining to the drama. History is quite another word, being the Greek historia, histor, a judge, allied to histamonai, to know.

Hit. A great hit. A piece of good luck. From the game hit and miss, or the game of backgannon, where "two hits equal a gammon."
The Scotch Hobgoblin. P. Nasmyth, a Scotch landscape painter (born 1831).

Hob'diddance (4 syl.). The prince of dullness, and one of the five fiends that possessed "poor Tom." (Shakespeare: King Lear, iv. 1.)

Hobbinal. The shepherd (Gabriel Harvey, the poet, 1545-1630) who relates a song in praise of Eliza, queen of shepherds (Queen Elizabeth). (Spenser: Shepherd's Calendar.)

Hobblism. The principles of Thomas Hobbes, author of Leviathan (1588-1670). He taught that religion is a mere engine of state, and that man acts wholly on a consideration of self; even his benevolence acts spring from the pleasure he experiences in doing acts of kindness. A follower of Hobbes is called a Hobbist.

Hobbler or Chypinel. Jean de Meung, the poet, who wrote the sequel to the Romance of the Rose (1250-1290).

Tyrtæus, the Greek elegiac poet, was called Hobbler because he introduced the alternate pentameter verse, which is one foot short of the old heroic metre.

Hobby. A favourite pursuit. The hobby is a falcon trained to fly at pigeons and partridges. As hawks were universal pets in the days of falconry, and hawking the favourite pursuit, it is quite evident how the word hobby got its present meaning. Hobby-horse is a corruption of Hobby-house (hawk-tossing), or throwing off the hawk from the wrist. Hobby is applied to a little pet riding-horse by the same natural transposition as a mews for hawks is now a place for horses. (French, hobervan, a hawk, a hobby.)

Hobby-horse. A child's plaything, so called from the hobby-horse of the ancient morris-dance: a light frame of wicker-work, appropriately draped, in which someone was placed, who performed ridiculous gambols.

Hob'eddy-hoig, sometimes written Hob'diddy-hoy and hobidy-hoy, between a man and a boy: neither hay nor grass. Tusser says the third age of seven years (15 to 21) is to be kept "under Sir Hobhard de Hoy."

Hobgoblin. Puck or Robin Goodfellow. Keightley thinks it a corruption of Hob-Goblin - i.e. the goblin Robin, just as Hodge is the nickname of...
Hobinol, which seems to agree with the subjoined quotation:

"Those that Hobobin call you, and sweet Puck, You do their work, and they shall have good luck." Shakespeare: Midsummer Night's Dream, u. 1.

"Hob is certainly sometimes used for a sprite or fairy, as a hob-lantern—i.e., an ignis fatuus or fairy-lantern, but this may mean a "Puck-lantern" or "Robin Goodfellow-lantern."

**Hobinol. (See Hobinol.)**

**Hoblers or Hovellers.** Men who keep a light nag that they may give instant information of threatened invasion, or ugly customers at sea. (Old French, hober, to move up and down; our hobby, c.r.) In medieval times hoblers were like the German uhlanden. Their duties were to reconnoitre, to carry intelligence, to harass stragglers, to act as spies, to intercept convoys, and to pursue fugitives. Spelman derives the word from hobby.


"Sentinels who kept watch at beacons in the Isle of Wight, and ran to the governor when they saw any inconvenience to the commons, were called hobblers."—MS. Land. (1603.)

**Hobnail.** When the London sheriff is sworn in, the tenants of a manor in Shropshire are directed to come forth and do service, whereupon the senior alderman below the chair steps forward and chops a stick, in token that the tenants of this county supplied their feudal lord with fuel. The owners of a forge in St. Clements are then called forth to do suit and service, when an officer of the court produces six horse-shoes and sixty-one hobnails, which he used to count before the curatur baron till that office was abolished in 1857.

**Hob Nob.** A corruption of hab nob, meaning "have or not have," hence hit or miss, at random; and, secondarily, give or take, whence also an open defiance. A similar construction to willy nilly. (Anglo-Saxon, haban, to have; haban, not to have.)

"The citizens in their race that hobby or pabo [hit or miss] at random." Houtsched: History of Ireland.

"As fate of the weather hobby, and at random; and as the toy (fancy) takes him, chooses the year with foul and fair." Quack Astronomer (1773).

"He is a devil in private wars, i.e., hobby is his word, give 't or take 't."—Shakespeare: Twelfth Night, iii, 4.

"Not of Jack Straw, with his rebellious crew, What set king, realm, and laws at Hob or Nab [defiance]." Sir J. Harrington: Pyramus, iv.

**Hob's Pound. To be in Hob's pound** is to be under difficulties, in great embarrassment. Hob is a clownish rustic, and hoberd is a fool or ne'er-do-well. To be in Hob's pound is to be in the pound of a hob or hoberd,—i.e., paying for one's folly.

**Hobson's Choice.** This or none. Tobie's Hobson was a caroller and innkeeper at Cambridge, who erected the handsome conduit there, and settled "seven lays" of pasture ground towards its maintenance. "He kept a stable of forty good cattle, always ready and fit for travelling; but when a man came for a horse he was led into the stable, where there was great choice, but was obliged to take the horse which stood nearest to the stable-door; so that every customer was alike well served, according to his chance, and every horse ridden with the same justice." (Spectator, No. 509.)

Milton wrote two quibbling epitaphs upon this eccentric character.

"Why is the greatest of free communities reduced to Hobson's choice?"—The Times.

**Hook.** So called from Hockenheim, on the Main, where the best is supposed to be made. It used to be called hockamore (3 syl.).

"As units to bottle as old hockamore."—Mortimer.

**Hock Cart.** The high cart, the last cart-load of harvest.

"The harvest waves and reaches bound For joy, to see the hock-cart crowning." Herrick: Hesperides, p. 114.

**Hock-day or Hook Tuesday.** The day when the English surprised and slew the Danes, who had annoyed them for 256 years. This Tuesday was long held as a festival in England, and landlords received an annual tribute called hock-money, for allowing their tenants and serfs to commemorate Hock-day, which was the second Tuesday after Easter-day. (See Kentworth, chap. xxxix.)

"Hock-tide was the time of paying church dues. Hoke Monday was for the men, and Hook Tuesday for the women on both days the men and women afterwards, with great fervency, obstructed the path, stood with ropes, and pulled passengers to them, from whom they extracted money to be laid out in places used"—Brand: Antiquities (Hoke day), vol. i., p. 167.

**Hockey.** A game in which each player has a hooked stick or bandy with which to strike the ball. Hockey is simply the diminutive of hook. Called Shinty in Scotland.

**Hooking.** Stopping the highways with ropes, and demanding a gratuity
Hockley

from passengers before they were allowed to pass. (See quotation from Brand under HOCK-DAY.)

Hockley-d’the-Hole. Public gardens near Clerkenwell Green, famous for bear- and bull-baiting, dog- and cock-fights, etc. The earliest record of this garden is a little subsequent to the Restoration.

Ho’ems Poems. The words uttered by a conjuror when he performs a trick, to cheat or take surreptitiously. The Welsh, hoccu peaca (a goblin’s trick, our hoax) is a probable etymology. But generally supposed to be hoc est corpus.

"Oculus Bochus was the name of a famous magician of the North invoked by jugglers. He is mentioned in the French Royal Dictionary.

Ho’ussed. Hoaxed, cheated, tampered with; as, ‘This wine is houssed.”

"Was ever man so houssed.”

Art of Revealing, p. 322.

Hodeken (3 syl.) means little-bat. a German goblin or domestic fairy; so called because he always wore a little felt hat over his face. Our hidden.

Hodge. A generic name for a farm-labourer or peasant. (Ned to be an abbreviated form of Roger, as Rob is of Rob or Robin.)

"Promises held out in order to gain the votes of the agricultural labourers; promises given simply to obtain the vote of ‘Hogge; who will soon find out that his vote was all that was wanted.”—Newspaper paragraph, Dec., 1856.

Hodge-podge (2 syl.). A medley. A corruption of hotch-potch, i.e. various fragments mixed together in the “pot-au-feu.” (See Hoth-poth.)

Ho’dur. Balder’s twin brother; the God of Darkness; the blind god, who killed Balder, at the instigation of Loki, with an arrow made of mistletoe. Hoder typifies night, as Balder typifies day. (Scandinavian mythology.)

"And Balder’s tale of the glowing sun
A symbol true hailed forth,
But soon its splendour sanketh down.

When Hoder rules the earth.

Friging-Naugs: Balder’s Bel-Pow.

Hog, meaning a piece of money, is any silver coin—sixpence, shilling, or five-shilling. It is probably derived from the largess given on New Year’s Eve called hogn-manay, pronounced hog-money.

"In the Bermudas the early coins bore the image of a hog.

Hog seems to refer to age more than to any specific animal. Thus, bears of the second year, sheep between the time of their being weaned and shorn, colts, and bullocks a year old, are all called hogs or hoggets. A boar three years old is a hog-stear.”

"Some say a hogget is a sheep after its first shearing, but a hogget-fleece is the first shearing.

To go the whole hog. An American expression meaning unmixed democracy.

"With sophistry their cause they sweeten,
Till quite from oat to swarm ’tis eaten.”

Love of the World Revenged.

Another explanation is this: A hog in Ireland is slang for “a shilling,” and to go the whole hog means to spend the whole shilling. (See Hog.)

You have brought your hogs to a fine market. You have made a pretty kettle of fish.

"You have brought your hoes to a fine market.”

- Howell (1600).

Hogs-Norton. A village in Oxfordshire, now called Hook Norton. I think you were born at Hogs-Norton. A re-proof to an ill-mannered person.

"I think thou wast born at Hogs-Norton, where pieces play upon the organs.”—Howell: English Proverbs, p. 16.

Hog in Armour. A person of awkward manners dressed so fine that he cannot move easily. A corruption of "Hedge in armour.”

Hogg. (See under the word BREWER.)

Hogarth (William), called the “Juvenal of Painters” (1665-1764). The Scottish Hogarth, David Allan (1744-1796).

Hogen Mogen. Holland or the Netherlands; so called from Hughe vus Mogunde (high and mighty), the Dutch style of addressing the States-General.

"But I have sent him for a token
To your Low-country Hogen-Mogen.”

Butler: Hudibras.

Hogmanay. Hogmena, or Hagman. Holy month.

New Year’s Eve is called hogmanay—night or hogg-night, and it is still the
Hoghead

custom in parts of Scotland for persons to go from door to door on that night asking in rude rhymes for cakes or money. (See Hog.)

In Galloway the chief features are "taking the cream off the water," wonderful luck being attached to a draught thereof; and "the first foot," or giving something to drink to the first person who enters the house. A grand bonfire and a procession, in which all persons are masked and in bizarre costume.

King Haco, of Norway, fixed the feast of Yole on Christmas Day, the eve of which used to be called hogg-night, which in the old style is New Year's Eve.

Hoghead, a large cask = 1/2 pipe or butt, is a curious instance of the misuse of H. The word is from the Danish Ox-hud (ox-hide), the larger skins in contradistinction to the smaller goat skins. An ox-hud contained 240 Danish quarters.

Hol Pollo (The). The poll-men in our Universities, that is, those who take their degrees without "honours." The proletariat. (Greek, meaning "the many," "the general.")

Hoist. Hoist with his own petard. Bitten with his own weapons, caught in his own trap. The petard was a thick iron engine, filled with gunpowder, and fastened to gates, barricades, and so on, to blow them up. The danger was lost the engineer who fired the petard should be blown up in the explosion.

"Let it work; Hoist with his own petard, and it shall go hard but I will delve one yard below their names. And blow them at the main." Shakespeare: Hamlet, ii. 4.

Hoity-toity.

(1) Hoity-toity spirits means high spirits, extremely elated and flighty. Selden, in his Table Talk, says: "In Queen Elizabeth's time gravity and state were kept up... but in King Charles's time there was nothing but Frenchmore [French manners]... toly-polly, and hoit-comr-toit," where hoit comme tu means flightiness.

(2) As an exclamation of reproof it means, Your imagination or spirits are running out of all bounds; hoit-a-toit! hity-gity! "Hoity-toity! What have I to do with dreams?" (Conquer.)

We have the verb "to hoit" = to assume; to be elated in spirits, and perhaps hoity-toity is only one of those words with which our language abounds;

as, harum-scarum, titty-totty, namby-pamby, hugger-mugger, fiddle-faddle, and scores of others.

Hoky or Hockey Cake. Harvest cake. The cake given out to the harvesters when the hock cart reached home. (See Hock Cart.)

Holborn is not a corruption of Old Bourne, as Stowe asserts, but of Holeburne, the burn or stream in the hole or hollow. It is spelt Holeburne in Homeward Book; i. 127a: and in documents connected with the nummery of St. Mary, Clerkenwell (during the reign of Richard II.), it is eight times spelt in the same way. (The Times; J. G. Waller.)

He rode backwards up Holborn Hill. He went to be hanged. The way to Tyburn from Newgate was up Holborn Hill, and criminals in ancient times sat with their backs to the horse, when drawn to the place of execution.

Hold of a ship is between the lowest deck and the keel. In merchant vessels it holds the main part of the cargo. In men of war it holds the provisions, water for drinking, etc., stores, and berths. The after hold is off the main-mast; the main hold is before the same; and the fore hold is about the fore hatches.

Hold. (Anglo-Saxon, hold-an, to hold.)

He is not fit to hold the candle to him. He is very inferior. The allusion is to link-boys who held candles in theatres and other places of night amusement.

"Others say that Mr. Hamlet To Romandia can't hold a candle." Kest.

To cry hold. Stop. The allusion is to the old military tournaments; when the umpire wished to stop the contest they cried out "Hold!"

"Jay on Macbeth, And damn'd be him that first cries, 'Hold, enough!'" Shakespeare: Macbeth, v. 8.

Hold Fast (To). To speak in public; to harangue; to declaim. An author holds forth certain opinions or ideas in his book, i.e., exhibits them or holds them out to view. A speaker does the same in an oratorical display.

Hold Hard. Keep a firm hold, seat, or footing, as there is danger else of being overthrown. A caution given when a sudden change of vis inertiae is about to occur.

Hold In (To). To restrain. The allusion is to horses reined up tightly when running too fast.
Hold Off! Keep at a distance. In French, "Tenez-vous à distance!"

Hold On. Cling fast; to persist. The idea is clinging firmly to something to prevent falling or being overset.

Hold Out. Not to succumb to. "Touren ferme;" "l'âle place ne sauvent le vin."

Hold Water (To). To bear close inspection; to endure a trial. A vessel that will hold water is safe and sound.

Hold One Guilty (To). To adjudge or regard as guilty. The French teint.

Hold One in Hand (To). To amuse in order to get some advantage. The allusion is to horses held in hand or under command of the driver.

Hold One's Own (To). To maintain one's own opinion, position, way, etc. Maintain means to hold with the hand. (Latin, manus tenere.)

Hold the Fort. Immortalized as a phrase from its use by General Sherman, who signalled it to General Corse from the top of Kennesaw in 1864.

Holdfast. Brag is a good dog, but Holdfast is a better. Promises are all very good, but acts are far better.

"Holdfast is the only dog, my duck." Shakespeare: Henry II, ii. 3.

Holdfast. A means by which something is clamped to another; a support.

Hole. Pick a hole in his coat. To find out some cause of blame. The allusion is to the Roman custom of dressing criminals in rags (Livy, ii. 61). Hence, a holey coat is a synonym for guilt. "Beware, landlord, and be there was Provost Mackintosh to John Brown that took there a hole in your coat. I well, I will pretend it. A child is among you: take notice. And, faith, he will get it." Burns: The Idle Cutty, stanza 1.

Hole and Corner (business). Underhand and secret.

Holiday Speeches or Words. Fine or well-turned speeches or phrases; complimentary speeches. We have also "holiday manners," "holiday clothes," meaning the best we have.


"With many holiday and lady terms you questioned me." Shakespeare: Henry IV, i. 3 (Holopherne's defence).

Holophernes (4 syl.). Master Tubal Holophernes. The great sophister-doctor, who, in the course of five years and three months, taught Gargantua to say his A B C backwards. (Rabelais: Gargantua, book i. 11.)

Holophones, in Laurence Sterne's Last. Shakespeare satirizes in this character the literary affections of the Lyly school. An anagram of Holophones Florio.

Holy Alliance. A league formed by Russia, Austria, and Prussia to regulate the affairs of Europe by the principles of Christian charity,—meaning that each of the contracting parties was to keep all that the league assigned them (1816).

Holy City. That city which the religious consider most especially connected with their religious faith, thus: Allahabad is the Holy City of the Indian Mahometans. Benares (3 syl.) of the Hindus. Cuzco of the ancient Incas.
Holy Coat of Treves, said to be the seamless coat of our Saviour. Deposited at Treves by the Empress Helena, who discovered it in the fourth century.

Holy Communion (The). The fellowship of Christians manifested by their mutual partaking of the eucharist. The eucharist itself is, by a figure of speech, so called.

Holy Family. The infant Saviour and his attendants, as Joseph, Mary, Elizabeth, Anna, and John the Baptist. All the five figures are not always introduced in pictures of the "Holy Family."

Holy Isle. Lindisfarne, in the German Ocean, about eight miles from Berwick-upon-Tweed. It was once the seat of the famous St. Cuthbert, but now the bishopric is that of Durham. The ruins of the old cathedral are still visible. Ireland used to be called the Holy Island on account of its numerous "saints."

Guernsey was so called in the tenth century in consequence of the great number of monks residing there. Rügen was so called by the Slavonic Varini. Scattery, to which St. Senanus retired, and swore that no female should set foot there, is the one referred to by Thomas Moore in his Irish Melodies, No. ii. 2.

"O! haste and leave this sacred isle
For on thy deck, though dark it be,
A female form I see."

Holy Land (The).

(1) Christians call Palestine the Holy Land, because it was the site of Christ's birth, ministry, and death.
(2) Mahometans call Mecca the Holy Land, because Mahomet was born there.
(3) The Chinese Buddhists call India the Holy Land, because it was the native land of Saka-muni, the Buddha (g.r.).
(4) The Greek considered Elis as Holy Land, from the temple of Olympian Zeus and the sacred festival held there every four years.

(5) In America each of the strange politico-religious sects calls its own settlement pretty much the same thing. (See Holy City.)

Holy League (The). A combination formed by Pope Julius II. with Louis XII. of France, Maximilian of Germany, Ferdinand III. of Spain, and various Italian princes, against the republic of Venice in 1508.

There was another league so called in the reign of Henri III. of France, in 1576, under the auspices of Henri de Guise, "for the defence of the Holy Catholic Church against the encroachments of the reformers." The Pope gave it his sanction, but its true strength lay in Felipo II. of Spain.

Holy Orders, in the English Church, are those of priest and deacon. In the Roman Church the term includes the sub-deaconate. (See Minor Orders.)

Holy Places. Places in which the chief events of our Saviour's life occurred, such as the Sepulchre, Gethsemane, the Supper-room, the Church of the Ascension, the tomb of the Virgin, and so on.

Holy Thursday. The day of our Lord's ascension.

Holy Saturday. The Saturday before Easter Sunday.

Holy Wars are to extirpate "heresy," or to extend what the state supposes to be the one true religion. The Crusades, the Thirty-Years' War, the wars against the Albigenes, etc., were so called.

Holy Water. Water blessed by a priest or bishop for holy uses.

As the devil loves holy water; i.e. not at all. This proverb arose from the employment of holy water in exorcisms in the Holy Church.

"I love him as the devil loves holy water."

Holy Week. The last seven days of Passion Week or the Great Week. It begins on Palm Sunday, and ends with Holy Saturday (g.r.). The fourth day is called "Spy Wednesday;" the fifth is "Maundy Thursday;" the sixth is "Good Friday;" and the last "Holy Saturday" or the "Great Sabbath."

Holy Week has been called Hebdomada Masa (Sabbath Week), Hebdomada Paschana; Hebdomada Luminous (Luminous Week), Hebdomada Penitentiarum; Hebdomada Indulgentiarum; Hebdomada Sacra; Hebdomada Nostra; and Hebdomada Veneranda.

Holy Writ. The Bible.
Holy Maid of Kent (The). Elizabeth Barton, who incited the Roman Catholics to resist the progress of the Reformation, and pretended to act under direct inspiration. She was hanged at Tyburn in 1534.

Holy of Holies (The). The innermost apartment of the Jewish temple, in which the ark of the covenant was kept, and into which only the High Priest was allowed to enter, and that but once a year—the day of atonement.

Holy Water Sprinkler. A military club set with spikes. So called facetiously because it makes the blood to flow as water sprinkled by an asperrigillum.

Holywell Street (London). Fitzstephens, in his description of London in the reign of Henry II., speaks of "the excellent springs at a small distance from the city," whose waters are most sweet, salubrious, and clear, and whose runnels murmur over the shining stones. "Among these are Holywell, Clerkenwell, and St. Clement's well."

Holyestone. A soft sandstone used for scrubbing the decks of vessels.

Home (1 syl.). (Anglo-Saxon, hām.) Our long home, the grave.

Who goes home? When the House of Commons breaks up at night the door-keeper asks this question of the members. In bygone days all members going in the direction of the Speaker's residence went in a body to see him safe home. The question is still asked, but is a mere relic of antiquity.

Home, Sweet Home. Words by John Howard Payne (an American), introduced in the melodrama called The Maid of Milan.

Homer. Called Melesigeneus (q.r.); the Man of Chios (so Chios), the Blind Old Man; Meconides (q.r.), or Mecunus, either from his father Meon, or because he was a native of Meonia (Lydia). He is spoken of as Meconus senex, and his poems as Meconum carminum, or Meconum carmina.

The Casket Homer. An edition corrected by Aristotle, which Alexander the Great always carried about with him, and laid under his pillow at night with his sword. After the battle of Arbela, a golden casket richly studded with gems was found in the tent of Darius; and Alexander being asked to what purpose it should be assigned, replied, "There is but one thing in the world worthy of so costly a depository, saying which he placed therein his edition of Homer.


The Homer of dramatic poets. Shakespeare is so called by Dryden. (1564-1616.)

"Shakespeare was the Homer of our dramatic poets; Johnson was the Virgil. I admire rare Ben, but I love Shakespeare."—Dryden.

Homer of Ferrara. Ariosto is so called by Tasso (1474-1533).

Homer of the Franks. Charlemagne called Angilbert his Homer (died 814).

The Oriental Homer. Firdusi, the Persian poet, who wrote the Chah Nameh (or history of the Persian kings). It contains 120,000 verses, and was the work of thirty years (940-1020).

The Homer of philosophers. Plato (b.c. 429-347).

The prose Homer of human nature. Henry Fielding; so called by Byron. (1707-1768.)

The Scottish Homer. William Wilkie, author of The Egg and Monkey (1721-1772).

Homer a Cure for the Ague. It was an old superstition that if the fourth book of the Iliad was laid under the head of a patient suffering from quartan ague it would cure him at once. Servius Summonianus, preceptor of Gordian and a noted physician, vouches for this remedy.

"Si Iliodes quantum supponere timenti, per de Medu ..."

The subject of this book is as follows: While Agamemnon adjudges that Menelaus is the winner, and that the Trojans were bound to yield, according to their compact, Pandaros draws his bow, wounds Menelaus, and the battle becomes general. The reason why this book was selected is because it contains the cure of Menelaus by Machaon, "a son of Asclepius."

Homer in a Nutshell. Cicero says that he himself saw Homer's Iliad enclosed in a nutshell.


Homer's Critics.

Dorotheus spent his whole life trying to elucidate one single word of Homer. Zoilos (3 syl.), the grammarian, was called "Homer's Scourge" (Homoioynastes), because he assailed the Iliad and Odyssey with merciless severity.

As some deny that Shakespeare is the author of the plays which are generally
ascribed to him, so Wolf, a German critic (1759-1834), in his Fratres bene ad Hommrum, denies that Homer was the author of the Iliad and Odyssey.

_Homer's Verse._ Hexameter verse; so called because Homer adopted it in his two great epics. (See Hexameter Verse.)

_Homeopathic_ (5 syl.). The plan of curing a disease by very minute doses of a medicine which would in healthy persons produce the very same disease. The principle of vaccination is a sort of homeopathy, only it is producing in a healthy person a mitigated form of the disease guarded against. You impart a mild form of small-pox to prevent the patient from taking the virulent disease. (Greek, homos, pathos, like disease.) (See Hahnemann.)

"Tit, man! one fire burns out another's burning."
One man is lessened by another's anguish... Take then some new infection to the eye.
And the rank poison of the old will die."
_Shakespeare: Roméo and Juliet_, 1. 2.

_Honest_ (a silent). Honest Jack Bun-mister. An actor in London for thirty-six years. (1780-1830.)

"After his retirement he was once accosted by Sir George Fox, when Honest Jack, being on the other side of the street, cried out, 'Stop, man, Sir George, and I will come over to you.' 'No, no,' replied his friend, 'I never yet made you cross, and will not begin now.'—_Crumpled: Rules of Genius._

_Honest George._ General Monk (1658-1670).

_Honest Lawyer_ (Ab). The oldest allusion to this strange expression is the epigram on St. Ives (1251-1303), of whom Dom Lobineau says: "I distribuiait avec une sainte profession une pittance des revenus de son bienfaisant et ceux de son patrimoine, qui étaient de 600 de rente, alors une somme très notable, particulièrement en Eure-Brayenne." (Lives of the Saints of Great Britain.)

"_Sanctorum_ vocavat Brito, Adiutrice, et non latro, Rea hirta populo."—St. Ives was of the land of beef.

"Adiutrice; and not a thief"—_E.C.B._

A stretch on popular tuition.

The phrase was facetiously applied by some wag to Sir John Strange, Master of the Rolls, who died, at the age of fifty-eight, in 1701.

"Here lies an honest lawyer that is strange."

"Of course this line forms no part of the inscription in Leyton churchyard, Essex, where Sir John was buried."

_Honey Madness._ There is a rhododendron about Trebizond, the flowers of which the bees are fond of, but if anyone eats the honey he becomes mad. (Cinsefor.)

_Honey Soap_ contains no portion of honey. Some is made from the finest yellow soap; and some is a mixture of palm-oil soap, olive-soap, and card-soap. It is scented with oil of verbena, rose-geranium, ginger-grass, bergamot, etc.

_Honey better than Vinegar._ "_On prend plus de monches avec du miel, qu’avec du vinaigre._" _Plus faut donner que violencer._ "_Il faut avoir manœuvr bête par doucier._"

It is better to be preserved in vinegar than to rot in honey. It is better to suffer affliction if thereby the heart is brought to God, than to lose body and soul by worldly indulgences.

_Honeycomb._ The hexagonal shape of the bees' cells is generally ascribed to the instinctive skill of the bee, but is simply the ordinary result of mechanical laws. Solitary bees always make _circular_ cells; and without doubt those of hive bees are made cylindrical, but acquire their hexagonal form by mechanical pressure. Dr. Wollaston says all cylinders made of soft, pliable materials become hexagonal under such circumstances. The cells of trees are circular towards the extremity, but hexagonal in the centre of the substance; and the cellular membranes of all vegetables are hexagonal also. (See Ant.)

_Will Honeycomb._ A fine gentleman. One of the members of the imaginary club from which the Spectator issued.

_Honeydew._ A sweet substance found on lime-trees and some other plants. Bees and ants are fond of it. It is a curious misnomer, as it is the excretion of the aphis or vine-flyer. The way it is excreted is this: the ant beats with its antennae the abdomen of the aphis, which lifts up the part beating, and excretes a limpid drop of sweet juice called honeydew.

_Honeymoon._ The month after marriage, or so much of it as is spent away from home; so called from the practice of the ancient Teutons of drinking honey-wine (hydromel) for thirty days after marriage. Attila, the Hun, indulged so freely in hydromel at his wedding-feast that he died.

"It was the custom of the higher order of the Teutons... to drink mead or meathelfa (a beverage made from honey) for thirty days after every wedding. From this comes the expression 'to spend the honeymoon.'—_W. Palgrave: Mythological Compendium_, p. 145._
Honeywood. A yeas-nay type, illustrative of what Dr. Young says: "What is mere good nature but a fool?" (Goldsmith: The Good-natured Man.)

Hong Merchants. Those merchants who were alone permitted by the government of China to trade with China, till the restriction was abolished in 1842. The Chinese applied the word hong to the foreign factories situated at Canton.

Hon. Homo non qui mal y pense (Evil be [to him] who thinks evil of this). The tradition is that Edward III. gave a grand court ball, and one of the ladies present was the beautiful Countess of Salisbury, whose garter of blue ribbon accidentally fell off. The king saw a significant smile among the guests, and gallantly came to the rescue: "Homo non qui mal y pense" (Shame to him who thinks shame of this accident), cried the monarch. Then, binding the ribbon round his own knee, he added, "I will bring it about that the proudest noble in the realm shall think it an honour to wear this band." The incident determined him to abandon his plan of forming an order of the Round Table, and he formed instead the order of the "Garter." (Tyche and Dove: Annals of Windsor.)

Honour (h silent). A superior signifiort, on which other lordships or manors depend by the performance of customary services.

An affair of honour. A dispute to be settled by a duel. Duels were generally provoked by offences against the arbitrary rules of etiquette, courtesy, or feeling, called the "laws of honour," and, as these offences were not recognised in the law courts, they were settled by private combat.

Debts of honour. Debts contracted by betting, gambling, or verbal promise. As these debts cannot be enforced by law, but depend solely on good faith, they are called debts of honour.

Laws of honour. Certain arbitrary rules which the fashionable world tacitly admits; they wholly regard department, and have nothing to do with moral offences. Breaches of this code are punished by duels, expulsion from society, or suspension called "sounding to Coventry" (q.c.).

Point of honour. An obligation which is binding because its violation would offend some conscientious scruple or notion of self-respect.

Word of honour. A gage which cannot be violated without placing the breaker of it beyond the pale of respectability and good society.

Honour and Glory Griffiths. Capt. Griffiths (in the reign of William IV.) was so called, because all his despatches were addressed "To their Honours and Glories at the Admiralty."

Honour paid to Learning. Dionysius, King of Syracuse, wishing to see Plato, sent the finest galley in his kingdom royally equipped, and stored with every conceivable luxury to fetch him; and, on landing, the philosopher found the royal state carriage waiting to convey him to the palace.

Ben Jonson, in 1619, made a journey from London to Scotland expressly to see William Drummond, the Scotch poet.

Honours (h silent). Crushed by his honours. The allusion is to the Roman damsel who agreed to open the gates of Rome to King Tatius, provided his soldiers would give her the ornaments which they wore on their arms. As they entered they threw their shields on her and crushed her, saying as they did so, "These are the ornaments worn by Sabines on their arms." Roman story says the maid was named Tarpeia, and that she was the daughter of Tarpeius, the governor of the citadel.

Diana, the Athenian legislator, was crushed to death in the theatre of Tigrina, by the number of caps and clogs showered on him by the audience, as a mark of their high appreciation of his merits.

Elagabalus, the Roman Emperor, invited the leading men of Rome to a banquet, and, under the pretence of showing them honour, rained roses upon them. But the shower continued till they were all buried and smothered by the flowers.

Two or four by honours. A term in whist. If two "partners" hold three court cards, they score two points; if they hold four court cards, they score four points. These are honour points, or points not won by the merit of play, but by courtesy and laws of honour. The phrases mean, "I score or claim two points by right of honours," and "I score or claim four points by right of four court or honour cards."

Honours of War. The privilege allowed to an honoured enemy, on capitulation, of being permitted to retain their offensive arms. This is the highest honour a victor can pay a vanquished foe. Sometimes the soldiers
so honoured are required to pile arms; in other cases they are allowed to march with all their arms, drums beating, and colours flying.

Hood. 'Tis not the hood that makes the monk (Cælest pren non fact mon'achum). We must not be deceived by appearances, or take for granted that things and persons are what they seem to be. They should be good men; their affairs are righteous: But all hoods make not monks." Shakespeare. Henry VIII. iii. i.

Hood (Robbin). Introduced by Sir Walter Scott in Ivanhoe. (See Robin.)


SCARLET cashmere hood:—Lined with silk, D. D. Dublin:—Lined with white silk, D. C. L. Durham.

VIOLET hoods are St. Andrew's.

"The longer the hood the higher the degree: thus, a bachelor's hood only reaches to the thighs, but a doctor's hood reaches to the heels."


Hoodman Blind. Now called "Blindman's Buff."

"What devil wasn't
That thus hath entered you at hoodman blind?" Shakespeare: Hamlet, iii. 4.

Hook, Hooks. He is off the hooks. Done for, laid on the shelf, superseded, dead. The bent pieces of iron on which the hinges of a gate rest and turn are called hooks; if a gate is off the hooks it is in a bad way, and cannot readily be opened and shut.

On one's own hook. On one's own responsibility or account. An angler's phrase.

To fish with a golden hook. To give bribes. "Fechez un amancom d'or." Risk a sprat to catch a mackerel. To buy fish, and pretend to have caught it.

With a hook at the end. My assent is given with a hook at the end means not intended to be kept. In some parts of Germany, even to the present day, when a witness swears falsely, he crosses one finger into a sort of hook, and this is supposed sufficient to avert the sin of perjury. It is a crooked oath, or an oath "with a hook at the end." (See OVER THE LEFT, UNDER LEFT.)

Hook It! Take your hook; Sling your hook. Be off! Be off about your business!

Hook or Crook (Ivy). Either rightfully or wrongfully; in one way or another. Formerly the poor of a manor were allowed to go into the forests with a hook and crook to get wood. What they could not reach they might pull down with their crook. The French equivalent is "Je tombe à torp," or "Je bris et de bruc." Either with the thief's hook or the bishop's crook. Mrs. S. C. Hall, in her Ireland (vol. ii. p. 149 a.), states, as the origin of this phrase, that when the ships of Strongbow were entering Waterford harbour he noticed a tower on one side and a church on the other. Inquiring their names, he was told it was the "Tower of Hook" and the "Church of Crook." Then said he, "We must take the town by Hook and by Crook." There is no such person as St. Crook mentioned by the Balladists.

Hookey Walker. (Sr Walker)

Hooligan. A violent young rough. The term originated in the last years of the nineteenth century from the name of one of this class. From it is derived the verb to hooligan = to indulge in violent horseplay (often ending in the robbery of the victim), and the substantive, hooliganism, to express such conduct.

Hooped Pots. Drinking pots at one time were made with hoops, that when two or more drank from the same tankard no one of them should take more than his share. Jack Cade promises his followers that "seven halfpenny leaves shall be sold for a penny;
Hoopoe (Upupa Epops). A small crested bird revered by all the ancient Egyptians, and placed on the sceptre of Horus, to symbolise joy and filial affection. (Latin upupa, the hoopoe.)

Hoop. The plant, called by Tussor "Robin Hop." (Danish hop.) To hop on one leg is the Anglo-Saxon hopetan or hoppan.

Get into thy hopedare, for now it is time To teach Robin Hop on his pole how to climb. 
Fire Hundred Points of Good Husbandry, s. 17.

Thick as hopes. Very numerous; very compact.

And thousand other things as thick as hopes: 
Talgar the Water Ford (1630).

Hop-o'-my-Thumb. A nick, the same as the German dunning, the French le petit ponce, and the Scotch Tom-a-lin (or Tamhale). Tom Thumb in the well-known nursery tale is quite another character. He was the son of peasants, knighted by King Arthur, and killed by a spider.

Several dwarfs have assumed the name of Tom Thumb. (See DWARFS.)

You Stamp-o'-the-Gutter, join Hop-o'-my- 
Thumb,
Your husband must from Elliphant come. 
Kane O Hare: Metres

Plain friend Hop-o'-my-Thumb, know you who we are?—Taming of the Shrew (1590).

To hop the twig. To run away from one's creditors, as a bird eludes a Fowler, "hopping from spray to spray."

Also to die. The same idea as that above. There are numerous phrases to express the cessation of life; for example, "To kick the bucket" (q.v.);
"To lay down one's knife and fork;"
"Pegging out" (from the game of cribbage); "To be snuffed out" (like a candle); "He has given in;" "To throw up the sponge" (q.v.); "To pull the plug;"
"To enter Charon's boat" (See CHARON); "To join the majority;"
"To cave in;" a common Scriptural phrase is "To give up the ghost."

Hope. Before Alexander set out for Asia he divided his kingdom among his friends, "My lord," said Perdiccas, "what have you left for yourself?"

"Hope," replied Alexander. Whereupon Perdiccas rejoined, "If hope is enough for Alexander, it is enough for Perdiccas, and declined to accept any bounty from the king.

The Bard of Hope. Thomas Campbell (1777-1844), the author of The

Pleasures of Hope. The entire profits on this poem were £300.

The Cape of Good Hope. (See STORMS.)

Hopeful. The companion of Christian after the death of Faithful. (Bunyan: Pilgrim's Progress.)

Hope-on-High Bomby. A puritanical character drawn by Beaumont and Fletcher.

"Well, said Wildrake, 'I think I can make a "Hope-on-High Bomby" as well as thou canst.'
—Sir Walter scott: Woodstock, c. vii.

Hopkins (Matthew), of Manningtree, Essex, the witch-finder of the associated counties of Essex, Suffolk, Norfolk, and Huntingdonshire. In one year he hanged sixty reputed witches in Essex alone.

Dr. Z. Grey says that between three and four thousand persons suffered death for witchcraft between 1643 and 1661.

Nicholas Hopkins. A Carthusian friar, confessor of the Duke of Buckingham, who prophesied "that neither the king (Henry VIII.) nor his heirs should prosper, but that the Duke of Buckingham should govern England.

1. That devil-monk
2. That fed him with his prophecies.
Shakespeare: Henry VIII., ii. 1.

Hopkins'ians. Those who adopt the theological opinions of Dr. Samuel Hopkins, of Connecticut. These sectarians hold most of the Calvinistic doctrines, but entirely reject the doctrines of imputed sin and imputed righteousness. The peculiarity of the system is that true holiness consists in disinterested benevolence, and that all sin is selfishness.

Hopping Giles. A lame person; so called from St. Giles, the tutelar saint of cripples, who was himself lame.

Hopton. When in doubt, kill Hopton. Sir Ralph Hopton was a Royalist general. During the Civil Wars we read that Hopton was killed over and over again; thus, in Journal Occurrences, Dec. 5th, 1642, we read, "It was likewise this day reported that Sir Ralph Hopton is either dead or dangerously sick." Five months later we read in Special Passages, May 6th, 1643, of Hopton's death after a fight on Roborough Down, in Devonshire. And again, May 13th, 1643, we read of his death in A True Relation of the Proceedings of the Cornish Forces.

Horace. The Roman lyric poet.

Horaces of England. George, Duke of Buckingham, preposterously declared Cowley to be the Pindar, Horace, and
Virgil of England (1618-1667). Ben Jonson is invariably called Horace by Dekker.


Horaces of Spain. The brothers Argensola, whose Christian names were Lupercio and Bartolime.

Horatian Metre (Au). Book i. Ode iv. In alternate lines, one of seventeen syllables and the other of eleven, thus:

Below is a translation of the first four lines in this Horatian metre (rhyming):

Now that the winter is past, little spring to
The faery fields invites.
And he, from the dry sands men their keels are hauling;
Cattle no longer their stalls affect, nor the blind
Nor deadly Frost spreads over heads her falling.
E.C.B.

7 See Alcaic, Asclepiadik, Choriambic, Sapphic, etc. (See also Hexameters, and Hexameters and Pentameters.)

Horation. Hamlet’s intimate friend.
(Shakespeare: Hamlet.)

Horn. Logistilla gave Astolpho at parting a horn that had the virtue to appal and put to flight the boldest knight or most savage beast. (Arriosto: Orlando Furioso, book viii.)

Astolpho’s horn. (See above.)

Cape Horn. So named by Schouten, a Dutch mariner, who first doubled it. He was a native of Hoorn, in north Holland, and named the cape after his native place.

Drinking horn. Drinking cups used to be made of the rhinoceros’s horn, from an Oriental belief that “it sweats at the approach of poison.” (Calmet: Biblical Dictionary.)

King Horn. The hero of a French metrical romance, and the original of our Horns Child, generally called The Geste of Kyng Horn. The nominal author of the French romance is Mestre Thomas. Dr. Percy ascribes the English romance of King Horn to the twelfth century, but this is probably a century too early. (See Ritson’s Ancient Romances.)

Horns, Horns.

Phrases.

My horn hath He exalted (1 Sam. ii. 10; Ps. lxxxix. 24, etc.). Mr. Buckingham says of a Tyrian lady, “She wore on her head a hollow silver horn, rearing itself upwards obliquely from the forehead. It was some four inches in diameter at the root, and pointed at its extremity. This peculiarity reminded me forcibly of the expression of the Psalmist, “Lift not up your horn on high: speak not with a stiff neck. All the horns of the wicked also will I cut off; but the horns of the righteous shall be exalted’ (Ps. lxxv. 5, 10).” Bruce found in Abyssinia the silver horns of warriors and distinguished men. In the reign of Henry V. the “horned head-gear” was introduced into England, and from the effigy of Beatrice, Countess of Arundel, at Arundel church, who is represented with two horns outspread to a great extent, we may infer that the length of the head-horn, like the length of the shoe-point in the reign of Henry VI., etc., marked the degree of rank. “To cut off” such horns would be to degrade; and to exalt or extend such horns would be to add honour and dignity to the wearer.

To draw in one’s horns. To retract, or mitigate, a pronounced opinion; to restrain pride. In French, “Rentrer les cornes.” The allusion is to the snail.

To put to the horn. To denounce as a rebel, or pronounce a person an outlaw, for not answering to a summons. In Scotland the messenger-at-arms goes to the Cross of Edinburgh and gives three blasts with a horn before he heralds the judgment of outlawry.

“A king’s messenger must give three blasts with his horn, by which the person is understood to be proclaimed rebel to the king for, as out of his authority” — Black: Institutes, book ii. 5.

To wear the horns. To be a cuckold. In the rutting season, the stags associate with the hawns: one stag selects several females, who constitute his harem, till another stag comes who contests the prize with him. If beaten in the combat, he yields up his harem to the victor, and is without associates till he finds a stag feebleer than himself, who is made to submit to similar terms. As stags are horned, and made cuckold of by their fellows, the application is palpable. (See Cornet.)

Horn-book. The alphabet-book, which was a thin board of oak about nine inches long and five or six wide, on which was printed the alphabet, the nine digits, and sometimes the Lord’s Prayer. It had a handle, and was covered in front with a sheet of thin horn to prevent its being soiled; the back-board was ornamented with a rude
Horn-gate. One of the two gates of "Dreams," the other is of ivory. Visible which issue from the former come true. This whom depends upon two Greek puns; the Greek for horn is kera, and the verb karan or karanwo means "to bring to an issue," "to fulfill;" so again ephale is ivory, and the verb ephalepho means "to cheat," "to deceive." The verb krano, however, is derived from kera, "the head," and means "to bring to a head;" and the verb ephalepho is akin to elcheus, "small.

Anchises dismisses Eneas through the ivory gate, on quitting the infernal regions, to indicate the unicity of his vision.


Horn of Fidelity. Morgan la Faye sent a horn to King Arthur, which had the following "virtue": "No lady could drink out of it who was not true;" all others who attempted to drink were sure to spill what it contained. This horn was carried to King Marke, and "his queen with a hundred ladies more" tried the experiment, but only four managed to "drinke clean." Aristotle's enchanted cap possessed a similar spell. (See Chantilly)

Horn of Plenty ([Count-o-paw]). Emblem of plenty. O"e is drawn with a ram's horn in her left arm, filled with fruits and flowers. Sometimes they are being poured on the earth from "the full horn," and sometimes they are held in it as in a basket. Diodorus (iii, 58) says the horn is one from the head of the goat by which Jupiter was suckled. He explains the fable thus: "In Libya," he says, "there is a strip of land shaped like a horn, bestowed by King Ammon on his bride Amaltha, who nursed Jupiter with goat's milk.

Horn of Power. When Tam'gun assumed the title of Ghengis Khan, he commanded that a white horn should be the foremost standard of his troops. So the great Mogul "lifted up his horn on high," and was exalted to great power.

Horn of the Son of Oil (The) (Isa. v. 1). The son of oil means Syria, famous for its olives and its olive oil, and the horn of Syria means the strip of land called Syria, which has the sun bounding it on the west and the desert on the east.

Horn with Horn or Horn under Horn. The promiscuous feeding of bulls and cows, or, in fact, all horned beasts that are allowed to run together on the same common.

Horns of a Dilemma. A difficulty of such a nature that whatever way you attack it you encounter an equal amount of disagreeables. Macbeth, after the murder of Duncan, was in a strait between two evils. If he allowed Banquo to live, he had reason to believe that Banquo would supplant him; if, on the other hand, he resolved to keep the crown for which he had "died his hands," he must "step further in blood," and cut Banquo off.

Lemma is something that has been proved, and being so is assumed as an axiom. It is from the Greek word lemmos (I assume or take for granted). In-lemma is a double lemma, or two-edged sword which strikes either way. The horns of a dilemma is a figure of speech taken from a bull, which torses with either of his horns.

"Teach me to plead," said a young rhetorician to a sophist, "and I will pay you when I gain a cause." The master sued for payment at once, and the scholar pleaded, "If I gain my cause you must pay me, and if I lose it I am not bound to pay you by the terms of our contract." The master pleaded, "If you gain you must pay me by the terms of the agreement, and if you lose the court will compel you to pay me."

Horns of Moses' Face. This is a mere blunder. The Hebrew karan means "to shoot out beams of light," but has by mistake been translated in.
some versions "to wear horns." Thus Moses is conventionally represented with horns. "Moses wist not that the skin of his face shone" (Exod. xxxiv. 29); compare 2 Cor. iii. 7-13: "The children of Israel could not steadfastly behold the face of Moses for the glory of his countenance."

Horns of the Altar (To the). Uvaque ad aras amicos. Your friend even to the horns of the altar—i.e. through thick and thin. In swearing, the ancient Romans held the horns of the altar, and one who did so in testimony of friendship could not break his oath without calling on himself the vengeance of the angry gods.

Horse. I'll chance it, as old Horse did his neck. The reference is to Horse, a clergyman of Notts, who committed murder, but contrived to escape to the Continent. After several years of absence, he returned to England, and when told of the risk he ran, he replied, "I'll chance it." He did chance it; but being apprehended, he was tried, condemned, and executed. (The Newgate Calendar.)

Hornet. One who blows the hunting-horn, a huntsman or master of the hounds. Little Jack Hornet was master of the Abbot of Glastonbury's hounds.

Hornets (Josh. xxiv. 12). "And I sent the hornet before you, which drave them out from before you, even the two kings of the Amorites." The Egyptian standard was a hornet, and in this passage, "I sent the hornet before you," the word "hornet" must be taken to mean the Egyptian army.

Hornet's Nest. To poke your head into a hornet's nest. To bring a hornet's nest about your ears. To get into trouble by meddling and making. The bear is very fond of honey, and often gets stung by poking its snout by mistake into a hornet's nest in search of its favourite dainty.

Horne (2 syl.). And Horne. The devil, so called in Scotland. The allusion is to the horns with which Satan is generally represented. (See FAIRY.)

Hornpipe (2 syl.). The dance is so called because it used to be danced in the west of England to the pipe-corn or hornpipe, an instrument consisting of a pipe each end of which was made of horn.

Horology. The art of measuring time; or constructing instruments to indicate time, i.e. clocks and watches.

Horscope (3 syl.). The scheme of the twelve houses by which astrologers tell your fortune. The word means the "hour-scrutinised," because it is the hour of birth only which is examined in these star-maps. (Hora-scope, Greek.)

Horrors (Thr.). Delirium tremens.

Hors de Combat (French). Out of battle. Incapable of taking any further part in the fight.

W Horse. Notabilita. The fifteen points of a good horse:

"A good horse should have three properties of a man, three of a woman, three of a fife, three of a hare, and three of an ass."

Of man: Bold, proud, and hardy.

"Of a woman: Faire-browned, faire of heare, and easy to move."

"Of a fife: A fair taille, short ears, with a good trot."

"Of a hare: A grate eye, a dry head, and well reared nose."

"Of an ass: A breaze chynne, a flat lange, and a good hoof."—Wynken de Worde (1405).

Horse. Creator of the horse. According to classical mythology, Poseidon or Neptune created the horse. When the goddess of Wisdom disputed with the Sea-god which of them should give name to Athens, the gods decided that it should be called by the name of that deity which bestowed on man the most useful boon. Athena (the goddess of Wisdom) created the olive tree, but Poseidon or Neptune created the horse.

The vote was given in favour of the olive-tree, and the city called Athens. It was a remarkable judgment, but it must be remembered that an olive branch was the symbol of peace, and was also the highest prize of the victor in the Olympic Games. The horse, on the other hand, was the symbol of war, and peace is certainly to be preferred to war.

Horses (four-in-hand). The first person that drove a four-in-hand was Eriehthonius, according to Virgil:

"Primus Eriehthonius currum quatuor equinum Junonis equo." (Eriehthonius was the first who dared command a chariot yoked with horses four in hand.)

A horse was a kingdom. On the death of Smerdis, the several competitors for the throne of Persia agreed that he should be king whose horse neighed first when they met on the day following. The grooms of Darius showed his horse a mare on the place appointed, and immediately it arrived at the spot on the following day the horse began to neigh, and won the crown for its master.

* Horse (in the Catacombs). Emblem of the swiftness of life. Sometimes a palm-wreath is placed above its head to denote that "the race is not to the swift."
Horse (in Christian art). Emblem of courage and generosity. The attribute of St. Martin, St. Maurice, St. George, and St. Victor, all of whom are represented on horseback. St. Léon is represented on horseback, in pontifical robes, blessing the people.

Brazen horse. (See Cambuscan; see also Barred Steed, Dobrin.)

§ Flesh-eating horse. The horses of Diomed, Tyrant of Three (not Diomede, son of Tydus); he fed his horses on the strangers who visited his kingdom. Hercules vanquished the tyrant, and gave the carcass to the horses to eat.

Like to the Thracian tyrant who, they say,
Into his houses gave his guests for meat,
Till he himself was made their greedy prey.
And turn to pieces by Alcides great.

Wooden horse. (See Wooden.)

4 Horse, in the British Army: Elliott's Light Horse. The 15th Hussars of the British Army; so called from Colonel Elliott. They are now called the "King's Hussars."

Paget's Irregular Horse. The 4th Hussars; so called from their horse drill, after their return from India in 1839.

Now called "The Queen's Hussars."

The Black Horse. The 7th Dragon Guards, or Princess Royal's Dragoon Guards; called "black" from its facings.

The Blue Horse. The 4th Dragoon Guards; called "blue" from their facings.

The Green Horse or "The Green Dragon Guards." The 5th Dragoon Guards; called "green" from their facings. "The Princess Charlotte of Wales's Dragoon Guards."

The Royal Horse Guards (called, in 1830, Oxford Blues from their blue facings) are the three heavy cavalry regiments of the Household Brigade, first raised in 1661.

The White Horse. The old 8th Foot; now called "The King's." (Liverpool Regiment); called the "White Horse" from one of the badges a white horse within the garter.

Horse. The public-house sign.

(1) The White Horse. The standard of the Saxons, and therefore impressed on hop pockets and bags as the ensign of Kent. On Uffington Hill, Berks, there is formed in the chalk an enormous white horse, supposed to have been cut there after the battle in which Ethelred and Alfred defeated the Danes (871). This rude ensign is about 374 feet long, and 1,000 feet above the sea-level. It may be seen twelve miles off.

(2) The galloping white horse is the device of the house of Hanover.

(3) The rampant white horse. The device of the house of Savoy, descended from the Saxons.

Horses Famous in History and Fable:

Abahur (Celtic). One of the horses of Sunna. The word means the "hot one." (Scandinavian mythology.)

Abaxter (Greek). One of the horses of Pluto. The word means "away from the stars" or "deprived of the light of day."

Abatau (Greek). One of the horses of Pluto. The word means "inaccessible," and refers to the infernal realm.

Abroaces (Greek). One of the horses of Aurora. The letters of this word in Greek make up 363, the number of days in the year.

Acteon (Greek, "effulgence"). One of the horses of the Sun.

Aetos (Greek, "fiery red"). One of the horses of the Sun.

Alton. One of the horses of Pluto. Greek, "swift as an eagle."

Ames. (See below, Black Agnes.)

Almorah. (See Bork.)

Aitaun. Gradasso's horse. The word means "a mare." (Orlando Furioso.)

Alazzo. The "wooden-pin wing-horse" which Don Quixote and his squire mounted to achieve the deliverance of Dolorida and her companions.

Abri dux. One of the horses of Sunna. The word means "all sordid." (Scandinavian mythology.)

Ametha (Greek). One of the horses of the Sun. The word means "no bother."

Aquilone (3 syl.). Raymond's steed, bred on the banks of the Tagus. The word means "like an eagle." (Tasso: Jerusalem Delivered.)

Araun (Greek). Hercules' horse, given to Adrastos. The horse of Neptune, brought out of the earth by striking it with his trident; its right feet were those of a human creature, it spoke with a human voice, and ran with incredible swiftness. The word means "martial," i.e., "war-horse."

Arramol. The horse of Bevis of Southampton. The word means "swift as a swallow." (French, hirondelle, "a swallow.")

Atrakon. One of the horses of Sunna. The word means "splendid." (Scandinavian mythology.)

Ash. One of the horses of Sunna. (Scandinavian mythology.)
with horse's cheeks. Every pace she took was equal to the farthest range of human sight. The word is Arabic for "the lightning."

Briagdore (3 syl.) or Brigliadore [Bril-yar-dore]. Sir Guyon's horse, which had a distinguishing black spot in its mouth, like a horse-shoe in shape. (Spenser: Faerie Queene, v. 2.)

Brigliadore [Bril-ya-do-ro]. Orlando's famous charger, second only to Bayardo in swiftness and wonderful powers. The word means "golden-bridle." (Orlando Furioso, etc.)

Brae (2 syl.). One of the horses of the Sun. The word means "thunder."

Brasovarts (3 syl.). The horse of Sir Launcelot Greaves. The word means "a mettlesome sorrel."

Braun Hal. A model pacing stallion.

Bucephalus (Greek). The celebrated charger of Alexander the Great. Alexander was the only person who could mount him, and he always knelt down to take up his master. He was thirty years old at death, and Alexander built a city for his mausoleum, which he called Bucephala. The word means "ox-head."

Capet (Grey). The horse of Sir Andrew Aguecheck. (Shakespeare: Twelfth Night, iii. 4.) A capet or capulet is a small wen on the horse's hock.

Carman. The Chevalier Bayard's horse, given him by the Duke of Lorrain. It was a Persian horse from Kerman or Carmen (Luristan).

Citer. The horse of the Roman Emperor Verus. It was fed on almonds and raisins, covered with royal purple, and stalled in the imperial palace. (Latin for "swift.")

Circe. The horse of Adrastos, swifter than the wind (Panamazon). The word means "swift."

Clasper. A model Percheron stallion.

Clawdeno. (See Mygros.)

Comrude (2 syl.). Fortune's fairy horse.

Copenhagen. Wellington's charger at Waterloo. It died in 1835 at the age of twenty-seven. Napoleon's horse was Marengo.

Coutal (Bay). The horse of Lord Laven. (Shakespeare: All's Well that Ends Well, ii. 3.) The word means "cotted."

Cur. The carrier's horse. (Shakespeare: 1 Henry IV., act ii. 1.) A familiar name of a horse. The word may be taken to mean either "castrated" or "copped."
Cyllarus (Greek). Named from Cylla, in Troy, a celebrated horse of Castor or of Pollux.

Dappie. Sancho Panza’s as in the History of Don Quixote de la Mancha, by Cervantes. So called from its colour.

Divos (Greek). Diomed’s horse.

The word means “the marvel.”


Domestōn. The horse of the Norns or Fatea. (Scandinavian mythology.)

Eos (Greek, “dawn”). One of the horses of Aurora.

Erēsios (Greek, “red-producer”). One of the horses of the Sun.

Ethos (Greek, “airy”). One of the horses of Hector.

Fedda. Mahomet’s white mule.

Ferrant d’Espagne. The horse of Oliver. The word means “the Spanish traveller.”

Fendar-back. Oliver Goldsmith’s unfortunate poy.

Frontalato. Sacrunt’s charger. The word means “little head.” (Aravost: Orlando Furioso.)

Frontino or Frontino. Once called “Balisaarda,” Rogerro’s or Rugiero’s horse. The word means “little head.” (Aravost: Orlando Furioso, etc.)

Gatathé (3 syl.). One of Hector’s horses. The word means “cream-coloured.”

Giblas. A model German coach stallion.

Giro (2 syl.). Siegfried’s horse, of marvellous swiftness. The word means “grey-coloured.”

Grey Capulet. (See Capulet.)

Grisart. Dr. Synatux’s horse, all skin and bone. The word means “grey-coloured.”

Haizum. The horse of the archangel Gabriel.

Harpeas (Greek, “one that careens off rapidly.”) One of the horses of Castor and Pollux.

Harpurpo (1 syl.). One of Nixtime’s horses. It had only two legs, the hinder quarter being that of a dragon’s tail or fish.

Honest Tom. A model shire stallion.

Hwmtian. The horse of Night, from whose bit full the time-drops which every night below the earth [. . . . frostname]. (Scandinavian mythology.)

Iltrim. A model Arabian stallion.

Instrut. The horse of the Roman Emperor Caligula, made priest and consul. It had an ivory manger, and drank wine out of an ivory pail. The word means “spurred-on.”

Jenny Godden (1 syl.). Robert Burns’s mare.

Kantaka. The white horse of Prince Gautama of India (Buddha).

Kelpy or Kelpie. The water-horse or fairy mythology. The word means “of the colour of kelp or sea-weed.”

Keruela. A model French coach stallion, 1342.

Lampion (Greek, “the bright one”). One of the horses of Diomed.

Lampas (Greek, “shining like a lamp”). One of the steeds of the Sun at noon.

Lauri. King Arthur’s mare. The word means “the curvateur.”

Leaston. A model Suffolk stallion, 1163.

Lemnitus. A model thorough-bred stallion.

Marong. The white stallion which Napoleon rode at Waterloo. Its remains are now in the Museum of the United Services, London. It is represented in Vernet’s picture of Napoleon Crossing the Alps. Wellington’s horse was called Copenhagen.

Matchless of Londesborough. A model hackney stallion.

Malén. (See Black Saladin.)

Marnece. Banks’s famous horse. Its shoes were of silver, and one of its exploits was to mount the steeple of St. Paul’s.

Molly. Sir Charles Napier’s mare. It died at the age of 35.

Nobbs. The steed of Dr. Dove of Doncaster. (Southey.)

Nonas. One of the horses of Pluto.

Oxen. The charger of Roderick, last of the Goths, noted for its speed and symmetry. (Southey.)

Parc Horse (The) on which Death rides.

(Rev. vi. 8.)

Pala Alto. A model trotting stallion.

Paine Braswell. Sir Tristram’s charger. (Hist. of Prince Arthur, ii. 88.)

Pegasus. The winged horse of Apollo and the Muses. (Greek, “born near the pego or source of the ocean.”) Persius rode him when he rescued Andromeda.

Phearton (Greek, “the shining one”). One of the steeds of Aurora.

Pallas. The horse of Heraclès.

The word means “stallion.”

Phlegon (Greek, “the burning or blazing one”). One of the horses of the Noon-day Sun.

Phe'miox. The horse of Hircus, of Syracuse, that won the Olympic prize for single horses in the seventy-third Olympiad. It means “intelligent.”
Horse (3 syl.) One of the horses of Hector. The word means "swift-foot."

Prince Royal. A model Belgian stallion. Purovis [pu-ro-vis]. One of the horses of the Noon-day Sun. (Greek, "fiery hot."")

Rubicus or Rubicon. Argali's horse in Orlando Innamorato and Astolpho's horse in Orlando Furioso. Its dam was Fire, its sire Wind; it fed on unearthly food. The word means a horse with a "dark tail but with some white hairs."

Rutamundo (adj.), que se aparece all' caballo que tiene alguna cosa blanca en la cola.-Salva: Spanish Dictionary.

Rhesh. Rustam's horse.
Rhinfart. (See Hirinfart.)
Rooan Barbary. The favourite horse of King Richard II.

"When Bolingbroke rode on Rooan Barbary, That horse that then so often lustily roused, Shakespeare: Richard II., V. 4.

Ronald. Lord Cardigan's thoroughbred chestnut, with white stockings on the near hind and fore feet. It carried him through the Balacava Charge.

Rowabelle (3 syl.) The favourite palfrey of Mary Queen of Scots.
Rossinate (4 syl.) Don Quixote's horse, all skin and bone. The word means "former a buck."

Rosignol. The palfrey of Madame Chatelot of Cirey, the lady with whom Voltaire resided for ten years.

Royaute. A model Cleveland bay stallion.

Saldan. (See Black Saldan.)

Savoy. The favourite black horse of Charles VIII. of France: so called from the Duke of Savoy who gave it him. It had but one eye, and "was mean in stature."

Skildiz. The Persian Bucephalus, fiercer than the wind. It was the charger of Chosroes II. of Persia.

Skofz. The steed which draws the cat of day. The word means "shining mane." (Scandinavian mythology.)

Sleipnir (Slep'nir). Odin's grey horse, which had eight legs and could traverse either land or sea. The horse typifies the wind which blows over land and water from eight principal points.

Sorrel. The horse of William III., which stumbled by catching his foot in a mole-heaps. This accident ultimately caused the king's death. Sorrel, like Savoy, was blind of one eye, and "mean of stature."

Spumador. King Arthur's horse. The word means "the foaming one."

Strymon. The horse unmolested by Xerxes before he invaded Greece. Named from the river Strymon, in Thrace, from which vicinity it came.

Stutevin. The favourite charger of the Earl of Essex.

Tachebruna (q.r.). The horse of Ogier the Dane.

Trebizond. The grey horse of Admiral Guarnisone, one of the French knights taken at Boncasselves.

Vegliante (Vail-yun-te-no). The famous steed of Orlando, called in French romance Vigeant, Orlando being called Roland. The word means "the little vigilant one."

White Surrey. The favourite horse of King Richard III.


Wzmakh. A model Orloff stallion.

Wooden Horse. (See Wooden.)

Xenithos. One of the horses of Achilles, who announced to the hero his approaching death when unjustly chidden by him. Its sire was Zephyros, and dam Paidage (q.r.). The word means "chestnut-coloured."

(See Hunters and Runners.)

"O'Donohue's white horse. These waves which come on a windy day, crested with foam. The spirit of the hero reappears every May-day, and is seen guiding, to sweet but unearthly music, over the lakes of Killarney, on his favourite white horse. It is preceded by groups of young men and maidens, who fling spring-flowers in his path. (Derryck's Letter.)"

T. Moore has a poem on the subject in his Irish Melodies, No. vi.; it is entitled O'Donohue's Mistress, and refers to a tradition that a young and beautiful girl became enamoured of the visionary chieftain, and threw herself into the lake that he might carry her off for his bride.

† Horse.

In Phrase and Proverb.

A dark horse. A horse whose merits as a racer are not known to the general public.

Flogging the dead horse. (See Flog-ging.)

Riding the wooden horse. A military punishment now discontinued. It was a flogging-stool.

I will win the horse or lose the saddle. Neck or nothing: double or quits. Milton makes Satan say, "Better to reign in hell than serve in heaven."

Latin: "Aut ter sex. aut terna tene-ram." (See Ter Sex.)

"As Caesar, aut nullus."
Horse-shoes

Horse Marines (The). There is no such force. The Royal Marines are either artillery or infantry; there are no cavalry marines. To belong to the "Horse Marines" is a joke, meaning an awkward lumberly recruit.

Horse-milliner. Properly, one who makes up and supplies decorations for horses.

A horse-soldier more fit for the toilet than the battle-field. The expression was first used by Rowley in his Ballads of Charity, but Sir Walter Scott revived it.

Horse-mint. The pungent mint.

Horse-play. Rough play.

Similarly horse, having a rough voice from inflammation of the throat; goose, a rough, prickly plant; goose-berry, a rough berry; goose-grass, the grass whose leaves are rough with hair, etc.

Horse-power. A measure of force. Watt estimated the "force" of a London dry-horse, working eight hours a day, at 33,000 foot-pounds (g.v.) per minute. In calculating the horse-power of a steam-engine the following is the formula:

\[
P = \frac{42300}{\text{stroke}} \times \text{horse-power} = \frac{\text{force}}{\text{friction}}
\]

North. Horse Latitude. A region of calms between 30° and 35° North; so called because ships laden with horses bound to America or the West Indies were often obliged to lighten their freight by casting the horses overboard when calms bound in these latitudes.

Nothing could have been more delightful than our run into the horse-harbour. "The" and dead calms, terrible thunderstorms and breezes, fair one hour and foul the next, are the characteristics of these parts. Number of horses were exported from the mother country, and it was reckoned that more of the ammunition in these latitudes than in all the rest of the passage. Clark Russell, Lady Maid, vol. 1, chap. vii, p. 164.

Horse-laugh. A coarse, vulgar laugh.

"He playes rough pranks, and has a big horse-laugh in him when there is a job to be roosted." Carlyle: Frederick the Great, vol. 1, book v, chap. ii, p. 36.

Horse-shoe. Coarse, vulgar or pungent, inferior of its kind, rough. "Horse" is the Anglo-Saxon hās.

Horse-bean. The bean usually given to horses for food.

Horse-chestnut. If a slip is cut off obliquely close to a joint, it will present a perfect miniature of a horse's hock and foot, shoe and nails. I have cut off numerous specimens. Probably this has given the name horse to the tree. (See Horse-vetch.)

Horse-faced. Having a long, coarse face.

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Horse-shoes were at one time nailed up over doors as a protection against witches. Aubrey says, "Most houses at the west-end of London have a horse-shoe on the threshold." In Monmouth Street there were seventeen in 1813, and seven so late as 1835.

It is lucky to pick up a horse-shoe. This is from the notion that a horse-shoe was a protection against witches. For the same reason our superstitious forefathers loved to nail a horse-shoe on
Horse-vetch. The vetch which has pods shaped like a horse-shoe; sometimes called the "horse-shoe vetch." (See Horse Chestnut.)

Horse and his Rider. One of Aesop's fables, to show that nations crave the assistance of others when they are aggrieved, but become the tools or slaves of those who rendered them assistance. Thus the Celtic Britons asked aid of the Saxons, and the Danish Duchies of the Germans, but in both cases the rider made the horse a mere tool.

Horse-shoes and Nails (for rent). In 1231 Walter le Bruin, farmer, in the Strand, London, was to have a piece of land in the parish of St. Clements, to place there a forge, for which he was to pay the parish six horse-shoes, which rent was paid to the Exchequer every year, and is still rendered to the Exchequer by the Lord Mayor and Citizens of London, to whom subsequently the piece of ground was granted.

"In the reign of King Edward I., Walter Mare-scallen paid at the crown lepool an my horse-shoes with nails, for a certain bausine which he held of the king in capite opposite the stone cross." - Blount: Ancient Tracts.

Horsemen.
Light horsemen. Those who live by plundering ships.
Heavy horsemen. Those who go abroad to clear ships.

Horsesey Man (s. A). One who affects the manners and style of a jockey or horse-dealer.

Hortus Siccus. (Latin, "a dry garden.") A collection of plants dried and arranged in a book.

Horus. The Egyptian day-god, represented in hieroglyphics by a sparrow-hawk, which bird was sacred to him. He was son of Osiris and Isis, but his birth being premature he was weak in the lower limbs. As a child he is seen carried in his mother's arms, wearing the pashent or at, and seated on a lotus-flower with his finger on his lips. As an adult he is represented hawk-headed. (Egyptian, hur or hor, "the day" or "sun's path.") Strictly speaking, Horus is the rising sun, Ra the noonday sun, and Osiris the setting sun. (Whence Greek and Latin horse, and our howr.)

Hose. Stockings, or stockings and breeches both in one. French, chausses. There were the hors de chausses and the bas de chausses.

"Their points being broken, down felt their hose." Shakespeare: 1 Henry IV., ii. 4.

Hospital. From the Latin hospes (a guest), being originally an inn or house of entertainment for pilgrims; hence our words host (one who entertains), hospitality (the entertainment given), and hospitaler (the keeper of the house). In process of time these receptacles were resorted to by the sick and infirm only, and the house of entertainment became an asylum for the sick and wounded. In 1399 Katherine de la Court held a "hospital" at the bottom of the court called Robert de Paris; after the lapse of four years her landlord died, and the tavern or hospital fell to his heirs John de Chevreuse and William Cholet.

Hospital (The), in Post-office phraseology, is the department where loose packages are set to rights.

Hospitallers. First applied to those whose duty it was to provide hospitium (lodging and entertainment) for pilgrims. The most noted institution of the kind was at Jerusalem, which gave its name to an order called the Knights Hospitallers. This order was first called that of the Knights of St. John at Jerusalem, which still exists; afterwards they were styled the Knights of Rhodes, and then Knights of Malta, because Rhodes and Malta were conferred on them by different monarchs.

"The first crusade... led to the establishment of the Christian Kingdom of Jerusalem, in 1959. The chief strength of the kingdom lay in the two orders of military monks—the Templars and the Hospitallers or Knights of St. John—Syracuse: General Sketch, chap. xi.

Host. A victim. The consecrated bread of the Eucharist is so called in the Latin Church because it is believed to be a real victim consisting of flesh, blood, and spirit, offered up in sacrifice. (Latin, hostia.) At the service known as the Benediction it is set up for adoration, and with it the blessing is given in a transparent vessel called a "monstrance." (Latin, monstrare, to show.)
Hostage. An army. At the breaking up of the Roman Empire the first duty of every subject was to follow his lord into the field, and the proclamation was bannis en hostem (to order out against the foe), which soon came to signify "to order out for military service," and hostem facere came to mean "to perform military service." Hostis (military service) next came to mean the army that went against the foe, whence our word host.

"Like the leaves of the forest, when summer is grown.  
That host with their banners at sunset was seen:  
Like the leaves of the forest, when autumn has blown.  
That host on the morrow lay withered and strown."  
——Bryon: Destruction of Sennacherib, stanza 2.

To reckon without your host. To reckon from your own standpoint only. Guests who calculate what their expenses at an hotel will come to always leave out certain items which the landlord adds in.

"Found in few minutes, to his cost.  
He did but count without his host.  
Butler: Hudibras, pt. 1, canto iii, lines 27-3.

Hostage (2 syl.) is connected with the Latin obsequ, through the Mid. Latin hostagem, French otage or otage, Italian ostaggio.

Hostler is properly the keeper of an hostelry or inn.

Hot. "I'll make the place too hot to hold him. (See Tales.)  
I'll give it him hot and strong, I'll rate him most soundly and severely. Liquor very hot and strong takes one's breath away, and is apt to choke one.

Hot Cookles. A Christmas game. One blindfolded kneel down, and being struck had to guess who gave the blow.

"Thus parts passing time away.  
Like children at hot-cookles blow." (1451)

Hot Cross Buns. Fosbrooke says these buns were made of the dough kneaded for the host, and were marked with the cross accordingly. As the Good Friday buns are said to keep for twelve months without turning mouldy, some persons still hang up one or more in their house as a "charm against evil." (See Crosses.)

"The round bun represents the full moon, and the cross represents the four quarters of the moon. They were made in honour of Diana by the ancient Roman priests, somewhere about the vernal equinox. Phoenicians, Carthaginians, Egyptians, as well as the Greeks and Romans, worshipped the moon.

Host-foot. With speed; fast.

"And the Blackfoot who courted each Soman's approach.  
Fash,[sic] 'his hot foot he'd fly from the stout Father Rock." Lower.

N.B. The Blackfoot was an Irish faction, similar to the Terry Ait's in the early part of the nineteenth century.

Hot Water (In). In a state of trouble, or of anxiety. The reference is to the ordeal by hot water (q.v.).

Hotch-potch. Blackstone says hotch-potch is a pudding made of several things mixed together. Lands given in frank-marriage or descending in fee-simple are to be mixed, like the ingredients of a pudding, and then cut up in equal slices among all the daughters. (Book ii. 12.)

As to personality: Hotch-potch may be explained thus: Suppose a father has advanced money to one child, at the decease of the father this child receives a sum in addition enough to make his share equal to the rest of the family. If not content, he must bring into hotch-potch the money that was advanced, and the whole is then divided amongst all the children according to the terms of the will.

French, hoch-pot, from hoch tor, to shake or jumble together; or from the German hoch-pot, the huge pot or family cauldron. Wharton says it is hoch in poche.

Hotch-potch. A confused mixture or jumble, a thick broth containing meat and vegetables.

"A sort of soup or broth, or stew, in hotchpotch of all sorts of stuffs." Thackeray: Ballad of Brandle Hole, stanza 2.

Hotspur. A fiery person who has no control over his temper. Harry Perry was so called. Lord Derby was sometimes called the "Hotspur of debate." Lytton, in New Timon, calls him, "frank haughty, bold, the Rupert of debate." (See Shakespeare: "Henry IV.")

Hottentot. Rude, uncultured, a boor. As "You are a perfect Hottentot."

Hou'gourment is said to be a corruption of Chatrom Gourment; but Victor Hugo says it is Hug-nomn, and that the house was built by Hugo, Sire de Sommer, the same person that endowed the sixth chapel of the abbey of Villers.

Hound. To hound a person is to persecute him, or rather to set on persons to annoy him, as hounds are set from the slips at a hare or stag.

"As he who only has a hare-bound out of the ship is said to hound him at the bare." Rennard.
Houqua. A superior quality of tea; so called from Hoqua, the celebrated Hong-Kong tea merchant; died 1846.

House. (Greek and Latin, hora.) At the eleventh hour. Just in time not to be too late; only just in time to obtain some benefit. The allusion is to the parable of labourers hired for the vineyard (Matt. xx.).

My hour is not yet come. The time of my death is not yet fully come. The allusion is to the belief that the hour of our birth and death is appointed and fixed.

When Jesus knew that His hour was come... - John xiii.

In an evil hour. Acting under an unfortunate impulse. In astrology we have our lucky and unlucky hours.

In the small hours of the morning. One, two, and three, after midnight.

To keep good hours. To return home early every night; to go to bed betimes. Se retrouver la nuit de bonne heure. In Latin, "Tempus se donum recipère."

Houri (pl. Houris). The large black-eyed damozels of Paradise, possessed of perpetual youth and beauty, whose virginity is renewable at pleasure. Every believer will have seventy-two of these houris in Paradise, and his intercourse with them will be fruitful or otherwise, according to his wish. If an offspring is desired, it will grow to full estate in an hour. (Persian, haur; Arabic, harir, nymphs of paradise. Compare ahirar, black-eyed.) (The Koran.)

House (1 syl.). In astrology the whole heaven is divided into twelve portions, called "houses," through which the heavenly bodies pass every twenty-four hours. In casting a man's fortune by the stars, the whole host is divided into two parts (beginning from the east), six above and six below the horizon. The eastern ones are called the ascendunt, because they are about to rise; the other six are the descendunt, because they have already passed the zenith. The twelve houses are thus awarded:—

(1) House of life; (2) House of fortune and riches; (3) House of brethren; (4) House of relatives; (5) House of children; (6) House of health.

(7) House of marriage; (8) House of death (the upper portal); (9) House of religion; (10) House of dignities; (11) House of friends and benefactors; (12) House of enemies.

House. A dwelling.

Like a house afore. Very rapidly. "He is getting on like a house afore" means he is getting on excellently.

To bring down the house (in a theatre, etc.) is to receive unusual and rapturous applause.

To keep house. To maintain a separate establishment. "To go into housekeeping" is to start a private establishment.

To keep a good house. To supply a bountiful table.

To keep open house. To give tree entertainment to all who choose to come. "Omnem honos magna accepere." In French, "Tenir table ouverte."

To throw the house out of the windows. To throw all things into confusion from exuberance of spirit (à des excès de joie). "Castrum tesser, terram calvo mittere;" or "Omnia confundère," In French, "Jeter le maison par le fenêtres."

House. Race or lineage; as, the House of Hanover, "the House of Austria."

House-bote. A sufficient allowance of wood to repair the dwelling and to supply fuel.

House-flags. The distinguishing flag of a company of shipowners or of a single ship-owner, as, for instance, that of the Cunard Company.

House-lock (Jor's beard). Grown on house-roofs, from the notion that it warded off lightning. Charlemagne made an edict that every one of his subjects should have house-lock on his house-roof. The words are, "Et habet quomque supra domum unum Jorae barbarum." It was thought to ward off all evil spirits. Fevers as well as lightning were at one time supposed to be due to evil spirits.

"If the herb house-lock or swenere do grow on the house-top, the same house never stucken with lightning or thunder." - Thomas Hall, Natural and Arti Coachman.

House Spirits.

Of Denmark, Nine or Nine (2 syl.).
Of England, Duce or Robin Goodfellow.
Of Faroe Islands, Nixolasi.
Of Finland, Paha.
Of France, Kepol Pollet.
Of Germany, Riebel.
Of Munster, Fear Dearg or Red Man.
Of Naples, Momus the Earl of Little Monk.
Of Norway, Same as Denmark.
Of Scotland, Brownie.
Of Spain, Innocent (3 syl.).
Of Switzerland, Jack of the Bowl.
Of Vaudois, Summer.

* Others of particular houses.
House-top. To cry from the house-top. To proclaim [it] from the house-top. To announce something in the most public manner possible. Jewish houses had flat roofs, which were paved. Here the ancient Jews used to assemble for gossip; here, too, not unfrequently, they slept; and here some of their festivals were held. From the house-tops the rising of the sun was proclaimed, and other public announcements were made.

"That which we have spoken [whispered] in the ear, shall he proclaimed upon the housetops." --Luke xii. 8.

House and Home. He hath eaten me out of house and home (Shakespeare: 2 Henry IV., ii. 1). It is the complaint of hostess Quickly to the Lord Chief Justice when he asks for "what sum" she had arrested Sir John Falstaff. She explains the phrase by "he hath put all my substance into that fat belly of his;" "I am undone by his going.""Holmshed: Chronicle.

House of Correction. A gaol governed by a keeper. Originally it was a place where vagrants were made to work, and small offenders were kept in ward for the correction of their offences.

House of God (The). Not solely a church, or a temple made with hands, but any place sanctified by God's presence. Thus, Jacob in the wilderness, where he saw the ladder set up leading from earth to heaven, said, "This is none other but the house of God, and this is the gate of heaven" (Gen. xxviii. 17).

House that Jack Built (The). There are numerous similar glorifications. For example the Hebrew parable of The Two Zuzim. The summation runs thus:

- 1. This is Yarah who vanished
- 2. Death which killed
- 3. The bull which slew
- 4. The ox which drank
- 5. The water which quenched
- 6. The fire which burnt
- 7. The stock which beat
- 8. The dog which barked
- 9. The cat which killed
- 10. The kid which my father bought for two zuzim.

(A zuzim was about = a farthing.)

Household Gods. Domestic pets, and all those things which help to enliven home. The Romans had household gods called pe-na'tes, who were supposed to preside over their private dwellings. Of these pe-na'tes some were called lares, the special genii or angels of the family. One was Vest'ia, whose office was to preserve domestic unity. Jupiter and Juno were also among the pe-na'tes. The modern use of the term is a playful adaptation.

"Bearing a nation with all its household gods into exile." --Longfellow: Evangeline.

Household Troops. Those troops whose special duty it is to attend the sovereign and guard the metropolis. They consist of the 1st and 2nd Life-guards, the Royal Horse-guards, and the three regiments of Footguards called the Grenadier, Coldstream, and Scots Fusiliers Guards.

House, To give or receive the Eucharist. (Anglo-Saxon, hasten, to give the host or host.)

"Children were christened, and men household and associated through all the land, except such as were in the tall of exemption to name expressed." --Holmshed: Chronicle.

Housain (From). Brother of Prince Ahmed. He possessed a piece of carpet or tapestry of such wonderful power that anyone had only to sit upon it, and it would transport him in a moment to any place to which he desired to go.

"If Prince Housain's flyng tapestry, or Astolphi's support had been shown, he would have judged them by the ordinary rule, and preferred a well-laid chart." --Sh Walter Scott.

Houyhnhnms (Houyhnhnms). A race of horses endowed with reason, who bear rule over a race of men. Gulliver, in his Travels, tells us what he "saw" among them. (Swift.)

"Now would kind love my organ to dispose To limn his princely Houyhnhnms through the base. I'd call thee Houyhnhnm, that high-sounding name. Thy children Houyhnhnms should train, the same." --Swift.

How Do You Do? (We Do.)

Howard. A philanthropist. John Howard is immortalised by his efforts to improve the condition of prisoners. "He visited all Europe," says Burke, "not to survey the sumptuousness of palaces or the stateliness of temples; not to make accurate measurements of the remains of ancient grandeur, nor to form a scale of the curiosity of modern art; not to collect manuscripts but to dive into the depths of dungeons; to plunge into the infection of hospitals; to survey the mansions of sorrow and pain; to take the dimensions of misery, depression, and contempt; to remember the forgotten, to attend to the neglected; to visit the forsaken, and to compare the distress of all men in all countries. His plan is original, and it is as full of genius as it is of humanity. It was a voyage of discovery: a circumnavigation of charity." (John Howard, 1726-1790.)

Howdah

The female Howard. Mrs. Elizabeth Fry (1780-1844).

All the blood of all the Howards. All
the nobility of our best aristocracy. The
ducal house of Norfolk stands at the
head of the English preeage, and is
interwoven in all our history.

"What could ennable, or ake, or cowers? 
Ahas! not all the blood of all the Howards."


What will "all the blood of all the
Howards," say to Mr. Walter Rye who,
in his History of Norfolk (1883), tells us
that "Howard is from hog-ward," and
that the original Howards were so called
from their avocation, which was to tend
the pigs.

Howard. Mr. Bug, late of Epsom
(Surrey), then of Wakefield (Yorkshire),
landlord of the Swan Tavern, changed
his name (June, 1862) to Norfolk Howard.

Howdah. A canopy, or seat fixed on
the back of an elephant.

"Leaving the array, three stately elephants
marched, bearing the Woons in gilded howdahs
under gold mantilizes." J. W. Froude: Up and
Down the Mediterranean, chap. xx., p. 186.

Howdie (2 syll.) A midwife.

Howitzers are guns used to fire build-
ings, to reach troops behind hills or
parapets, to bound their shells along
lines and against cavalry, to breach mud
walls by exploding their shells in them,
also. They project common shells, common
and spherical case-shot, carucasses,
and, if necessary, round shot. In a mor-
tor the trunnions are at the end; in how-
itzers they are in the middle.

"The howitzer was taken to pieces, and carried
by the men to its destination" Grant: Personal
Memoirs, chap. xi., p. 125.

Howleglass (2 syll.) A clever rascal,
the hero of an old German romance
by Thomas Munner, popular in
the eighteenth century.

Hrimfari. (See Horse.)

Hub. The nave of a wheel; a boss;
also a skid. (Welsh, hub, a swelling,
a protruberance; compare also a hub.)
The Americans call Boston, Massa-
chusetts, "The hub [boss] of the solar
system."

"Boston State-house is the hub of the solar
system." - Holmes: Autocrat of the Breakfast
Table, chap. vi. p. 125.

"Calcentia swaggers as if it were the hub of the

Hubal. An Arab idol brought from
Buika, in Syria, by Amir Ibn-Lohoi,
who asserted that it would procure rain
when wanted. It was the statue of a
man in red agate; one hand being lost,
a golden one was supplied. He held in
his hand seven arrows without wings or
feathers, such as the Arabsians use in
divination. This idol was destroyed in
the eighth year of "the flight."

Hubbard (Old Mother). The famous
dame of nursery mythology, who went
to the cupboard to fetch her poor dog a
bone; but when she got there the cup-
board was bare, so the poor dog had
none.

Hubert (c silent), in Shakespeare's
King John, is Hubert de Burgh, justice of
England, created Earl of Kent. He
died 1243.

St. Hubert. Patron saint of hunts-
men. He was son of Bertrand, Due
dl'Acquaintance, and cousin of King Pepin.
Hubert was so fond of the chase that he
neglected his religious duties for his
favourite amusement, till one day a stag
bearing a crucifix menaced him with
eternal perdition unless he reformed.
Upon this the merry huntsman entered
cloister, became in time Bishop of
Liège, and the apostle of Ardennes and
Brabant. Those who were descended of
his race were supposed to possess the
power of curing the bite of mad dogs.

St. Hubert in Christian art is repres-
sented sometimes as a bishop with a
miniature stag resting on the book in his
hand, and sometimes as a noble huntsman
kneeling to the miraculous crucifix borne
by the stag.

Hudibras. Said to be a caricature of
Sir Samuel Luke, a patron of Samuel
Butler. The Grub Street Journal (1731)
maintains it was Colonel Rolle, of
Devonshire, with whom the poet lodged
for some time, and adds that the name
is derived from Hugh de Bras, the
patron saint of the county. He repre-
sents the Presbyterian party, and his
squire the Independents.

"Tis sung there is a valiant Mameluke.
In foreign land his health [Sir Samuel Luke]."
- Butler: Hudibras, i.

Sir Hudibras. The cavalier of Elissa
of Parsimony. (Spenser: Faerie Queene,
book ii.)

Hudibrastic Verse. A doggerel
eight-syllable rhyming verse, after the
style of Butler's Hudibras.

Hudson (Sir Jeffrey). The famous
dwarf, at one time page to Queen Henri-
etta Maria. Sir Walter Scott has intro-
duced him in his Peveril of the Peak,
chap. xxxiv. Vandyke has immortalized
him by his brush; and his clothes are
said to be preserved in Sir Hans Sloane's
museum. (1619-1678.)
"The person slain in a duel by this dwarf was the Hon. Mr. Crofts."

"We fought on horseback—breaking ground and advancing by signal; and, as I never missed him, I had the misfortune to kill [my adversary] at the first shot."—Sir W. Scott: Forel of the Peak, chap. xxxiv.

Hue and Cry. A phrase used in English law to describe a body of persons joining in pursuit of a felon or suspected thief. (French, huer, herb, to hoot or shout after; Anglo-Saxon, hui, ho!)

Hug the Shore (7b). In the case of a ship, to keep as close to the shore as is compatible with the vessel's safety, when at sea. "Serrer la terre."

Hug the Wind (7b). To keep a ship close hauled. "Serrer le vent."

Hugger-mugger. The primary meaning is clandestinely. The secondary meaning is disorderly, in a slovenly manner. To hugger is to lie in ambush, from the Danish hug, hager, hugger, to squat on the ground; mugger is the Danish mug, clandestinely, whence our word snuggle.

The king in Hamlet says of Polonius: "We have done but greenly in hugger-mugger to inter him" i.e. to smuggle him into the grave clandestinely and without ceremony.

Sir T. North, in his Plutarch, says: "Antinous thought that his body should be honourably buried, and not in hugger-mugger (clandestinely)."

Ralph says:

"While I, in hugger-mugger had. Have scored all the said and did."

Under the secondary idea we have the following expressions: - He lives in a hugger-mugger sort of way: the rooms were all hugger-mugger (disorderly).

Huggins and Muggins. Mr. and Mrs. Vulgarity, of Pretension Hall.

Hugh Lloyd's Pulpit (Merionethshire). A natural production of stone. One pile resembles the Kilmarth Rocks. There is a platform stone with a back in stone. (Hugh pres. You.)

Hugh Perry. An English perversion of "Evipon," a predecessor of Lucifer matches invented by Hurter, who opened a shop in the Strand, and advertised his invention thus:

"To save your knuckes time and trouble. Use Hurter's Evipon." (See Prometheans, Vestuvians.)

Hugh of Lincoln. It is said that the Jews in 1235 stole a boy named Hugh, whom they tortured for ten days and then crucified. Eighteen of the richest Jews of Lincoln were hanged for taking part in this affair, and the boy was buried in state. This is the subject of The Princes' Tale of Chaucer, which Wordsworth has modernised. In Rymer's Foederar are several documents relating to this event.

Hugin and Munin [mind and memory]. The two ravens that sit on the shoulders of Odin or Alfader.

"Perhaps the nursery saying, 'A little bird told me that,' is a corruption of Hugo and Munin, and so we have the old Northern superstition hugger-mugger among us without our being aware of it."—John Goddard: Jone Dorn: A Story, II. II. (See Bird.)

Hugo, in Jerusalem Deliver'd, Count of Vermandois, brother of Philippe L. of France, leader of the Franks. He died before Godfrey was appointed leader of the united armies (book iv.), but his spirit was seen by Godfrey amongst the angels who came to aid in taking Jerusalem (book xviii.).

Hugo, natural son of Azo, Marquis of Este, who fell in love with Parisina, his father's young wife. Azo discovered the intrigue, and condemned Hugo to be beheaded. (Ryron: Parisina.)

Hugon (King). The great hobooblin of France.

Huguenot (fr. hagan). First applied to the Reformed Church party in the Amboise Plot (1560). From the German hugenotten (confederates).

Huguenot Pope (La pyg des Huguenots). Philippe de Mornay, the great supporter of the French Protestants (1549-1623).

Hulda [the Bennignant]. Goddess of marriage and fecundity, who sent bridegrooms to maidens and children to the married. (German.) (See Berchta.)

Hulda is making her bed. It snow.

(See above.)

Hulk. An old ship unfit for service. (Anglo-Saxon, hule, from Mod. Latin hulca, connected with Greek okos - a ship which is towed, a merchant ship.)

Hulking. A great hulking fellow. A great overgrown one. A hulk is a big, lumberly fellow, applied to Falstaff by Shakespeare. It means the body of an old ship. (See above.)

The monster sauce brought in on Christmas-day was called a hulkin or hulkin.

Hull. "From Hull, Hild, and Halifax to God, deliver us!"

This occurs in Taylor, the water poet. Hull is not the town so called, but a.
furious river in Kingston, very dangerous. In regard to Halifax, the allusion is to the law that the theft of goods to the value of 13d. shall subject the thief to execution "by a jyn."

Hull Cheese. Strong ale, or rather intoxicating cake, like "tipsy cake," thus described by Taylor, the waterpoet: "It is much like a loafe out of a brewe's basket; it is composed of two simples—mault and water... and is cousin-germane to the mightiest ale in England. (See vol. ii. of Taylor's Works.)

Hullabaloo. Uproar, Irish pulla-blo, a coronach or crying together at funerals. (See HERALD-BURLY.)

"All this the poor ould creature set up such a pulla-blo that she brought the seven parishes about her."—Dublin and London Magazine (Doughleigh), 1825.

Hul'ian Lectures. Instituted by the Rev. John Hulse, of Cheshire, in 1777. Every year some four or six sermons are preached at Great St. Mary's, Cambridge, by what is now called the Hulian Lecturer, who, till 1800, was entitled the "Chief Free Lector." Originally twenty sermons a year were preached and afterwards printed under this benefaction.

Hum and Haw (Thc). To hesitate to give a positive plain answer; to hesitate in making a speech. To introduce ham and haow between words which ought to follow each other freely.

Hum'a (Thc). A fabulous Oriental bird which never alights, but always on the wing. It is said that every head which it overshadows will wear a crown (Richardson). The splendid little bird suspended over the throne of Tippetto Salib at Seringsapatam represented this poetical fancy.

In the first chapter of the "Lament of the Bird," Tabul a certain popular legend is made to describe himself, in allusion to his many wanderings, to the bird. "Yes, I am like the Huma, the bird that never rests, but alights in the cars, as the Huma is always on the wing."

Hum'an Race (b soft). Father of the human race, Adam.

Human Sacrifice. A custom still subsisting seems to prove that the Egyptian formerly sacrificed a young virgin to the god of the Nile, for they now make a statue of clay in shape of a girl, which they call the "betrothed bride," and throw it into the river. (Savory.)

Humana'triana. Those who believe that Jesus Christ was only man. The disciples of St. Simon are so called also, because they maintain the perfection of human nature without the aid of grace.

Humanities or Humanity Studies. Grammar, rhetoric, and poetry, with Greek and Latin (litera humaniora); in contradiction to divinity (litera divina).

"The humanities...is used to designate those studies which are considered the most specially adapted for training...true humanity in every man."—French: On the Study of Woe, Lecture iii. p. 69.

Humber. Chief of the Huns, defeated by Locrin, King of England, and drowned in the river Abus, ever since called the Humber. (Geoffrey of Monmouth: Chronicles.)

"Their chiefman Humber was sought Unto the mighty streame he betake, Where he\emdash;an end of battle and of life did make."—Spenser: Piers Plowman, b. 10.

Humble Bee. A corruption of the German hummel be, the buzzing bee. Sometimes called the Dumble-dor. Also Humble-bee, from its bumbling drone.

Humble Cow (Jl). A cow without horns.

"'Tis said John with a head thus was grazed, gadding the humble cow out of the dew. So W. Scott: Ainae Monthen, chap 18.

Humble Pie. To eat humble pie. To come down from a position you have assumed, to be obliged to take "a lower room." "Cumbles" are the heart, liver, and entrails of the deer, the huntsman's perquisites. When the lord and his household dined the venison pasty was served on the day, but the cumbles were made into a pie for the huntsman and his fellows.

N.B. Pie and patty are both diminutives of pasty. Pasty and patty are limited to venison, veal, and some few other meats; pie is of far wider signification, including fruit, mince, etc.

Hum'bug. A correspondent in Notes and Queries (March 5th, 1832) suggests as the sense of origin of this word the Italian Pomodori, a lying man.

"To hum used to signify "to applaud," "to pretend admiration," hence "to flatter," "to cajole for an end," "to deceive."

"He threatened, but held "twas all a hum."—Peter Pendler, 439.

"Gentlemen, this humbug expression of applause is not at all becoming the gravity of this court."—State Trials (1846).

Hume (David), the historian, takes the lead among modern philosophical sceptics. His great argument is this: It is more likely that testimony should
Humming Ale

Strong liquor that froths well, and causes a humming in the head of the drinker.

Humumus (in Covent Garden). So called from the Persian humum (a sweating or Turkish bath).

Humour. As good humour, ill or bad humour, etc. According to an ancient theory, there are four principal humours in the body: phlegm, blood, choler, and black bile. As any one of these predominates it determines the temper of the mind and body; hence the expressions sanguine, choleric, phlegmatic, and melancholic humours. A just balance made a good compound called "good humour;" a preponderance of any one of the four made a bad compound called an ill or evil humour. (See Ben Jonson: Every Man Out of His Humour (Prologue)).


Humphrey (Master). The imaginary collector of the tales in Master Humphrey's Clock, by Charles Dickens. The good Duke Humphrey. (See Good Duke HUMPHREY.)

To dine with Duke Humphrey. To have no dinner to go to. Humphrey, Duke of Gloucester, son of Henry IV., was renowned for his hospitality. At death it was reported that a monument would be erected to him in St. Paul's, but his body was interred at St. Albans. When the promenaders left for dinner, the poor stay-behinds who had no dinner used to say to the gay sparks who asked if they were going, that they would stay a little longer and look for the monument of the "good duke.

To dine with Duke Humphrey in Powl's Walk.

* A similar location is To sip with Sir Thomas Gresham. The Exchange built by Sir Thomas being a common lounge.

Though little coin thy purseless pocket lends, Yet with great company thou art taken up; For often with Duke Humphrey thou dost dine, And often with Sir Thomas Gresham sup.

Heyman: Quodlibet (Epigram on a Lover), 1639.

Humpty Dumpty. An egg, a little deformed dwarf. Dumpty is a corruption of dumpy (short and thick). A dump is a piece of lead used in chuck-farthing. Humpty is having a hump or hunch. The two mean short, thick, and round-shouldered.

Hunchback. Styled My Lord. Grose says this was done in the reign of Richard III., when many deformed men were made peers; but probably the word is the Greek lourdos (crooked).

Hundred. Hero of the hundred fights or battles. Lord Nelson (1758-1805). Conn, a celebrated Irish hero, is so called by O'Gnive, the bard of O'Niel: "Conn, of the hundred fights, sleeps in thy grass-grown tomb."

Hundred. A county division mentioned in Domesday Book, and supposed to embrace ten tithings for military and constabulary purposes. If a crime was committed (such as robbery, maiming cattle, stack-burning, etc.), these sureties were bound to make it good, or bring the offender to justice.

Northumberland, Cumberland, Westmoreland, and Durham are divided into "wards" (q.v.). Yorkshire, Lincolnshire, and Notts, into "wapentakes" (q.v.). Yorkshire has also a special division, called "ridings" (q.v.). Kent is divided into five lathes, with subordinate hundreds. (See Lathes.) Sussex is divided into six rapes (1 syl.), with subordinate hundreds. (See Rapes.)

Hundred Days. The days between March 20, 1815, when Napoleon reached the Tuileries, after his escape from Elba, and June 28, the date of the second restoration of Louis XVIII. These hundred days were noted for five things:

- The additional Act to the constitutions of the empire, April 22;
- The Coalition;
- The Champ de Mai, June 1;
- The battle of Waterloo, June 16;
- The second abdication of Napoleon in favour of his son, June 22.

He left Elba February 26; landed at Cannes March 1, and at the Tuileries March 20. He signed his abdication June 22, and abdicated June 28.

The address of the Count de Chambord, the prefect, begins thus: "A hundred days, sire, have elapsed since the fatal moment when your Majesty was forced to quit your capital in the midst of tears." This is the origin of the phrase.

Hundred-eyed (The). Argus, in Greek and Latin fable. Juno appointed him guardian of Io [the cow], but Jupiter caused him to be put to death; whereupon Juno transplanted his eyes into the tail of her peacock.

Hundred-handed (The). Three of the sons of Uranus were so called, viz. Ægeon or Briareus [Bre-a-rceu], Kottos, and Gyges or Gyès. Called in Greek
Hundred Miles

English:

“Hunger is the best sauce.”
“Hunger is good kitchen meat.”

French:

“Il n’y a sauce que d’appétit.”
“L’appétit assaisonne tout.”

Latin:

“Optimum condimentum fames.”
(Socrates.)

“Optimum tibi condimentum est fames, potionis sitis.”
(Cicero.)

“Manet hodieque vulgo tritum proverbium: Fames efficere ut crudus etiam fabus saccharium supiant.”
(Erasimus.)

Italian:

“La fame e il miglior iutiglino.”
“Appetito non vuol salsa.”

The contrary:

“The full soul loatheth a honeycomb.”
(Prov. xxvii. 7.)

“It must be a delicate dish to tempt the oergorged appetite.”
(Southey.)

“He who is not hungry is a fastidious eater.”
(Spanish.)

“Plenty makes dainty.”

Hungry (hunger). The dish out of which the goddess Hel (q.v.) was wont to feed.

Hungry.

Hungry as a dog. In Latin, “Rabidus fame, seu canis.”
Hungry as a hawk.
Hungry as a hunter.
Hungry as a kite. In Latin, Millecinam appetientiam habère.” (Plautus.)
Hungry as a wolf. In French, “Avoir une faim de loup.” Another French phrase is “Avoir un faim de diable.”

Hungry Dogs. Hungry dogs will eat dirty puddings.

“To the hungry soul every bitter thing is sweet.” (Prov. xxvii. 7.)

“When bread is wanting oat cakes are excellent.”

Latin:

“Jejunus raro stomachus vulgaria temnit.” (Horace.)

French:

“A la faim il n’y a point de mauvais pain.”
“A ventre affamé tout est bon.”
“Ventre affamé n’a point d’oreilles.”

Italian:

“L’asino chi a fame mangia d’ogni strame.”

German:

“Wem kase und brod nicht schmeckt, der ist nicht hungrig.”

Hunlaides, Hunniades, or Hynyady (4 syl.). One of the greatest captains of the fourteenth century. The Turks so much feared him that they used his name for scaring children. (1400-1456.) (See Bogol.)

“Hun. The Turka employed this name to frighten their perverse children. He was corruptly denominated ‘Jancus Lain.’”—Gibbon: Decline and Fall of the Roman Empire, xii. 106.

Hunks. An old hunks. A screw, a hard, selfish, mean fellow. (Icelandic: hunskur, sordid.)

Hunt. Like Hunt’s dog, he would neither go to church nor stay at home. One Hunt, a labouring man in Shropshire, kept a mastiff, which, on being shut up while his master went to church, howled and barked so terribly as to disturb the whole congregation: whereupon Hunt thought he would take his Lyceia with him the next Sunday, but on reaching the churchyard the dog positively refused to enter. The proverb is applied to a tricky, self-willed person, who will neither be led or driven.

Hunter. Mr. and Mrs. Leo Hunter. Two lion hunters, or persons who hunt
up all the celebrities of London to grace their parties. (Dickens: Pickwick Papers.)

The mighty hunter. Nimrod is so called (Gen. x. 9). The meaning seems to be a conqueror. Jeremiah says, “I [the Lord] will send for many hunters [warriors], and they shall hunt [chase] them [the Jews] from every mountain . . . and out of the holes of the rocks” (xvi. 16).

“Proud Nimrod first the bloody chase began—A mighty hunter, and his prey was man.” Pope: Windsor.

Hunter’s Moon (The). The month or moon following the “harvest moon” (g.v.). Hunting does not begin until after harvest.

Hunters and Runners of classic renown:

ACANTHUS, who took part in the famous Calydonian hunt (a wild boar). ACTION, the famous huntsman who was transformed by Diana into a stag, because he was his bathing. ADETIS, beloved by Venus, slain by a wild boar while hunting. AEGISTHON, who was saved at the siege of Thebes by the speed of his horse Arion, given him by Hercules. AIALUS, who promised to marry the man who could outride her in running. CANNEA, the swift-footed of all the companions of Diana. LADAS, the swift-footed of all the runners of the Icarians. MELAEGUS, who took part in the great Calydonian hunt. ORION, the great and famous hunter, changed into the constellation, so conspicuous in November.

PHILIPPIDES, who ran 155 miles in two days.

Hunting of the Hare. A comic romance, published in Weber’s collection. A yeoman informs the inhabitants of a village that he has seen a hare, and invites them to join him in hunting it. They attend with their curs and mastiffs, pugs and house-dogs, and the fun turns on the truly unsportsmanlike manner of giving purs the chase.

Hunting the Gowk. (See April Fool.)

Hunting the Snark. A child’s tale by “Lewis Carroll,” a pseudonym adopted by C. Lutwidge Dodgson, author of Alice’s Adventures in Wonderland, with its continuation, Through the Looking-glass, etc. (See Snark.)

Hunting two Hares. He who hunts two hares leaves one and loses the other. No one can do well or properly two things at once. “No man can serve two masters.”

French: —

“Poursuis deux lièvres, et les manques” (La Fontaine).

“On ne peut tirer à deux cibles.”

Latin: —

“Duos qui sequitur lepores, neutrum capit.”

“Simul sorbere ac flares non possim.”

“Like a man to double business bound, I stand in haste where I shall first begin, And both neglect.” Shakespeare: Hamlet, iii. i.

Huntingdon (called by the Saxons Hunantun, and in Doomsday Hunter’s dune) appears to have derived its name from its situation in a tract of country which was anciently an extensive forest abounding with deer, and well suited for the purposes of the chase.

Huntingdon Sturgeon (a). An ease’s fool. Pepys, in his Diary, tells us that during a high flood between the meadows of Huntingdon and Godmanchester something was seen floating on the water, which the Huntingdonians insisted was a sturgeon, but, being rescued, it proved to be a young donkey.

Huon de Bordeaux encounters in Syria an old follower of the family named Geramans (2 syl.), whom he asks the way to Babylon. Geramans told him the shortest and best way was through a wood sixteen leagues long, and full of fairies; that few could go that way because King Oberon was sure to encounter them, and whoever spoke to this day was lost for ever. If a traveller, on the other hand, refused to answer him, he raised a most horrible storm of wind and rain, and made the forest seem one great river. “But,” says the vassal, “the river is a mere delusion, through which anyone can wade without wetting the soles of his shoes.” Huon for a time followed the advice of Geramans, but afterwards addressed Oberon, who told him the history of his birth. They became great friends, and when Oberon went to Paradise he left Huon his successor as lord and king of Monomur. He married Escharmon, and was crowned “King of all Faerie.” (Huon de Bordeaux, a romance.)

Hurdle Race (a). A race in which the runners have to leap over three or more hurdles, fixed in the ground at unequal distances.

Hurdy-gurdy. A stringed instrument of music, like a rude violin; the notes of which are produced by the friction of a wheel.

Hurlo-Thrumbo. A ridiculous burlesque, which in 1730 had an extraordinary run at the Haymarket theatre. So great was its popularity that a club
called. "The Hurlo-Thrumbo Society" was formed. The author was Samuel Johnson, a half-mad dancing master, who put this motto on the title-page when the burlesque was printed:—

"Ye sons of fire, read my Hurlo-Thrumbo. Turn it between your finger and your thumb, and being quite undone, be quite struck dumb."

'Hurly-burly. Uproar, tumult, especially of battle. A reduplication of hurly. Hurlu-berlu is the French equivalent, evidently connected with hurler, to howl or yell. (See Hullabaloo.)

In the Garden of Eloquence (1577) the word is given as a specimen of onomatopoeia.

"When the hurly-burly's done, When the battle's lost and won."

The Witches, in Macbeth 1.1.

Hurrah', the Hebrew הורך. Our "Old Hundredth Psalm" begins with "Shout joyfully [hurrah] to Jehovah!"
The word is also of not uncommon occurrence in other psalms. See Notes and Queries, October 10th, 1880. (Norwegian and Danish, hurra.) (See Huzza.)

The Norman battle-cry was "Ha Rolo!" or "Ha Rou!" (French, hurzer, to shout aloud; Russian, herven and hovce.)

"The Savoy era of 'Out! Out! Holy Cross!' rose high above the Norman sound of 'Ha Rou! Ha Rou, Notre Dame!'—Lord Lytton: Harold, book xii, chap. 8.

Wace (Chronicles) tells us that Turue (Thor's aid) was the battle cry of the Northmen.

Hurricane (3 syl.). A large private party or rot; so called from its hurry, bustle and noise. (See Deux.)

Hurry. The Mahouts' cheer on their elephants by repeating ar-ar, the Arabs their camels by shouting or-ar, the French their horses by shouts of haye, the Germans their horses by the word hurw, the herdsmen of Ireland their cattle by shouting hurough. (Welsh, gyfur, to drive; Armenian, haurm, to hasten; Latin, curvo, to run; etc.)

Don't hurry, Hopkins. A satirical reproach to those who are not prompt in their payments. It is said that one Hopkins, of Kentucky, gave his creditor a promissory note on which was this memorandum, "The said Hopkins is not to be hurried in paying the above."

Hurry-skurry. Another ricochet word with which our language abounds. It means a confused haste, or rather, haste without waiting for the due ordering of things; pell-mell.

Husband is the house farmer. Bonde is Norwegian for a "farmer," hence bonde-by (a village where farmers dwell); and hus means "house." Hus-band-man is the man-of-the-house farmer. The husband, therefore, is the master farmer, and the husband-man the servant or labourer. "Husbandry" is the occupation of a farmer or husband; and a bondman or bondslave has no connection with bond = fetters, or the verb to bind. It means simply a cultivator of the soil. (See Villein.) Old Tusser was in error when he derived the word from "house-band," as in the following dictum:—

"The name of the husband, what is it to say? Of wife and of house-build the band and the stay."

Five Hundred Points of Good Husbandry.

Husband's Boat (The). The boat which leaves London on Saturday, and takes to Margate those fathers of families who live in that neighbourhood during the summer months.

"I shall never forget the evening when we went down to the jetty to see the Husband's boat come in."—The Matron's Dough.

Husband's Tea. Very weak tea.

Hush-money. Money given to a person who knows a secret to keep him from mentioning it. A bribe for silence or "hushing" a matter up.

Hush'ail (2 syl.), in Dryden's satire of Absalom and Achitophel, is Hyde, Earl of Rochester. Hushai was David's friend, who counteracted the counsels of Achitophel, and caused the plot of Absalom to miscarry; so Rochester defeated the schemes of Shaftesbury, and brought to naught the rebellion of the Duke of Monmouth.

N.B. This was not John Wilmot, Earl of Rochester, the wit.

Hussars. Matthias Corvinus compelled every twenty families to provide him with one horse-soldier free of all charge. This was in 1458, and in confirmation of this story we are told that huns is an Hungarian word meaning "twenty," and that ur means "pay."

When Matthias Corvinus succeeded to the crown of Hungary (1458), Mohammed III. and Frederick III. conspired to dethrone "the boy king." but Matthias enrolled an army of Hussars, and was able to defy his enemies.

"Item ut conterget us aliqui proclamarum hussarum Hungarum ab urbis regimine . . . . humil- rint . . . . "—A glimpse in a trance between the Turks and George Brunowitch, May 2nd, 1600.

Hus'sites (2 syl.). Followers of John Huss, the Bohemian reformat, in the
Hyksos

poisonous springs, which generate ice, snow, wind, and rain. (Scandinavian mythology.)

Hyacinth, according to Grecian fable, was the son of Amyclas, a Spartan king. The lad was beloved by Apollo and Zephyr, and as he preferred the sun-god, Zephyr drove Apollo’s Aepop at his head, and killed him. The blood became a flower, and the petals are inscribed with the boy’s name. (Virgil: Eclogues, iii. 106.)

"The hyacinth bewrays the doleful ‘A l; And calls the tribute of Apollo’s sigh. Still on its stem the mournful flower retains The lovely blue that dyed the stripling’s eye.”

Camusso: Lusitio, ix.

Hyades (3 syl.) Seven nympha placed among the stars, in the constellation Taurus, which threaten rain when they rise with the sun. The fable is that they wept the death of their brother Hyas so bitterly, that Zeus (1 syl.), out of compassion, took them to heaven, and placed them in the constellation Taurus. (Greek, heris, to rain.)

Hybla. A mountain in Sicily, famous for its honey. (See Hyettus.)

Hydra. A monster of the Ler’nean marshes, in Argolis. It had nine heads, and Hercules was sent to kill it. As soon as he struck off one of its heads, two shot up in its place.

Hydra-headed. Having as many heads as the hydra (q.v.); a difficulty which goes on increasing as it is combated.

Hydra-headed multitude. The rattle, which not only is many-headed numerically, but seems to grow more numerous the more it is attacked and resisted.

Hyena were worshipped by the ancient Egyptians. Pliny says that a certain stone, called the “hyena,” found in the eye of the creature, being placed under the tongue, imparts the gift of prophecy (xxxvii. 60).

Hygeta (3 syl.) Goddess of health and the daughter of Asclepius. Her symbol was a serpent drinking from a cup in her hand.

Hyksos. A tribe of Cuthites (2 syl.), driven out of Assyria by Aramians and the Ishmites. They founded in Egypt a dynasty called Hyksos (shepherd kings), a title assumed by all the Cuthite chiefs. This dynasty, which gave Egypt six or eight kings, lasted 259 years, when the whole horde was driven from Egypt, and retired to Palestine. It is from these refugees that the lords of the Philistines arose. The word is compounded of hyk (king) and sê (shepherd).
Hylas. A boy beloved by Hercules, carried off by the nymphs while drawing water from a fountain in Mya'sa.

Hylech (in Astrology). That planet, or point of the sky, which dominates at man's birth, and influences his whole life.

Hymen. God of marriage, a sort of overgrown Cupid. His symbols are a bridal-torch and veil in his hand.

Hymen. The giant in Celtic mythology who took Thor in his boat when that god went to kill the serpent; for which service he was flung by the ears into the sea. (See Giants.)

Hymettus. A mountain in Attica, famous for its honey. (See Hybla.)

Hymn Tunes.

"The Heavens are Telling." (From Haydn's Creation.)

"Marching to Glory." The tune of Marching to Georgia.

"Onward, Christian Soldiers." One of Haydn's Symphonies.

"Lo! He comes with clouds descending," The tune of a hornpipe danced at Saddler's Wells in the eighteenth century. (Heilmsley.)

"There is a Happy Land." An Indian air.

"The Land of the Loaf." Scots who have an' Wallace bled.

"Brightest and best of the Sons of the Morning." Mendelssohn's Lieder No. 9.


Hymnus Eucharisticus. Sung as the clock strikes 5 a.m. by Magdalen choir on the summit of Wolsey's Tower (Oxford) on May morning to greet the rising sun. Some say the custom dates from the reign of Henry VIII.; if this overshoots the mark, no one knows for certainty a more exact period.

"Te Deum Patrem colimus.\nTe laudamus praecipuus:\nQuem corpus citrorense:\nCorreisti mentem gra tim.\nHymnus Eucharisticus."

Hyperborean (5 syls). The most northern people, who dwell beyond Bo'reas (the seat of the north wind), placed by Virgil under the North Pole. They are said to be the oldest of the human race, the most virtuous, and the most happy; to dwell for some thousand years under a cloudless sky, in fields yielding double harvests, and in the enjoyment of perpetual spring. When sated of life they crown their heads with flowers, and plunge headlong from the mountain Huneberg or Halleberg into the sea, and enter at once the paradise of Odin. (Scandinavian mythology.)

The Hyperbo'reans, it is said, have not an atmosphere like our own, but one consisting wholly of feathers. Both Herodotos and Pliny mention this fiction, which they say was suggested by the quantity of snow observed to fall in those regions. (Herodotos, iv. 31.)

Hyperion. Properly, the father of the Sun and Moon, but by poets made a surname of the Sun. Shakespeare makes it a synonym of Apollo. The proper pronunciation is Hyper'ion. Thus Ovid—

"Placet equo Pernis radiis Hypereon circum."—

"Ne ex silentium, quos interfecerit in vita."

Hypaemestra. Wife of Lynceus (2 syls), and the only one of the fifty daughters of Danos who did not murder her husband on their bridal night.

Hypnosmia. The art of producing trance-sleep, or hypno'sia; or the state of being hypnotised. (Greek, hypnos, sleep.)

"The method, discovered by Mr. Braid, of producing thus state . . . appropriately designated . . . hypno'sia, consists in the maintenance of a fixed gaze for several minutes . . . on a bright object placed somewhat above the line of sight, at so short a distance as to produce pain."—Carpenter: Principles of Mental Physiology, book ii. chap. i. p. 42.

Hypochondria (Greek, hypo chondros, under the cartilage)—i.e., the spaces on each side of the epigastric region, supposed to be the seat of melancholy as a disease.

Hypocrisy. L'hypocrisie est un hommage que le vice rend à la vertu. (Rochefoucauld.)

Hypocrites (3 syls). Prince of hypocrisi's. Tiberi's Cesar was so called, because he affected a great regard for decency, but indulged in the most detestable lust and cruelty (b.c. 42, 14 to a.d. 37).

Abdallah Ibn Obba and his partisans were called The Hypocrites by Mahomet, because they feigned to be friends, but were in reality disguised foes.

Hypocrites' Isle, called by Rabela's Chalene'h, which is the Hebrew for "hypocrisy." Rabela's says it is wholly inhabited by sham saints, spiritual comedians, bead-tumblers, mumblers of ave-mari'as, and such like sorry rogues, who lived on the alms of passengers, like the
Hypostatic Union. (Pantagruel, iv. 63.)

The union of two or more persons into one undivided unity, as, for example, the three persons of the eternal Godhead. The Greek hypostasis corresponds to the Latin persona. The three persons of the God and three hypostases of the Godhead mean one and the same thing.

"We do not find, indeed, that the hypostatic pre-existence of Christ was an article of their creed [i.e. of the Nazarenes].—Pusey: Supernatural Origin of Christianity, essay v. p. 319.

Hyped [hype'd]. Melancholy, low-spirited. Hyp. is a contraction of hypochondria.

Hy'sen. One of the varieties of green tea. "Ainsi nommé d'un mot chinois qui veut dire printemps, parce qu'e'est au commencement de cette saison qu'on le cueille." (M. N. Houillet.)

Hyssop. David says (Ps. li. 7): "Purge me with hyssop, and I shall be clean." The reference is to the custom of someone who was ceremoniously "clean" sprinkling the unclean (when they came to present themselves in the Temple) with a bunch of hyssop dipped in water, in which had been mixed the ashes of a red heifer. This was done as they left the Court of the Gentiles to enter the Court of the women (Numbers xix. 17).

Hy'steron Pro'teron (Greek). The cart before the horse.

I.

I. This letter represents a finger, and is called in Hebrew yod or jod (a hand). I per se [I by itself], i.e. without compeer, pre-eminent so.

"If then your [Israel] agreement want, I to your [Israel] must answer, 'No.' Therefore take off your spelling idea, and let your [Israel] be I per se, i.e. let your [Israel] be your, decided.

With Interpreter, p. 116.

* Many other letters are similarly used; as, A per se. (See A-per-se.) Thus in Resititus Eliza is called "The K per se of all that are hath been." So again, "O," signifies a crier, from "O yes! O yes!" We have "Villanicas discovered by... the help of a new crier, called O per se [i.e., superior to his predecessors]." 1666.

Shakespeare, in Troilus and Cressida, i. 2, even uses the phrase "a very man per se" = A 1.

I.H.S.—i.e., the Greek ΧΩΡΝ, meaning ΧΩΡΙΟΝ (Jesus), the long e (ε) being mistaken for a capital Ε, and the dash perverted into a cross. The letters being thus obtained, St. Bernardine of Siena, in 1347, hit upon the Latin acronym, Jesus Hominum Saluator. In Greek, Ἰησοῦς Χριστός Σωτήρ. In German: Jesus Heiland Seligmacher. In English: Jesus Heavenly Saviour.

I.H.S. A notarica of Japheth, Ham, Seth, the three sons of Noah, by whom the world was peopled after the Flood. +

I.H.S. "In hac salus"—i.e. "Hac cruce."

I.O.U. The memorandum of a debt given by the borrower to the lender. It must not contain a promise to pay. The letters mean, "I owe You." An I.O.U. requires no stamp, unless it specifies a day of payment, when it becomes a bill, and must have a stamp.

I.R.B. Irish Republican Brotherhood, meaning the Fenian conspiracy.

Iaoh'im'o [Yak-e-wo]. An Italian libertine in Shakespeare's Cymbeline.

Iago [Ya'go or E-a'go]. Othello's ensign or ancient. He hated the Moor both because Cassio, a Florentine, was preferred to the lieutenantship instead of himself, and also from a suspicion that the Moor had tampered with his wife; but he concealed his hatred so well that Othello wholly trusted him. Iago persuaded Othello that Desdemona was intruding with Cassio, and urged him on till he murdered his bride. His chief argument was that Desdemona had given Cassio a pocket-handkerchief, the fact being that Iago had set on his wife to purloin it. After the death of Desdemona, Emilia (Iago's wife) revealed the fact, and Iago was arrested.

Shakespeare generally makes three syllables of the name, as—

"Let it not call your patience, good I-a-go, left in the conduct of the be'd I-a-go, I i. 1. 'Tis one ba-ga, ancient to the general."

Iam'bias. Father of Lamia verse. Archilochus of Paros (b.c. 714-676).

Iam'the (3 syl.), to whom Lord Byron dedicated his Childe Harold, was Lady Charlotte Harley, born 1809, and only eleven years old at the time.

Iap'etos. The father of Atlas and ancestor of the human race, called genos, Iapetoi, the progeny of Iapetus (Greek and Latin mythology). By many considered the same as Japheth, one of the sons of Noah.
Iberia. Spain; the country of the Iberus or Ebro. (See Rowe: On the Late Glorious Successes.)

Iberia’s Pilot. Christopher Columbus. Spain is called “Iberia,” and the Spaniards the “Iberi.” The river Ebro is a corrupt form of the Latin Iberus.

“Launched with Iberia’s pilot from the steep, To worlds unknown, and isles beyond the deep.”

Censell: The Pilgrims of Hope, i, 1.

Ibid. A contraction of ibidem (Lat.), in the same place.

Ibis or Nile-bird. The Egyptians call the sacred Ibis Father John. It is the avatar of the god Thoth, who in the guise of an Ibis escaped the pursuit of Typhon. The Egyptians say its white plumage symbolizes the light of the sun, and its black neck the shadow of the moon, its body a heart, and its legs a triangle. It was said to drink only the purest of water, and its feathers to scare or even kill the crocodile. It is also said that the bird is so fond of Egypt that it would pine to death if transported elsewhere. It appears at the rise of the Nile, but disappears at its inundation. If, indeed, it devours crocodiles’ eggs, scares away the crocodiles themselves, devours serpents and all sorts of noxious reptiles and insects, no wonder it should be held in veneration, and that it is made a crime to kill it. (See Birds.)

Ibis. The Nile-bird, says Solinus, “rummages in the mud of the Nile for serpents’ eggs, her most favourite food.”

Iblis or Ephis. The Lucifer of Moslem theology. Once called Azael (prince of the apostate angels). (See Enam.) He has five sons:

1. Try, author of fatal accidents; 2. Avar, the demon of lubricity; 3. Dāsin, author of discord; 4. Sāt, father of lies; and (5) Zatambar, author of mercantile dishonesty.

Ibrahim. The Abraham of the Koran.

Icarian. Soaring, adventurous. (See Icarus.) Also a follower of Cabet, the Communist, a native of Icaria (last half of the nineteenth century).

Icarus. Son of Daedalos, who flew with his father from Crete; but the sun melted the wax with which his wings were fastened on, and he fell into the sea, hence called the Icarian. (See Shakespeare: 3 Henry VI., v. 6.)

Ice (1 syl.). To break the ice. To broach a disagreeable subject; to open the way. In allusion to breaking ice for bathers. (Latin, von’der’ glaciem;

Italian, romper il ghiaccio.) (Anglo-Saxon, ic.)

“[We] An’ if you break the ice, and do this feat . . . will not to graceless be, to be ingrate.”

Shakespeare: Tammy of the Shrew, i, 2.

Ice-blank (The). An indication of pack-ice or of a frozen surface by its reflection on the clouds. If the sky is dark or brown, the navigator may be sure that there is water; if it is white, rosy, or orange-coloured, he may be certain there is ice, for these tints are reflected from the sun’s rays, or of light. The former is called a “water sky,” the latter an “ice sky.”

Ice-brook. A sword of ice-brook temper. Of the very best quality. The Spaniards used to plunge their swords and other weapons, while hot from the forge, into the brook Salo [Xalon], near Bilbilis, in Celtiberia, to harden them. The water of this brook is very cold.

“It is a sword of Spain, the ice-brook temper.”

Shakespeare: Othello, v. 2.

“Savo Ibilbilin o’tinam mettalo Et ferre Pla’can ain somamentum Quam fluctu tenaui sed inquitio Armbrusin Salo temperatur aptam.”

Martial.

Ice Saints or Frost Saints. Those saints whose days fall in what is called “the black-thorn winter”—that is, the second week in May (between 11 and 14). Some give only three days, but whether 11, 12, 13 or 12, 13, 14 is not agreed. May 11th is the day of St. Mamertus, May 12th of St. Pancratius, May 13th of St. Servatius, and May 14th of St. Boniface.


Iceberg. A hill of ice, either floating in the ocean, or aground. The magnitude of some icebergs is very great. One seen off the Cape of Good Hope was two miles in circumference, and a hundred and fifty feet high. For every cubic foot above water there must be at least eight feet below.

Iceland Dogs. Shaggy white dogs, once great favourites with ladies. Shakespeare mentions them (Henry V., ii. 1).

“Use and custom hath detained . . . Iceland dogs, curled and rough all over, which, by reason of the length of their hair make showe neither of face nor of body.”—Pleasant: Of English Dogges (1570).

Ich Dien. According to a Welsh tradition, Edward I. promised to provide Wales with a prince “who could speak no word of English,” and when his son Edward of Carnarvon was born he presented him to the assembly, saying in Welsh Eich dyn (behold the man).
The more general belief is that it was the motto under the plume of John, King of Bohemia, slain by the Black Prince at Cressy in 1346, and that the Black Prince who slew the Bohemian assumed it out of modesty, to indicate that he served under the king his father.

Ichneumon. An animal resembling a weasel, and well worthy of being defended by priest and prince in Egypt, as it feeds on serpents, mice, and other vermin, and is especially fond of crocoddiles' eggs, which it scratches out of the sand. According to legend, it steals into the mouths of crocodiles when they gape, and eats out their bowels. The ichneumon is called “Pharaoh’s rat.”

Ichor (i-chor). The colourless blood of the heathen deities. (Greek, ichor, juice.)

Ichthus for Je’sous, CHristos, THEou Uios, Soter. This notarica is found on many seals, rings, urns, and tombs stones, belonging to the early times of Christianity, and was supposed to be a “charm” of mystical efficacy.

Icon BEAUL’ike (4 syl.). Portraiture of King Charles I.

“Th’ icon, or Portraiture of ‘ys Majesty in his solitude and sufferings... was wholly and only my invention.”—Clarendon: Letter to Clarendon.

Iconoclasts (Greek, “image breakers”). Reformers who rose in the eighth century, especially averse to the employment of pictures, statues, emblems, and all visible representations of sacred objects. The crusade against these things began in 726 with the Emperor Leo III., and continued for one hundred and twenty years. (Greek, ikon, an image; kloan, I break.)

“The eighth century, the age of the iconoclasts, had not been favourable to literature.”—Isaac Taylor: The Alphabet, vol. ii. chap. viii. p. 130.

Idea’an Mother. Cybele, who had a temple on Mount Ida, in Asia Minor.

Idealism. The doctrines taught by Idealists. Subjective idealism, taught by Fechete (2 syl.), supposes the object (say a tree) and the image of it on the mind is all one. Or rather, that there is no object outside the mental idea. Objective idealism, taught by Schelling, supposes that the tree and the image thereof on the mind are distinct from each other. Absolute idealism, taught by Hegel, supposes there is no such thing as phenomena; that mind, through the senses, creates its own world. In fact, that there is no real, but all is mere ideal.

These are three German philosophers: Hegel (1770-1831), Schelling (1770-1854), Fechete (1782-1814).

Idealists. Those who believe in idealism. They may be divided into two distinct sections—
(1) Those who follow Plato, who taught that before creation there existed certain types or ideal models, of which ideas created objects are the visible images. Malebranche, Kant, Schelling, Hegel, etc., were of this school.
(2) Those who maintain that all phenomena are only subjective—that is, mental cognisances only within ourselves, and what we see and what we hear are only brain impressions. Of this school were Berkeley, Hume, Fichte, and many others.

Idea (1 syl.). In the Roman calendar the 15th of March, May, July, and October, and the 13th of all the other months. (Latin and Etruscan, iduare, to divide. The middle of the month. Always eight days after the Nones.)

“Remember March; the idea of March remember.”
Shakespeare: Julius Caesar, iv. 2.

Idiom. A mode of expression peculiar to a language, as a Latin idiom, a French idiom. (Greek, idíos, peculiar to oneself.)

Idiosyncrasy. A crotchet or peculiar one-sided view of a subject, a monomania. Properly a peculiar effect produced by medicines or foods; as when coffee acts as an aperient; the electrical current as an emetic, as it does upon me. (Greek, idios sun evisis, something peculiar to a person’s temperament.)

Idiot meant originally a private person, one not engaged in any public office. Hence Jeremy Taylor says, “Humility is a duty in great ones, as well as in idiots” (private persons). The Greeks have the expressions, “a priest or an idiot” (layman), “a poet or an idiot” (prose-writer). As idiots were not employed in public offices, the term became synonymous with incompetency to fulfil the duties thereof. (Greek, idiótès.) (See Baron.)

Idie Lake. The lake on which Phaedria or Wantonness cruised in her gondola. It led to Wandering Island. (Spenser: Faerie Queene, book ii.)

Idle Wheel. The middle of three wheels, which simply conveys the motion
of one outside wheel to the other outside wheel.

Suppose A, B, C to be three wheels, B being the idle or gear wheel. Simple converts the motion of A to C, or of C to A.

**Idle Worms.** It was once supposed that little worms were bred in the fingers of idle servants. To this Shakespeare alludes—

"A round little worm
Pricked from the lazy finger of a maid.
Shakespeare: Romeo and Juliet, 1. 4.

**Idleness.** The Lake of Idleness. Spenser says whoever drank of this lake grew "instantly faint and weary." The Red Cross Knight drank of it, and was made captive by Orgoglio. *(Spenser: Faerie Queene, book i.)*

**Idol Shepherd (The).** Zech. ii. 17. "Woe to the idol shepherd that leaveth his flock." Idol shepherd means self-seeking, counterfeit, pseudo; the shepherd that sets up himself to be worshipped by his people instead of God.

**Idomeneus (4 syl.).** King of Creto, and ally of the Greeks in the siege of Troy. After the city was burnt he made a vow to sacrifice whatever he first encountered, if the gods granted him a safe return to his kingdom. It was his own son that he first met, and when he offered him up to fulfill his vow he was banished from Creto as a murderer. *(Homer: Iliad.)*

Compare the story of Jopheth in Judges xi.

**Idun'a or Idun'**. Daughter of the dwarf Svaldi, and wife of Bragi. She kept in a box the golden apples which the gods tasted as often as they wished to renew their youth. Loki on one occasion stole the box and hid it in a wood; but the gods compelled him to restore it. *(Scandinavian mythology.)*

**I'duna seems to personify the year between March and September, when the sun is north of the equator. Her apples indicate fruits generally. Loki carries her off to Giant-Land, when the Sun descends below the equator, and he steals her apples. In time, I'duna makes her escape, in the form of a sparrow, when the Sun again, in March, rises above the equator; and both gods and men rejoice in her return.

**I'nakia.** A corruption of In good faith, I na' kin, where kin is equivalent to dear or good.

**I'reet or Afræt or Afrit.** A powerful evil jin or spirit of Arabian mythology. *(See Afrïët.)*

**I'urin.** The Hades of the ancient Gauls. A dark region infested by serpents and savage beasts. Here the wicked are chained in loathsome caverns, plunged into the lairs of dragons, or subjected to a ceaseless distillation of poison. *(Celtic mythology.)*

**Igerna, Igerne, or Igrayne.** Wife of Gorlois, Duke of Tintag'el, in Cornwall, and mother of King Arthur. His father was Uther, pendragon of the Britons, who married Igerne thirteen days after her husband was slain.

**Ign'aro.** Foster-father of Orgoglio. Whatever question Arthur asked, the old dotard answered, "He could not tell." Spenser says this old man walks one way and looks another, because ignorance is always "wrong-headed." *(Spenser: Faerie Queene, book i.)*

"*(See Non mi recordo.)*

**Ignatius (St.)** is represented in Christian art accompanied by lions, or chained and exposed to them, in allusion to his martyrdom. The legend is that he was brought before the Emperor Trajan, who condemned him to be made the food of lions and other wild beasts for the delestation of the people. According to tradition, St. Ignatius was the little child whom our Saviour set in the midst of His disciples for their example. *(About 29-115.)*

**Brother Ignatius.** The Rev. James Leycester Lyne, for some time head of the English Benedictines at the Norwich Protestant monastery. Now at Llanthony.

**Father Ignatius.** The Hon. and Rev. Geo. Spencer, formerly a clergyman of the Church of England, who joined the Roman communion, and became Superior of the order of Passionists. *(1799-1864.)*

**Ignatius Loy'ola,** founder of the order of Jesuits, is depicted in art sometimes with the sacred monogram I.H.S. on his breast, and sometimes as contemplating it, surrounded by glory in the skies, in allusion to his boast that he had a miraculous knowledge of the mystery of the Trinity vouchsafed to him. He is so represented in Rubens' famous picture in Warwick Castle.

**Igneous Rocks.** Those which have been produced by the agency of fire, as the granitic, the trappean, and the volcanic. *(Latin, ignis, fire.)*

**Ignis Fatu'us** means strictly a fatuous fire; it is also called "Jack o'
Ignoramus. One who ignores the knowledge of something; one really unacquainted with it. It is an ancient law term. The grand jury used to write Ignoramus on the back of indictments "not found" or not to be sent into court. Hence ignorant. The present custom is to write "No true bill."

Ignoramus Jury (An). The Grand Jury. (See above.)

Ignorantines (An). A religious association founded by the Abbé de la Salle in 1724, for educating gratuitously the children of the poor.

Igrayne. (See Igerina.)

Itham. The white cotton dress worn by Mohammedan pilgrims to Mecca. For men, two scarfs, without seams or ornament of any kind, of any material except silk; one scarf is folded round the loins, and the other is thrown over the neck and shoulders, leaving the right arm free; the head is uncovered. For women, an ample cloak, enveloping the whole person.

II Pastor Fido [the Faithful Sheep]. This standard of elegant pastoral composition is by Giovanni Battista Guarulli, of Ferrara (1567-1612).

IIiad (3 syl.). The tale of the siege of Troy, an epic poem by Homer, in twenty-four books. Menelaus, King of Sparta, received as his guest Paris, a son of Priam (King of Troy), who ran away with Helen, his hostess. Menelaus induced the Greeks to lay siege to Troy to avenge the perfidy, and the siege lasted ten years. The poem begins in the tenth year with a quarrel between Agamemnon, commander-in-chief of the allied Greeks, and Achilles, the hero who retired from the army in ill-temper. The Trojans now prevail, and Achilles sends his friend Patroclus to oppose them, but Patroclus is slain. Achilles, in a desparate rage, rushes into the battle, and slays Hector, the commander of the Trojan army. The poem ends with the funeral rites of Hector. (Greek, Ilias, genitive, Iliad[i], the land of Ilium. It is an adjective, and the word means, "a poem about the land of Ilium.") Probably "Iliad" is the genitive of Iliadès, Iliados, and means a poem about Iliadès. (See Iliad for another derivation.)

Wolf, Heron, and our own Grote, believed the Iliad to be the work of several poets. R. W. Browne says:—

"No doubt was ever entertained by the ancients respecting the personality of Homer. Pindar, Plato, Aristotle, and others, all assumed this fact; nor did they even doubt that the Iliad and Odyssey were the work of one mind."—Historical Classical Literature, book I, chap. IV, p. 50.

The "Iliad" in a nutshell. Pliny (vii. 21) tells us that the Iliad was copied in so small a hand that the whole work could lie in a walnut-shell. Pliny's authority is Cicero (Apud Gellium, ix. 421). Huet, Bishop of Avranche, demonstrated the possibility of this achievement by writing eighty verses of the Iliad on a single line of a page similar to this "Dictionary." This would be 19,000 verses to the page, or 2,000 more than the Iliad contains.

In the Harleian MSS. (536) we have an account of Peter Bale, an Englishman, clerk of the Court of Chancery in the reign of Queen Elizabeth, under date of 1590, who wrote out the whole Bible so small that he inclosed it in a walnut shell of English growth. (See Nutshell.)

"Whilst they (as Homer's Iliad in a nut) A world of wonders in one closet shut."—On the Monumental Stone of the Tradesmen in Landseer Churchyard.

The French Iliad. The Romance of the Rose, begun by Guillaume de Lorris in the latter half of the thirteenth century, and continued by Jean de Meung in the early part of the fourteenth. The poem is supposed to be a dream. The poet in his dream is accosted by Dame Idleness, who conducts him to the Palace of Pleasure, where he meets Love, accompanied by Sweet-looks, Riches, Jollity, Courtesy, Liberality, and Youth, who spend their time in dancing, singing, and other amusements. By this refinue the poet is conducted to a bed of roses, where he sings out one and attempts to pluck it, when an arrow from Cupid's bow stretches him fainting on the ground, and he is carried far away from the flower of his choice. As soon as he recovers,
he finds himself alone, and resolves to return to his rose. Welcome goes with him; but Danger, Shame-face, Fear, and Slander obstruct him at every turn. Reason advises him to abandon the pursuit, but this he will not do; whereupon Pity and Liberality aid him in reaching the rose of his choice, and Venus permits him to touch it with his lips. Meanwhile, Slander rouses up Jealousy, who seizes Welcome, whom he carries into a strong castle, and gives the key of the castle door to an old hag. Here the poet is left to mourn over his fate, and the original poem ends. Moung added 18,000 lines as a sequel.

The German Iliad. The Nibelungenlied, put into its present form in 1210 by a wandering minstrel of Austria. It consists of twenty parts. (See NIBELUNG.)

The Portuguese Iliad. The Lusiad (q.v.), by Camoens.

The Scotch Iliad. The Epigoniad, by William Wilkie, called The Scottish Homer (1721-1772). The Epigoniad is the tale of the Epigoni, or seven Grecian heroes who laid siege to Thebes. When Æ'lipos abdicated, his two sons agreed to reign alternate years; but at the expiration of the first year, the elder son, named Eta-ocke, refused to give up the throne, whereupon Polyknês, the younger brother, induced six chiefs to espouse his cause. The allied army laid siege to Thebes, but without success. Subsequently, seven sons of the chiefs resolved to avenge their fathers' deaths, marched against the city, took it, and placed Terpander, one of their number, on the throne. The Greek tragic poets Æ'chylus and Euripides have dramatized this subject.

Il'iad of Ills (An). Illas malorum (Grece: Ad Atticorum, viii. 11). A number of evils falling simultaneously; there is scarce a calamity in the whole catalogue of human ills that finds not mention in the Iliad, hence the Homeric poem was the fountain of classic tragedy.

Ilk. The surname of the person spoken of is the same as the name of his estate. It is quite a mistake to use the phrase "All that ilk" to signify all of that name or sort. Bethune of that ilk means "Bethune of Bethune." (Gaelic, ilk, clan; Anglo-Saxon, 1, the same.)

Ill-got, Ill-spent. Treasures of wickedness profit nothing. (Prov. x. 2.)

Ill May-day. The 1st of May, 1517, when the London apprentices rose up against the resident foreigners, and did great mischief. More commonly known as Evil May-day (q.v.).

Ill Omens averted.

Leotychides II., of Sparta, was told by his augurs that his projected expedition would fail, because a viper had got entangled in the handle of the city key. "Not so," he replied. "The key caught the viper."

When Julius Cæsar landed at Adrumetum, in Africa, he happened to trip and fall on his face. This would have been considered a fatal omen by his army; but, with admirable presence of mind, he exclaimed, "Thus I take possession of thee, O Africa!" Told of Scipio also.

When William the Conqueror leaped upon the shore at Bulverhythe he fell on his face, and a great cry went forth that it was an ill-omen; but the duke exclaimed, "I have taken seisin of this land with both my hands."

When the Duke was arming for the battle, his squire by accident handed him the back piece before the breast-plate, an evil omen, signifying flight. But the Duke, with ready wit, said, "Yes, the last shall be first"—i.e. the duke shall be king.

Napoleon III, did a graceful thing to avert an ill omen. Captain Jean Cœurpréux, in a ball given at the Tuileries, tripped and fell; but Napoleon held out his hand to help him up, saying as he did so, "Monsieur le Commandant, this is the second time I have seen you fall. The first time was by my side in the field of Magenta." Then, turning to the lady, he added, "Henceforth Captain Cœurpréux is commandant of my Gueida."

Ill-starred. Unlucky; fated to be unfortunate. Othello says of Desdemona, "O ill-starred wench!" Of course, the allusion is to the astrological dogma that the stars influence the fortunes of mankind.

"Where'er that ill-starred home may lie."—Moure: Five Worshippers.

Ill Wind. "Tis an ill wind that blows nobody any good. Someone profits by every loss; someone is benefited by every misfortune.

"Except wind stands as never it stood, It is an ill wind that blows some good."—Tasso: Five Hundred Points of Good Ilustrated, xii.

Illinois, U.S. America. The Delaware Indian word illini (real men) with the French termination -ois.
Illuminated Doctor. Raymond Lully (1235-1315).

John Tauler, the German mystic (1264-1361).

Illuminati. The baptised were at one time so called, because a lighted candle was given them to hold as a symbol that they were illuminated by the Holy Ghost.

Four religious societies have been so called, viz.: (1) The Hesychasts in the fourteenth century. (2) The Alombar’does of Spain in the sixteenth century. (3) The Guerinets of France in the seventeenth century. (4) The Mystics of Belgium in the eighteenth century.

Add to these the Rosicrucians (q.v.). The Order of the Illuminati. A republican society, founded at Ingolstadt in Bavaria, 1776; having for its object the establishment of a religion consistent with “sound reason.”

Illuminations. Characteristics of Anglo-Saxon illuminations from the eighth to the eleventh century. Extreme intricacy of pattern.

Interlacings of knots in a diagonal or square form, sometimes interwoven with animals and terminating with heads of serpents or birds. (Sir F. Madden.)

The Durham Book, the work of Eadfrid, Bishop of Lindisfarne, who died 721, is a most splendid specimen of illumination.

The Benedictional of St. Ethelwold, an illuminated MS. by Godeaunus, in the Duke of Devonshire’s library, is worthy of Raphael or Michael Angelo. It was executed between 963 and 984, and is full of miniatures and designs in the highest style of art. Beautiful engravings of it may be seen in the Archæologia.

Illuminator. Gregory, the apostle of Christianity among the Armenians (267-331).

Iliustrious (Thel). Albert V., Duke and second Emperor of Austria (1308-1439).

Nicome’des II. Epiph’anes (149-191). Polémy V. Epiph’anes (210, 205-181 n.c.).

Jam-aled (Jam the Iliustrous), nephew of Tah Omura, fifth king of the Paizidian dynasty of Persia (n.c. 840-800).

Kien-lung, fourth of the Manchus dynasty of China (1736-1796).

Imago of God. Wear not the image of God in a ring. This is the twenty-fourth symbolic saying in the Protocols of Iamblichus, and is tantamount to the commandment “Thou shalt not take the name of God in vain.” Pythagoras meant to teach his disciples by this restriction that God was far too holy a being to be used as a mere ornamental device, and engraved on a ring worn on a man’s finger, which might be used for any ordinary purpose.

“In anno dicto Beelzebub non gestatur.”

Images which fell from Heaven. Diana of Ephesus (Acts xix. 35). The same is said of the image of Cybele (3 syl.), set up in the temple of Victory, at Rome.

Im’an (2 syl.) or Imam. One of the Ul’ma or priestly body of the Mahometans. He recites the prayers and leads the devotions of the congregation. Im’aums wear a high turban. The sultan as “head of the Moslems” is an Imam. The word means teacher or guide.

Im’aus (3 syl.). The Him’alay’a. The word means snow hills (hima, snow).

“Through the inclemency of horrid woods From Amor Taurus, from Imus stretched Amidst the roving Tartar’s sullen hounds.”—Thomson: Winter.

Im’beccoli (3 syl.). One mentally weak. Literally, one who leans “on a stick.” (Latin, imbecillus, from in-becilium.)

Imbrocos (Spanish). Cloth of gold or silver.

Imbrocos’ta, in fencing, is a thrust over the arm. (Italian.)

“If your enemy be cunning and skilful, never stand about giving any name or imbracum, but thrust or strick him alone; neither also [never attempt] unless you be sure to hit him.”—Savole: Pratice of the Duello (1665).

Imbro’glio (Italian). A complicated plot; a misunderstanding between nations and persons of a complicated nature.

Immaculato Conception. The dogma that the Virgin Mary was conceived without Original sin. This dogma was first broached by St. Bernard, and was stoutly maintained by Duns Scotus and his disciples, but was not received by the Roman Catholic Church as an article of faith till 1854.

Im’molate (3 syl.). To sacrifice; literally, “put meal on one.” The reference is to the ancient custom of sprinkling meal and salt on the head of
Immortal (The). Yong Tching, third of the Manchoo dynasty of China, assumed the title. (1723-1736.)

Immortal Four of Italy (The). Dante (1265-1321). Petrarch (1301-1374). Ariosto (1474-1533), and Tasso (1544-1595).

"The poets read he o'er and o'er,
And most of all the immortal four
Of Italy."—Longfellow: The Wayside Inn.

Immortal Three (The). Homer, Dante, and Milton.

"Three poets, in such distant ages born,
Greek, Italian, and English dress adorn:
The first in loftiness of thought surpass'd,
The next in power; in both the last:
The strength of nature could no further go
To make a third, she joined the other two."—Dryden: A Tablet to the Memory of John Milton (St. Mary-le-Bow, Cheapside).

It was originally in the church of All Hallows, Bread Street.

Immortal Tinker (The). John Bunyan, a tinker by trade. (1628-1688.)

Immortals. A regiment of 10,000 choice foot-soldiers, which constituted the body-guard of the Persian kings. There was also an army so named at Constantinople, according to Ducange, first embodied by Major Ducas.

"The 76th Foot were called "The Immortals," because so many were wounded, but not killed, in Hindostan (1748-1800). This regiment, with the old 33rd, now form the two battalions of the West Riding.

Immortality. Poseidon (Neptune) bestowed immortality on Taphian, and conferred the gift in a golden lock of hair. His daughter cut off the lock, and the gift was lost. This seems very like the Bible tale of Samson and Delilah. (See Elegacampae.)

Immuring (Latin). Burying in a wall. The Vestal virgins among the Romans, and the nuns among the Roman Catholics, who broke their vows of chastity, were buried in a niche sufficiently large to contain their body with a small pitance of bread and water. The sentence of immuring was tude in pace, or more correctly, tude in pacem (Go into peace—i.e., eternal rest). Some years ago a skeleton, believed to be the remains of an immured nun, was discovered in the walls of Coldingham Abbey.

The immuring of Constance, a nun who had broken her vows, forms a leading incident in Scott's poem of Marmion.

Imogen. Daughter of Cymbeline, the "most tender and artless of all Shakespeare's characters." (Cymbeline.)

Imogene. The lady who broke her vow and was carried off by the ghost of her former lover, in the ballad of Alonso the Brave, by Matthew Gregory Lewis, generally called Monk Lewis.

"Alonso the brave was the name of the knight,
And the maiden's the fair Imogene."

Imp (Anglo-Saxon). A graft: whence also a child; as, "You little imp." In hawking, "to imp a feather," is to engraff or add a new feather for a broken one. The needles employed for the purpose were called "imping needles." Lord Cromwell, writing to Henry VIII., speaks of "that noble imp your son."

"Let us pray for ... the king's most excellent majesty and for ... his beloved son Edward, our prince, that most angelic imp."—Pathway to Prayer.

Imp of Darkness (Au). Milton calls the serpent "fittest imp of fraud." (Paradise Lost, ix. 89.)

Imp Panama. The dogma of Luther that the body and soul of Christ are infused into the eucharistic elements after consecration; and that the bread and wine are united with the body and soul of Christ in much the same way as the body and soul of man are united. The word means putting into the bread.

Impanna'ta. The Madonna del Impanna'ta, by Raphael, takes its distinctive name from the oiled paper window in the background. (Italian, impanna'ta, oiled paper.)

Imper Congressus Achill. No match for Achillès; the combatants were not equally matched. Said of Troilus. (Virgil: Ænæïd, i. 475.)

Imperial (Au). A tuft of hair on the chin, all the rest of the beard and all the whiskers being shaved off. So called from the Emperor Napoleon III., who set the fashion.

Imperium in Imperio. A government independent of the general authorised government.

Impertinence (4 syl.). A legal term meaning matter introduced into an affidavit, etc., not pertinent to the case.

Imponderables (Latin, things without weight). Heat, light, electricity,
and magnetism were, it was at one time supposed, the phenomena of imponderable substances; that of heat was called calorick. This theory is now exploded, but the hypothetical ether is without appreciable weight.

**Imposition.** A task given as a punishment. Of course the word is taken from the verb *imposé* as the task is imposed. The term is common in schools, colleges, and universities. In the sense of a *deception* it means to "put a trick on a person," hence, the expressions "to put on one," "to lay it on thick," etc.

**Imposition of Hands.** The bishop, laying his hand on persons confirmed or ordained. (Acts vi., viii., xix.)

**Impossibilities.** Latin phrases:

- *Attulitum de nihilato.*
- *Aurea arcus.*
- *Latere habere.*
- *Punire arduita.*
- *In tablo haren.*

**English phrases:**

- Gathering grapes from thistles.
- Fetching water in a neve.
- Washing a blackamoor white.
- Catching wind in a gargoyle net.
- Playing cis by the tail.
- Making cheese of chalk.
- Squaring the circle.
- Turning base metal into gold.
- The eel of life.
- Making a silk purse of a sow's ear.
  
  (And hundreds more.)

**Impropriation.** Profits of ecclesiastical property in the hands of a layman. *Appropriation* is when the profits of a benefice are in the hands of a college.

**Impropriator.** A layman who has church lands or ecclesiastical precentor. (Latin, *in proprius*, belonging to.)

**Improve the Occasion (7.)** To draw a moral lesson from some event which has occurred. In French, "Profits de l'occasion."

**Improvisators.** Persons who utter verses impromptu. The art was introduced by Petrarch, and is still a favourite amusement of the Italians. The most celebrated are:

1. **Accolti (Bencardo),** of Arezzo, called the "Prime Aretino" (1400-1435).
2. **Antoniano (Selvico).** Eighteenth century.
3. **Aquilano (Siciliano),** of Aquila (1460-1500).
4. **Bandettisini.** (See *Improvisatrix*).
5. **Bergamich (Bergami),** who could convert extempore Greek or Latin verse in a Dutch newspaper or anything else (died 1620).
6. **Christoporo,** surnamed Alfemmo, an Italian (1514).
7. **Corilla.** (See *Improvisatrix*).
8. **Gianlli (Francesco),** an Italian, made imperial poet by Napoleon, whose victory he celebrated in verse (1798-1836).
9. **Jahan (Nar).** (See *Improvisatrix*).
10. **Kriechen (Johannes),** (See *Improvisatrix*).
11. **Marchon (Andrea).** An Italian (1674-1727).

**Metastasio (P. A. D., B.),** of Assisi, who developed, at the age of ten, a great talent for extemporizing in verse (1708-1782).

**Peretti (Bernardino),** of Sienna, who received a laurel crown in the capital, an honour conferred only on Petrarch and Tasso (1561-1647).

**Querini (Giovanni).** An Italian (1470-1544).

**Rossi.** Federico di, of Naples in 1739.

**Scarpin.** (See above, Aquilano.)

**Sartini (Bartolomeo).** An Italian (died 1601).

**Nughi (Tomboni),** of Turin (1739-1792). His *Death of Charles I.*, *Death of Many Queen of Scots*, and *Fall of Missolonghi*, are very celebrated.

**Taddi (Rossi).** (See *Improvisatrix*).

**Zucco (Marco Antonio),** of Verona (died 1764).

- To these add Cleonico, Bindofer, the brothers (Are of Thoul, Wulf of Altner, Launer of Germany, Enrico de Pradel of France, and our own Thomas Hood (1799-1865).

**Improvisatrix or Improvisatrice.** The most famous improvisators or female improvisators are:

1. **Maria Maddalena Morelli Fernandez,** surpassed the Olympic Gorilla, crowned at Rome for improvisation (1746-1800).
2. **Teresa Rasetti** (1763-96).
3. **Rosa Taddi** (1601-94).
4. **Nigora Mazzoli,** the most talented of all.
5. **N. J. (Jena) of Bengal** (d. 1648).

- She was the inventor of the Otto of Rosses.

**Anna Loida Karchin, a German (1738-1791).**

**In Casa Domini.** A papal bull, containing a collection of extracts from different constitutions of the popes, with anathemas against those who violate them; so called from the words with which it commences.

**In Commenadam** (Latin). The holding of church preferment for a time, on the recommendation of the Crown, till a suitable person can be provided. Thus a clergyman who has been elevated to the bench retains for a time his "living" in commendam.

**In Essi** (Latin). In actual existence. Thus a child *living* is "in esse," but before birth is only "in posse."

**In Extensio** (Latin). At full length, word for word, without abbreviation.

**In Extremis.** At the very point of death. "In articulo mortis."

**In Fieri.** In the course of accomplishment; on the way.

**In Flagrante Delicto.** Red-handed: in the very fact. "Il a été pris en flagrant délit," i.e., "Ser le fait."

**In for a Penny in for a Pound.** I may as well be hung for a sheep as a lamb. If the punishment is the same, then it is worth the risk to commit the offence which brings the greatest profit.

**In for It.** About "to catch it;" on the point of being in trouble.

*You are in for it, I can tell you. I would not stand in your shoes for something."
In Forma Pau’peris, A person who will swear he is not worth £5 has writs, etc., gratis, and is supplied gratuitously with attorney and counsel (Henry VII., c. 12).

In Gremio Legis. Under the protection of the law.

In Lim’ine (Latin) At the outset, at the threshold.

In Loco Parentis. One who stands in a parent’s place.

In Medias Res. In the middle of the subject. In novels and epic poetry, the author generally begins with some catastrophe, which is explained as the tale unfolds. In history, on the other hand, the author begins ab ovo.

In Memoriam. In memory of.

In Nubibus. In the clouds; not in actual existence; in contemplation.

In Partibus [Infidelium]. In a non-Christian country. A “bishop in partibus,” means a bishop in any country, Christian or otherwise, whose title is from some old see which has fallen away from the Catholic faith. Thus, in England, the Bishop of Cisamus, the Bishop of Emmaus, the Bishop of Amyclas, are bishops in partibus. Dr. Wiseman was Bishop of Melopotamus before he was Archbishop of Westminster. A bishop in partibus does not mean a bishop in a land of infidels; he may be so, but this would not make him a bishop in partibus.

In Perpet’uam (Latin). In perpetuity, for ever.

In Petto (Italian). Held in reserve, kept back, something done privately, and not announced to the general public. (In pretore [Latin], in the breast.)

Cardinals in petto. Cardinals about to be elected, but not yet publicly announced. Their names are in pretore (of the Pope).

In Posse (Latin). What may be considered probable, but has not yet any real existence.

In Propria Persona (Latin). Personally, and not by deputy or agents.

In Prospect(u) (Latin). What is intended or in contemplation to be done at some future time.

In Re (Latin). In the matter of; on the subject of; as in re Jones v. Robinson. But in rem, against the property or thing referred to.

In St’tu (Latin). In its original place.

In Stat’u Que or In stat’u quo ante (Latin). In the condition things were before the change took place. Thus, two nations arming for war may agree to lay down arms on condition that all things be restored to the same state as they were before they took up arms.

In Terro’rem (Latin). As a warning, to deter others by terrifying them.

In Totu (Latin). Entirely, altogether.

In Vac’no (Latin). In a vacuum—i.e. in a space from which, nominally altogether, and really almost, all the air has been taken away.

In-and-In. A game with four dice, once extremely common, and frequently alluded to. “In” is a throw of doubles, “in-and-in” a throw of double doubles, which sweeps the board.

“I have seen three persons sit down at double penny in-and-in, and each draw 40s. apiece.”—Nicker Nickle.

Ins and Outs of the Matter (The). All the details, both direct and indirect.

“...if you want to know the ins and outs of the Yankees...I know all their plans, shape, make, and breed.”—Haliburton.

Sometimes the “Ins” means those in office, and the “Outs” those out of office, or in Opposition.

Inaugurate (4 syll.) means to be led in by augurs. The Roman augurs met at their college doors the high officials about to be invested, and led them up to the altar; hence to install.

Inca. A king or royal prince of the ancient Peruvians. The empire of the Incas was founded by Marco Capac.

“The Inca was a war-chief, elected by the Council to carry out its decisions.”—Brownell: The American Race (south American Tribes), part 1, chap. ii. p. 211.

Incantation. A singing again, that is, singing a set form of words in order to bring Divine wrath upon persons or nations.

Incornadine (Tb). To make red. (Latin, incornütus color, carnation).

“No, this my hand will rather The multitudinous sea incornadine, Making the green—one red.”—Shakespeare: Macbeth, i. 2.

Inch of Candle (Sold by). A sale by auction. Instead of the hammer of the auctioneer concluding the bids, the purchaser was the last bidder before the candle went out. Another plan is to
stick a pin in a candle, and when the pin drops down, the sale of the article is concluded.

“Down were tumbled miracle and martyr.
Put up in lots and sold by each of candle.”
Peter Fiddor : Lyric Odes, xix.

**Inchope Rock.** Twelve miles from land, in the German Sea. It is dangerous for navigators, and therefore the abbot of Abberbrothok fixed a bell on a float, which gave notice to sailors of its whereabouts. Ralph the Rover, a sea pirate, cut the bell from the float, and was wrecked on his return home on the very rock. Southey has a ballad on the subject.

Precisely the same tale is told of St. Goven’s bell, in Pembrokeshire. In the chapel was a silver bell, which was stolen one summer evening by pirates, but no sooner had the boat put to sea than all the crew was wrecked. That bell was carried by sea-nymphs to the brink of a well, and whenever the stone of that well is struck is heard the bell is heard to moan.

N.B. Inch or Innis means island.

**Incog.**—i.e. **Incognito** (Italian). Under an assumed name or title. When a royal person travels, and does not wish to be treated with royal ceremony, he assumes some inferior title for the nonce, and travels incog.

**Incorruptible** (The). Robespierre (1754-1794). Robert Walpole says that William Shippen was the only man he knew who was proof against a bribe.

“Even the incorruptible himself fell from his original ideal.”—Ninetieth Cent. i., August, 1862, p. 272.

**In’cubs.** A nightmare, anything that weighs heavily on the mind. At one time supposed to consort with women in their sleep. (Latin, in cubo, to lie on.)

“Merlin was the son of no mortal father but of an Inclusus; one of a class of being not absolutely wicked, but far from good, who minister the regions of the air.”—Burckard : Age of Chivalry, part i. chap. iii., p. 50.

**Indenture.** A written contract: so called because the skin on which it was written in duplicate was divided with an indented edge, to fit into each other.

**Independence.** The Declaration of Independence. A declaration made July 4th, 1776, by the American States, declaring the colonies free and independent, absolved from all allegiance to Great Britain.

**Independence Day** (July 4th). So called in the United States of America. (See above.)

**Independents.** Certain Dissenters are so called, whose fundamental principle is that every congregation is an independent church, and has a right to choose its own minister and make its own laws.

**Index** (The). The “Roman Index” contains both the Index Librorum Prohibitorum and the Index Expurgatorius. The former contains a list of such books as are absolutely forbidden to be read by faithful Catholics. The latter contains such books as are forbidden till certain parts are omitted or amended. The lists are made out by a board of cardinals called the “Congregation of the Index.” Of course, it is wholly impossible to keep pace with the present issue of books; but, besides the Protestant Bibles, and the works of such heretics as Arius and Calvin, we find in the lists the following well-known names:—

Of English authors: Addison, Bacon, Gibbon, Goldsmith, Hallam, Locke, J. S. Mill, Milton, Robertson, Archbishop Whately, etc., and even some children’s tales.

Of French authors: Arnauld, Calvin, Descartes, Fénelon, l’Abbe Fleury, Malebranche, Voltaire, etc.

Of Italian authors: Dante, Guicciardini, Siamori, etc.

Of German authors: Kant, Luther, etc.

“Under the auspices of Cardinal Caffa (part iv.), the Inquisition was introduced into Italy (1522), and exercised the utmost vigilance and severity in crushing out the new faith, and the Index of prohibited books was established.”—Fisher : Universal History, part ii. period ii. chap. iv. p. 414.

**India Ink** or **Chinese ink.** So called because it was first brought from China. It is now made at home of lampblack and glue.

**India Paper.** A printing-paper made in China and Japan from vegetable fibre, and used for taking off the finest proofs of engraved plates. Pronounce Indi’ paper.

**India Proof.** The proof of an engraving on India paper, before lettering.

**Indian Arrowroot.** The root which the Indians apply to arrow- wounds to neutralise the venom of the arrow. They mash the meal, and apply it as a poultice. (Miller.)

**Indian Drug** (The). Tobacco.

“His breath compounded of strong English beer,
And th’ Indian drug, would suffer none come near.”

— Taylor, the Water Poet (1630).
Indian Flute (In). One by one. The American Indians, when they go on an expedition, march one by one. The one behind carefully steps in the footsteps of the one before, and the last man of the file obliterates the footprints. Thus, neither the track nor the number of invaders can be traced.

"Each man followed his leader in Indian file."
—Captain Burdett: On Horseback through Asia

Indian Red. Red haematite (por-
oxide of iron), found abundantly in the Forest of Dean, Gloucestershire. It is of a deep, lacy hue, used for flesh tints.

The Persian Red, which is of a darker hue with a sparkling lustre, is imported from the island of Ormuz in the Persian Gulf.

The Romans obtained this pigment from the island of Elba. "Insulae exhaustum chalybium generous metallum." (Ovid.)

Indian Summer (The). The autumnal summer; generally the finest and mildest part of the whole year, especially in North America.

"The beauty of the Indian summer mellows the pastures far and wide. The waste woods stood ripe to be strung, but were yet full of leaf. The purple of beech-bloom, faded but not withered, tinged the hills. . . . Fielde and gardens bare the seat of gentle decay; . . . the time of flowers and even of fruit was over."—C. Berne: Shirley, chap. xxi.

Indians. American Indians. When Columbus landed at Cat Island, he thought that he had landed on one of the Indian islands, and in this belief gave the natives the name of Indians.

India proper is so named from Indus (the river), in Sanskrit Sindhu, in Persic Hind, whence the Greek Indus. Hindustan is the tan or "country" of the river Indus.

Indiarubber. A substance made from the sap of various tropical plants, and used for erasing pencil marks, and many other purposes. Pronounce indi'-rubber.

"He was a man with an indiarubber coat on, indiarubber shoes, an indiarubber cap, and in his pocket an indiarubber purse, and not a cent in his pocket."—American Biography (Charles Goodspeed), vol. ii. p. 664.

Individualists. Individualists hold that as little as possible should be done for its subjects by the State, as much as possible being left to free individual initiative.

Socialism tends to treat the individual as merely a part of the State, holding his possessions (if any) simply by its permission, while Individualism regards the state as a collection of separate units, with rights of life and property independently, which the State does not confer but merely guarantees.

Extreme individualists hold that all government is an evil, though it may be a necessary evil, and the "anarchists" profess the extreme form of the creed.

"Individualism rests on the principle that a man shall be his own master."—Darwin: Conflict between Religion and Science, chap. xi. p. 296.

Indoors. In the house. Virgil makes Dido sit "in forbus dire." (Aenid, i. 505.)

Induction (Latin, the act of leading in). When a clergyman is induced to a living he is led to the church door, and the ring which forms the handle is placed in his hand. The door being opened, he is next led into the church, and the fact is announced to the parish by tolling the bell.

Indulgence (3 syl.), in the Roman Catholic Church, is the entire or partial remission of punishment due to sin either in this world or in purgatory. It is supposed that the Church is the bank of the infinite merits of Christ, and . . . give such indulgences like cheques on a bank. (Latin, indulgentia.)

Inertia. That want of power in matter to change its state either from rest to motion, or from motion to rest. Kepler calls it V's iveria. (Avo in Latin is the Greek ar'è, power or inherent force; In-ars is the absence of this power.)

Inexorable Logic of Facts (The). This was Mazzini's happy expression:

"Nella genesi dei fatti, la logica è in-
escarabile."

Infallibility (of the Church of Rome) is the doctrine that the Church of Rome cannot at any time cease to be orthodox in her doctrine, and that what she declares ex cathedra is substantially true. The doctrine is based on the divine promise to the disciples, "Howbeit when the Spirit of Truth is come, he will guide you into all truth" (John xvi. 13).

"The dogma of the "Infallibility of the Pope" was decreed by the Vatican Council in 1879.

Infamous means not allowed to speak or give witness in a court of justice. (Latin, in, negative fac, to speak; Greek, phemi or phaine.)

Infant. Used as a synonym of "childe," meaning a knight or squire;
as, "Childe Harold." King Arthur is so called. (See also Spenser: Faerie Queene, book ii. canto viii. 56.)

Infant of Lubeck. Christian Henry Heinecker (1721-1725). At one year old he knew the chief events of the Pentateuch; at thirteen months he knew the history of the Old Testament; at fourteen months he knew the history of the New Testament; at two and a half years he could answer any ordinary question of history or geography; at three years he knew well both French and Latin. At least, so says Schöneich, his preceptor.

"Another of these pitable prodigies was John Philipp Baratier, of Schwaback, near Nurmberg, born the same year as the Luneck prodigy (1721-1726). At the age of five he knew Greek, Latin, and French, besides his native German. At nine he knew Hebrew and Chaldean, and could convert German into Latin. At thirteen he could translate Hebrew into French or French into Hebrew. His life was written by Formey, and his name appears in most biographical dictionaries."

Infanta. Any princess of the blood royal, except an heiress of the crown, is so called in Spain and Portugal.

Infanta (3 syl.). All the sons of the sovereigns of Spain and Portugal bear this title, except the crown prince, who is called in Spain the Prince of Astúrias. In the Middle Ages the word "childe" was used as a title of honour in England, France, and Germany; hence Childe Harold, Childe-ric, Childe-bert, etc.

Infantry. Foot soldiers. Said to be first applied to a body of men collected by the Infante or heir-apparent of Spain for the purpose of rescuing his father from the Moors. The success of the attempt rendered the corps popular. (Spanish, infantería; Italian, fanteria; fante means a servant.)

Infernal Column. So the corps of Latour d'Auvergne was called, from its terrible charges with the bayonet. (1743-1800.)

Inferno. We have Dante's notion of the infernal regions in his Inferno; Homer's in the Odyssey, book xi.; Virgil's in the Aeneid, book vi.; Spenser's in the Faerie Queene, book ii. canto 7; Ariosto's in the Orlando Furioso, book xvii.; Tasso's in Jerusalem Delivered, book iv.; Milton's in Paradise Lost; Pencelin's in Thébaïque, book xviii.; and Beckford's in his romance of Vathek.

Infra Dig., i.e. Dignitas tem. Not in accordance with one's position and character. (Latin.)

Infra lapse. Those who believe that election and predestination are subsequent to the Fall. The "Supralapserian" believe that election and predestination were in the eternal counsels of God even before the creation of Adam. (Infra, after; lapsus, the fall; supra, before; lapsus, the fall.)

Inglenook (The). The recess with benches in old-fashioned fireplaces, the fire.

"Sit thee by the inglenook where The scarls forgot blazes bright."—Keats: Fairy, stanza 1.

Ingoldsby. The Rev. Richard Harris Barham, author of Ingoldsby Legends. (1788-1845.)

Ingrain Colours. Colours dyed in the wool or raw material before manufacture. In French, teindre en laine. Such colours are the most durable. We speak of "a rogue ingrain," meaning one hopelessly bad. (In the grain, that is, in the texture.)

"Tis ingrain, sir; 'twill endure wind and weather."—Shakespeare: Twelfth Night, i. 5.

Ingulph's "Croyland Chronicle." Proved to be a forgery by H. J. Riley in the Archæological Journal, 1862. He dates the forgery between 1393 and 1415, and attributes it to Prior Richard of Croyland and Sergeant William Ludington.

Injunction. A writ forbidding a person to encroach on another's privileges; as, to sell a book which is only a colourable copy of another author's book; or to violate a patent; or to perform a play based on a novel without permission of the novelist; or to publish a book the rights of which are reserved. Injunctions are of two sorts—temporary and perpetual. The first is limited "till the coming on of the defendant's answer;" the latter is based on the merits of the case, and is of perpetual force.

Ink. Pancreollus says the emperors used a fluid for writing called encaustum. (Italian, inciostro; French, cuve; Dutch, inkt.)

Inkhorn Terms. This phrase, once common, might be revived to signify pedantic expressions which smell of the lump.

"Shakespeare uses the phrase, an "Inkhorn mate" (1 Henry VII., iii. 1).

Ink-pot. Sons and daughters of the ink-pot. Those who maintain themselves by writing for the press. (The Silver Domino.)
Inkle and Yarico. The hero and heroine of a drama so called by George Colman. The story is from the Spectator, No. 11. Inkle is a young Englishman who is lost in the Spanish main: he falls in love with Yarico, an Indian maiden, whom he lives with as his wife; but no sooner does he find a vessel to take him to Barbadoes than he sells her for a slave.


Inn (Anglo-Saxon). Chamber, originally applied to a mansion, like the French hôtel. Hence Clifford's Inn, once the mansion of De Clifford; Lincoln's Inn, the mansion of the Earls of Lincoln; Gray's Inn, that of the Lords Gray, etc.

"Now, whereas Phoebeus, with his fiery waine,
Unto his home began to draw apreve."
Spenzer: Faerie Queene, vi. 2.

Inns of Court. The four voluntary societies which have the exclusive right of calling to the bar. They are the Inner Temple, the Middle Temple, Lincoln's Inn, and Gray's Inn. Each is governed by a board of benchers.

Innings, in cricket, is the turn of the team to be bowled to by their opponents. The persons who "bat" are having their "innings given them"; and the innings of an individual is the time he holds the bat.

A good innings. One in which the batsman has made several runs. Figuratively, a run of luck or business.

He has had a long innings. A good long run of luck. A term in cricket for the time that the eleven are in, or not out as scouts.

Innis Failhe [Island of Destiny], an old name of Ireland.

"Long before the western districts of Innis Failhe had any settled name... a powerful king reigned over this part of the sacred island. [This king referred to was Connemara, who gave his name to the province of Connacht]."—W. B. Yeats: Fairy Tales and Folk-Lore, pp. 286, 288.

Innocent (An). An idiot or born fool. (See Bacchus.)

"An idiot, or one otherwise deficient in intellect, is called an innocent."—Trench: On the Study of Words, lecture iii. p. 97.

Innocents. Feast of the Holy Innocents. The 26th December, to commemorate Herod's butchery of the children of Bethlehem under two years old, with the design of cutting off the infant Jesus (Matt. ii. 16.)

Innuendo. An implied or covert hint of blame. It is a law term, meaning the person nodded to or indirectly referred to (Latin, in-nuendo).

"Implying or suggesting, instead of stating plainly, often increases the effect of what is intended to give pain or pleasure. This is 'innuendo.'"—Bain: Composition, etc. (Innuendo), part i. p. 312.

Inoculate (4 syl.) is to put in an eye (Latin, in-oculus). The allusion is to a plan adopted by gardeners who insert the "eye" or small bud of a superior plant into the stock of an inferior one, in order to produce flowers or fruits of better quality.

Inrogate or Ignoge (3 syl.). Wife of Brute, the mythological king of Britain.

"Thus Brute this realm unto his rule subdued,
And reigned long in great felicity.
Loved of his friends, and of his foes eachewed.
He left three sons, his famous progeny,
Born of fore Iugene of Italy."
Spenzer: Faerie Queene, i. 10.

Inquisition. A court instituted to inquire into offences against the Roman Catholic religion. Fully established by Pope Gregory IX, in 1235. It was most active in Italy, Spain, and Portugal. Those found guilty were handed over to the secular arm to be dealt with according to the secular laws of the land. Suppressed in France in 1772, and not finally in Spain till 1834. (Latin, inquisitio, a searching into.)

Insane Root (The). Hemlock. It is said that those who eat hemlock can see subjective things as objects. Thus, when Banquo had encountered the witches, who vanished as mysteriously as they appeared, he said to Macbeth, "Were such things [really] here... or have we eaten the insane root, that takes the reason prisoner," so that our eyes see things that are not. (Macbeth, i. 3.)

"Other plants"take the reason prisoner," as the Pruna insana, the "Indian nut," or "Hoary nightshade."

Inscription of a Coin. (See Legend.)

Insolence. (Latin, in-solvo.) Unusual conduct, that is, not according to the common courtesies of social life.

Inspired Idiot (The). Oliver Goldsmith was so called by Walpole.

Instinct. Something pricked or punctured into one. Distinguish is of the same root, and means to prick or puncture separately. Extinguish means to prick or puncture out. In all cases
the allusion is to marking by a puncture. At college the "markers" at the chapel doors still hold a pin in one hand, and prick with it the name of each "man" who enters. The word is used to express a natural impulse to do something; an inherent habit.

Although reason may... be blended with instinct, the distinction between the two is sufficiently precise. Reason only acts upon a definite and often laboriously acquired knowledge of the relation between means and ends."—Romanes: Encyclopaedia Britannica, vol. XIII. p. 105 (9th edition).

Institutes (3 syl.). Elementary law treatises, as the Institutes of Gaius and those of Florentius, Callistratus, Paulus, Ulpian, and Marcian. The Institutes of Justinian were compiled by Antonius Pius, and for the most part are mere restatements of the preceding ones, giving the words and opinions of the respective authors.

Instructions to the Committee. A Parliamentary dodge for empowering a Committee of the House to do what a Committee would not otherwise be empowered to do.

An "Instruction" must be supplementary and auxiliary to the Bill under consideration.

It must fall within the general scope and framework of the Bill in question.

It must not form the substance of a distinct measure.

Insùrâri. The district of Lombardy which contained Milan, Como, Paivia, Lodini, Novara, and Verceil.

Insult. To leap on the prostrate body of a foe. To treat with contumely.

Insulter. One who leaps upon you or against you. Thus Terence says, "Insulter's are fores calcebunt" (Ennächus, ii. 2, 54). It will be remembered that the priests of Baal, to show their indignation against their gods, "leaped upon the altar which they had made" (1 Kings xviii. 26). Zephaniah (i. 9) says that God will punish all those that leap on the threshold." (See Desultory.)

Intag'lio (Italian). A design cut in a gem, like a crest or initials in a stamp. The design does not stand out in relief, as in caud'ros, but is hollowed in.

Intelec't. The power of reading mentally; hence the power of understanding and quickly grasping what requires intelligence and thought. (Latin, tutores lego, I read within me.)

Intendance Militaire. Corps chargé de tout ce qui concerne l'administration et la compatibilité de la guerre.

The Intendants Militaire control the accounts, payments, food, dress, encampments, transport, hospitals, marches, etc., of the army.

Intention. Hell is paved with good intentions. In Spanish: "El inferno es lleno de buenos intenciones." Good intentions without corresponding deeds are self-accusers.

Inter Al'ia (Latin). Among other things or matters.

Inter Cæsa et Porrecta. Out of hand. Many things may occur between the cup and lip. (See Cæro: Ad Atticæm, v. 18.) Literally, between the slaughter (cæsa) of the sacrificial victim and its being laid (porrecta) on the altar. It was not permitted to speak while the priest struck the animal, nor yet while the sacrifice was being consumed by fire; but between these intervals persons were allowed to talk.

Inter Canem et Lupum. Between two difficulties or dangers equally formidable. Between Scylla and Charybdis. Literally, "between dog and wolf."

Inter Nós, or in French Entre nous. Confidentially, between ourselves.

Inter Póc'ula. During a drinking bout.

Inter Rex (Latin). A person appointed to hold the office of king during a temporary vacancy.

Intercal'ary (Latin). Inserted between or amongst others. Thus, an intercalary day is a day foisted between two others, as the 29th February in leap-year. (See CALENDARS.)

"It was the custom with Greeks to add, or, as it was termed, intercalate, a month every other year."—Prrysh. On History, xiv.

Interdict and Excommunicate. The Pope or some ecclesiastic interdicts a kingdom, province, county, or town, but excommunicates an individual. This sentence excludes the place or individual from partaking in certain sacraments, public worship, and the burial service. The most remarkable instances are:—

586. The Bishop of Bayeux laid an interdict on all the churches of Rouen, in consequence of the murder of the Bishop Prætextat.

1081. Poland was laid under an interdict by Pope Gregory VII., because Boleslas II. had murdered Stanislaus at the altar.

1180. Scotland was put under a similar ban by Pope Alexander III.
Interest (Latin). Something that is between the parties concerned. The interest of money is the sum which the borrower agrees to pay the lender for its use. To take an interest in anything is to feel there is something between it and you which may affect your pleasure. Interest for money. In the Tudor dynasty it was 10 per cent. (37 Henry VIII. chap. 9). In the reign of James I it was reduced to 8 per cent.; in Queen Anne's reign to 5 per cent.; in the last quarter of the nineteen century it was reduced to 2½ per cent.

Interim of Augsburg (Thc). A Concordat drawn up by Charles Quint in 1548 to allay the religious turmoil of Germany. It was a provisional arrangement to be in force till some definite decision could be pronounced by the General Council to be held at Trent. The authors of this instrument were J. Pflug (Bishop of Naumburg), Michael Heding (titular Bishop of Sidon), and John Agricola (a priest of Brandenburg).

Interlard (French). To put lard or fat between layers of meat. Metaphorically, to mix what is the solid part of a discourse with fulsome and irrelevant matter. Thus we say, "To interlard with oaths," to "interlard with compliments," etc.

"They interlard their native drinks with choice of strongest brandy." — Phileas Fido, ii.

Interloper. One who runs between traders. One who sets up business, and by so doing interferes with the actual or supposed rights of others. (Dutch, lempen, to run, to leap.)

Interpolate (4 syl.). For two or more persons to polish up something between them. Metaphorically, to insert spurious matter in a book or document; to gag. (Latin, inter polio, to polish.)

Interpreter (Mr.). The Holy Spirit personified, in Bunyan's Pilgrim's Progress. He is lord of a house a little way beyond the Wicket Gate. Here Christian was kindly entertained and shown many wonderful sights of an allegorical character. Christiana and her party stopped here, and were similarly entertained.

Intone (2 syl.). To thunder out; intonation, the thundering of the voice. (Latin, tona, to thunder.) The Romans said that Cicero and. Demosthenes "thundered out their orations." To recite in a musical monotone.

Intoxication. Pliny (xvi. 20) tells us this word is derived from tæxæ, a species of bay-tree used for poisoning arrows. Hence the Greek toxon (a bow and arrows), and toxon (rank poison).

Intrigue (2 syl.), comes from the Greek thriv, hair, whence the Latin frivica, trifles or hairs, and the verb intrvae, to entangle; the Germans have the verb tragen, to deceive.

Inure (2 syl.) to habituate or harden by use. Ure is an archaic word meaning rise. (Latin opna, work. French âne; old French, errc.)

Invalid (French). A four-sou piece, so called because it was debased to the value of three sous and a-half.

"Tien, prens cet invalide, a marant à boire," — Hone Arbreff 109.

Invec'ie (3 syl.). To lead blindfold; to entice by misrepresentation. (Norman French, enregler; French, aroquer; Italian, iregolare.)

Invention of the Cross [discovery of the cross]. A festival held on May 3rd, in commemoration of the "discovery of the cross" by the agents of St. Helen, mother of Constantine the Emperor (316). (Latin, invencia, to discover.)

Inventors Punished by their own inventions.

BASTILLE. Hugues Aubriot, Provost of Paris, who built the Bastile, was the first person confined therein. The charge against him was heresy.

BRAZEN BULL. Perillos, who invented the Brazen Bull for Phalaris, Tyrant of Agrigentum, was the first person baked to death in the horrible monster.

CAPTAIN. Cowper Coles, inventor of the turret-ship, perished in the Captain off Finisterre September 7th, 1870.

Catherine Wheel. The inventor of St. Catherine's Wheel, a diabolical machine consisting of four wheels turning different ways, and each wheel armed.
with saws, knives, and teeth, was killed by his own machine; for when St. Catherine was bound on the wheel, she fell off, and the machine flew to pieces. One of the pieces struck the inventor, and other pieces struck several of the men employed to work it, all of whom were killed. (Metaphrastes.)

Guillotine. J. B. V. Guillotin, M.D., of Lyons, was guillotined, but it is an error to credit him with the invention of the instrument. The inventor was Dr. Joseph Agnace Guillotin.

Haman, son of Hammeda'tha, the Amalekite, of the race of Agag, devised a gallows fifty cubits high on which to hang Mordecai, by way of commencing the extirpation of the Jews; but the favourite of Ahasuerus was himself hanged on his gigantic gallows. In modern history we have a repetition of this incident in the case of Enguerrand de Marigny, Minister of Finance to Philippe the Fair, who was hung on the gibbet which he had caused to be erected at Montfaucon for the execution of certain felons; and four of his successors in office underwent the same fate.

Hopkins (Matthew), the witch-flinder, was himself tried by his own tests, and put to death as a wizard.

Iron Cage. The Bishop of Verdun, who invented the Iron Cages, too small to allow the person confined in them to stand upright or lie at full length, was the first to be shut up in one; and Cardinal La Balue, who recommended them to Louis XI., was himself confined in one for ten years.

Iron Shroud. Ludovi'co Sforza, who invented the Iron Shroud, was the first to suffer death by this horrible torture.

Maiden. The Regent Morton of Scotland, who invented the Maiden, a sort of guillotine, was the first to be behelded thereby. This was in the reign of Queen Elizabeth.

Ostracism. Clifhánh introduced the custom of Ostracism, and was the first to be banished thereby.

The Perriere was an instrument for throwing stones of 3,000 lbs. in weight; and the inventor fell a victim to his own invention by the accidental discharge of a petrière against a wall.

Porta a Faenza. Filippo Strozzi counselled the Duke Alessandro de' Medici to construct the Porta a Faenza to intimidate the Florentines, and here he was himself murdered.

Salisbury (the Earl of) was the first to use cannon, and was the first Englishman killed by a cannon ball.

Urnor'trus induced the Emperor Ar- cadius to abolish the benefit of sanctuary; but a few days afterwards he committed some offence and fled for safety to the nearest church. St. Chrysostom told him he had fallen into his own net, and he was put to death. (Life of St. Chrysostom.)

Winstanley (Mr.) erected the first Eddystone lighthouse. It was a wooden polygon, 100 feet high, on a stone base; but it was washed away by a storm in 1703, and the architect himself perished in his own edifice.

Inventors Punished. A curious instance of the sin of invention is mentioned in the Bridge of Allan Reporter, February, 1803.—

"It is told of Mr. Ferguson's grandfather, that he invented a pair of tanners for cleaning grain, and for this proof of superior ingenuity he was summoned before the Kirk session, and reproved for trying to place the handiwork of man above the time-honoured practice of cleaning the grain on windy days, when the currant was blowing briskly through the open doors of the barn."

Investiture. (Latin, clothing in or putting on canonicals.) The admission to office is generally made by investiture; thus, a pair of gloves is given to a Freemason in France; a cap is given to a graduate; a crown, etc., to a sovereign, etc. A crosier and ring used to be given to a church dignitary; but are now simply placed in his hands on his induction into office. In the eleventh and twelfth centuries the kings of Europe and the pope were perpetually at variance about the right of investiture; the question was, should the sovereigns or should the pope invest clergymen or appoint them to their livings and dignities? (Latin, vestire, a garment; investire. (See INDUCTION.)

Invincible Doctor. William of Occam or Ockham (a village in Surrey), also called Doctor Singularis. (1270-1347.)

Invisibility, according to fable, may be obtained in a multitude of ways. For example:—

Albric's cloak, called Tarnkappe (3 syl.), which Siegfried got possession of, rendered him invisible. (Nibelungen Lied)

A chameleon carried in the breast will render a person invisible.

A capon stone, called "Alectoris," will render any person invisible who carries it about his person. (See Mirror of Stones.)

A dead hand. It is believed that a candle placed in a dead man's hand
Invisibles

Siegfried (2 syl.) was rendered invulnerable by anointing his body with dragon’s blood. (Niebelungen Lied.)

Iol (pron. Yol). The Danish word for Christmas; the same as Yule.

"The savage Dane
At Iol more deep the mead did drain.”
Sir W. Scott: Marmion.

Ionian Mode. A species of church music in the key of C major, in imitation of the ancient Greek mode so called.

Ionic Accomplishments. Gesture and dress.

Ionic Architecture. So called from Ionia, where it took its rise. The capitals are decorated with volutes, and the cornice with dentils. The shaft is fluted: the entablature either plain or embellished.

"The people of Ionia formed their order of architecture on the model of a young woman dressed in her hair, and of an easy, elegant shape; whereas the Doric had been formed on the model of a robust, strong man.”—Vitruvius.

Ionic School or Ionic Philosophers. Thales, Anaximander, Anaximenes, Heracleitus, and Anaxagoras were all natives of Ionia, and were the earliest of the Greek philosophers. They tried to prove that all created things spring from one principle; Thales said it was water, Anaximenes thought it was air or gas, Anaxagoras that it was atoms. Heraclitus maintained that it was fire or caloric, while Anaximander insisted that the elements of all things are eternal, for ex nihilo nihilo fit.

Iormungandur. The serpent that encompasses the whole earth, according to Scandinavian mythology.

Iota or Jot. A very little, the least quantity possible. The iota [i] is the smallest letter of the Greek alphabet, called the Lacedemonian letter. (Hebrew, Yod [y], the smallest Hebrew letter.)

"This hand doth give while there is no jot of blood.”
—Shakespeare: Merchant of Venice, iv. 1.

Iphicles’ Oxen. Quid hoc ad Iphicles? What has that to do with the subject in hand? So in T. Arden the judge had to pull up the shepherd every minute with the question, “Mess, non amn, veremon à nos mantos.” Iphicles or Iphiclos was the possessor of large herds of oxen, and Neloüs (2 syl.) promised to give his daughter in marriage to Bion if he would bring him the oxen of Iphicles, which were guarded by a very fierce dog. Melampus contrived to obtain the oxen for his brother, but being caught in the act, he was cast...
into prison. Melampo afterwards told Astyoche, wife of Iphicles, how to become the mother of children, whereupon Iphicles gave him the coveted herd, and his brother married the daughter of Neleus. The secret told by Melampo to Astyoche was "to steep the rust of iron in wine for ten days, and drink it." This she did, and became the mother of eight sons. (Odyssey, xi.; Iliad, xiii. 23; Apollodorus, i. 9; Pausanias, iv. 36.)

5 When Tressilian wanted Dominic Holiday to tell him of a smith who could shoe his horse, the pedagogue kept starting from the point, and Tressilian says to him:—

"Permit me to ask, in your own learned phrase, Quid hoc ad Ipse facito, what has that to do with my poor wag?"—Sir W. Scott: Kenilworth, chap. ix.

"Another similar phrase is "Quid ad Mercurium?" Ti yap ton 'Ermou:"

Another is "Io Hecuba?" What has that to do with Hecuba?

Iphicratensians. The best trained and bravest of the Greek soldiers were so called from Iphicrates, an Athenian general. (See Fabian Soldiers.)

Iphigenia. Daughter of Agamemnon and Clytemnestra. Her father having offended Artémis (Diana) by killing her favourite stag, vowed to sacrifice to the angry goddess the most beautiful thing that came into his possession in the next twelve months; this was an infant daughter. The father deferred the sacrifice till the fleet of the combined Greeks reached Aulis and Iphigenia had grown to womanhood. Then Calchas told him that the fleet would be wind-bound till he had fulfilled his vow; accordingly the king prepared to sacrifice his daughter, but Artémis at the last moment snatched her from the altar and carried her to heaven, substituting a hind in her place.

The similarity of this legend to the Scripture stories of Jephtha's vow, and Abraham's offering of his son Isaac, is noticeable. (See Idomeneus.)

Ipsi Dixit (Latin). A mere assertion, wholly unsupported. We say it is 'your ipse dixit, "his ipse dixit, "their ipse dixit," and so on.

Ipsi Facto. Irrespective of all external considerations of right or wrong; absolutely; by the very deed itself. It sometimes means the act itself carries the consequences (as excommunication without sentence of excommunication being directly pronounced).

"Whatever the captain does is right ipso facto i.e., because it is done by the captain, and any opposition to it is wrong, on board ship."—R. H. Dana.

By burning the Pope's bull, Luther ipso facto by the very deed itself denied the Pope's supremacy. Heresy carries excommunication ipso facto.

Ipwich. A corruption of Gypsy-which, the town on the river "Gyppen," now called the Orwell.

Iram. The pilgrim's garb is so called by the Arabs.

Iran. The empire of Persia.

"Acmere the shamane.

His face hath brought on "H'mas name."

Thomas Moore: Fire Worshippers.

Ireland or Erin is Celtic; from Eis or Iar (western). Lloyd (State Worthes, article "Grandison"), with a gravity which cannot but excite laughter, says the island is called the land of Iar because of the broils there, which have extended over four hundred years. Wormius derives the word from the Roman Yri, a bow. (See below.)

Ireland. Called by the natives "Erin," i.e. Erin-nimis, or far-innis (west island).

By the Welsh "Yver-den" (west valley).

By Apuleius, "Iber'nia", which is Iermn, a corruption of Far-innis.

By Juvenali (ii. 200) "Juverna" or "Juberna," the same as Iermn or Iermn.

By Claudian "Ouernia, "the same.

By modern, "Ireland," which is Iar-en-land (land of the west).

I. The three great saints of Ireland are St. Patrick, St. Columba, and St. Bridget.

The fair maid of Ireland. Ignis fatuus (q.v.).

"He had read in former times of a Gorg Fire, called 'Ignis Fatuus,' the fire of destiny, by some, 'Will with the Wight,' or 'Jack with the Lantern,' and likewise, by some simple country people, 'The Fair Maid of Ireland,' which used to lead wandering travellers out of their way."—The Scena Champion of Christendom. i.

The three tragic stories of the Irish.

(1) The death of the children of Tuaran;
(2) the death of the children of Lip;
(3) the death of the children of Uamuch.

(0'Flanagan: Transactions of the Gaelic Society of Dublin, vol. i.)

Dean Ireland's scholarships. Four scholarships of £30 a year in the University of Oxford, founded by Dr. John Ireland, Dean of Westminster, in 1825, for Latin and Greek. They are tenable for four years.

The same person founded an "Exegetical Professorship" of £800 a year.

Irenae. The impersonation of Ireland.
whose inheritance was withheld by the tyrant Grantarto. Sir Artegal (Justier) is sent by the Faerie Queen to succour the distressed lady. Grantarto, or the rebellion of 1580, being slain, she is restored to her throne and reigns in peace. (Spenser: Faerie Queen, v.)

**Iris.** Goddess of the rainbow, or the rainbow itself. In classic mythology she is called the messenger of the gods when they intended discord, and the rainbow is the bridge or road let down from heaven for her accommodation. When the gods meant peace they sent Mercury. (Greek and Latin, iris.)

"I'll have an Iris that shall find thee out." Shakespeare: 2 Henry VI, ii. 2.

**Irish Agitator.** Daniel O'Connell (1775-1847).

**Irish Apricots.** Potatoes.

**Irish Stew.** A dish of food made by stewing together meat, onions, and potatoes. Called "Irish" from the predominance of potatoes.

**Irish Wedding.** When a person has a black eye we sometimes say to him, "You have been to an Irish wedding, I see," because the Irish are more famous for giving their guests on these occasions black eyes than white favors.

**Iron.** The hieroglyphic for iron is δ, which denotes "gold at the bottom" (O), only its upper part is too sharp, volatile, and half corrosive (l); this being taken away, iron would become gold. Iron is called Mars.

"Strike while the iron is hot." "Batte le pour pendart qu'il est chaud." Make hay while the sun shines.

To have many irons in the fire. To have many affairs in hand.

If you have too many irons in the fire, some will burn. If you have more affairs in hand than you can properly attend to, some of them will be neglected and turn out badly. Both these locutions refer to the "heaters" or irons employed in laundries. If the "heater" is too hot, it will scorch the linen.

To rule with a rod of iron. To rule tyrannically. "Conquérant avec une verge de fer."

**Iron.** (See Pig Iron.)

**Iron Age.** The era between the death of Charlemagne and the close of the Carolingian dynasty is so called from its almost ceaseless wars. It is sometimes called the leaden age for its worthlessness, and the dark age for its barrenness of learned men.

**Iron Age.** The age of cruelty and hard-heartedness. When Hubert tells Prince Arthur he must burn his eyes out, the young prince replies, "Ah, none but in this iron age would do it." (Shakespeare: King John, iv. 1.)

**Iron-arm.** Francis de Lanoue, the Huguenot soldier, Bris de Fer (1531-1591). (See Friarabbas.)

**Iron Duke (The).** The Duke of Wellington was so called from his iron will. (1769-1852.) (See Silver-hand.)

**Iron Horse (The).** The railway locomotive.

"We can now drive the iron horse from India down the valley of the Indus, and (not Malmaison) to the very gates of China, without any political interference."—Mr. Hallam, Dec., 1855.

**Iron Mask.** The man in the iron mask (called Lestang) was Count Ercole Antonio Matthioli, a senator of Mantua, and private agent of Ferdinand Charles, Duke of Mantua. He suffered imprisonment of twenty-four years for having deceived Louis XIV. in a secret treaty for the purchase of the fortress of Casale, the key of Italy. The agents of Spain and Austria bribed him by outbidding the Grande Monarchie. The secrecy observed by all parties was inviolate, because the infamy of the transaction would not bear daylight. (H. G. A. Ellis: True History of the Iron Mask.)

"M. Loiseleur utterly denies that Matthioli (sometimes called Glacemo) was the real homme du masque de fer (See Temple Bar, May, 1872, pp. 182-184): but Marius Topin, in The Man in the Iron Mask, maintains it as an indubitable fact. There is an English translation of Topin's book by Vizetelli, published by Smith and Elder.

There are several others "identified" as the veritable Iron Mask, e.g.—

(1) Louis, Duc de Vermandois, natural son of Louis XIV. by De la Vallière, who was imprisoned for life because he gave the Dauphin a box on the ears. (Mémoires Secrets pour servir à l'Histoire de France.) This cannot be, as the duke died in camp, 1683.

(2) A young foreign nobleman, chamberlain of Queen Anne, and real father of Louis XIV. (A Dutch story.)

(3) Duc de Beaufort, King of the
Iron entered into his Soul (Thé). The anguish or annoyance is felt most keenly. The allusion is to the ancient custom of torturing the flesh with instruments of iron.

"I saw the iron enter into his soul, and felt what sort of pain it was that arose from hope deferred."—Shawe: Sentimental Journey.

Iron Maiden of Nuremberg (Thé). An instrument of torture for "heretics," traitors, parricides, etc. It was a box big enough to admit a man, with folding-doors, the whole studded with sharp iron spikes. When the doors were pressed to these spikes were forced into the body of the victim, who was left there to die in horrible torture. (German, Eisenne Jungfran.)

One of these diabolical machines was exhibited in 1892 in the Free Trade Hall, Manchester, and in London.

Irons (Inv.). In letters. "Mettre les fers aux pieds à [quelqu'un]."

Ironclad (Av.). A ship having the hull sheathed wholly or in part with plates of iron, to resist projectiles.

Ironclad Oath (Thé). 1866. An Act passed in North America excluding voters in the States lately in rebellion from the franchise; practically disfranchising all Southerners over twenty-five years of age.

Ironside. Edmund II., King of the Anglo-Saxons, was so called, from his iron armour. (989, 1016-1017.)

Nestor Ironside. Sir Richard Steele, who assumed the name in The Guardian. (1671-1729.)

Ironside. The soldiers that served under Cromwell were so called, especially after the battle of Marston Moor, where they displayed an iron resolution.

Irony. A dissembling. (Greek, éirôn, a dissembler, éronoea.)

"So grave a body upon so solemn an occasion should not deal in irony, or explain their meaning by contraries."—Nev. 1

Irony of Fate (Thé). A strange fatality which has brought about something quite the reverse of what might have been expected.

"By the irony of fate the Ten Hours Bill was carried in the very session when Lord Ashley having changed his views on the Corn Laws, felt it his duty to resign his seat in Parliament."—The Leisure Hour, 1857.

Iroquois (Av.). Anyone of the five (now six) confederate tribes, viz. the Mohawks, Oneidas, Onondagas, Cayugas, Senecas, and sixth the Tuscaroras, added in 1712, now forming "The Six Nations of the Iroquois Confederacy."

Iron Crown of Lombardy is so called from a narrow band of iron within it, said to be beaten out of one of the nails used at the Crucifixion. This band is about three-eighths of an inch broad, and one-tenth of an inch in thickness. According to tradition, the nail was first given to Constantine by his mother, who discovered the cross. The outer circle of the crown is of beaten gold, and set with precious stones. The crown is preserved with great care at Monza, near Milan; and Napoleon, like his predecessor Charlemagne, was crowned with it.

After the war between Austria and Italy, the Iron Crown was delivered by the former power to Victor Emmanuel.
Irrefragable Doctor. Alexander Hales, an English friar, founder of the scholastic theology (thirteenth century).

Irrel'evant is not to relieve, not to lighten. Irrelevant matter is that which does not help to bear the burden or make it lighter; something not pertinent or not material to the point in question. (Latin levis, light.)

Irresis'tible. Alexander the Great went to consult the Delphic oracle before he started on his expedition against Persia. He chanced, however, to arrive on a day when no responses were made. Nothing daunted, he went in search of the Pythia, and when she refused to attend, took her to the temple by force. "Son," said the priestess, "thou art irresistible." "Enough," cried Alexander; "I accept your words as my response."

Irritable Genus (The) or the "Genus irritabile" (Horace: Epistles, ii. 2, 102). Poets, and authors generally.

"It (publishers') is a wrathful trade, and the irritable genius comprehends the book-selling as well as the book-writing species."—Sir W. Scott: The Monastery (Int.).

Irepli'ses Fellea. Skins having bristly hair like that of goats. (Hiripi'tus—i.e. "goat's hair." (Plutarch.) A fell is Anglo-Saxon for "skin," like the Latin fell-is, English pelt. Thus we say still a "wool-fell." Shakespeare speaks of "a fell of hair" (Macbeth, v. 5). Pelimonger; a dealer in skins.

Ir'tish Ferries. To cross the Irish ferry is to be laid on the shelf. The ferry of the Irish is crossed by those who are exiled to Siberia. It is regarded in Russia as the ferry of political death.

Iras. The beggar of gigantic stature, who kept watch over the suitors of Penelope. His real name was Ar'nes, but the suitors nicknamed him Iros because they carried their messages for them. Ulysses, on his return, felled him to the ground with a single blow, and flung him out of doors.

Pover than Irnas. A Greek proverb, adopted by the Romans (see Ovid), and existing in the French language ("Plus pauvre qu'Irns"), alluding to the beggar referred to above.

Ir'venigites (3 syl.). The self-styled Catholic Apostolic Church, founded by the Rev. Edward Irving in 1829; they believed in the gift of tongues.

Issac. A hedge-sparrow, a corruption of Chaucer's word, hesiusagge.

(Anglo-Saxon, heavy, hedge; sugga, the sugga bird.)

Isaac of York. The Jew in Ivanhoe, and father of Rebecca. (Sir Walter Scott.)

Isabel, called She-wolf of France. The adulterous queen of Edward II., daughter of Philippe IV. (le Bel) of France. According to tradition, she murdered her royal husband by thrusting a hot iron into his bowels.

"Mark the year and mark the night When Roland shall re-echo with almighty thunder The shrugs of death through Berkley's roofs that ring. Shrugs of an agonised king. She-wolf of France, with unrelenting fangs, That tear at the bowels of the murdered nation."—Gray: The Bard.

Isabel. The Spanish form of Elizabeth. The French form is Isabelle.

Isabella, Princess of Sicily, in love with Robert le Diable, but promised in marriage to the prince of Grana' da, who challenged Robert to mortal combat. Robert was allured from the combat by his fiend-father, but when Alice told him that Isabella "the princess is waiting for him at the altar," a struggle took place between Bertram and Alice, the one trying to drag the duke to the infernal regions, and the other trying to win him to the ways of virtue. Alice prevailed, but the audience is not informed whether Robert married Isabella or not. (Meyerbeer's opera, Robert il Diavolo.)

Isabella, daughter of Hercules, Duke of Ferrara, sister of Alfonso and Ippolito, and wife of Francisco Gonzaga, lord of Mantua.

Isabella. (See Pot of Basil.)

Isabelle or Isabella (in Orlando Furioso). Daughter of the king of Galicia, in love with Zerbin'o; but, being a pagan, Zerbinio could not marry her. Zerbinio induces her to quit her native land, and gives Odorico charge of her. She is wrecked, and Odorico escapes with her to Rochelle. Here Odorico assails her virtue, but is alarmed by a vessel which he sees approaching, and flees. She is kept captive by the crew for nine months, but Orlando slays or hangs all the crew, and Isabella being free, accompanies her rescuer. Her lament at the death of Zerbinio is one of the best parts of the poem (book xii). She retires to a chapel to bury Zerbinio, and is there slain by Rod'omont.

Isabelle. The colour so called is the yellow of soiled calico. A yellow-dun horse.
Isaf

is called in France un cheval isabelle. The tale is attached to Isabel of Austria and Isabel of Castile. It is said that Isabel of Austria, daughter of Philip II., at the siege of Ostend vowed not to change her linen till the place was taken. As the siege lasted three years, we may well suppose that it was somewhat soiled by three years' wear.

"His colour was Isabel, a name given in allusion to the beautiful queen of Isabel Clara Eugenia, governor of the Netherlands, at the memorable siege of Ostend, which lasted from 1591 till 1594."—Dillon: Travels in Spain (1781).

Isabel of Castile, we are told, made a vow to the Virgin not to change her linen till Grana da fell into her hands; but this siege lasted longer than ladies are wont to wear their body-linen.

"Bright Sun was mounted on a black horse, that of Fīx was a grey, Chery's was white as milk, and the princess an isabelle."—Conquêtes d'Alma: Fair-star and Prince Ehry.

Isaf. An Arabian idol in the form of a man, born from Syria, and placed in Es-Safa, near the temple of Mecca. Some say Isaf was a man converted into stone for impurity, and that Mahomet suffered this one "idol" to remain as a warning to his disciples.

Isenbras or Sir Isumbra. A hero of medieval romance, first proud and presumptuous, when he was visited by all sorts of punishments; afterwards penitent and humble, when his afflictions were turned into blessings. It was in this latter stage that he one day carried on his horse two children of a poor woodman across a ford. (See YSAMBRA.)

"I warn you first at the beginning:
That I shall make no vain carping [talk]
Of deeds of arming, or of amours.
As such matters work: but
That makys carping in many a place
Of Oceane and Isenbras.

William of Nassington.

Isengrin or Sir Isgrim, the wolf, afterwards created Earl of Pitwood, in the beast-epic of Reynard the Fox. Isengrin typifies the barons, and Reynard the church; and the gist of the tale is to show how Reynard bamboozles his uncle Wolf. (German, Isgrimm, a wolf, a surly fellow.)

Isult. (See YSONDE.)

Ishihbin, in the satire of Abasalom and Achiapot, by Dryden and Tate, is Sir Robert Clayton, who'd "'e'en turn loyal to be made a peer" (part II.).

Ishbosheth, in Dryden's satire of Abasalom and Achiapot, is meant for Richard Cromwell. His father, Oliver, is called Saul. At the death of Saul,

Isinglass

Ishboseth was acknowledged king by a party, and reigned two years, when he was assassinated. (Part I. 67, 58.)

"They who, when Saul was dead, without a blow,
Made foolish Ishboseth the crown foregoe."

Ish'mont. The petrified city in Upper Egypt, full of men and women turned to stone. (Perry: View of the Levant.)

Marryat has borrowed the idea in his Pacha of Many Tales.

Isiac Tablet. A spurious Egyptian monument sold by a soldier to Cardinal Bembo in 1627, and preserved at Turin. It is of copper, and on it are represented most of the Egyptian deities in the mysteries of Isis. It was said to have been found at the siege of Rome in 1528. The word Isiac is an adjective formed from Isis.

Isidorian Decretals. Also called Pseudo or False Decretals. A spurious compilation of fifty-nine decrets by Muntz, who lived in the ninth century, and fraudulently ascribed them to Isidore of Seville, who died in the sixth century. Prior to the tenth century the only authentic collection of decreets or letters of the popes in reply to questions proposed to them by bishops, ecclesiastical judges, and others, was that of Dionysius the Little [Exig'tus], a Roman monk, who lived in the middle of the sixth century. He commences with Pope Siricius (fourth century). The Isidorian decreets contain fifty-nine letters ascribed to persons living between Clement and Siricius, and forty others not contained in the Dionysian collection. The object of these forged letters is either to extalt the Papacy or enforce some law assuming the existence of such exaltation. Amongst these spurious letters are the decreet of St. Anucle'tus, the decreet of St. Alexander, the letter of Julius to the Easterns, the synodical letter of St. Athana'sius, the decreet of St. Fabian instituting the rite of the chrism, and so on.

"La reforme pseudo-Isidoriennne, adoptee par S. Nicholas, en 865, par le huitieme concile ecumenique en 867, conforme par le concile de Trent en 1566, elle est depuis lors accueillie par tous les catholiques... ce qui est impossible de justifier, et meme d'exercer, c'est le moyen employe par le pseudo-Iranner pour arreter une des fins."—Etudes Religieuses, No. 47, p. 302.

Isinglass. A corruption of the Dutch hyzenblas (an air-bladder), being prepared from the bladders and sounds of sturgeon. (German, Huyen, a sturgeon.)
Isis. Sister-wife of Osiris. The cow was sacred to her; and she is represented with two long horns from one stem at the top of her head. She is said to have invented spinning and weaving. (Egyptian mythology.)

"Inventress of the web, fair Luna [tanx] sings The flying shuttle 'tween the dancing strings... Taught by her labours, from the fertile soil Immortal Isis clothed the banks of Nile."

Darwin: "Laws of the Plants, c. 11.

Milton, in Paradise Lost, names Osiris, Isis, and Orus amongst the fallen angels (book i. 478).

Isis, Herodotus thinks, is Demeter (Ceres).

Diodorus confounds her with the Moon, Demeter, and Juno.

Plutarch confounds her with Atthea (Minerva), Persephone (Proserpine), the Moon, and Te'thys.

Appuleius calls her the mother of the gods Minerva, Venus, Diana, Proserpine, Ceres, Juno, Bello'na, Hecate, and Rhamnu'sia [Nemesis].

Lockyer says, "Isis represents the idea of rising or becoming visible, Osiris of disappearing." Thus the rising moon, a rising planet, the coming dawn, etc., is Isis; but the setting sun, the waning moon, a setting planet, evening, etc., is Osiris.

"Now the bright moonbeam kissed the water, and now the mountain and valley, river and plain, were flooded with white light, for mother Isis was risen."—Rider Haggard: Cleopatra, chap. iv.

Isis was the mother of Horus (the rising sun), and is represented as nursing him.

Isis. Some maintain that Isis was at one time the protectress of Paris, and that the word Paris is a contraction of the Greek Paras Iosis (near the temple of Isis), the temple referred to being the Pantheon or church of St. Geneviève. We are told, moreover, that a statue of Isis was for a long time preserved in the church of St. Germain des Prés, but was broken to pieces by Cardinal Bironnet because he saw certain women offering candles to it as to the Virgin.

The Young Isis, Cleopatra (50-30 B.C.).

Islam or Islamism. The true faith, according to the Mahometan notion. The Moslems say every child is born in Islam, and would continue in the true faith if not led astray into Magism, Judaism, or Christianity. The word means resignation or submission to the will of God.

Islam consists of five duties—
1. Bearing witnesses that there is but one God.
2. Reciting daily prayers.
3. Giving the appointed and legal alms.
4. Observing the Hajj (a month's fast).

(3) Making a pilgrimage to Mecca, at least once in a lifetime.

(M) Muslims and Moshunani are from the same root.

Islamite (3 syl). A follower of Mahomet or believer in Islam.

Island of Saints. So Ireland was called in the Middle Ages.

Island of St. Brendan. The flying island, the supposed retreat of King Rodrigo. So called from St. Brendan, who went in search of the Islands of Paradise in the sixth century.

Island of the Seven Cities. A kind of Dixie land, where seven bishops, who quitted Spain during the dominion of the Moors, founded seven cities. The legend says that many have visited the island, but no one has ever quitted it.

Islands of the Blessed, called by the Greeks "Happy Islands," and by the Romans "Fortunate Islands." Imaginary islands somewhere in the west, where the favourites of the gods are conveyed at death, and dwell in everlasting joy.

"Their place of birth alone is noted To sounds that echo farther west Than your sire's islands of the Blest."—Byron.

Isle of Dogs. So called from being the receptacle of the greyhounds of Edward III. Some say it is a corruption of the Isle of Ducks, and that it is so called in ancient records from the number of wild fowl inhabiting the marshes.

Isle of Lanterns (The), or Lantern-land. An imaginary country inhabited by pretenders to knowledge. In French, Lanterns. (Rabelais: Pantagruel, v. 32, 33.)

Lucian has a similar conceit, called the City of Lanterns; and Dean Swift, in his Gulliver's Travels, makes his hero visit Laputa, the empire of quarks, false projectors, and pretenders to science.

Isle of Mist (The). The Isle of Skye, whose high hills are almost always shrouded in mist.

"Nor sleep thy hand by thy side, chief of the Isle of Mist."—Shakespeare: Falstaff, i.

Islington (The Magna of?). One of the skilful companions of Barlow, the famous archer, was so christened by Henry VIII. (See Shoreditch, The Duke of.)

Islamians (4 syl). A Mahometan sect, which maintained that Isma'il, and not Moussa, ought to be Imam. In the tenth century they formed a secret society, from which sprang the Assassins.
Ismene (3 syl.) Daughter of Oedipus and Jocasta. Antigone was buried alive by the order of King Creon, for burying her brother Polynices, slain in combat by his brother Eteocles. Ismene declared that she had aided her sister, and requested to be allowed to share the same punishment.

Ismene. The lady-love of Ismenea, in the erotic romance of Eustathius entitled Ismene and Ismenea (twelfth century). Translated by Godfrey of Viterbo. Especially noteworthy from its being reproduced in the Confessio Amantis of Gower, and forming the plot of Shakespeare’s Pericles.

Ismenea. A Theban musician of whom Ath’sees, King of the Scythians, declared, “I liked the music of Ismenias better than the braying of an ass.” (Plutarch.)

Ismeno (in Jerusalem Delivered). A magician who could “call spirits from the vasty deep.” He was once a Christian, but became Mahometan. Ismeno was killed by a stone hurled at him by an engine (book xviii.).

Isobars. Lines on a map connecting places which have the same mean barometric pressure. The closer the isobars are the stronger the wind, the further the lighter. (Greek, baros, weight.)


Isolde (2 syl.). Wife of King Mark, of Cornwall, who had an illicit affection for Sir Tristram, Mark’s nephew. Isold the White, Sir Tristram’s wife.

Isothermic Lines. Lines laid down in maps to show the places which have the same mean temperature. (Greek, isothermos, equal heat.)

Israel, in Dryden’s satire of Absalom and Achitophel, stands for England.

Israfil. The angel of music, who possessed the most melodious voice of all God’s creatures. This is the angel who is to sound the Resurrection Trump, and will ravish the ears of the saints in paradise. Israfil, Gabriel, and Michael were the three angels that warned Abraham of Sodom’s destruction. (Sedc: Kowen.)

 Isa. Jesus.

Issachar, in Dryden’s satire of Absalom and Achitophel, means Thomas Thynne, of Longleat Hall, a friend of the Duke of Monmouth. Thynne was assassinated in his carriage, in Pall Mall, by ruffians hired by Count Koningenmark. The cause of the murder was jealousy. Both Mr. Thynne and the count were in love with Lady Elizabeth Percy, the widow of the Earl of Ogle. Her friends contrived her to the rich commoner, but before the match was consummated Mr. Thynne was murdered. Within three months the lady married the Duke of Somerset. (See Mortun.)

Issachar’s ears. Ass’s ears. The allusion is to Gen. xliv. 14: “Issachar is a strong ass crouching down between two burdens.”

“Is’t possible that you, whose ears Are of the tribe of Issachar’s... Should yet be deaf against a voice So rumbling as the public voice?”

K. Butler: Hubbard to Sadromel.

Isslund. The kingdom of Brunhild is identified by Von der Hagen with Iceland, but Wackernagel says it means Amazonian land, and derives it from the Old German Isla (a woman). (The Nibelungen Lied.)

Issue. The point of law in debate or in question. “At issue,” under dispute.

To join issue. To take opposite views of a question, or opposite sides in a suit.

To join issues. To leave a suit to the decision of the court because the parties interested cannot agree.

Isthmian Games. Epsom races were styled “Our Isthmian Games” by Lord Palmerston, in allusion to the famous games consisting of chariot races, running, wrestling, boxing, etc., held by the Greeks in the Isthmus of Corinith every alternate spring, the first and third of each Olympiad.

Isthmus of Suez. The covered bridge of St. John’s College, Cambridge, is so called, because it connects the college with the grounds on the other side of the river. Suez here is a pun on the word sus (a hog), the Johuins being nick-named hoges in University slang.

Italian Architecture. The Roman architecture revived in the fifteenth century, and in vogue during that and the two succeeding ones. It is divided into three schools—the Florentine, Roman, and Venetian.

Italian of Asia (The). Persian is so called. Noted for its harmony, and its adaptation to verse and the lighter class of music.

Italian School of Philosophy. The Pythagoreans, so called because Pythagoras taught in Italy.
**Italic Version.** A version of the Bible from the Septuagint, which preceded the Vulgate, or the version by St. Jerome.

**Italics.** The type first used by Aldo Manuzio in printing the Aldine classics. It was called by him "Cursive" letters (a running hand; from Latin, curvo, to run). Virgil was the first author printed in this type (1501). Francesco of Bologna cast it.

The words italicised in the Bible have no corresponding words in the original. The translators supplied these words to render the sense of the passage more full and clear.

**Italy.** The champion of Italy was St. Anthony. (Seven Champions of Christendom, part i. 6.)

**Itch.** My fingers itch to be at him. This is a French location, "Les poings ne d'onnent de la batre." An itch for gold. A longing desire. (Anglo-Saxon, geceow, to itch.)

**Itching Ears (To have).** To have a itching desire to hear news, or some novelty.

"The time will come when they will not endure the sound doctrine; but, having itching ears, will heap up to themselves teachers after their own lusts (for lusciousness)."—2 Timothy iv. 3 (R.V.)

**Itching Palm (An).** A love of money. If the palm of your right hand itches, it betokens that you are going to receive money. So Mélton tells us in his Astrologaster, p. 23.

"Let me tell you,husband, you yourself Are much condemed to have an itching palm."—Shakespeare: Julius Caesar, i. 4.

**Itching of the Eye.** If the right eye itches betokens laughter at hand; if the left eye, it betokens grief; but Shakespeare does not observe this distinction.

"My right eye itches now, so shall I see My love."—Thersites, i. 37.

"Migne eyes do itch; Both that forebode weeping."—Shakespeare: Othello, iv. 3.

**Itching of the Lips** indicates you are about to receive a kiss, or else kiss somebody.

"If your lips itch, you shall kiss somebody."—Mélton: Astrologaster, p. 32.

**Itching of the Nose** indicates that you are going to see a stranger.

"We shall his guests to-day... My nose itches so."—Dekker: Honest Whore.

**Itching of the Thumb,** according to Shakespeare, betokens the approach of evil.

"By the pricking of my thumbs, Something evil this way comes."—Macbeth, iv. 1.

**Ithacaen'sian Sutlers (The).** The suitors of Penelopé (4 syl.), wife of Ulysses, King of Ithaca. While the palace of Ithaca was absent, many suitors presented themselves to Penelopé, affirming that Ulysses was certainly dead. Penelopé put them off, saying she would give a definite answer when she had finished the robe she was weaving for Laertes; but at night she unravelled all she had woven during the day. At last Ulysses returned and slew the suitors.

"All the ladies, each and each.
Like the Thracian suitors in old times,
Stared with great eyes, and laughed withalien looks."—Tennyson: The Princess, iv.

**Ithuriel.** One of the angels commissioned by Gabriel to search for Satan, who had effected his entrance into Paradise. The other angel who accompanied him was Zephon. (Ithuriel means "the discovery of God.")

"Ithuriel and Zephon, with winged speed,
Search through this garden; leave unsearched no nook; But chiefly where those two fair creatures lodge.

**Ithuriel's Spear.** The spear of the angel Ithuriel, the slightest touch of which exposed deceit. Hence, when Satan squatted like a toad "close to the ear of Eve," Ithuriel only touched the creature with his spear, and it resumed the form of Satan.

"Him [i.e. Satan], thus intent Ithuriel with his spear
Touched lightly; for no falsehood can endure
Touch of celestial temper, but returns
Of force to its own likeness."—Milton: Paradise Lost, iv. 810-813.

**Itinerary (An).** The notification of the route followed by a traveller. The Itinerary of Antoninus marks out all the main roads of the Roman Empire, and the stations of the Roman army. The Itinerary of Peutinger (Tabula Peutingeriana) is also an invaluable document of ancient geography, executed A.D. 393, in the reign of Theodosius the Great, and hence called sometimes the Theodosian Table.

Its did not come into use till the seventeenth century. Dean Treuch points out that Chatterton betrayed his forgeries by the line "Life and its goods I scorn," but the word its was not in use till several centuries after the death of the monk to whom the words are ascribed. In 1548 it was used for its.

"The lorn and devotions towards god also hath in infancy, and hath them coming forward in growth of age."—(Lamb)

**Ivan.** The Russian form of John, called Juan in Spain, Giovanni in Italian.
Ivanhoe

*Ivan the Terrible.* Ivan IV. of Russia, infamous for his cruelties, but a man of great energy. He first adopted the title of czar. (1629, 1533-1584.)

Ivanhoe (3 syl., Sir Wilfred, knight of Ivanhoe, is the disinherited son of Cedric of Rotherwood. He is first introduced as a pilgrim, in which guise he enters his father's hall, where he meets Rowena. He next appears as Desdichado, the "Disinherited Knight," in the grand tournament where he vanquishes all opponents. At the intercession of King Richard he is reconciled to his father, and ultimately marries Rowena, his father's ward. Rebecca, the Jew's daughter, to whom he had shown many acts of kindness, was in love with him.

Sir Walter Scott took the name from the village of Ivanhoe, or Irving in, Buck's, a line in an old rhymed proverb — "Tring, King, and Ivanhoe"—having attracted his attention.

Ivanovitch. A lazy, good-natured person, the national impersonation of the Russians as a people, as John Bull is of the English, Brother Jonathan of the Americans, Jean Crapaud of the French, and Cousin Michael of the Germans.

Ivories. Teeth; dice.

To show one's ivories. To display one's teeth.

To wash one's ivories. To rinse the mouth; to drink.

Ivory Gate of Dreams (The). Dreams which delude pass through this gate, those which come true pass through the Gate of Horn. This fancy depends upon two puns: ivory in Greek is ἱβραός, and the verb ἱβράω means "to cheat with empty hopes;" the Greek for horn is κέρας, and the verb κυρανός means "to accomplish."

"Sunt genuine somni portae; quantum altera est turba Cornes, qua verba faciunt datur exitus mundae: Altera candida perfecta uxoribus elephas: Sed falsa ad certum mutabit in somnia stans."

*Virgil: Abiur, vi. 594-597.*

Ivory Palaces are not unfrequently mentioned in the Old Testament. Thus (Psalm xlv. 8), "All thy garments smell of myrrh, aloes, and cassia, out of the ivory palaces;" in 1 Kings xxii. 39 we read that Ahab built "an ivory house;" and in Amos iii. 15 we read, "I will smite the winter-house with the summer-house, and the houses of ivory."

Lady Mary Wortley Montague, in her Letters, speaks of the ivory fittings of the harem of the Kahyia's palace at Adrianopile. She says, "Its winter apartments are wainscotted with inlaid work of mother-of-pearl and ivory of different colours" (vol. ii. p. 161-162).

"The ceilings of the Eastern houses are of mosaic work, and for the most part of ivory, like those superb Talwar of Persia." —St. John Chardin.

Ivory Shoulder. Demeter ate the shoulder of Pelops, served up by Tanatalus; so when the gods restored the body to life, Demeter supplied the lacking shoulder with one of ivory.

"Not Pelops' shoulder whiter than her hands." W. Browne: Britannia's Pastorals, ii. 3.

Ivy (Old English, ifug). Dedicated to Bacchus from the notion that it is a preventive of drunkenness. But whether the Dionysian ivy is the same plant as that which we call ivy is doubtful, as it was famous for its golden berries, and was termed *chryso-corpos.*

Ivy (in Christian art). Symbol of everlasting life, from its remaining continually green. An ivy wreath was the prize of the Isth'mian games, till it was superseded by a pine garland. The plant was sacred to Bacchus and Osiris.

Ivy Bush. *Lake an owl in an ivy-bush. Having a saucy, vacant look, as some persons have when in their cups: having a stupid vacant stare. Owls are proverbial for their judge-like solemnity, and ivy is the favourite plant of Bacchus, Gray, in his *Elegy,* refers to the Owl and the Ivy.

"From under ivy-mantled tower
The moping owl doth to the moon complain
Of such as, wandering near her secret bower,
Molest her ancient solitary reign." (Stanza 3.)

Ivy Lane (London). So called from the houses of the prebendaries of St. Paul, overgrown with ivy, which once stood there.

Ixion. A king of the Lapithæ, bound to a revolving wheel of fire in the Infernal regions, for his impious presumption in trying to imitate the thunder of heaven. (Greek mythology.)

"The treadmill is sometimes called "Ixion's Wheel.""

J

J. (In Punch). The signature of Douglas Jerrold, who first contributed to No. 9 of the series.

J. J. (In Hogarth's *Gin Lane,* written on a gibbon), is intended for Sir Joseph Jekyll, obnoxious for his bill for increasing the duty on gin.
Jaafer. At the battle of Muta, Jaafer carried the sacred banner of "the Prophet." One hand being lopped off, he held it with the other; the other being struck off, he embraced it with his two stumps; his head being cleft in twain, he hung himself on the banner staff, and the banner was detained thus till Abdallah seized it and handed it to Khaled. A similar tale is told of Cynegiros (q.v.).

Jachin. The parish clerk in Crabbe's Borough. He appropriated the sacramental money, and died disgraced.

Jachin. (See Boaz.)

Jack.

I. APPLIED TO MEN, but always deprecatingly. (See Tom.)

(1) Jack Adams. A fool.
(2) Jack-a-dandy (q.v.).
(3) Jack-a-dreamer. A man of inaction, a mere dreamer.
(4) Jack-a-drogoles. A good-natured, lazy fool. (Dutch, droogle, to be listless; our drovel.)
(5) Jack-a-Lent. A half-starved, sheepish boyo. Shakespeare says: "You little Jack-a-lent, have you been true to us?" (Merry Wives of Windsor, iii. 3.)

A kind of Aunt Sally which was thrown at in Lent. (See Cleveland's Poems [1600], p. 61.)
(6) Jack-a-napes (q.v.).
(7) Jack-at-a-pinch. One who lends a hand in an emergency: an itinerant clergyman who has no cure, but officiates for a fee in any church where his assistance is required.
(8) Jack Braz. (See Braz.)
(9) Jack Fool. More generally, Tom Fool (q.v.).
(10) Jack Kitch (q.v.).
(11) Jack-pudding (q.v.).
(12) Jack-sauce. An insolent sauce-box, "the worst Jack of the pack." Fluellen says one who challenges another and refuses to fight is a "Jack-sauce." (Henry V., iv. 7.)
(14) Jack-slay. "Every Jack-slay hath his belly full of fighting." (Shakespeare: Troilus and Cressida, ii. 1.)
(15) Jack-sprat (q.v.).
(17) Jack-tar (q.v.).
(18) Jack-in-office. A conceited official, or upstart, who presumes on his official appointment to give himself airs.
(20) Jack-in-the-water. An attendant at the waterman's stairs, etc., willing to wet his feet, if needs be, for a "few coppers."
(21) Jack-of-all-trades. One who can turn his hand to anything, but excels in nothing.
(22) Jack-of-both-sides. One who tries to favour two antagonist parties, either from fear or for profit.
(24) Cheap Jack. (See cheap.)
(25) Jack will never be a gentleman. A mere parvenu will never be like a well-bred gentleman.
(26) Every man Jack of them. All without exception, even the most insignificant.
(27) Remember poor Jack. Throw a copper to the boys paddling about the jetty or pier, or performing tricks under the hope of getting a small bounty.

II. APPLIED TO BOYS WHO ACT THE PART OF MEN.

(1) Jack Frost. Frost personified as a mischievous boy.
(2) Jack Sprat. Who bears the same relation to a man as a sprat does to a muskeller or herring.
(3) Jack and Jill (nursery rhyme). Jill or Gill is a contraction of Julienne or Gillian, a common Norman name. (See Jack, VII.)
(4) Jack and the Bean-stalk (q.v.).
(5) Jack and the Fiddler (q.v.).
(6) Jack of cards. The Knave or boy of the king and queen of the same suit.
(7) Jack the Giant-killer (q.v.).
(8) Glym Jack. A link boy who carries a glyn. (German, glimm, a glyn.) (See Glym.)
(9) Little Jack Horner. (See Jack Horner.)
(10) The house that Jack built (nursery tale).

III. APPLIED TO THE MALES OR INFERIOR ANIMALS: as—

Jack-ass, Jack-baker (a kind of owl), Jack or dog fox, Jack-hare, Jack-horn, Jack-rat, Jack-shark, Jack-snipe; a young pike is called a Jack, so also were the mule birds used in falconry.

IV. APPLIED TO INSTRUMENTS which supply the place of or represent inferior men or boys:—

(1) A jack. Used instead of a turn-splitt boy, generally called Jack.
(2) A jack. Used for lifting heavy weights.
(3) Jack. The figure outside old public clocks made to strike the bell. "Strike like Jack o' the clock-house, never but in season."—Strode: Floating Island.
(4) **Jack-roll.** The cylinder round which the rope of a well coils.
(5) **Jack-in-the-basket.** The cap or basket on the top of a pole to indicate the place of a sandbank at sea, etc.
(6) **Jack-in-the-box.** A toy consisting of a box out of which, when the lid is raised, a figure springs.
(7) **Boot-jack.** An instrument for drawing off boots, which used to be done by inferior servants.
(8) **Bottle-jack.** A machine for turning the roast instead of a turnspit.
(9) **Lifting-jack.** A machine for lifting the axle-tree of a carriage when the wheels are cleaned.
(10) **Roasting-jack.** (See Bottle-jack, 8.)
(11) **Smoke-jack.** An apparatus in a chimney-flue for turning a spit. It is made to revolve by the upward current of smoke and air.
(12) **Jack-chain.** A small chain for turning the spit of a smoke-jack.

V. **Applied to Inferior Articles** which bear the same relation to the thing imitated as Jack does to a gentleman.

(1) **Jack.** A rough stool or wooden horse for sawing timber on.
(2) **Jack.** A small drinking vessel made of waxed leather.

"Body of me, I am dry still; give me the jack, boy."—Beaumont and Fletcher: **Bloody Brother,** ii. 2.

(3) **Jack.** Inferior kind of armour, (See Jack, No. VIII.)
(4) **A Jack and a half-jack.** Counters resembling a sovereign and a half-sovereign. Used at gaming-tables to make up a show of wealth.
(5) **Jack-blank.** A block attached to the top-gallant-tie of a ship.
(6) **Jack-boats.** Cumbrous boats of tough, thick leather worn by fishermen. Jacks or armour for the legs.
(7) **Jack-pans.** A vessel used by barbers for heating water for their customers.
(8) **Jack-plane.** A menial plane to do the rough work for finer instruments.
(9) **Jack-rafter.** A rafter in a hipped roof, shorter than a full-sized one.
(10) **Jack-rib.** An inferior rib in an arch, being shorter than the rest.
(11) **Jack-serving.** A large screw rotating in a threaded socket, used for lifting heavy weights.
(12) **Jack-timbers.** Timbers in a building shorter than the rest.
(13) **Jack-mace.** A coarse, long towel hung on a roller, for the servants' use.
(14) **Jack of Dover (g.v.).**
(15) **Jacket (g.v.).**

(16) **Black jack.** A huge drinking vessel. A Frenchman speaking of it says, "The English drink out of their boots." (Heywood.)

VI. **A Term of Contempt.**
(1) **Jack-a-lantern or Jack-o'-lantern, the fool fire or ignis fatua.**
(2) **Jack-ass.** An unmitigated fool.
(3) **Jack-at-bowls.** The butt of all the players.
(4) **Jack-daw.** A prating nuisance.
(5) **Jack Drum's entertainment (q.v.).**
(6) **Jackey.** A monkey.
(7) **Skip-jack.** A toy, an upset.
(8) **The black jack.** The turnip-fly.
(9) **The yellow jack.** The yellow fever.

VII. **Used in Proverbial Phrases.**
"A good Jack makes a good Jill. A good husband makes a good wife, a good master makes a good servant. Jack, a generic name for man, husband, or master; and Gill or Jill, his wife or female servant. Every Jack shall have his Jill. Every man may find a wife if he likes; or rather, every country rustick shall find alass to be his mate.

"Jack shall have his Jill, 
Nought shall go ill; 
The man shall have his mors again, and all shall be well."—Shakespeare: **Midsummer Night's Dream,** iii. 2.

**To play the Jack.** To play the rogue or knave; to deceive or lead astray like Jack-o'-lantern, or ignis fatua.

"—your fairy, which you say is a harmless fairy, has done little better than played the Jack with us."—Shakespeare: **Tempest,** i. 1.

**To be upon their jacks.** To have the advantage over one. The reference is to the coat of mail quilted with stout leather, more recently called a jerkin.

VIII. **Jack.** Armour consisting of a leather surcoat worn over the hauberk, from the fourteenth to the seventeenth century, both inclusive. It was formed by overlapping pieces of steel fastened by one edge upon canvas, coated over with cloth or velvet. In short, it was a surcoat padded with metal to make it sword-proof. These jazerines were worn by the peasantry of the English borders when they journeyed from place to place, and in their skirmishes with moor-troopers.

"Jackes quilted and covered over with leather, fustian, or canvas, over thick pieces of iron that are sewed to the same."—Lyly: **Euphues.**

**Colonel Jack.** The hero of Defoe's novel so called. He is a thief who goes to Virginia, and becomes the owner of vast plantations and a family of slaves.
Jack-a-Dandy. A term of endearment for a smart, bright little fellow; a Jemmy Jessamy.

"Smart she is, and handy, O !
Sweet as sugar-candy, O !
And I'm her Jack-a-dandy, O !"

Jack o' dandy. Slang for brandy. Dandy rhymes with brandy. (See Curry.)

"In Ireland "dandy" means whisky: but whisky = eau de vie; and eau de vie is brandy.

"Dumidium cautis vero apud Metropolitanae Herbarum dicuntur Dandy."—Blackwood's Magazine, May, 1833 (Father Tom and the Pope).

Jack-o'-lantern. A Will-o'-the-wisp, an ignis fatuus.

Jack-a-napes or Jackanapes = Jack of apes. An impertinent, vulgar prig. (See Jeannot.)

More likely, it is Jack and ape, formed on the model of Jack-ass, a stupid fool.

"I will teach a scurvy jackanapes priest to meddle or mack."—Shakespeare: Merry Wives of Windsor, i. 4.

Jack-Amond-All. One of the nicknames given to Jack Cade the rebel, who promised to remedy all abuses.

Jack Brag. (See Brag.)

Jack Drum's Entertainment. A beating. (See John Drum's, etc.)

Jack Horner. For solution see Notes and Queries, xvi. 156; xvii. 83. In Latin alcaics, thus:

"Sedens Johannes parvus in angulo
Horatius edit crucis Christiana;
Et dixit, ut prunus extrahere
Police, Quam mihi ego suna in infans"

The London Herald, Jan. 13, 1832.

Jack Ketch. Although this looks very much like a sobriquet, there seems no sufficient evidence to believe it to be otherwise than a real proper name. We are told that the name Jack was applied to hangman from Richard I. Quacket, to whom the manor of Tyburn once belonged. (See Hangmen.)

Jack Pudding. A bufoon who performs pudding tricks, such as swallowing a certain number of yards of black-pudding. S. Bishop observes that each country names its stage bufoon from its favourite viands: The Dutchman calls him Pickel-kerring; the Germans, Haus Wurst (John Sausage); the Frenchman, Jean Potage; the Italian, Marcaro'm; and the English, Jack Pudding.

Jack Robinson. Before you can say Jack Robinson, Immediately. Grove says that the saying had its birth from a very volatile gentleman of that name.

who used to pay flying visits to his neighbours, and was no sooner announced than he was off again; but the following couplet does not confirm this derivation:

"A warke it ys as easie to be done
As to say Jacks i' robus on."

An old Play, cited by Halliwell: Arch. Dict.

Jack Sprat. A dwarf; as if sprats were dwarf mackerels. Children, by a similar metaphor, are called small fry.

Jack Tar. A common sailor, whose hands and clothes are tarred by the ship tackling.

Jack and the Bean Stalk. A nursery tale of German invention. The giant is All-Father, whose three treasures are (1) a harp—i.e. the wind; (2) bags full of treasures—i.e. the rain; and (3) the red hen which laid golden eggs—that is, the genial sun. Man avails himself of these treasures and becomes rich.

Jack of all Trades is Master of None. In French, "Tout savoir est ne rien savoir."

Jack o' both Sides. A supernumerary who plays on both sides to make up a party; one who for profit or policy is quite colourless.

Jack o' the Clock. The figure which comes out to strike the hours on the bell of a clock. A contraction of Jaquemart (q.v.).

"King Berward. Well, but what's o'clock?
Buckingham. Upon the stroke of ten.
K. B. Well, let it strike.
R. Why let it strike?"

K. B. Because that, like a jack, thou keepst the stroke.

Betwixt thy buzzing and my meditation."

Shakespeare: Richard III. Act iv.

Jack of Dover. A stockfish, "hake salted and dried." The Latin for a hake is merluccius, and lucius is a jack or pike. Mer, of course, means the sea, and Dover, the chief Cinque Port, is used as a synonym. Also refers wine collected into a bottle and sold for fresh wine. "To do-over again." (See Dover.)

"Many a Jack of Dover hastow sold
That hath been tways hot and tways cold."—Chaucer: Canterbury Tales.

Jack of Newbury. John Winchcomb, the greatest clothier of the world, in the reign of Henry VIII. He kept 100 looms in his own house at Newbury, and equipped at his own expense 100 of his men to aid the king against the Scotch in Flodden Field.

Jack o' the Bowl. The most famous brownie or house-spirit of Switzerland; so called from the custom of placing
for him every night on the roof of the cow-house a bowl of fresh sweet cream. The contents of this bowl are sure to disappear before morning.

Jack Out of Office. One no longer in office.

"I am left out; for me nothing remains. But long I will not be Jack-out-of-office."
Shakespeare. 1 Henry VI., 1. 1.

Jack the Giant-killer owed much of his success to his four marvellous possessions—an invisible coat, a cap of wisdom, shoes of swiftness, and a resisters sword. When he put on his coat no eye could see him; when he had his shoes on no one could overtake him; his sword would cut through everything; and when his cap was on he knew everything he required to know. Yonge says the story is based on the Scandinavian tale of Thor and Loki, while Masson maintains it to be a nursery version of the fuses of Corinna's in Geoffrey of Monmouth's marvellous history. I apprehend that neither of these suggestions will find many supporters.

"Military success depends (1) on an irrevocable coat, or secrecy, not letting the foe know your plans; (2) a cap of wisdom, or wise counsel; (3) shoes of swiftness, or attacking the foe before he is prepared; and (4) a resisters sword, or dauntless courage.

Jack the Ripper. An unknown person who so called himself, and committed a series of murders in the East End of London on common prostitutes.

The first was April 2nd, 1888; the next was August 7th; the third was August 31st; the fourth was September 6th; the fifth was September 30th, when two women were murdered; the sixth was November 2nd; the seventh was December, in a builder's yard; the eighth was July 17th, 1889, at Whitechapel; the ninth was September 17th.

Jack and James. Jewish, Jacob; French, Jacques, our "Jack," and Jacques, our "James." Jacques used to be the commonest name of France, hence the insulation of the common people was termed the insulation of the Jacques, or the Jacquerie; and a rustic used to be called a Jacques bon hommer. The Scotch call Jack Jack.

Jackal. A toady. One who does the dirty work of another. It was once thought that the jackals hunted in troops to provide the lion with prey, hence they were called the "lion's providers." No doubt the lion will at times avail himself of the jackal's assistance by appropriating prey started by these "hunters," but it would be folly to suppose that the jackal acted on the principle of vos non vobis. (See Honey-comb.)


Jacket. The skin of a potato. Potatoes brought to table unpeeled are said to be "with their jackets on." To dust one's jacket. (See Dust.)

Jackson. (See Stonewall.)

Jacksonian Professor. The professor of natural and experimental philosophy in the University of Cambridge. This professorship was founded in 1783 by the Rev. Richard Jackson.

Jacob the Source of Grammar. Giles Jacob, master of Romsey, in Hampshire, brought up for an attorney. A poetaster in the time of Pope. (See Innuend, iii.)

Jacob's Ladder. A ladder seen by the patriarch Jacob in a vision. It was set on the earth, and reached to heaven, and angels seemed to be ascending and descending on it (Gen. xxviii. 12). Jacob is, on this account, a cant name for a ladder. There is a pretty blue flower so called.

Jacob's Staff. An instrument for taking heights and distances.

"Reach then a soaring guilt, that I may write: As with a Jacob's staff to take her head":- Cleveland. The Rebecca to his Mistress.

The Apostle James is usually represented with a staff.

"As he had travelled many a summer's day Through boiling sands of Arabia and Yodj; And in his hand a Jacob's staff to stay His weary limbs upon."
Spenser: Faery Queene, book i. canto vi. 32-35.

Jacob's Stone. The stone inclosed in the coronation chair of Great Britain, brought from Scone by Edward I., and said to be the stone on which the patriarch Jacob laid his head when he dreamed about the ladder referred to above. This stone was originally used in Ireland as a coronation stone. It was called "Inmisfail," or Stone of Destiny. (See Coronation Chair.)

Jacobs. The Dominicans were called in France from the "Rue St. Jacques," Paris, where they first established themselves in 1219.

Jacobs. A political club, originally called the Club Breton, formed at Versailles in 1789. On their removal to Paris, they met in the hall of an ex convent of Jacobsins (see above), in the Rue St. Honoré.
Jac'obites (3 syl.). The partisans of James II. (when William III. superseded him), his son, and grandson.

Jac'obites, nicknamed Warming-pane. It is said that Mary d'Este, the wife of James II., never had a living child, but that on one occasion a child, introduced to her bedroom in a warming-pane, was substituted for her dead infant. This "warming-pane child" was the Pretender. Such is the tale, the truth is quite another matter.

Jac'obites. An Oriental sect of Monoph'yistes, so called from Jac'obus Baradæus (Jacoub Al-Baradæi), Bishop of Edessa, in Syria, in the sixth century.

Jacobus. A gold coin of the value of 25s., struck in the reign of James I.

Jaccu'ard Loom. So called from Jos. Marie Jacquard, of Lyons, who invented this ingenious device for weaving figures upon silks and muslins. (1752-1834.)

Jacqueline (of Paris). A bell weighing 15,000 lbs., cast in 1400.

Jacquerie (Lo). An insurrection of the peasantry of France in 1358, excited by the oppressions of the privileged classes and Charles the Bad of Navarre, while King Jean was a prisoner in England. When the peasants complained, and asked who was to redress their grievances, they were told in scorn Jacques Bonhomme (Johnny Goodman), i.e. no one. At length a leader appeared, called himself Jacques Bonhomme, and declared war to the death against every gentleman in France. In six weeks some 12,000 of these insurgents were cut down, and amongst their number was the leader himself. (See Jack, Jacques.)

Jacques. A generic name for the poor artisan class in France. Jacques is a sort of cotton waistcoat without sleeves.

"Jacques, il me faut troubler ton sommeur ;
Dans le village, un grand bruit
Rêve et court, sur la couverture ;
C'est pour l'impôt, sous ton pauvre homme.
Le veau, le mouton, le veau-pa-tou,
Voyez venir l'impôt du peuple.
"—Brönner (1613).

Pauvre Jacques. Said to a maiden when she is looked for (French). Marie Antoinette had at the Little Trianon an artificial Swiss village, which she called her "Petite Suisse," and actually sent to Switzerland for a peasant girl to assist in milking the cows. The Swiss maiden was one day overheard singing for "Pauvre Jacques," and the queen sent for the distant swain, and had the lovers married. To finish this absurd romance, the Marchioness de Travanet wrote an ode on the event, which was for a time wonderfully popular.

"Pauvre Jacques, quand j'étais près de toi,
Je ne sentais pas ma misère ;
Mais un instant que tu m'as reçu,
Je m'abandonne à ta terre.
"—Marquise de Travanet.

Jacques Bonhomme. A sort of fairy good-luck, who is to redress all wrongs, and make all the poor wealthy. The French peasants are so called sometimes, and then the phrase is like our term of sneering pity, "my good fellow," or "my fine fellow." (See Jacques.)

Jactitation of Marriage. A false assertion by a person of being married to another. This is actionable.

Jade or The Divine Stone. Worn by the Indians as an amulet to preserve them from the bite of venomous animals, and to cure the gravel, epilepsy, etc. (Hill.)

"The conversation was interspersed by continual cups of tea drank out of the most beautiful Chinese-ware, while the Animas's cup was of a green jade."—Normand; Across Tidets, chap. 4, p. 352.


Jaff'er (3 syl.), in Venice Preserved, a tragedy by Otway. He joins the conspiracy of Pierre against the Venetian state, but communicates the secret to his wife Belvide'ra. Belvide'ra, being the daughter of a senator, is naturally anxious to save the life of Priuli, her father, and accordingly induces her husband to disclose the plot, under promise of pardon to all the conspirators. The plot being revealed, the senate condemned the conspirators to death; whereupon Jaffier stabbed Pierre to prevent his being broken on the wheel, and then stabbed himself.

Jagger. A gentleman: a sportsman. (German, jager, a sportsman.)

Jail-bird (.f.). One who has been in jail as a prisoner.

"At this late period of Christianity we are brought up to abhor jail-birds as we do traitors."—Reacher; The Plymouth Pulpit, August 30th, 1874, vol. II, p. 557.

Jamambuxes [Soldiers of the round valley]. Certain fanatics of Japan, who roam about and pretend to hold converse with the Devil. They scourge themselves severely, and sometimes refrain from sleeping for several days, in order to obtain the odour of sanctity. They are employed by the people for the discovery of articles stolen or lost.
Jambon. A gun, so called from its fanciful resemblance to a "betterave" or jambon. The botanical name of the root is melochia.

"What would you do to me, brigand? ... Give me fifty blows of a matraque, as your officer gave you last week for stealing my jambon?" —Quinet: Under Two Flags, chap. xvi.

Jambuscha [Jan-bus-cak]. Adam’s preceptor, according to the pre-Adamites. Sometimes called Beem, and sometimes Zagtith.


James (St.). Patron saint of Spain. At Padron, near Compostella, they used to show a huge stone as the veritable boat in which the apostle sailed from Palestine. His body was discovered in 840 by divine revelation to Bishop Theodore, and King Alfonso built a church at Compostella for its shrine. According to another legend, it was the relics of St. James that were miraculously conveyed to Spain in a ship of marble from Jerusalem, where he was bishop. A knight saw the ship sailing into port, his horse took fright, and plunged with its rider into the sea. The knight saved himself by boarding the marble vessel, but his clothes were found to be entirely covered with scallop shells.

In the Acta Sanctorum (xi. 37, etc.) we are told, that in Clavgium scarcely a stone is found which does not bear the form of a shell; and if these stones are broken up, the broken bits have also the forms of shells.

In Christian art this saint has sometimes the sword by which he was beheaded, and sometimes he is attired as a pilgrim, with his cloak covered with shells. (See above.)

St. James (the Less). His attribute is a fuller’s club, in allusion to the instrument by which he was put to death, after having been precipitated from the summit of the temple.

St. James’s College. So called from James I., who granted a charter to a college founded at Chelsea by Dr. Suckliffe. Dean of Exeter, to maintain priests to answer all adversaries of religion. Land nicknamed it “Controversy College.” The college was a failure, and Charles II. gave the site to the Royal Society, who sold it for the purpose of erecting the Royal Hospital for Old Soldiers, which now exists.

St. James’s Day. July 25th, the day of his martyrdom.

The Court of St. James or St. James’s. The British court. Queen Victoria holds her drawing-rooms and levees in St. James’s Palace, Pall Mall; but Queen Anne, the four Georges, and William IV. resided in this palace.

Jamie or Jemminie Duffs. Weepers. So called from a noted Scotchman of the 18th century, who lived at Edinburgh. His great passion, like that of “Old Q.,” was to follow funerals in mourning costume, with orthodox weepers. I myself know a gentleman of a similar morbid passion. (Kay: Original Portraits, i. 7, and ii. 9, 17, 95.)

Jamahid’. King of the Genii, famous for a golden cup full of the elixir of life. This cup, hidden by the genii, was discovered while digging the foundations of Persopolis.

"I know too where the gemul hid
The jewelled cup of their king Jamahid,
With it ever a silvery sparkling bird.”
—Thomas Moore: Pomona and the Peri.

Jane. A Genoese halfpenny, a corruption of Januensis or Genoensis.

"Because I could not give her many a jane,”
—Shakespeare: Twelfth Night, act iii. sc. 3.

Jane, A most ill-starred name for rulers. To give a few examples: Lady Jane Grey, beheaded by Mary for treason; Jane Seymour; Jane or Joan Braunt, wife of James I. of Scotland, who was infamous and savagely murdered; Jane of Burgundy, wife of Philippe le Long, who imprisoned her for adultery in 1314; Jane of Foix, who was in ceaseless war with Jane of Penthièvre after the captivity of their husbands. This contest is known in history as “the wars of the two Janes” (fourteenth century). Jane of France (de Valois), wife of Louis XII., who repudiated her for being ugly; Jane d’Albret, mother of Henri IV. of France. Being invited to Paris to attend the espousals of her son with Margaret de Valois, she was poisoned by Catharine de Medici (1572): Jane, Countess of Hainault, daughter of Baldwin, and wife of Fernand of Portugal, who was made prisoner at the battle of Bouvines in 1214. She refused to ransom him, and is thought to have poisoned her father: Jane Henriquez, wife of John II. of Navarre, stirred up war between her husband and his son Carlos by a former marriage, and ultimately made away with the young prince, a proceeding which caused a revolt of the Catalonians (1462); Jane the Imbecile of Castile, who lost her reason from grief at the neglect of her husband, Philip the
Handsome, Archduke of Austria: Jane I. of Naples married Andrew of Hungary, whom she caused to be murdered, and then married the assassin. Her reign was most disastrous. La Harpe has a tragedy entitled Jeanne de Naples; Jane II. of Naples, a woman of most scandalous character, guilty of every sort of wantonness. She married James, Count of March, who put to death her lovers and imprisoned Jane for two years. At her release James fled to France, when Jane had a liaison with Caraccioli, whom she murdered. Joan, the pope, if indeed such a person ever existed. Jeanne la Pucelle (Joan of Arc) cannot be called a ruler, but her lot was not more happy; etc. etc. (See Joan Two.)

Jane Eyre. The heroine in a novel of the same name, by Currier Bell (q.v.).

Janissaries or Janissaries, a celebrated militia of the Ottoman Empire, raised by Orchan in 1326, and called the Yendi-ischeri (new corps). It was blessed by Hadji Bektaşi, a saint, who cut off a sleeve of his fur mantle and gave it to the captain. The captain put the sleeve on his head, and from this circumstance arose the fur cap worn by these footguards. In 1826, having become too formidable to the state, they were abolished.

"There were two classes of Janissaries, one regularly organised ..., and the other composing an irregular militia."—Encyclopaedia, vol. vi. p. 279.

Janés and Jambres. The two magicians of Pharaoh, who imitated some of the miracles of Moses. The Janes and Jambres who "withstood Moses," mentioned by St. Paul (2 Tim. iii. 8, 9), are supposed to be the same. The paraphrases Jonathan says they were the sons of Baham.

Janzenists. A sect of Christians, who held the doctrines of Cornelius Jansen, Bishop of Ypres, in France. Jansen professed to have formulated the teaching of Augustine, A.D. 1640, which resembled Calvinism in many respects. He taught the doctrines of "irresistible grace," "original sin," and the "utter helplessness of the natural man to turn to God." Louis XIV. took part against them, and they were put down by Pope Clement XI., in 1703, in the famous bull called Unigenitius (q.v.).

Januarius (St.). A martyr in 305. Two vials of his blood are preserved in the cathedral of Naples, and every year on September 19 (the day of his martyrdom) the blood liquefies. Order of St. Januarius (patron saint of Naples), instituted in 1738 by Infante don Carlos.

January. The month dedicated by the Romans to Janus (q.v.). Janus had two faces, and January could look back to the year past, and forwards to the current year.

Janaus. The temple of peace, in Rome. The doors were thrown open in times of war and closed in times of peace. Some think the two faces of this mythical deity allegorise Noah and his sons, who look back on the world before the Flood, and forwards on the world after the deluge had abated. This idea will do very well in poetry.

"Slavery was the hinge on which the gates of the temple of Janus turned" (in the American war).—The Times.

Japanese (3 syl.). The language of Japan, a native of Japan, anything pertaining thereto.

Japheth's Stone. According to tradition, Noah gave Japheth a stone which the Turks call giudidatch and senkjeti. Whose possesses this stone has the power of bringing rain from heaven at will. It was for a long time preserved by the Moguls.

Japhetídies. The supposed posterity of Japheth, son of Noah. The Aryan family is said to belong to this race.

"The Indo-European family of languages as known by various designations. Some style it Japhetic, as if it appertained to the descendants of the patriarch Japheth, as the Semitic tongues [appertain] to the descendants of Shem."—Whitney: Languages, etc., lecture v. p. 132.

Jaquemart. The automaton of a clock, consisting of a man and woman who strike the hours on a bell. So called from Jean Jaquemart de Dijon, a clockmaker, who devised this piece of mechanism.

Jaques (1 syl.). A morose cynical moraliser in Shakespeare's As You Like It. It is much disputed whether the word is a monosyllable or not. Charles Lamb makes it a dissyllable—"Where Jaques fed in solitary vein;" but Sir Walter Scott uses it as a monosyllable—"Whom humorous Jaques with envy viewed."

Jarkman. An Abram-man (q.v.). Jark means a seal, whence also a safe-conduct. Abram-men were licensed beggars, who had the "seal" or licence of the Bethlehem Hospital to beg.

Jarnac. Comp de Jarnac. A peculiar stroke of the sword by which the opponent is ham-strung. The allusion is to
the duel between Jarndyce and La Châteignérais, on July 10th, 1847, in the presence of Henri II., when Jarndyce dealt his adversary such a blow, from which he died.

**Jarndyce v. Jarndyce.** An interminable Chancery suit in Dickens's *Bleak House.* The character of Jarndyce is that of a kind-hearted, easy fellow, who is half ashamed that his left hand should know what his right hand gives.

**Jarvey.** A hackney-coach driver. Said to be a contraction of Geoffrey; and the reason why this name was selected was because coachmen say to their horses gee-o, and Ge-o' is a contraction of Geoffrey. Ballantine says, that one Jarvis, a noted hackney-coachman who was hanged, was the original Jarvey.

*A Jarvey's benjamin. A coachman's great-coat.* (See Benjymin.)

**Jarvie (Baillie Naird).** A Glasgow magistrate in Scott's *Rob Roy.* He is petulant, conceited, pursé-proud, without tact, and intensely prejudiced, but sincere and kind-hearted.

**Jaundice (2 syl.)** A jaundiced eye. A prejudiced eye which sees "faults that are not." It was a popular belief among the Romans that to the eye of a person who had the jaundice everything looked of a yellow tinge. (French, jaunir, yellow.)

*All seems infected that th'infected see.*

*As all seems yellow to the jaundiced eye.*

* Pope: Essay on Criticism.

**Javan (clay).** Son of Japheth. In most Eastern languages it is the collective name of the Greeks, and is to be so understood in Isa. lvii. 19, and Ezek. xxvii. 13.

In the *World Before the Flood,* by James Montgomery, Javan is the hero. On the day of his birth his father died, and Javan remained in the "patriarch's glen" under his mother's care, till she also died. Then he resolved to see the world, and sojourned for ten years with the race of Cain, where he became the disciple of Jubal, noted for his musical talents. At the expiration of that time he returned, penitent, to the patriarch's glen, where Zillah, daughter of Enoch, "won the heart to Heaven denied." The giants invaded the glen, and carried off the little band captives. Enoch reproved the giants, who would have slain him in their fury, but they could not find him, "for he walked with God." As he ascended through the air his mantle fell on Javan, who, "smiling with it as he moved along," brought the captives safely back to the glen again. A tempest broke forth of so fearful a nature that the giant army fled in a panic, and their king was slain by some treacherous blow given by some unknown hand.

**Javanese** (3 syl.). A native of Java, anything pertaining to Java.

**Javert.** An officer of police, the impersonation of inexorable law in *Les Misérables,* by Victor Hugo.

**Jaw.** Words of complaint; wrangling, abuse, jabber. "To jaw, to annoy with words, to jabber, wrangle, or abuse. The French gueule and gneuder are used in the same manner.

*Hold your jaw. Hold your tongue or jabber.*

**What are you fawcning about? What are you jabbering or wrangling about?** *A break-jaw word.* A very long word, or one hard to pronounce.

**Ja-wah.** The refusal of an offer of marriage. Thus when one lady says to another that "Mr. A. B. has got his jawah," she means that he made her an offer of marriage, but was refused. (Calcutta slang.)

**Jawbone (2 syl.).** Credit, promises. (*Jaw words or talk; bon, good.)*

**Jay (4).** A wanton.

*"Thus Jey of Italy... hath betrayed him."—Shakespeare: Cymbeline, Act. 4.*

**Jay.** A plunger: one who spends his money recklessly; a simpleton. This is simply the letter J, the initial letter of Juggins, who, in 1887, made a fool of himself by losses on the turf.

**Ja'sey.** A wig; a corruption of Jersey, and so called because they are made of Jersey flax and fine wool.

**Je Maintiendrai (I will maintain).** The motto of the House of Nassau. When William III. came to England he retained the motto, but added to it, "I will maintain the liberties of England and the Protestant religion."

**Je ne sais quoi.** An indescribable something; as "There was a je ne sais quoi about him which made us dislike him at first sight."

**Jeames (1 syl.).** Any flunky. Sometimes the *Morning Post* is so called.

Thackeray wrote *Jeames's Diary* (published in *Punch*), of which Jeames de la Pluche was the hero.
Jean Crapaud. A Frenchman. A
Frenchman is called both a toad and a
frog. (See CRAPAUD.)

Jean Farine [Jack Flour]. A sort
of Scaramouch, generally very tall, and
representing a loutish boy dressed all in
white, the hair, face, and hands being
covered with flour.

"Jean Farine s'en servit (du manteau d'un
gentilhomme gascon) un bonnet ; et a la voir
manifeste, il semble qu'aux deux enfermés."
—Les Jeux de la Pomme (1665).

Jean de Lettre (Mr. Jenkins).
"Qui pour l'Ordinaire, dit Tallemant,
est un animal qui sert à toute autre
chose." (Mme. Deshoulières: Histori-
ettes, ix. 209, x. 82.)

Jean de la Sule (French). A
Savoyard.

Jean de la Vigne (French). A
crucifix. (See next article.)

Jean des Vignes (French). So
the jonglers call the poupée to which they
address themselves. The French
Protestants in the sixteenth century
called "the host" Jean, and the word
is pretty well synonymous with buffoon.
Jean des Vignes was a drunken mari-
onette performer of considerable ability;
"Jean" was his name, "des Vignes"
his sobriquet. Hence when a person
does a bad action, the French say, "Il
fait comme Jean des Vignes;" an illicit
marriage is called "le mariage de Jean
des Vignes," and a bad fellow is "un
Jean des Vignes." Hence Assouey says,
"Moï, pauvre sor, plus sol que Jean des
Vignes!"

"Jean qui dira sur Jean ? c'est un terrible nom.
Qui jamais a pu, avec une épitre luxurieuse,
Jean des Vignes, Jean ligne. Qui vous-
de trouve bon.
Qu'en ai je besoin je m'arrête."
—Vergile Traver, vi, (Janus à Enea.)

Jeannot (French). One who is
minutely great; one who exercises his
talents and ingenuity on trifles; one
who after great preparation at table to
produce some mighty effect, brings forth
only a ridiculous mouse.

Jeb'usites (3 syl.), in Dryden's satire
of Absalom and Achitophel, stands for
the Roman Catholics; so called because
England was Roman Catholic before
the Reformation, and Jerusalem was
called Jebus before the time of David.

"In this poem, the Jebusites are the
Catholics, and the Levites the dissenting
clergy."

"Succeeding times did equal folly call,
Believing nothing, or believing all.
The Egyptian rites the Jebusites embraced,
When gods were recommended by their taste."

Dryden: Absalom and Achitophel, Part i. 117-123.

Jedwood Justice. Putting an ob-
noxious person to death first, and trying
him afterwards. This sort of justice was
dealt to mose-troopers. Same as Jed-
burgh justice, Jeddart justice. We have
also "Cupar justice" and "Abingdon
law." Of the last we are told that
Major-General Brown, in the Common-
wealth, hanged a man first and tried
him afterwards.

"Jedwood justice—hang in haste and try at

Jehen'nam. The Gehenna or Inferno
of the Arabs. It consists of seven stages,
one below the other. The first is allotted
to atheists; the second to Manicheans
(q.v.); the third to the Brahmins of
India; the fourth to the Jews; the fifth
to Christians; the sixth to the Magians
or Ghebers of Persia; and the seventh
to hypocrites. (The Koran.)

Jehovis'tio. (See Elohistic.)

Jehn. A coachman, especially one
who drives at a rattling pace.

"The watchman told, saying, . . . The driving
is like the driving of Jehn the son of Nimmah;
for he droveth furiously."—2 Kings ix. 20.

Jejune (2 syl.). A jejune narrative.
A dry, tedious one. (Latin, jejunus,
dry, spiritless.)

"Till farce itself, most mournfully jejune,
Calls for the kind assistance of a time."—
Souper: Retirement, 711.

Jekyll. Dr. Jekyll and Mr. Hyde.
The two phases of one man, "the law
of his members warring against the law
of his mind." Jekyll is the "would do
good," Hyde is "the evil that is present."
(Stevenson: Dr. Jekyll and Mr. Hyde.)

Jelly Pardons. When Thomas
Cromwell was a clerk in the English
factory at Antwerp, two of his fellow-
countrymen from Boston (Lincolnshire)
consulted with him as to the best means
of getting the pardons renewed for the
repair of Boston harbour. Cromwell,
knowing that Pope Julius was very fond
of dainties, provided for him some ex-
quise jelly, and told his Holiness that
only royalty ever ate it in England. The
Pope was so pleased with the delicacy
that he signed the pardons, on condition
of having the recipe of the jelly.

Jel'lyby (Mrs.). A philanthropist
who would spend and be spent to help
the poor fan-makers and flower-girls of
Borribooleah Gha, but would bundle into
the street a poor beggar dying of star-
vation on her own doorstep. (Dickens:
Bleak House.)

Jemmie Duffs. (See JAMIE DUFFS.)
Jemmy. a name found in engravings of the eighteenth century, was James Worsdale, the painter and dramatic writer (died 1767).

A housebreaker’s crowbar. A variant of Jimmy, Jenny, Jinnie, and a diminutive of on-gine. Similarly a “spinning-jinnie” is a small engine for spinning. These crowbars generally take to pieces that they may be slipped into the pocket.

Jemmy. The head of a slaughtered sheep. There are “boiled jemmys,” “baked jemmys,” and “sanguinary jemmys” (raw sheep’s heads). The tradition is that James IV. of Scotland breakfasted on a sheep’s head just before the battle of Flodden Field (Sep. 9, 1513).

“Mr. Sikes made many pleasant witticisms on jemmys, a cant name for sheep’s heads, and also for an apparatus implement which used in his profession.”—Dickens, Oliver Twist.

Jemmy. A great-coat. So called from the Scotch cloth called jemmy.

Jemmy. Spruce, fine. A diminutive of gin, spruce or smart (Anglo-Saxon genet). Gimcrack means an ornamental toy, a pretty ornament of no solidity. (See below, JEMMY JESSAMY.)

Jemmy Dawson was one of the Manchester rebels, who was hanged, drawn, and quartered on Kennington Common, Surrey, July 30th, 1746. A lady of gentle blood was in love with the gallant young rebel, and died of a broken heart on the day of his execution. (Perry’s Reliques, series 2, book iii. 26.) Sheer stone has a ballad on it, beginning, “Come, listen to my mournful tale.”

Jenni


Jenkinson (Ephram). A swindling rascal, who makes a tool of Dr. Primrose. (Goldsmith: Vicar of Wakefield.)

Jennet. A small Spanish horse.

Jenny. The spinning jenny means the little spinning engine. The word is a corrupt diminutive, “ginie.” If it is an error to derive the word from the inventor’s wife or daughter, seeing his wife’s name was Elizabeth, and he had no daughter.

Jenny l’Ouvrière. A generic name for a hard-working, poor, but contented needlewoman. The name was devised by Émile Baraïveau, and rendered popular by his song so called. "Rendez-vous un oiseau familier? C’est le chanteur de Jenny l’Ouvrière. Au cœur content, content de peu Elle pourra être riante et préfère Ce qui vient de Dieu." (1847.)

Jenny Wren, the sweetheart of Robin Bedbreast.

"Robin promised Jenny, if she would be his wife, she should ‘feed on cherry-pie and drink currant-wine’; and he says—

‘I’ll dress you like a goldfinch,
Or any peacock gay;
So, dearest Jen, if you’ll be mine,
Let us appoint the day.’

Jenny replies:—

‘Cherry-pie is very nice,
And so is currant wine;
But I must wear my plain brown gown,
And never no too fine.’"

Joefail, i.e. J’ai failli (Lyrus sign; I have failed), an omission or oversight, in a law proceeding. There are several statutes of Joefail for the remedy of slips or mistakes.

Jeopardy (3 syl.). Hazard, danger. Tyrwhitt says it is the French jen parti, and Freissart uses the phrase, “Si nous les voyons à jen parti!” (vol. i. c. 234). Jen parti is a game where the chances are exactly balanced, hence a critical state.

Jercoed. A javelin with which the Easterns exercise. (Turkish and Arabic.)

Jeremiah (4 syl.). A pitiful tale, a tale of woe to produce compassion; so called from the “Lamentations” of the prophet Jeremiah.

Jeremiah, derived from “Cucumber.” The joke is this: King Jeremiah = Jer sufficiently contracted in Jer’kin, or gherkin, and gherkin is a young cucumber.

The British Jeremiah. Gibbon so calls Gildas, author of Lamentations over the Destruction of Britain (516-670).

Jeremy Diddler. An adept at raising money on false pretences. From Kenny’s farce called Runny the Wind.

Jeremy Twitcher. A cunning, treacherous highwayman, in Gay’s Beggar’s Opera. Lord Sandwich, a member of the New Kit Kat Club, was so called in 1765.

Jericho. Gone to Jericho. No one knows where. The manor of Blackmore, near Chelmsford, was called Jericho, and was one of the houses of pleasure of Henry VIII. When this lascivious prince had a mind to be lost in the embraces of his courtiers, the cant phrase among his courtiers was “He is gone to Jericho.” Hence, a place of concealment.

Go to Jericho with you. I wish he had been at Jericho. A euphemistic turn of phrase for “Go and hang yourself,” or something more offensive still. This
Jerked

saying is derived from 2 Sam. x. 5 and 1 Chron. ix. 5.

3 And the king said, Tarry at Jericho until your
heards be grown.

I wish you were at Jericho. Anywhere
out of my way. (See above.)

Jerked [beef], a corruption of the
Peruvian word charqui, meat cut into
strips and dried in the sun to preserve it.
(See Mayne Reid's novels.)

Jerkin. A short coat or jacket; a
close waistcoat.

"Mistress line, is not this my jerkin? Now is the
jerkin under the line."—Shakespeare: The Tempest,
iv. 1.

Jeroboam of Rum or Claret (A).
Eight bottles; but of whisky three pints.
Probably a perversion of "jerom." 
(See Tappit-Hen and Rehoboam)

"Some 'jerobams' of very old rum went at
6s. each; several 'tappit-hens, of rum fetched
'Six and seven 'mummens,' 1s. each."—Truth,
March 31, 1832, p. 2.

A magnus = 2 quart bottles; a tap-
pihue = 2 magnus; a jereboam = 2
tappit-hens; and a rehoboam = 2 jere-
boams or 16 quart bottles.

Jerome (St.). Generally represented
as an aged man in a cardinal's dress,
writing or studying, with a lion seated
beside him. The best painting of this
saint is The Communion of St. Jerome,
by Domenichino, in the Vatican. It
is placed opposite Raphael's Trans-
figuration.

Jerome. The chief character in
the Spanish Tragedy by Thomas Kyd.
On finding his application to the
king ill-timed, he says to himself, "Go to
Jerome," which tickled the fancy of
the audience so that it became for a
time the current street jest.

Jerry-built, unsubstantial. A "jerry-
builder" is a speculative builder who
runs up cheap, unsubstantial houses,
using materials of the commonest kind.
(See Jury Mast.)

Jerry-shop, or a Tom and Jerry
Shop. A low-class beer-house. Probably
the Tom and Jerry was a public-house
sign when Pierce Egan's Life in London
was popular.

Jerry Sneak. A henpecked
husband, from a celebrated character in
Foote's farce of the Mayor of Carlow.

Jerrymander. (See Gerrymander.)

Jersey is Cæsar's-ey—i.e., Cæsar's
island, so called in honour of Julius
Cæsar.

Jerusalem, in Dryden's satire of
Abolam and Achithophel, means London.
(Part i. verse 86, etc.)

Jerusalem Artichoke. A corrup-
tion of Gyaaroni ariticocco. Girascole is
the sunflower, which this vegetable re-
sembles both in leaf and stem.

Jerusalem Chamber. The Chap-
ter-house of Westminster Abbey. Henry
IV. died there, March 20, 1413.

"It hath been prophesied to me many years
I should not die but in Jerusalem." 
Shakespeare: 2 Henry IV., iv. 5.

" Pope Silvester II. was told the
same thing, and he died as he was saying
mass in a church so called. (Bacon:
Tentamen.)

The Lower House of Convocation
now meets in the Jerusalem Chamber.
The Upper House meets at Mr. Hodgson's,
in Dean's Yard, Westminster.

Jerusalem Delivered. An epic in
twenty books, by Torquato Tasso (1544-
1595).

The crusaders, encamped on the
plains of Torto-sa, chose Godfrey for their
chief, and Aladine, King of Jerusalem,
made preparations of defence. The
overtures of Argantes to Godfrey being
declined, he declared war in the name of
the king of Egypt. The Christian army
having reached Jerusalem, the king of
Tamasces sent Armida to beguile the
Christians; she told an artful tale by
which she drew off several of the most
puissant. It was found that Jerusalem
could never be taken without the aid of
Rinaldo; but Rinaldo had withdrawn
from the army, because Godfrey had
cited him to answer for the death of
Girando, slain in a duel. Godfrey,
being informed that the hero was dally-
ing with Armida in the enchanted is-
land, sent to invite him back to the
army; he returned, and Jerusalem was
taken in a night attack. As for Ar-
mi'da, after setting fire to her palace,
she fled into Egypt, and offered to
marry any knight who slew Rinald:
but when she found the Christian army
was successful, she fled from the field.
The love of Rinaldo returned; he pur-
sued her and she relented. The poem
concludes with the triumphant entry of
the Christian army into the Holy City,
and their devotions at the tomb of the
Redeemer. The two chief episodes are
the loves of Olimo (q.r.) and Sophronim,
and of Tancred (q.r.) and Corinda.

Jerusalem Pony. A needy clergy-
man or minister, who renders temporary
aid to his brother ministers for hire;
sold as in humoursome discourtesy.
The Jerusalem pony is a large species of
donkey.
Jess (pl. Jesses). A short strap of leather tied about the legs of a hawk to hold it on the fist. Hence a bond of affection, etc.

"If I prove her hagard
Though that her jesses were my dear heart-strings,
I'd whistle her off."

—Shakespeare: Othello, iii. 1.

Jessamy Bride is Mary Hornack, with whom Oliver Goldsmith fell in love in 1769.

Jesse Tree. In Christian art, a vine tracing the genealogy of Christ, called a "rod out of the stem of Jesse" (Isa. xi. 1). Jesse is generally represented in a recumbent position, and the vine is made to rise out of his loins.

Jesse Window (A). A stained-glass window representing Jesse recumbent, and a tree shooting from him containing the pedigree of Jesus.

Jes'elia. The Jew's daughter in the Merchant of Venice, by Shakespeare.

Jestern. (See Fools.)

Jesuit (3 syl.). When Ignatius de Loyola was asked what name he would give his order, he replied, "We are a little battalion of Jesus!" so it was called the "Society of Jesus," vulgarised into Jesuits. The society was noted for its learning, political influence, and "pious frauds." The order was driven from France in 1594, from England in 1604, from Venice in 1606, from Spain in 1707, from Naples in 1768; and in 1773 was suppressed by Pope Clement XIV.; but it revived again, and still exists. The word is used by controversy to express one who "lies like truth," or patters with a word in a double sense, that "keeps the word of promise to our ear, and breaks it to our hope."

Jesus Paper. Paper of very large size, chiefly used for engravings. Originally it was stamped with the initials L.H.S. (q.v.).

Jet. So called from the River Gages, in Asia Minor, on the banks of which it was collected by the ancients. It was originally called gagate, corrupted into gagate, jet.

Jet d'Eau (French). A spout or jet of water thrown up into the air, generally from an artificial fountain. The great jet at Versailles rises to a height of 100 feet: that at Chatsworth, the highest in existence, to 267 feet. (French, from the Latin iactus, thrown; jacto, to throw.)

Jetsam or Jettson. Goods cast into the sea to lighten a ship. (French, jeter, to cast out.) (See Flotsam and Log.)

Jettator. One with an evil eye, who always brings ill-luck. The opposite of the Mascotte (q.v.), who with a "good eye" always brings good fortune.

The opera called La Mascotte. (1683, by Durce and Chivot.)

Jettatura. The evil-eye.

"Their chance, if you meet it, is the jettatura,
or evil-eye."—Mrs. Gaskell: An Accursed Race.

Jeu d'Esprit (French). A witicism.

Jeu de Mot. A pun; a play on some word or phrase. (French.)

Jeunesse Dorée. The "gilded youth" of a nation; that is, the rich and fashionable young unmarried men.

"The were three of the jeunesse dorée, and, as such, were pretty well known to the ladies who promenade the grand circle."—T. Terri: Lady Delmar, ix.


(1) Said to be Khartaph'los, Pilate's porter. When the officers were dragging Jesus out of the hall, Kartaph'los struck Him with his fist in the back, saying, "Go quicker, Man! go quicker!" Whereupon Jesus replied, "I indeed go quickly; but thou shalt tarry till I come again." This man afterwards became a Christian, and was baptised under the name of Joseph. Every 100 years he falls into an ecstasy, out of which he rises again at the age of thirty.

The earliest account of the "Wandering Jew" is in the Book of the Chronicon of the Abbey of St. Albans. This edition was attributed by Matthew Paris in 1229. In 1524 Philip Mornes, afterwards Bishop of Tourenay, wrote the Rhymed Chronicle.

(2) AHAUSEUS, a cobbler, who dragged Jesus before Pilate. As the Man of Sorrows was going to Calvary, weighed down with His cross, He stayed to rest on a stone near the man's door, when Ahaeusus pushed Him away, saying, "Away with you; here you shall not rest." The gentle Jesus replied, "If you truly went away, and go to rest: but thou shalt walk, and never rest till I come." This is the legend given by Paul von Reisen, Bishop of Schleswig (1547) (See Grove: Memoirs of Paul von Reisen (1741)).

(3) In German legend, the "Wandering Jew" is associated with JOHN BOUTADEUS, seen at Antwerp in the thirteenth century; again, in the fifteenth; and again, in the sixteenth century. His last appearance was in 1774, at Brussels.

Leonard Boldius, of Nurnberg, in his Praxis Alchymiae (1609), says that Ahaeusus is sometimes called Boutadeus.
Jew's-eye. Worth a Jew's-eye. According to fable, this expression arose from the custom of torturing Jews to extort money from them. The expedient of King John is well known: He demanded 10,000 marks of a rich Jew of Bristol; the Hebrew resisted the shock of taxation, but the tyrant ordered him to be brought before him, and that one of his teeth should be tugged out every day till the money was forthcoming. This went on for seven days, when the sufferer gave in, and John jestingly observed, "A Jew's eye may be a quick ransom, but Jew's teeth give the richer harvest."

Launcelot, in the Merchant of Venice, ii. 5, puns upon this phrase when he says to Jessica:

"There will come a Christian by
Will be worth a Jewess' eye."

Jew's-harp, called by Bacon jentrompe, by Beaumont and Fletcher, jew-trump, by Hakluyt, jew's-harp. The best players on this instrument have been Koch, a Prussian soldier under Frederick the Great; Kuentz, Amstien, and some others.

Jew's Myrtle. So called from the popular notion that it formed the crown of thorns placed by the Jews on the Saviour's head.

Jews, in Dryden's satire of Absalom and Achitophel, those English who were loyal to Charles II., called David.

"The Jews, a headstrong, moody, murrining race;
God's pampered people, whom, debauch'd with ease,
No king could govern, nor God could please."

Jews born with tails. (See Radoin.)

Jew's Sabbath. In the Monasticom de Melise, ii. pp. 134, 137, we read that a Jew at Tewkesbury fell into a cesspool, and Richard, Earl of Gloucester, passing by, offered to pull him out, but the Jew refused, saying—

"Sabbato nostra cola;
Duce sterve surgere nolo."

Next day, as the Earl was passing again, the Jew cried to him for help, when Gloucester replied—

"Sabbato nostra quidem,
Solomon, celebrabat inimem."

The Rolls Series.

Jewels in heraldry.
The topaz represents "or" (gold), or the planet Sol.
The pearl or crystal represents "argent" (silver), or the planet Luna.
The ruby represents "gules" (red), or the planet Mars.
The sapphire represents "azure" (blue), or the planet Jupiter.
The diamond represents "sable" (black), or the planet Saturn.
The emerald represents "vert" (green), or the planet Venus.
The amethyst represents "purpure" (purple), or the planet Mercury.

Jewels for the months. Each month is supposed to be under the influence of some precious stone—

February: Amethyst. Sincerity.
April : Diamond. Innocence.
May : Emerald. Success in love.
June : Agate. Health and long life.
July : Cornelian. Content.
August: Sardonyx. Conjugal fidelity.
September: Chrysolite. Antidote to madness.

October: Opal. Hope.
November: Topaz. Fidelity.
December: Turquoise. Prosperity.

Jewels for signs of the Zodiac—

Aries: Ruby.
Taurus: Topaz.
Gemini: Carbuncle.
Cancer: Emerald.
Leo: Sapphire.
Virgo : Diamond.
Libra: Jacinth.
Scorpio : Agate.
Sagittarius : Amethyst.
Capricornus : Beryl.
Aquarius : Onyx.
Pisces : Jasper.

Jez'ebel. A painted Jezebel. A flaunting woman of bold spirit, but loose morals; so called from Queen Jezebel, the wife of Ahab.

Jib. A triangular sail borne in front of the foremost. It has the bowsprit for a base in small vessels, and the jib-boom
Jib

England to take part in the conquest of Wales, and the Plantagenets held the Basque provinces in possession. The word was certainly used as a juron long before the Crimean War.

"Hey, Jingo! What the devil's the matter? Do you mean to swim in Dartford water?"

Nestl: Acteon (or The Original Horn Fair)

"Dr. Morris, in his Historic Outlines (p. 210 note), says it is St. Golinith, and Professor Seale (Notes and Queries, August 25th, 1884, p. 160) is of the same opinion. According to The Times, June 25th, 1877, p. 9, col. 1, it is the Persian jang-e-war, and the juron "By St. Jingo" is about equal to "By Mars." But the word had originally no connection with our jingoism. It was common enough in the early part of the nineteenth century. Query. A corruption of Jesus, Son of God, thus, J-e-n-g-o."

Jingoism. The British war braggadocio; called Chauvinism in French; Spread-eaglism in the United States of North America. During the Russo-Turkish War in 1877-1878 England was on the point of interfering, and at the music-halls a song became popular containing the following refrain:

"We don't want to fight—no, by Jingo, if we do, we've got the Ships, we've got the men, and we've got the money too!"

Jinn. A sort of fairies in Arabian mythology, the offspring of fire. They propagate their species like human beings, and are governed by a race of kings named Suleyman, one of whom "built the pyramids." Their chief abode is the mountain Kaf, and they appear to men under the forms of serpents, dogs, cats, monsters, or even human beings, and become invisible at pleasure. The evil jinn are hideously ugly, but the good are exquisitely beautiful. According to fable, they were created from fire two thousand years before Adam was made of earth. The singular of jinn is jinnee. (See FAIRY.)

Jin'istan. The country of the Jinn, or Fairy Land, the chief province of which is The Country of Delight, and the capital The City of Jewels.

Jo'achim (St.). The father of the Virgin Mary. Generally represented as an old man carrying in a basket two turtle-doves, in allusion to the offering made for the purification of his daughter. His wife was St. Anne, or St. Anna.
Jean (Pope). A supposed female "pope" between Leo IV. and Benedict III. She is said to have been born in England and educated at Cologne, passing under the name of Joanes An‘glicus (John of England). Blondel, a Calvinist, wrote a book in 1640 to prove that no such person ever occupied the papal chair; but at least a hundred and fifty authors between the thirteenth and seventeenth centuries repeat the tale as an historic fact. The last person who critically examined the question was Düllinger, in 1868. (See Historic Note Book, 701-2, for authorities pro and con.)

Joan Cromwell. Joan Cromwell’s kitchen-stuff tub. A tub of kitchen perquisites. The filchings of servants sold for “market pennies.” The Royalists used to call the Protector’s wife, whose name was Elizabeth, Joan Cromwell, and declared that she exchanged the kitchen-stuff of the palace for tallow candles.

Joan of Arc or Jeanne la Pucelle. M. Octave Delepière has published a pamphlet, called Histoire Historique, to deny the tradition that Joan of Arc was burnt at Rouen for sorcery. He cites a document discovered by Father Vignier in the seventeenth century, in the archives of Metz, to prove that she became the wife of Sieur des Armoise, with whom she resided at Metz, and became the mother of a family. Vignier subsequently found in the family muniment-chest the contract of marriage between “Robert des Armoise, knight, and Jeanne D’Arcy, summer of the Maid of Orleans.” In 1740 there were found in the archives of the Maison de Ville (Orleans) records of several payments to certain messengers from Joan to her brother John, bearing the dates 1435, 1436. There is also the entry of a presentation from the council of the city to the Maid, for her services at the siege (dated 1439). M. Delepière has brought forward a host of other documents to corroborate the same fact, and show that the tale of her martyrdom was invented to throw odium on the English. A sermon is preached annually in France towards the beatification of the Maid, who will eventually become the patron saint of that nation, and Shakespeare will prove a true prophet in the words—

"No longer on St. Denis will we cry,
But Joan la Pucelle shall be France’s saint."

Joannes Hagustaldensis is John Prior of Hexham, author of an old English Chronicle, and Lutes of the Bishops of Hexham, in two books.

Job (o long). The personification of poverty and patience. "Patient as Job," in allusion to the patriarch whose history is given in the Bible.

Poor as Job. Referring to the patriarch when he was by Satan deprived of all his worldly possessions.

"I am as poor as Job, my lord, but not so patient."—Shakespeare: Henry IV., I. 2.

Job’s Comforter. One who pretends to sympathise in your grief, but says that you brought it on yourself; thus in reality adding weight to your sorrow. (See above.)

Job’s wife. Some call her Rahmat, daughter of Ephraim, son of Joseph; and others call her Makhir, daughter of Manasses. (Sarc: Kerdn xxii., note.)

She is also called by some Sitit; and a tradition exists that Job, at the command of God, struck the earth with his foot from the dunghill where he lay, and instantly there welled up a spring of water with which his wife washed his sores, and they were miraculously healed. (Kerdn, xxxvi. 41.)

Job’s Pound. Bridewell; prison.

Job (o short). A job is a piece of chance work; a public work or office not for the public benefit, but for the profit of the person employed; a sudden blow or “dig” into one.

A bad job. An unsuccessful work; one that brings loss instead of profit; a bad speculation.

To do the job for one. To kill him.

Job (o short). A ministerial job. Sheridan says:—“Whenever any emolument, profit, salary, or honour is conferred on any person not deserving it—that is a job; if from private friendship, personal attachment, or any view except the interest of the public, anyone is appointed to any public office . . . that is a job.”

No check is known to blush, or heart to throb, Save when they hear a question in a job.'— Pope: Essay on Criticism, 171

Job Lot (A). A lot of miscellaneous goods to be sold a bargain.

Jobs. A printer’s phrase to designate all kinds of work not included in the term “book-work.” The French call such work ouvrage de ville.

* Allied to the Latin, op[ra]: Spanish, obra; French, ouvrage; the r occurs in the genitive case, oper[re].

Job (To). To strike. To give one a “job in the eye” is to give one a blow in the eye; and to “job one in the ribs” is to strike one in the ribs, to stab
one in the ribs. Job and probe seem to be very nearly allied. Halliwell gives the word "stop," to poke or thrust, which is allied to stab.

Job'tion. A scolding; so called from the patriarch Job.

"Jobation . . . . means a long, dreary homily, and has reference to the tedious remonstrances inflicted on the patriarch Job by his too obliging friends."
--G. A. Sala; (Boston), Sept. 8, 1894.

Jobber. One who does small jobs; one who buys from merchants to sell to retailers; a middle-man. A "stock-jobber" is one who buys and sells public funds, but is not a sworn stockbroker.

Jobbing Carpenter. One who is ready to do odd jobs (piece-work) in his own line. (See Job.)

JoceLin de Brakelonda, de Rebus gestis Samsonis, etc., published by the Camden Society. This record of the acts of Abbot Samson of Eadmondsbury contains much contemporary history, and gives a good account of English life and society between 1173 and 1202.

Jockey is a little Jack (boy). So in Scotch, "Ilka Joanie has her Jockie." (See Jack.)

All fellows, Jockey and the laird (man and master). (Scotch proverb.)

Jockey (Tb). To deceive in trade; to cheat; to indulge in sharp practice.

Jockey of Norfolk. Sir John Howard, a firm adherent of Richard III. On the night before the battle of Bosworth he found in his tent the warning couplet:

"Jockey of Norfolk, he not too bold,
For Dickon, thy master, is bought and sold."

Joe or a Joe Miller. A stale joke; so called from the compilation of jokes under that nom de plume. (See Joe.)

Joey. A grot; so called from Joseph Hume, M.P., who strongly recommended the coinage for the sake of paying short cab-fares, etc. (Hawkes: History of the Silver Coinage of England.)

Jog. Jog away; jog off; jog on. Get away; be off; keep moving. Shakespeare uses the word "shog" in the same sense, as, "Will you shog off?" (Henry I., ii. 1); and again in the same play, "Shall we shog?" (ii. 3). Beaumont and Fletcher use the same expression in The Carecomb--"Come, prithee, let us shog off?" and again, in Pasquill and Katharine--"Thus it shogges" [goes]. In the Morte d'Arthur we have another variety--"He shokkes in sharply"
[rushes in]. The words seem to be connected with the Dutch schokken, to jolt, and the Anglo-Saxon secenen, to depart, to flee.

"Jog on a little faster, prithee,
I'll take a nap and then be with thee."
--R. Lempa: The Hare and the Tortoise.

To jog his memory, or Give his memory a jog. To remind one of something apparently forgotten. Jog is to shake or stir up. (Welsh, yogi, to shake; French, choquer; our shock, shake, etc.)

Jog-trot. A slow but regular pace.

Joggis or Jogges. The pillory. Jamie son says, "They punish delinquents, making them stand in 'joggles,' as they call their pillories." (The word is Yoke: Latin, jugum; French, joug; Anglo-Saxon, gece; our jog, a jail.)

"Staume une whirl Sabatho daue in yu joggis."
--Giles: History of Canterbury.

John. A contraction of Johannes (John). The French contract it differently, Jean--i.e. Jehan or Jehanh; in Italian, Giovanni.

Pope.

John I. died wretchedly in jail.

John II. and III. were nominal kings.

John IV. was accused of heresy.

John V. VI. VII. were nominal kings.

John VIII. was imprisoned by Lambert, Duke of Spoleto; at a subsequent period he was dressed in female attire out of mockery, and was at last beheaded.

John IX. had SAPRITES III. for a rival Pope.

John X. was overthrown by Gual Duke of Tuscany, and died in prison.

John XI. was imprisoned with his mother by Albert, and died there.

John XII. was deposed for sacrilege, and was at last assassinated.

John XIII. was imprisoned by his nobles and deposed.

John XIV. was deposed, and died imprisoned in the castle of St. Angelo.

John XV. was a nominal king.

John XVI. was driven from Rome by Crescentius.

John XVII. (antipope) was expelled by Otto III. and barbarously treated by Gregory.

John XVIII. abandoned.

John XIX. was deposed and expelled by Conrad.

John XX. was a nominal king.

John XXI. was succeeded by Clement.

John XXII. was deposed, and was cast into prison for three years.

Certainly a disastrous list of Popes.

John. A proverbially unhappier name with royalty, insomuch that when John Stuart ascended the throne of Scotland he changed his name to Robert; but misfortune never deserted him, and after an evil reign he died overwhelmed with calamities and infirmity. John Baliol was the mere tool of Edward I.; John of England, a most disastrous reign. John I. of France reigned only a few days; John II., having lost the battle of Poitiers, died in captivity in
London; to France his reign was a tissue of evils. *John of Bohemia* was slain at Cressy. *John I. of Aragon* was at ceaseless war with his subjects, by whom he was executed; *John II.* was at ceaseless war with his son, Don Carlos. *John I. of Constantinople* was poisoned by Basil, his emunch: *John IV.* had his eyes put out; *John V.* was convertor in name only, and was most unhappy: *John VI.* harassed with troubles, abdicated, and died in a monastery.

"*John I. of Sweden* was unhappy in his expeditions, and died childless; *John II.* had his wife driven out of the kingdom by his angry subjects. *Jean sans Peur* of Burgundy engaged in the most horrible massacres and was murdered. *John of Suabia*, called the *Parricide*, because he murdered his father Albert, after which he was a fugitive and a vagabond on the face of the earth, etc., etc.

N.B. John of Portugal was a signal exception.

*Iran IV.* of Russia, surnamed the "Terrible" (1529-1584). He murdered with his own hand his eldest son: *Ivan V.* (1660-1696) was dumb and nearly blind; *Ivan VI.* (1737-1762) was dethroned, imprisoned, and put to death.

(Sir JANE.)

King John and the Abbot of Canterbury. John, being jealous of the state kept by the abbot, declared he should be put to death unless he answered three questions. The first question was, how much the king was worth: the second, how long it would take to ride round the world; and the third, what the king was thinking of. The king gave the abbot three weeks' grace for his answers. A shepherd undertook to answer the three questions, so with crozier, mitre, rochet, and cope, he presented himself before the king. "What am I worth?" asked John. "Well," was the reply, "the Saviour was sold for thirty pence, and your majesty is a penny worse than He!" The king laughed, and demanded what he had to say to the next question, and the man replied, "If you rise with the sun and ride with the sun, you will get round the world in a day." Again the king was satisfied, and demanded that the respondent should tell him his thoughts. "You think I am the abbot of Canterbury, but I am only a poor shepherd who am come to ask your majesty's pardon for him and me." The king was so pleased with the jest, that he would have made the shepherd abbot of Canterbury; but the man pleaded that he could neither write nor read, whereupon the king dismissed him, and gave him a pension of four nobles a week. (Percy: Reliques, series 2, bk. iii. 6.)

*Messa-John* or *Mass-John*. A priest. *Prester John*. The supposed Christian king and priest of a mediæval kingdom in the interior of Asia. This Prester John was the Khan Ung who was defeated and slain by Genghis Khan in 1202, said to have been converted by the Nestorian Christians. He figures in Ariosto, and has furnished materials for a host of mediæval legends.

"I will fetch you a tooth-picker now from the farthest inch of Asia; bring you the length of Prester John's foot: fetch you a hair off the great Khan's beard...."

*Shakespeare*: Much Ado about Nothing. ii. 1.

The three Johns—an alehouse picture in Little Park Street, Westminster, and in White Lion Street, Pountonville—is John Wilkes between the Rev. John Horne Tooke and Sir John Glynn (serjeant-at-law). (Hotten: History of Signboards.)

St. John the Evangelist is represented writing his gospel; or bearing a chalice, from which a serpent issues, in allusion to his driving the poison from a cup presented to him to drink. He is sometimes represented in a cauldon of boiling oil, in allusion to the tradition of his being plunged into such a cauldron before his banishment to the isle of Patmos.

St. John. The usual war-cry of the English of the North in their encounters with the Scotch. The person referred to is St. John of Beverley, in Yorkshire, who died 721.

**John-a-Dreams.** A stupid, dreamy fellow, always in a brown study and half asleep.

"Yet I. A dull and muddied muddled malad, peak,
Like John-a-dreams, unprensent of my cause,
And can say nothing."

*Shakespeare*: Hamlet. ii. 2.

**John-a-Droyness.** A foolish character in Whetstone's *Promos and Cassandra* (1578). Being seized by informers, he stands dazed, and suffers himself to be quietly cheated out of his money.

**John-a-Nokes** [or Nokes (1 syl.).]

A simpleton.

"John-a-Nokes was driven a cart toward Croydon, and by the way fell asleep therein. Meantime a good fellow came by and stole away his two horses. *John* awakening and missing them, said, "Either I am John-a-Nokes or I am not John-a-Nokes. If I am John-a-Nokes, then I have lost two horses; and if I am not John-a-Nokes, then I have found a cart."—*Copley*: Wits, Fools, and Fancies (1614)."
John Anderson, my Jo. This song, like "Green Sleeves and Pudding Pies," "Maggy Lauder" and some others, were invectives against the Catholic clergy about the time of the Reformation. The first verse refers to their luxurious habits:

"John Anderson, my Jo, aim in as ye go bye.
And ye sail get a sheep's head well taken in a pie.
Well taken in a pie, and the haggis in a fat.
John Anderson, my Jo, cum in, and ze's get that."

Another verse refers to the seven sacraments or "Seven bairns of Mother Church."

John Audley. Is John Audley there? Get done as soon as possible, for there are persons sufficient for another audience. John Audley was a noted showman and actor; when his platform was full, he taught the ticket collector to poke his head behind the green curtain, and cry out: "Is John Audley there?" This was a signal to the actors to draw their piece to a close, and clear the house as quickly as possible. Audley taught this trick to Richardson.

John Bull. The national nickname for an Englishman, represented as a bluff, kindhearted, bull-headed farmer. The character is from a satire by Dr. Arbuthnot. In this satire the Frenchman is termed Lewis Baboon, the Dutchman Nicholas Freg, etc.

John Bull. A comedy by George Colman. Job Thoruberry is the chief character.

John Chinaman. Either a Chinese or the Chinese as a people.

John Company. Colonel Harold Malet, in Notes and Queries, August 6th, 1892, p. 116, says that "John" is a perversion of "Hon.," and John Company is the Hon. Company. No doubt Hon., like Hans, may be equal to John, but probably John Company is alluded to the familiar John Bull. The Company was abolished in 1857, in consequence of the Indian Mutiny.

"In old times 'John Company' employed four thousand men in its warehouses."—Old and New London, ii 185.

John Doe. At one time used in law pleadings for an hypothetical plaintiff; the suppositional defendant being "Richard Roe." Those fictions are not now used.

John Dory is technically called Zem faber, common in the Mediterranean Sea and round the south-western coasts of England. A corruption of jaume adoré = the adorable or sacred yellow fish.

The only interest of this creature in a work like the Dictionary of Phrase and Fable is the tradition that it was the fish from which St. Peter took the stater. Hence it is called in French peisson de St. Pierre, and in Gascon, the golden or sacred cock, meaning St. Peter's cock. Like the haddock, it has a remarkable oval black spot on each side, said to be the finger-marks of St. Peter, when he held the fish to extract the coin. As neither the haddock nor dory can live in fresh water, of course this tradition is only an idle tale.

John Dory. A piratical French captain, conquered by Nicholl, a Cornishman.

"John Dory bought him an ambling nap,
To ride for to ride-a."
Cordell: A Journey to France, p. 129.

John Long. To wait for John Long, the caravan. To wait a long time; to wait for John, who keeps us a long time.

John Roberts (A). An enormous tankard holding enough drink for any ordinary drinker to last through Saturday and Sunday. This measure was introduced into Wales in 1886 to compensate toppers for the Sunday closing, and derived its name from John Roberts, M.P., author of the Sunday Closing Act. (Standards, March 11th, 1886.)

John Thomas. A generic name for a flunkey; or footman with large calves and bushy whiskers.

John Drum's Entertainment. Hauling a man by his ears and thrusting him out by the shoulders. The allusion is to "dismembering" a man out of the armor. There is a comedy so called, published 1601.

"When your hostship sees the bottom of his success in v... if you give him not John Drum's entertainment, your meeting cannot be trusted."—Shakespeare: All's Well That Ends Well, iii. 6.

John in the Wad. A Will-o'-Wisp. A wad is a wisp, and John or Jack is a name for any inferior person unknown. (See Jack.)

John of Bruges (1 syl.). John van Eyck, the Flemish painter (1370-1441).

John o' Groat, with his two brothers Malcolm and Gavin, came from Holland in the reign of James IV. of Scotland, and purchased the lands of Warse and Dungisbay. In process of time their families increased, and there came to be eight families of the same name.
They lived together amicably, and met once a year in the original house; but on one occasion a question of precedence arose, who was to go out first, and who was to take the head of the table. John o' Groat promised them the next time he came he would contrive to satisfy them all. Accordingly he built an eight-sided room, with a door and window in each side, and placed a round oak table in the room. This building went ever after with the name of John o' Groat's House. The site of this house is the Berubium of Ptolemy, in the vicinity of Duncansby Head.

"Hear, land o'cakes and broth'rc sects,
Free Muldcnirc to Johnny Grant's....
A child's among you takin' notes.
And, faith, he'll prent it."
Burns: Copinham Grane.

John of Hexham. An English historical writer, twelfth century.

John of Leyden (the prophet), being about to marry Bertha, met with three Anabaptists who observed a strong likeness in him to a picture of David in Munster cathedral. They entered into conversation with him, and finding him apt for their purpose, induced him to join their rebellion. The rebels took the city of Munster, and John was crowned "ruler of Westphalia." His mother met him in the street, and John disclaimed all knowledge of her; but subsequently visited her in prison, and obtained her forgiveness. When the emperor arrived with his army, John's Anabaptist friends deserted him, and "the prophet," setting fire to the banquet-room of his palace, perished with his mother in the flames. (Meyrerie: Le Prophet: un opera).

* His real name was John Bockhold.

John the Almower. Chrysostom was so called, because he bestowed so large a portion of his revenues on hospitals and other charities. (347-407.)

John the Baptist. Patron saint of missionaries. He was sent "to prepare the way of the Lord."

In Christian art he is represented in a coat of sheepskins, in allusion to his life in the desert; either holding a rude wooden cross, with a parchment bearing the words, Ever Agnis Dei, or with a book on which a lamb is seated; or holding in his right hand a lamb surrounded by a halo, and bearing a cross on the right foot.

John Tamson's Man, a hen-pecked husband; one ordered here, and ordered there, and ordered everywhere. Tameson - i.e. spiritless, the slave even of a Tameson.

"The dell's in the wife!" said Cuddy. "Dye think I am to be John Tamson's man, and maulter by a woman at the days of my life?" - Sir W. Scott: Old Mortality, chap. xxxix.

John with the Ledden Sword. The Duke of Bedford, who acted as regent for Henry VI. in France, was so called by Earl Douglas.

Johnniea. British bourgeois. Byrou, February 23rd, 1824, writes to Murray his publisher respecting an earthquake:

"If you had but seen the English Johnniea, who had never been out of a cockney workshop before... [travelling away...]"

Johnny Crapaud. A Frenchman, so called by the English sailors in the long Napoleon contest. The ancient Flemings used to call the French "Crapaud Franchos." In allusion to the toads borne originally in the arms of France.

Johnny Raw. A Verdant Green; a newly-enlisted soldier; an adult apprentice in the ship-trade.

"The impulse given to ship-building by the continental war, induced employers to take serges as apprentices who had already passed their majority. This class of men-apprentices, generally from remote towns, were called 'Johnny Raw's' by the fraternity." - C. Thomson: Antiquarian, p. 12.

Johnson (Dr. Samuel) lived in Fleet Street - first in Fetter Lane, then in Boswell Court, then in Gough Square, then in the Inner Temple Lane for seven years, then in Johnson's Court (No. 7) for ten years; and lastly in Bolt Court (No. 8), where he died eight years after. The coffee-house he most frequented was the Mitre tavern in Fleet Street, and not that which has assumed the name of "Dr. Johnson's Coffee-house." The church he frequented was St. Clement Danes in the Strand.

Johnstone. The crest of this family is a winged spur, or spur between two wings, laced over, with the motto, "Ne-requum non perditus." When King Edward I. was meditating treachery in favour of Balliol, Johnstone sent to Bruce (then in England) a spur with a feather tied to it. Bruce took the hint and fled, and when he became king conferred the crest on the Johnstone family.

Johnstone's Tippet (Nf.). A halter. JOIN the MAJORITY. (Sec MAJORITY.)

Joint. The times are out of joint. The times are disquiet and unruly. If the body is out of joint it cannot move easily, and so it is with the body corporate.
Jolly. A sailor’s nickname for a mariner, who, in his opinion, bears the same relation to a “regular” as a jolly-boat or yawl does to a ship. (Danish, jollé, a yawl.)


Jolly God (The). Bacchus. The Bible speaks of wine which “maketh glad the heart of man.” Here “jolly” means jovial.

Jolly Good Fellow (A). A very social and popular person. (French, joli.)

“Al was jolly quiet at Ephesus before St. Paul came thither.”—John Trapp: Commentary (1690).

“For he’s a jolly good fellow [three times]. And so say all of us, With a lilt, lilt, lilt, luntura!”

Jolly Green. Very simple; easily imposed upon, from being without worldly wisdom.

Jolly Roger (The). (See Roger.)

Jollyboat. A small boat usually hoisted at the stern of a ship. (Danish, jolle; Dutch, jol; Swedish, julle, u yawl.)

Jonah and the Whale. Mr. Colbert, Professor of Astronomy in Chicago, in a chapter on “Star Grouping,” tells us that the whale referred to is the star-group “Cetus,” and that Jonah is the “Moon passing through it in three days and nights.”

Jonas, in Dryden’s satiri of Absalom and Achitophel, is meant for Sir William Jones, Attorney-General, who conducted the prosecution of the Popish Plot (June 25th, 1674); not the great Oriental scholar, who lived 1746–1794. The attorney-general was called in the satire Jonus, a palpable pun.

“Not bull-faced Jonas, who could statutes draw To mean rebellion and make treason law.”


Jonathan. Brother Jonathan. In the revolutionary war, Washington, being in great want of supplies for the army, and having unhoused confidence in his friend, Jonathan Trumbull, governor of Connecticut, said, “We must consult brother Jonathan.” Brother Jonathan was consulted on all occasions by the American liberator, and the phrase becoming popular was accepted as the national name of the Americans as a people.

Jonathan and David. I Sam. xviii. 4 we read that Jonathan (the king’s son) “striped himself of his robe and gave it to David, with his sword, bow, and girdle.” This was a mark of honour, as princes and sovereigns nowadays strip themselves of a chain or a ring, which they give to one they delight to honour. In 1519 the Sultan Selim, desirous of showing honour to an imam of Constantinople, threw his royal robe over him.

Jonathan’s. A noted coffee-house in Change Alley, described in the Tailor as the general mart of stock-jobbers.

“What is now called the Stock Exchange was called Jonathan’s.”

“Yesterday the brokers and others ... came to a resolution that [the new building] instead of being called New Jonathan’s should be called ‘The Stock Exchange.’ ... The brokers then collected twenty each, and christened the house with punch.”—Newspaper paragraph (July 15, 1775).

Jonathan’s Arrows. They wore shot to give warning, and not to hurt. (1 Sam. xx. 36.)

“If the husband would reprove his wife, it should be in such a mood and way as he did advise himself; and his words, like Jonathan’s arrows, should be shot, not to hurt, but only to give warning.”—L’Esprit: The House in the Churchyard, chap. xix.

Jono (French). A wedding-ring; so called because those who were married by compulsion at Ste. Marine wore rings of jone or straw.

“I cet dans l’église de Ste. Marine que l’on m’aïe date que l’on condammine à répondre. Aucunement il ne m’aïe un annuaire de joie; et je ne voulons au mari que la vertu de veuve qu’il épousait était bien fragile.”

Dumas.

Jones. Etre sur le jones (to be on the straw)—i.e. in prison.

“Plantez aux humus vos pions... De jour tout le monde est derrière... Et aussi d’apres sur les jones... Les nimbres ont comme une mère...”

Villon: Jargon et Jobelin, ballade 1.

Jordan Passed. Death over. Jordan is the Styx of Christian mythology, because it was the river which separated the wilderness [of this world] from the promised land.

“If I still hold closely to Him, What hath He at last? Sorrow vanquished, before ended, Jordan passed.”


Jordeloo (3 syll.). Notice given to passengers when dirty water was thrown from chamber windows into the street. Either “Gar de l’eau,” or else “Jorda lo!” the mutina being usually called the “Jordain.”

“At ten o’clock at night the whole cargo is flung out of a leaky window that looks into some street or lane, and the maid calls ‘Gardy, lo!’ to the passengers.”—Smollett: Humphrey Clinker.

“The last had made the Gardy loc out of the wrong window.”—Sir W. Scott: Heart of Midlothian.

Jormungandar or Midgardserpent (i.e. earth’s monster). The great serpent, brother of Hela and Fenrir (g.r.), and son of Loki, the spirit of evil. It
used to lie at the root of the celestial ash till All-Father cast it into the ocean; it then grew so large that in time it encompassed the whole world, and was forever biting its own tail.

Josaphat. An Indian prince converted by the hermit Barlaam, in the Greek religious pastoral entitled Josaphat and Barlaam, generally ascribed to St. John of Damascus (eighth century).

Joseph (A). One not to be seduced from his continuity by the severest temptation. The reference is to Joseph in Potiphar’s house. (Gen. xxxix.) (See Bellerophon.)

A Joseph. A great coat, so called after Joseph, who wore a garment or coat of many colours.

"At length, Mrs. Baby herself made her appearance; her venerable person, enlaced with what was then called a Joseph, an ample garment, which had once been green, but now, between the shrivelled parts, had become like the vesture of the patriarch whose name it bore—a garment of divers colours."—Sir W. Scott: The Pirate, chap. xi.

Joseph (St.). Patron saint of carpenters, because he was of the same craft. This is Joseph, husband of Mary, and the reputed father of Jesus.

In Christian art Joseph is represented as an aged man with a bundling staff in his hand.

Joseph Andrews. The hero of a novel written by Fielding to ridicule Richardson’s Pamela, whose brother Joseph is supposed to be.

Joseph of Atrimathéa brought to Listen parade the sanctagaul and also the spear with which Longinius wounded the crucified Saviour. When Sir Bain entered this chamber, which was in the palace of King Pullam, he found it ‘marvellously well built and richly; the bed was arrayed with cloth of gold, the richest that might be thought, and thereby stood a table of clean gold, with four pillars of silver, and upon the tablet stood the spear strangely wrought.’ (The History of Prince Arthur, part i. chap. 40.)

Joseph’s Coat. (See under Coat.)

Joss. The house-god of the Chinese; every family has its joss. A temple is called a joss-house.

Josse. Vous êtes orfèvre, Monsieur Josse (You are a jeweller, Mr. Josse). Nothing like leather; great is Diana of the Ephesians; your advice is not disinterested. In Molière’s comedy of L’Amour Médicin, a silversmith, by the name of Josse, being asked the best way of curing a lady pining from love, recommends a handsome present of jewellery. The father replies, “You advise me like a jeweller, Mr. Josse.”

Jot. Not a jot. “Jot” is a contraction of iota, called theLeastominut letter, and the smallest in the alphabet; or the Hebrew yod.

Jotham, in Dryden’s satire of Absalom and Achitophel, means Saville, Marquis of Halifax. Jotham was the person who uttered the parable of The Trees Choosing a King when the men of Shechem made Abimelech king. (Judges ix.)

Jotunheim (pron. Utun-hime). Giant land. The home or region of the Scandinavian giants or jotun.

Jour Maigre (French). A day of abstinence, when meat is forbidden to be eaten. (See BANIAN DAYS.)

Jourdain (Monsieur), in Molière’s comedy of Le Bourgeois Gentilhomme. He represents a bourgeois placed by wealth in the ranks of gentlemen, and making himself extremely ridiculous by his endeavours to acquire their accomplishments.

Journal. (Latin, diurnum, a daily thing; Welsh, dewrnod; Italian, giorno; French, journal, journal, jour, a day.) Applied to newspapers, the word strictly means a daily paper; but the extension of the term to weekly papers is sanctioned by custom.

Journey. A Sabbath-day’s journey. The distance between the farthest tents in the wilderness and the tabernacle of Moses, a radius of about a mile; this would make the entire encampment to cover a circumference of six miles.

Journey-weight. The weight of certain parcels of gold in the mint. A journey of gold is fifteen pounds Troy, which is coined into 701 sovereigns, or double that number of half-sovereigns. A journey of silver is sixty pounds Troy, which is coined into 3,960 shillings, or double that number of sixpences, half that number of florins, etc. So called because this weight of coin was at one time esteemed a day’s mintage. (French, journée.)

Jouvence (2 syl.). You have been to the fountain of Jouvence—i.e. You have grown young again. This is a French phrase. Jouvence is a town of France in the department of Saône-et-Loire, and has a fountain called la fontaine de
Jouvence; but Jouvence means also youth, and la fontaine de jouvence may be rendered "the fountain of youth." The play on the word gave rise to the tradition that whoever drank of this fountain would become young again.

Jove (1 syl.). (See Jupiter.) The Titans made war against Jove, and tried to dethrone him.

"Not stranger were of old the giant crew, / Who sought to pull high Jove from royal state;" — Thomson: Castle of Indolence, cant. 1.

Milton, in Paradise Lost, makes Jove one of the fallen angels (i. 512).

Jo'vial. Merry and sociable, like those born under the planet Jupiter, which astrologers considered the happiest of the natal stars.

"Our jovial star regaled at his birth." — Shakespeare: Cymbeline, v. 4.

Joy. The seven joys of the Virgin:
(1) The annunciation; (2) the visitation; (3) the nativity; (4) the adoration of the three kings; (5) the presentation in the temple; (6) the discovery of her youthful Son in the temple in the midst of the doctors; (7) her assumption and coronation. (See Sorrow.)

Joyeuse (2 syl.). Charlemagne's sword, which bore the inscription Deceo praeproGreetings Carolo; the sword of Guillaume au Court-Nex; anyone's sword. It was buried with Charlemagne. (See Swords.)

Joyeuse Garde or Garde-Joyeuse. The estate given by King Arthur to Sir Launcelot of the Lake for defending the Queen's honour against Sir Mador.

Juan Fernandez. A rocky island in the Pacific Ocean, off the coast of Chili. Here Alexander Selkirk, a buccaneer, resided in solitude for four years, and his history is commonly supposed to be the basis of Defoe's Robinson Crusoe.

Sailors commonly believe that this island is the scene of Crusoe's adventures; but Defoe distinctly indicates an island on the east coast of South America, somewhere near Dutch Guiana.

Jubal [a trumpet]. The son of Lamech and Adah. He is called the inventor of the lyre and flute (Gen. iv. 19-21).

"Then when he [Jubal] heard the voice of Jubal’s lyre, / Instinctive genius caught the ethereal fire." — Montgomery: The World Before the Flood, c. 1.

Jubilee (Jewish). The year of jubilee. Every fiftieth year, when land that had passed out of the possession of those to whom it originally belonged was restored to them; all who had been reduced to poverty, and were obliged to let themselves out for hire, were released from bondage; and all debts were cancelled. The word is from jubil (a ram's horn), so called because it was proclaimed with trumpets of rams' horns. (See Leviticus xxv. 11-34, 39-54; and xxvi. 16-24.)

Jubilee (in the Catholic Church). Every twenty-fifth year, for the purpose of granting indulgences. Boniface VIII. instituted it in 1300, and ordered it to be observed every hundred years. Clement VI. reduced the interval to fifty years, Urban IV. to thirty, and Sixtus IV. to twenty-five.

Protestant jubile was in Germany in 1617, the centenary of the Reformation.

Shakespeare: Jubilee, held at Stratford-on-Avon, September 6th, 1769.

Jubile to commemorate the commencement of the fiftieth year of the reign of George III., October 25th, 1809.

Jubilee to celebrate the close of the Revolutionary War, August 1st, 1814.

1887. The Jubilee to commemorate the fiftieth year of the reign of Queen Victoria.

Juda'sc (3 syl.). To convert or conform to the doctrines, rites, or manners of the Jews. A Judaising spirit is a desire to convert others to the Jewish religion.

Judaism (3 syl.). The religion of the Jews, or anything else which is special to that people.

Judas, in the satire of Absalom and Achitophel, by Dryden and Tate, was meant for Mr. Furseison, a Nonconformist. He was ejected in 1662 from his living of Godmersham, in Kent, and afterwards distinguished himself by his political intrigues. He joined the Duke of Monmouth, whom he afterwards betrayed.

Le point de Judas (French). The number thirteen. The Messiah and His twelve disciples made thirteen. And as Judas was the first to die, he was the thirteenth. At the death of the Saviour, the number being reduced to eleven, a twelfth (Matthias) was elected by lot to fill the place of the traitor.


"And cried, 'All hail!' whereas he meant all harm." — Shakespeare: 3 Henry VI., v. 1.
Judas Slits or Judas Holes. The peep-holes in a prison-door, through which the guard looks into the cell to see if all is right; when not in use, the holes are covered up.

"It was the faint click made by the cover of the 'Judas' as it falls back into the place over the slit where the eyes have been."—The Century: Russian Political Prisons, February, 1888, p. 321.

Judas Tree. A translation of the Latin arbor Judea. The name has given rise to a Greek tradition that it was upon one of these trees that Judas Iscariot hanged himself.

Judas-coloured Hair. Fiery-red. Cain is represented with red hair.

"His very hair is of the dissembling colour, something browner than Judas's."—Shakespeare: As You Like It, vi. 4.

Jude (St.), in Christian art, is represented with a club or staff, and a carpenter's square, in allusion to his trade.

Jugde. La petite Judée (French). The prefecture of police; so called because the bureau is in the Rue de Jerusalem, and those taken there for offences look on the police as their betters.

Judge's Black Cap. The judge puts on his black cap (now a three-cornered piece of black silk) when he condemns to death, in sign of mourning. This sign is very ancient. "Human haste to his house mourning, having his head covered" (Esther vi. 12). David wept "and had his head covered" (2 Samuel xv. 30). Demosthenes went home with his head covered when insulted by the populace. Darius covered his head on learning the death of his queen. Malcolm says to Macduff in his deep sorrow, "What, man! ne'er pull your hat upon your brows" (Macbeth, iv. 3). And the ancient English, says Fosbroke, "drew their hoods forward over their heads at funerals."

Judges' Robes. In the criminal courts, where the judges represent the sovereign, they appear in full court dress, and wear a scarlet robe; but in Nisi Prius Courts the judge sits merely to balance the law between civilians, and therefore appears in his judicial undress, or violet gown.

Judica (Latin). The fifth Sunday after Lent; so called from the first word of the service for the day, Judica me, Domine (Judge me, 0 Lord). (Psalm xlii.)

Judicetum Crucis was stretching out the arms before a cross, till one of the party could hold out no longer, and lost his cause. The bishop of Paris and abbot of St. Denis appealed to this judgment in a dispute they had about the patronage of a monastery; each of the disputants selected a man to represent his cause, and the man selected by the bishop gave in, so that the award was given in favour of the abbot.

Judicium Dei (Latin). The trial of guilt by direct appeal to God, under the notion that He would defend the right even by miracle. There were numerous methods of appeal, as by single combat, ordeal by water or fire, eating a crust of bread, standing with arms extended, consulting the Bible, etc.

Jude. The Jewish heroine of Bethulia, who perilled her life in the tent of Holofernes, the general of Nebuchadnezzar, in order to save her native town. The bold adventurer cut off the head of the Assyrian, and her townsman, rushing on the invaders, defeated them with great slaughter. (The Book of Judith.)

Jug (J) or a Stone jug. A prison. (See Joggis.)

Juge de Paix (French). A cudgel.

"Albert Mangin, condamné à mort le 7 floréal m. ii. ayant dit que les Jacobins étaient des accords de scélérats ou de comédiens, et non pas un grand bataillon qu'il tenait à sa main: Voilà un 'Juge de paix' qui me servira à leur casser la barre du cou"—L. P. Prudhomme: Duc des Judicidies Condamnés, etc.

Juggled Hare. The hare being cut up is put into a jug or pipkin, and the pipkin is set in a pan of water. This bain marie prevents the contents of the pipkin from being burnt.

Juggernaut or Juggernaut. A Hindu god. The word is a corruption of the Sanscrit jagannath (lord of the world). The temple of this god is in a town of the same name in Orissa. King Ayeen Akbery sent a learned Brahman to look out a site for a temple. The Brahman wandered about for many days, and then saw a crow dive into the water, and having washed, made obeisance to the element. This was selected as the site of the temple. While the temple was being built the rajah had a prophetic dream, telling him that the true form of Vishnu should be revealed to him in the morning. When the rajah went to see the temple he beheld a log of wood in the water, and this log he accepted as the realisation of his dream, enshrined it in the temple, and called it Jagannath.

"The idol Juggernaut is in shape like a serpent, with seven heads, and on each cheek it hath the form of a wing, and the wings open, and shut, and flap as it is carried in a stately chariot."—Bruton: Churchill's Collection.
The car of Juggernaut. An enormous wooden machine adorned with all sorts of figures, and mounted on sixteen wheels. Fifty men drag it annually to the temple, and it is said to contain a bride for the god. Formerly many were crushed to death by the car; some being pushed down by the enormous crowd; some throwing themselves under the wheels, as persons in England under a railway train; some perhaps as devotees. By British police arrangements, such immolation is practically abolished.

**Juggler** means a player. (Latin, *joculator.*) These jugglers accompanied the minstrels and troubadours, to assist them, and added to their musical talents. Slight-of-hand, antics, and feats of prowess, to amuse the company assembled. In time the music was dropped as the least attractive, and tricks became the staple of these wandering performers. (Latin, *joculator, jocus, a joke or trick.*)

**Juggs or Jongs.** The name given in Scotland to a sort of pillory, consisting of an iron ring or collar fastened by a short chain to a wall, as the "juggs" of Duddingston, Edinburgh. (See Jooors.)

**Julian,** the Roman emperor, boasted that he would rebuild Jerusalem, but was mortally wounded by an arrow before the foundation was laid. Much has been made of this by early Christian writers, who dwell on the prohibition and curse pronounced against those who should attempt to rebuild the city, and the fate of Julian is pointed out as an example of Divine wrath against the impious disregard of the threat.

"Well pleased they look for Sion's coming state, Nor think of Julian's beast and Julian's fate."

*Crabbe: Borough.*

**St. Julian.** Patron saint of travellers and of hospitality. Represented as accompanied by a stag in allusion to his early career as a hunter; and either receiving the poor and afflicted, or ferrying travellers across a river.

"An householder, and that a great, was he! Seuat Julian he was in his countrey; His brede, his ale, was alwaye after one manner; A better environd man was nowhere worn."

*Chaucer: The Franklin's Introduction to Canterbury Tales.*

**St. Julian was he deemed.** A great epicure. St. Julian was the epicurean of saints. (See above.)

**Julian Epoch or Era.** That of the reformed calendar by Julius Caesar, which began forty-six years before Christ.

**Julian Period** is produced by multiplying together the lunar cycle, the solar cycle, and the Roman indication. The first year of the Christian era corresponded to the year 4713 of the Julian, and therefore to reduce our B.C. dates to the Julian, we must subtract them from 4713, but our A.D. dates we must add to that number. So named from Julius Scaliger, the devisor of it.

**Julian Year.** The year regulated by Julius Caesar, which continued to be observed till it was corrected by Pope Gregory XIII. in 1582.

**Julienne Soup.** Clear meat soup, containing chopped vegetables, especially carrots; so called after Julian, a French cook, of Boston.

**Juliet.** Daughter of Lady Capulet, and "sweet sweeting" of Romeo, in Shakespeare's tragedy of *Romeo and Juliet.* She has become a household word for a lady-love.

**Jullum Sidus.** The comet which appeared at the death of Julius Caesar, and which in court flattery was called the apotheosis of the murdered man.

**July.** The seventh month, named by Mark Antony, in honour of Julius Caesar, who was born in it.

**Jumala.** The supreme idol of the ancient Finns and Lapps. The word is sometimes used by the Scandinavian poets for the Almighty.

"On a lonely cliff An ancient shrine he found, of Jumala the seat, For many a year gone by closed up and desolate." *Frithiof-Saga: The Reconciliation.*

**Jump.** To jump or to fit or unite with like a graft; as, both our inventions meet and jump in one. Hence the adverb exactly, precisely.

"Good advice is easily followed when it jumps with our own... inclinations." —Lockhart: *Sir Walter Scott,* chap. x. p. 241.

*The Scotch use jump, as, "When she had been married jump four months."* *(The Antiquary.)*

**Jump at an Offer (To).** To accept eagerly.

**Jump Over the Broomstick (To).** To marry in an informal way. A "brom" is the bit of a bridle; to "jump the brom" is to skip over the marriage restraint, and "broomstick" is a mere corruption.

"A Rummy wedding is surely better than jumping over a broomstick." —G. A. Sala.

**Jumper.** The longest jumper on record was Phayllos, who is accredited...
with jumping 55 feet. Half that length would be an enormous jump.

A counter jumper. A draper's apprentice or employe, who is accustomed to jump over the shop counter to save the trouble and time of going round.

June (1 syl.). The sixth month. Ovid says, "Junius a iuvénem nomine dicitur." (Fasti, v. 78.)

June Marriages Lucky. "Good to the man and happy to the maid." This is an old Roman superstition. The festival of Juno moneta was held on the calends of June, and Juno was the great guardian of the female sex from birth to death.

Junior Optime. A Cambridge University term, meaning a third-class "honour" man—i.e. in the mathematical "honour" examination.

Junior Soph. A man of the second year's standing is so called in the University of Cambridge. (See Soph.)

Junius. Letters of Junius. In 1871 was published a book entitled The Handwriting of Junius Professionally Investigated by Mr. Charles Chabot, expert. The object of this book is to prove that Sir Philip Francis was the author of these letters. On the 22nd May, 1871, appeared an article in the Times to show that the case is "not proven" by Mr. Chabot. Mr. Pitt told Lord Aberdeen that he knew who wrote the Junius Letters, and that it was not Francis. Lady Grenville sent a letter to the editor of Diaries of a Lady of Quality to the same effect.

Junk. Latin, jucnus, from jamp, to join; used for binding, making baskets, mats. The jucnus maritimus is useful in binding together the loose sands of the sea-shore, and obstructing the incursions of the sea. The jucnus confluenterus is used in Holland for giving stability to river-banks and canals. (See Rush.)

Junk. Salt meat supplied to vessels for long voyages; so called because it is hard and tough as old rope-ends so called. Ropes are called junkas because they were once made of bulrushes. Junk is often called salt horse. (See Harness Case.)

Jun'kst. Curled cream with spice, etc.; any dainty. The word is the Italian guscata (curd or cream-cheese), so called because carried on junk or bulrushes (gisseco).

"You know there wants no junkets at the feast." Shakespeare: Taming of the Shrew, Ill. 2.

Junner. A giant in Scandinavian mythology, said in the Edda to represent the "eternal principle." Its skull forms the heavens; its eyes the sun and moon; its shoulders the mountains; its bones the rocks, etc.; hence the poets call heaven "Junner's skull;" the sun, "Junner's right eye;" the moon, "Junner's left eye;" the rivers, "the loch of old Junner." (See Giants.)

Juno. The "venerable ox-eyed" wife of Jupiter, and queen of heaven. (Roman mythology.)

* The famous marble statue of the Campiana Juno is in the Vatican.

Juno'ni'an Bird. The peacock, dedicated to the goddess-queen.

Junto. A faction consisting of Russell, Lord-Keeper Somers, Charles Montague, and several other men of mark, who ruled the Whigs in the reign of William III. for nearly twenty years, and exercised a very great influence over the nation. The word is a corruption of the Spanish junta (an administrative assembly), but is in English a term of censure.

Jupiter is the Latin form of Zeus, war. Verospi's statue of Jupiter is in the Vatican; but one of the seven wonders of the world was the statue of Olympian Jove, by Phidias, destroyed by fire in Constantinople A.D. 475.

This gigantic statue was nearly sixty feet high, though seated on a throne. The statue was made of ivory; the throne of cedar-wood, adorned with ivory, ebony, gold, and precious stones. The head holds in his right hand a golden statue of Victory, and his left hand rested on a long sceptre surmounted with an eagle. The whole of the god was of gold, and so was the feet and supported by golden lions. This wonderful work of art was removed to Constantinople by Theodosius I.

Jupiter. With the ancient alchemists designated tin.

Jupiter Scapin. A nickname of Napoleon Bonaparte, given him by the Abbé de Pradt. Scapin is a valet famous for his knavish tricks, in Molière's comedy of Les Fourberies de Scapin.

Jupiter's Beard. House-lock. Supposed to be a charm against evil spirits and lightning. Hence grown at one time very generally on the thatch of houses.

"Et habet quiaque supra domum fumum Jovis harumum"—Charlemagne's Epit.

Jurassic Rocks. Limestone rocks; so called from the Jura; the Jurassic period is the geological period when these rocks were formed. Our oolitic series pretty nearly corresponds with the Jurassic.

Jury Leg (A). A wooden leg, or leg for the nonce. (See Jury Mastro.)

"I took the leg off with my saw... seared the stump... and made a jury leg that he shambles about with as well as ever he did."—Sir W. Scott: The Fair Maid, chap. 22.

Jury Mastro. A corruption of jury mast—i.e. a mast for the day, a temporary mast, being a spar used for the nonce when the mast has been carried away. (French, journ, a day.)

Jus Civile. Civil law.

Jus Divinum. Divine law.

Jus Gentium (Latin). International law.

Jus Martii (Latin). The right of the husband to the wife’s property.

Jus de Regilse (liquorice). French slang for a negro.

Jus et Norma Loquendi. The right method of speaking and pronouncing established by the custom of each particular nation. The whole phrase is "Consuetudo, jure et norma loquendi." (Horace.)

Just (The). Aristides, the Athenian (died B.C. 408).

Baharam, styled Shah Emdeh (the Just King), fifth of the Sasan’idin (q.r.) (276-296).

Casimir II., King of Poland (1117, 1177-1194).

Ferdinand I., King of Aragon (1373, 1412-1416).

Haroun al Raschid (The Just). The most renowned of the Abbaside caliphs, and the hero of several of the Arabian Nights stories (765, 786-808).

James II., King of Aragon (1261-1277).

Khosrau or Cheiroes, called by the Arabs Malik al Adel (the Just King).

Moran the Just, councillor of Ferdinund, King of Ireland.

Pedro I. of Portugal (1320, 1357, 1367).

Juste Milieu (French). The golden mean.

Justice in Eyre (pron. irr.). A contraction and corruption of Itu’rer—i.e. on circuit.


Juvenal (Latin, from juvenile). A youth; common in Shakespeare, thus—"The juvenile, the prince your master, whose chin is not yet bedded."—Henry IV., i. 2.


The Juvenile of Painters. William Hogarth (1697-1764).

Juveniles (3 syl.), in theatrical parlance, means those actors who play young men’s parts, whether in tragedy, melodrama, or light comedy. Thus a manager scoring a play would write against Hamlet, not the name of the actor, but "the leading Juvenile."

K

K. To be branded with K (kalumnia). So, according to the Lex Memmia, false accusers were branded in the forehead.

K. The three bad K’s. The Greeks so called the Kurians, Kretans, and Kilikians. The Romans retained the same expression, though they spelt the three nations with C instead of K.

K.C.B. Knight Commander of the Bath.

K.G. Knight of the Garter.

K.K. is the German Kaiserlich. Königliche. The Emperor of Austria is styled K.K. Majestas (His Imperial Royal Majesty).

K.O.B. (i.e. the King’s Own Borderers). The 25th Foot, so called in 1805.

K. Me, Ka Thee. One good turn deserves another: do me a service, and I will give you a helping hand when you require one. (Latin, Frequentem freae, or Multi mutuo scabant.)

"Ka me, ka thee, is a proverb all over the world."—Sir W. Scott: Kenilworth, chap. 1.

Kababa (Arabic, ka’ba, a square house). A shrine of Mecca, said to have been built by Abraham on the spot where Adam first worshipped after his expulsion from Paradise. In the north-east corner is a stone seven inches long, said to be a ruby sent down from heaven. It is now black, from being kissed so often by sinful man. (See ADAM’S PEAK.)

Kabibonokka (North American Indian). Son of Mudjekeewis, and the
Indian Boras, who dwelt in Wabasso (the North). (See SHING'ERBS.)

Kadris (Arabic, Kādrīs, an infidel). A name given to the Hottentots, who reject the Mohammed faith Kāfiristan, in Central Asia, means "the country of the infidels."

"The affinity of the Kadris tribes... including the Kadras proper and the people of Ongkos, is based upon the various idioms spoken by them, the direct representatives of a common, but now extinct, mother tongue. This aggregate of languages is now conveniently known as... the Katur linguistic system."—K. Johnston: Africa, p. 447.

Kai-Omurs (the mighty Omurs), surnameed Gilh-shah (earth's king). Son of Du'laved, founder of the city Balk, and first of the Kai-Omurs or Paishdadian dynasty of Persia (B.C. 940-920). (See PAISHDADIAN.)

Kai-anians. The sixth Persian dynasty. The semi-historic period (B.C. 660-331). So called because they took for their affix the term kai (mighty), called by the Greeks Ks (Kuros), and by the Romans Ky (Cyprus).

Kal'yal (2 syl.). The heroine of Southey's Curie of Khadina.

Kailyard School, the name given to a school of writers, who take their subjects from Scottish humble life. The name is due to the motto—"There grows a bonnie brier bush in our kailyard"—used by Ian Maclaren for his book, "Beside the Bonnie Brier Bush."

Kain Henas. Hens that a tenant pays to his landlord, as a sort of rent in kind (ill-fed hens). (Tiny Mannering, v.)

Kaiser. The German Emperor. He receives the title from Dalmaia, Croatia, and the line of the Danube, which, by the arrangement of Dioselian, was governed by a prince entitled Caesar of the Holy Roman Empire, as successor of the emperor of the old Roman empire. It was Albert II., Duke of Austria, who added the Holy Roman Empire to the imperial throne in 1493; and William I., king of Prussia, on being crowned German emperor in 1871, took the title.

Kajak. An Esquimaux boat, used by the men only.

Kaled is Gulnare (2 syl.) in the disguise of a page in the service of Lara. After Lara was shot, she haunted the spot of his death as a crazy woman, and died of a broken heart. (Byron: Lara.)

Kaleda (Sclaronic mythology). The god of peace, somewhat similar to the Latin Janus. His feast was celebrated on the 24th of December.

Kali. A Hindu goddess after whom Calcutta receives its name, Kali-Kutta (Kali's village).

Kallyu'ga. The last of the four Hindu periods contained in the great Yuga, equal to the Iron Age of classic mythology. It consisted of 432,000 solar-sidereal years, and began 3,102 years before the Christian era. The bull, representing truth and right, has but one foot in this period, because all the world delights in wickedness. (See Kutta.)

Kalmar. The Union of Kalmar. A treaty made on July 12th, 1397, to settle the succession of Norway, Sweden, and Denmark on Queen Margaret and her heirs for ever. This treaty lasted only till the death of Margaret.

Kalnucks—i.e., Khalmuiks (apostates) from Buddhism. A race of western Mongols, extending from western China to the valley of the Volga river.

Kalpa. A day and night of Brahma, a period of 4,320,000,000,000 solar-sidereal years. Some say there are an infinity of Kalpas, others limit the number to thirty. A Great Kalpa is a life of Brahma; the whole duration of time from the creation to the destruction of the world.

Kalpa-Tarou. A tree in Indian mythology from which might be gathered whatever a person desired. This tree is "the tree of the imagination."

Kalyb. The "Lady of the Woods," who stole St. George from his nurse, brought him up as her own child, and endowed him with gifts. St. George enclosed her in a rock, where she was torn to pieces by spirits. (Seven Champions of Christendom, part I.)

Kam. Crooked. (Erse kaam, squint-eyed.) Clean Kam, perverted into Kim Kam, means wholly awry, clean from the purpose.

"This is clean kam—merely awry." Shakespeare: Othello, act. 1.

Kama. The Hindu god of love. His wife is Rati (rotuptamans), and he is represented as riding on a sparrow, holding in his hand a bow of flowers and five arrows (i.e., the five senses).

Kami. The celestial gods of the first mythical dynasty of Japan, the demi-gods of the second dynasty, the spiritual princes, anyone sainted or
deified; and now about equal to our lord, a title of respect paid to princes, nobles, ministers, and governors.

Kamsin. A simoom or samiel, a hot, dry, southerly wind, which prevails in Egypt and the deserts of Africa.

Kansas. U.S. America. So named from the Kansa, an Indian tribe of the locality.

Kansas. Bleeding Kansas. So called because it was the place where that sanguinary strife commenced which was the prelude of the Civil War of America. According to the Missouri Compromise made in 1820, slavery was never to be introduced into any western region lying beyond 36° 30’ north latitude. In 1851, the slave-holders of Missouri, by a local act, pushed their west frontier to the river-bank, and slave lords, with their slaves, took possession of the Kansas hunting grounds, declaring that they would “lynch, hang, tar and feather any white-livered abolitionist who presumed to pollute the soil.” In 1854, thirty New England free-soilers crossed the river in open boats; they were soon joined by others, and dared the slave-carriers to carry out their threats. Many a fierce battle was fought, but in 1861 Bleeding Kansas was admitted into the Union as a free state. (W. Hepworth Dixon: New America, vol. i. chap. 2.)

Karaites [Scripturists]. A Jewish sect that adhered to the letter of the Scriptures, rejecting all oral traditions. They abhorred the Talmud, and observed the Sabbath with more rigour than even the rabbinists.

Karma. The Buddhist’s judgment, which determines at death the future state of the deceased. It is also their flat on actions, pronouncing them to be meritorious or otherwise.

In Theosophy, it means the unbroken sequence of cause and effect; each effect being, in its turn, the cause of a subsequent effect. It is a Sanscrit word, meaning “action” or “sequence.”

“The laws which determine the physical attribution, condition of life, intellectual capacities, and so forth, of the new body, to which the soul is drawn by affinities... are... in Buddhism called Karma.”—Nineteenth Century. June, 1889, p. 1025.

Karma’thiana. A Mohammedan sect which rose in Irak in the ninth Christian century. Its founder was Ahmad, a poor labourer who assumed the name of Karmat, and professed to be a prophet.

Kay or Sir Key. Son of Sir Ector, and foster-brother of King Arthur. In Arthurian romance, this senechal of England is represented as a rude and boastful knight, the first to attempt any achievement, but very rarely successful.

Karonn or Korah. The riches of Karonn (Arabic proverb). Korah, according to the commentators of the Koran, was the most wealthy and most beautiful of all the Israelites. It is said that he built a large palace, which he overlaid with gold, and that the door of his palace were solid gold (Sale: Koran). He was the Cossus of the Mahometans, and guarded his wealth in a labyrinth.

Karrowa. A set of gamblers in Ireland, who played away even the clothes on their backs.

“The karrowas place awake mantle and all to the bare skin, and then trusse themselves in straw or leaves. They wait for passengers in the high-way, invite them to game upon the green and make no more but companions to make them sport. For default of other stable they pawn their Giles, the nails of their fingers and toes, their dimisances which they leave or receive at the courtesy of the winner.”—Namurit.

Kaswa (Af.). Mahomet’s favourite camel, which fell on its knees in adoration when “the prophet” delivered the last clause of the Koran to the assembled multitude at Mecca. This is one of the dumb creatures admitted into the Moslem paradise. (See PARADISE.)

Katerfelto. A generic name for a quack or charlatan. Katerfelto was a celebrated quack or influenza doctor. He was a tall man, who dressed in a long black gown and square cap. In 1782 he exhibited in London his solar microscope, and created immense excitement by showing the infusoria of [muddy] water. The doctor used to aver that he was the greatest philosopher since the time of Sir Isaac Newton.

“And Katerfelto with his hair on end, At his own wondrous wondering for his breed.”—Cowper: The Task; The Winter Evening (1591).

Katharine or Kathari’na. Daughter of Baptista, a rich gentleman of Padua. She was very beautiful, but a shrew. Petruchio of Verona married her, and so subdued her imperious temper by his indomitable will, that she became the model of a “submissive wife,” and gave Bianca, her sister, most excellent advice respecting the duty of submission. (Shakespeare; Taming of the Shrew.)

The Catherine de Medici of China. Voochee, widow of King Tae-tsiong.

Kathay’. China.

Katmir. (See Ketmir.)

Kay or Sir Key. Son of Sir Ector, and foster-brother of King Arthur. In Arthurian romance, this senechal of England is represented as a rude and boastful knight, the first to attempt any achievement, but very rarely successful.
Kayward. The hare, in the tale of 
Reymard the Fox. (The word means 
"Country-guardian.")

Keber. A Persian sect (generally 
rich merchants), distinguished by their 
beards and dress. When one of them 
dies, a cock is driven out of the poultry 
yard; if a fox seizes it, it is a proof that 
the soul of the deceased is saved. If 
this experiment does not answer, they 
prop the dead body against a wall, and 
if the birds peck out the right eye first, 
the Keber is gone to heaven; if the left 
eye, the carcass is flung into the ditch, 
for the Keber was a reptile.

Kebla. The point of adoration; i.e. 
the quarter or point of the compass to- 
wards which persons turn when they 
worship. The Persian fire-worshippers 
turn to the east, the place of the rising 
sun; the Jews to Jerusalem, the city of 
the King of kings; the Mahometans to 
Mecca; the early Christians turned to 
the "east," and the "communion table" 
even of the "Reformed Church" is 
placed at the east end of the building, 
whenever this arrangement is practic- 
able. Any object of passionate desire.

Kebla-Noma. The pocket compass 
carried by Mussulmans to direct them 
which way to turn when they pray. (See 
above.)

Kedar’s Tents. This world. Kedar 
was Arabia Deserta, and the phrase 
Kedar’s tents means houses in the wilder- 
ness of this world.

Ah me! ah me! that I
In Kedar’s tents here stay;
No place like that on high,
Lord, till they guide my way.

Kederli. The St. George of Mu-
hametan mythology. He slew a mon- 
strous dragon to save a damsel exposed 
to its fury, and, having drunk of the 
water of life, rode about the world to 
aid those warriors who invoked him. 
This tradition is exactly parallel to that 
of St. George, and explains the reason 
why the one is the field-word with the 
Turks, and the latter with the ancient 
English.

Ked’eres. A stew of rice, vege-
tables, eggs, butter, etc. A corruption 
of the Indian word Khichri (a medley or 
hotch-potch). The word has been con- 
ounded with a place so called, forty 
miles south-west of Calcutta, on the 
Hooghly river.

Keel-hauling or -haling. A long, 
troublesome, and vexatious examination 
or repetition of annoyances from a 
landlord or government official. In the 
Dutch and many other navies, delin- 
quents were, at one time, tied to a 
yard-arm with weights on their feet, 
and dragged by a rope under the keel 
of a ship, in at one side and out at 
the other. The result was often fatal.

Keelman (A). A bargeman. (See 
Old Mortality [Introduction], the bill of 
Margaret Chrystie: "To three 
chappins of yrell with Sandy the keelman, 9d.")

Keelson or Kelson. A beam running 
lengthwise above the keel of a ship, and 
bolted to the middle of the floor-frames, 
in order to stiffen the vessel. The word 
son is the Swedish svin, and Norwegian 
svill, a sill.)

Keening. A weird lamentation for 
the dead, common in Galway. The 
coffin is carried to the burying place, 
and while it is carried three times round, 
the mourners go to the graves of their 
nearest kinsfolk and begin keening, 
after which they smoke.

Keep Down (To). To prevent an- 
other from rising to an independent 
position; to keep in subjection.

Keep House (To). To maintain a 
separate establishment; to act as house- 
keeper.

To keep open house. To admit all 
comers to hospitable entertainment.

Keep Touch. To keep faith; the 
exact performance of an agreement, as, 
"To keep touch with my promise" 
(More). The idea seems to be embodied 
in the proverb, "Seeing is believing, but 
feeling is naked truth."

"And trust me on my truth, 
If thou keep touch with me, 
My dearest friend, as my own heart, 
Then shalt right welcome be." 
Song of the London "Frontiers, p. 37.

Keep Up (To). To continue, as, 
"to keep up a discussion;" to main- 
tain, as, "to keep up one’s courage;" 
to continue pari passu, as "Keep up 
with the rest."

Keep at Arm’s Length (To). To 
prevent another from being too familiar.

Keep Body and Soul Together 
(To). To struggle to maintain life; to 
continue life. Thus we say, "It is as 
much as I can do to keep body and soul 
together;" and "To keep body and 
soul together" we did so and so.

Keep Company with (To). To 
associate with someone of another sex 
with a view of marriage. The phrase
Keep Good Hours (70). To retire to bed somewhat early. To keep bad hours is to sit up late at night.

Keep it Dark. Keep it as a secret; hide it from public sight or knowledge; do not talk about it.

Keep One's Countenance (70). To refrain from laughing; to preserve one's gravity.

Keep One's Own Counsel (70). To be recitent of one's own affairs or plans.

Keep your Breath to Cool your Porridge. Look after your own affairs, and do not put your spoke in another person's wheel. Husband your strength to keep your own state safe and well, and do not waste it on matters in which you have really no concern. Don't scold or rail at me, but look at home.

Keep your Powder Dry. Keep prepared for action; keep your courage up.

* Do forth and conquer, Strephon mine,
This kiss upon your lips retaining;
Browning upon the pasture, its shine,
Forbids the teardrop hot and streaming.

* We're Mars and Venus, you and I,
And both must ' keep our powder dry.'

* Keep your powder dry.

Kemp's. The name de plume of Robert Pearce Gillies, one of the speakers in the Noctes Ambrosiade. (Blackwood's Magazine.)

Kempis. The authorship of the work entitled De Initiatione Christi, has afforded as much controversy as the author of Letters of Junius. In 1604, a Spanish Jesuit discovered a manuscript copy by the Abbot John Gersen or Geesen; and since then three competitors have had angry and wordy defenders, viz. Thomas à Kempis, J. Charlier de Gerson, Chancellor of the University of Paris, and the Abbot Gersen. M. Malou gives his verdict in favour of the first.

Ken or Kiu. An Egyptian goddess similar to the Roman Venus. She is represented as standing on a lion, and holding two serpents in one hand and a flower in the other. (See Amos v. 26.)

Kendal Green. Green cloth for foresters; so called from Kendal, Westmorland, famous at one time for this manufacture. Kendal green was the livery of Robin Hood and his followers. In Rymer's F得知 (ii. 83) is a letter of protection, dated 1381, and granted by Edward III. to John Kempe of Flanders, who established cloth-weaving in the borough. Lincoln was also famous at one time for dyeing green.

* How couldst thou know these men in Kendal green, when it was so dark thou couldst not see thy hand?*—Shakespeare: *Henry IV.,* ii. 4.

Kemelm. (St.) was murdered at Clente-in-Cowbage, near Winchecumb, in Gloucestershire. The murder, says Roger of Wendover, was miraculously notified at Rome by a white dove, which alighted on the altar of St. Peter's, bearing in its beak a scroll with these words:

* In Clent cow pasture, under a thorn,
Of head bereft, lies Kemelm king-born.*

Kenna. (See Kensington.)

Kenna Guhair [I know not where]. Scotch for *terra incognita.*

Kenne. A stone said to be formed in the eye of a stag, and used as an antidote to poison.

Kennedy. A poker, or to kill with a poker; so called from a man of that name who was killed by a poker. (Dictionary of Modern Slang.)

Kenna. A dog's house; from the Latin canis (a dog), Italian cane; but kennel (a gutter), from the Latin canna (a cane, whence canali, our canal, channel, etc.)

Keema. The books containing the secrets of the genii, who, infatuated with love, revealed the marvels of nature to men, and were banished out of heaven. According to some etymologists, the word *chemistry* is derived from this word. (Zozime Panopolitic.)
Ken'no. This was a large rich cheese, made by the women of the family with a great affection of secrecy, and was intended for the refreshment of the gossips who were in the house at the canny minute of the birth of a child. Called Ken-no because no one was supposed to know of its existence—certainly no male being, not excepting the master of the house. After all had eaten their fill on the auspicious occasion, the rest was divided among the gossips and taken home. The Kenno is supposed to be a relic of the secret rites of the Bona Dea.

Ken'sington. Oberon, king of the fairies, held his royal seat in these gardens, which were fenced round with spells 'interdicted to human touch'; but not unfrequently his thievish elves would rob the human mother of her babe, and leave in its stead a sickly changeling of the elfin race. Once on a time it so fell out that one of the infants fostered in these gardens was Albion, the son of 'Albion's royal blood'; it was stolen by a fairy named Milkah. When the boy was nineteen, he fell in love with Kenna, daughter of King Oberon, and Kenna vowed that none but Albion should ever be her chosen husband. Oberon heard her when she made this vow, and instantly drove the prince out of the garden, and married the fairy maid to Azuriel, a fairy of great beauty and large possessions, to whom Holland Park belonged. In the meantime, Albion prayed to Neptune for revenge, and the sea-god commanded the fairy Oriel, whose dominion lay along the banks of the Thames, to espouse the cause of his lineal offspring. Albion was slain in the battle by Azuriel, and Neptune in revenge crushed the whole empire of Oberon. Being immortal, the fairies could not be destroyed, but they fled from the angry sea-god, some to the hills and some to the dales, some to the caves and others to river-banks. Kenna alone remained, and tried to revive her lover by means of the herb moly. No sooner did the juice of this wondrous herb touch the body than it turned into a snow-drop. When Wise laid out the grounds for the Prince of Orange, Kenna planned it "in a morning dream," and gave her name to the town and garden. (Tickell: Kensington Gardens.)

Kent (Latin, Can'tun), the territory of the Cantii or Canti; Old British, Kent, a corner or headland. In the reign of Queen Elizabeth Kent was so notorious for highway robbery, that the word signified a "nest of thieves."

"Some bawds are arrogant and impudent; So are most thieves in Christendom and Kent." (Taylor, the Water Poet.)

A man of Kent. One born east of the Medway. These men went out with green boughs to meet the Conqueror, and obtained in consequence a confirmation of their ancient privileges from the new king. They call themselves the wyrieti. The hogs of East Kent are liked best.

A Kentish man. A resident of West Kent.

Holy Maid of Kent. Elizabeth Barton, who pretended to the gift of prophecy and power of miracles. Having denounced the doom and speedy death of Henry VIII. for his marriage with Anne Boleyn, she was executed. Sir Walter Scott (Abbott, xiii.) calls her "The Nun of Kent." (See Fair [Maid of Kent].)

Kent's Hole. A large cave in the limestone rock near Torquay, Devon.

Kent Street Ejection. Taking away the street-door: a method devised by the landlords of Kent Street, Southwark, when their tenants were more than a fortnight in arrears.

Kentish Fire. Rapturous applause, or three times three and one more. The expression originated with Lord Winchelsea, who proposed the health of the Earl of Roden, on August 15th, 1834, and added, "Let it be given with the 'Kentish Fire.'" In proposing another toast he asked permission to bring his "Kentish Artillery" again into action. Chambers, in his Encyclopaedia, says it arose from the protracted cheers given in Kent to the No-Popery orators in 1828-1829.

Kentish Roll. Mary Carlton, nicknamed The German Princess. She was transported to Jamaica in 1671; but, returning without leave, she was hanged at Tyburn, January 22nd, 1673.

Kentishmen's Tails. (See Tails.)

Kentucky (U.S. America), so called in 1782, from its principal river. It was admitted into the union in 1792. The nickname of the inhabitants is Corn-crackers. Indian Shawnee Kawnees określa się "head or long river."

Kepler's Fairy. The fairy which guides the planets. Kepler said that each planet was guided in its elliptical orbit by a resident angel.
Kepler's Laws (Johann Kepler, 1571-1630):
1. That the planets describe ellipses, and that the centre of the sun is in one of the foci.
2. That every planet moves so that the line drawn from it to the sun describes equal areas in equal times.
3. That the squares of the times of the planetary revolutions are as the cubes of their mean distances from the sun.

Kerchief of Plessance. An embroidered cloth presented by a lady to her knight to wear for her sake. The knight was bound to place it in his helmet.

Kerna. A kind of trumpet used by Tamerlane, the blast of which might be heard for miles.

Kernel (Anglo-Saxon, ceornel, a diminutive of cor, seed in general), whence acorn (the ac or oak corn).

Kersey. A coarse cloth, usually ribbed, and woven from long wool: said to be so named from Kersey, in Suffolk, where it was originally made.

Kerseymere. A corruption of Casimir, a man's name. A twilled woollen cloth made in Abbeville, Amiens, Elbeuf, Louviers, Rheims, Sedan, and the West of England. (French casimir, Spanish casiniero or casimieras.)

Kerzereh or Kerzrah. A flower which grows in Persia. It is said, if anyone in June or July inhales the hot south wind which has blown over this flower he will die.

Keso'ra. The female idol adored in the temple of Juggeraut. Its head and body are of sandal-wood; its eyes two diamonds, and a third diamond is suspended round its neck; its hands are made entirely of small pearls, called prises à l'once; its bracelets are of pearls and rubies, and its robe is cloth of gold.

Kestrel. A hawk of a base breed, hence a worthless fellow. Also used as an adjective.

“Now thought of honour ever did away
His lower breed but in his kestrel kind
A pleasant view of glory he did find . . . .”
Spenser: Faerie Queene, book ii. canto iv. 2.

Ketch. (See Jack Ketch.)

Ketch. A kind of two-masted vessel. Bomb-ketches were much used in the last century wars.

Ketchup. A corruption of the Japanese kitabu, a condiment sometimes sold as soy, but not equal to it.

Ketmir or Katmir. The dog of the Seven Sleepers. Sometimes called Al Rakim. (Sade's Koran, xviii. n.)

Kettle (A), a watch. A tin kistle is a silver watch. A red kistle is a gold watch. “Kettle,” or rather kittle, in slang language is a corrupt rendering of the words to tick read backwards. (Compare Anglo-Saxon cetel, a kettle, with cite rec-s, to tickle.)

Thor’s great kittle. The god Thor wanted to brew some beer, but not having a vessel suited for the purpose in Valhalla, stole the kettle of the giant Hymer. (Scandinavian mythology.)

Kettle of Fish. A filet-chaupitre in which salmon is the chief dish provided. In these pic-nics, a large caldron being provided, the party select a place near a salmon river. Having thickened some water with salt to the consistency of brine, the salmon is put therein and boiled; and when fit for eating, the company partake thereof in gipsy fashion. Some think the discomfort of this sort of pic-nic gave rise to the phrase “A pretty kettle of fish.” (See Kettle of Fish.)

"The whole company go to the waterside today to eat a kettle of fish."—Sir Walter Scott: St. Ronan's Well, xii.

Kettdrum. A large social party, originally applied to a military party in India, where drum-heads served for tables. On Tweedside it signifies a "social party," met together to take tea from the same tea-kettle. (See Drum, Hurricane.)

Kettdrum-mule (Gabriel.) A Covenanter preacher in Sir Walter Scott’s Old Mortality.

Kev’lin (St.), like St. Senan’s (q.r.), retired to an island where he vowed no woman should ever land. Kathleen loved the saint, and tricked him to his retirement, but the saint hurled her from a rock. Kathleen died, but her ghost rose smiling from the tide, and never left the place while the saint lived. A bed in the rock at Glendalough (Wicklow) is shown as the bed of St. Kevin. Thomas Moore has a poem on this tradition. (Irish Melodies, iv.)

Kex, hemlock. Tennyson says in The Princess, "Though the rough kex break the starred mosaic," though weeds break the pavement. Nothing breaks a pavement like the growth of grass or fichen.
through it. (Welsh, recys; hemlock; French, cigue; Latin, cicuta.)

Key. (See Kay.)

Key-cold. Deadly cold, lifeless. A key, on account of its coldness, is still sometimes employed to stop bleeding at the nose.

"Poor key-cold figure of a holy king!"  
"Pestilence of the house of Lancaster!"  
"Thou bloodless remnant of that royal blood!"  
Shakespeare: Richard III., i. 2.

Key-stone. The Key-stone State.
Pennsylvania; so called from its position and importance.

Key and the Bible (I.). Employed to discover whether plaintiff or defendant is guilty. The Bible is opened either at Ruth, chap. i., or at the 51st Psalm; and a door-key is so placed inside the Bible, that the handle projects beyond the book. The Bible, being tied with a piece of string, is then held by the fourth fingers of the accuser and defendant, who must repeat the words touched by the wards of the key. It is said, as the words are repeated, that the key will turn towards the guilty person, and the Bible fall to the ground.

Key of a Cipher or of a romance. That which explains the secret or lays it open ("La clef d’un chiffri" or "La clef d’un romance").

Key of the Mediterranean. The fortress of Gibraltar; so called because it commands the entrance thereof.

Key of Russia. Smolensk, on the Dnieper.

Key of Spain. Ciudad Rodrigo, taken by the Duke of Wellington, who defeated the French there in 1812.

Keys. (See St. Sitha.)

Keys of stables and cowhouses have not unfrequently, even at the present day, a stone with a hole through it and a piece of horn attached to the handle. This is a relic of an ancient superstition. The heg, halig, or holy stone was looked upon as a talisman which kept off the tawdry Mara or night-mare; and the horn was supposed to ensure the protection of the god of cattle, called by the Romans Pan.

Key as an emblem. (Anglo-Saxon, eage.)
St. Peter is always represented in Christian art with two keys in his hand; they are consequently the insignia of the Papacy, and are borne saltire-wise, one of gold and the other of silver.

They are the emblems also of St. Servatius, St. Hippolytus, St. Geneviève, St. Petronilla, St. Ovth, St. Martha, and St. Germain of Paris.

The Bishop of Winchester bears two keys and sword in saltire.

The bishops of St. Asaph, Gloucester, Exeter, and Peterborough bear two keys in saltire.

The Cross Keys. A public-house sign; the arms of the Archbishop of York.

The key shall be upon his shoulder. He shall have the dominion. The ancient keys were instruments about a yard long, made of wood or metal. On public occasions the steward slung his key over his shoulder, as our mace-bearers carry their mace. Hence, to have the key upon one's shoulder means to be in authority, to have the keeping of something. It is said of Eliaim, that God would lay upon his shoulder the key of the house of David (Isa. xxii. 22): and of our Lord that "the government should be upon His shoulder" (Isa. ix. 6). The chamberlain of the court used to bear a key as his insignia.

The power of the keys—i.e., the supreme authority vested in the pope as successor of St. Peter. The phrase is derived from St. Matt. xvi. 19. (Latin, potestas clarum.)

To throw the keys into the pit. To disclaim a debt; to refuse to pay the debts of a deceased husband. This refers to an ancient French custom. If a deceased husband did not leave his widow enough for her aliment and the payment of his debts, the widow was to throw the bunch of house-keys which she carried at her girdle into the grave, and this answered the purpose of a public renunciation of all further ties. No one after this could come on her for any of her late husband's debts.

Keys (The House of). One of the three estates of the Isle of Man. The Crown in council, the governor and his council, and the House of Keys, constitute what is termed the court of Tynwald. The House of Keys consists of twenty-four representatives selected by their own body, vacancies are filled up by the House presenting to the governor "two of the oldest and worthiest men of the isle," one of which the governor nominates. To them an appeal may be made against the verdicts of juries, and from their decision there is no appeal, except to the Crown in council. (Maxw., McKer-ay, four-and-twenty.)
The House of Keys. The board of landed proprietors referred to above, or the house in which they hold their sessions.

Keyne (St.). The well of St. Keyne, Cornwall, has a strange superstition attached to it, which is this: "If the bridegroom drinks therefrom before the bride, he will be master of his house; but if the bride gets the first draught, the grey mare will be the better horse." Southey has a ballad on this tradition, and says the man left his wife at the church porch, and ran to the well to get the first draught; but when he returned his wife told him his labour had been in vain, for she had taken with her a "bottle of the water to church.""

Khedive d'Egypte. An old reag title revived by the sultan in 1867, who granted it to Ismael I., who succeeded as Pasha of Egypt in 1863. The title is higher than viceroy, but not so high as sultan. (Turkish, khidé; Persian, khey- 
die, king; and khidéci, viceroy.) Pronounce ke-die, in 2 syl.

Khorassan [Region of the Sun]. A province of Persia, anciently called Ari'na.

The Veiled Prophet of Khorassan. Mor-kanna, a prophet chief, who, being terribly deformed, wore a veil under pretext of shading the dazzling light of his countenance.

"Terror seized her heart the lost-light which encircled him should fade away, and leave him like the veiled prophet of Khurasan, a sustained thing of clay."—Lady Hardy: A Casual Acquaintance.

K. A Chinese word, signifying age or period, generally applied to the ten periods preceding the first Imperial dynasty, founded B.C. 2205. It extended over some 300,000 years. The first was founded by Fuon-kou (highest eternity), and the last by Fo-hi, surnamed Tien-Tse (son of heaven).

Kick-Kick (god of gods). An idol worshipped in Pegu. This god is to sleep 6,000 years, and when he wakes the end of the world will come.

Kick (A.). Sixpence. "Two-and-a- 
kic": two shillings and sixpence. (Anglo-Saxon, rceal, a bit. In Jamaica a "bit" = sixpence, and generally it means the smallest silver coin in circulation; thus, in America, a "bit" is fourpence. We speak of a "threepenny bit".)

"It is hard for thee to kick against the pricks" (Acts ix. 5; and xxi. 14.) The proverb occurs in Pindar (2 Pythian victories, v. 173), in Aeschylus (Agamemnon, 1.624), in Euripides (Bacchus, 791), in Terence (Phormio, i. ii. 27), in Ovid (Tristia, book ii. 15), etc.; but whether the reference is to an ox kicking when goaded, or a horse when pricked with the rowels of a spur, is not certain. The plural kentra seems to refer to more than one, and pros kentra cannot refer to a repetition of good thrusts. Altogether, the rowels of a spur suit the phrase better than the single point of an ox-goad.

N.B. The Greek pros with an accusative is not = the Latin adversus, such a meaning would require a genitive case; it means in answer to, i.e. to kick when spurred or goaded.

More kicks than ha'pence. More abuse than profit. Called "monkey's allowance" in allusion to monkeys led about to collect ha'pence by exhibiting "their parts." The poor brutes get the kicks if they do their parts in an unsatisfactory manner, but the master gets the ha'pence collected.

Quiz the kick. Quite a dandy. The Italians call a dandy a chic. The French chic means knack as avoir le chic, to have the knack of doing a thing smartly.

"I cocked my hat and twirled my stick,
And the girls they called me quite the kick."
George Colman the Younger.

Kick Over the Traces (To). Not to follow the dicta of a party leader, but to act independently; as a horse refusing to run in harness kicks over the traces.

"If the new member shows any inclination to kick over the traces, he will not be their member long."—Newspaper paragraph, Feb. last.

Kick the Beam (To). To be of light weight; to be of inferior consequence. When one pan of a pair of scales is lighter than the other, it flies upwards and is said to "kick the beam" [of the scales].

"The evil has eclipsed the good, and the scale, which before rested solely on the ground, now kicks the beam."—Tindaloe.

Kick the Bucket (To). A bucket is a pulley, and in Norfolk a beam. When pigs are killed, they are hung by their hind-legs on a bucket or beam, with their heads downwards, and oxen are hauled up by a pulley. To kick the bucket is to be hung on the bulk or bucket by the heels.

Kick Up a Row (To). To create a disturbance. "A pretty kick up" is a great disturbance. The phrase "To kick up the dust" explains the other phrases.
Kicksbaws. Made diahes, odds and ends, formerly written "kicksbouse." (French, quelque chose.)

Kicky-wicky. A horse that kicks and winses in impiatnce; figuratively, a wife (grey mare). Taylor, the water poet, calls it kaksie-wimzie, but Shake- speare spells it kicky-wicky.

"He wears his honour in a box unseen
That hung his kicky-wicky here at home,
Swelling his manly marrow in her arms,
Which should sustain the bound and high curve
Of Mars's fiery steed."

All's Well That Ends Well, ii. 3 (Globe ed.).

Kid (4). A faggot or bundle of firewood. To kid is to bind up faggots. In the parish register of Kneelsal church there is the following item: "Leading kids to church, 2s. 6d.," that is, carting faggots to church. (Welsh, cidyas, faggots.)

Kid (4). A young child. A face- tious formation from the Anglo-Saxon c(f)d, a child. The l is often silent, as in calm, half, golf, etc. At one time fault was pronounced fain't.

"Are these your own kids!" I inquired present- ly. "Yes, two of them: I have six you know."—H. A. Bews: Century Magazine, June, 1883, p. 232.

Kidderminster Poetry. Coarse dog- goral verse, like the coarse woollen manufacture of Kidderminster. The term was first used by Shenstone, who applied it to a Mr. C. of Kidderminster.

"The worse friend, are Kidderminster stuff,
And I must own you've measured out enough."

Kidnapper (4). One who nabs or steals "kids" or young children.

"Swarms of kidnappers were busy in every northern town."—J. B. McMaster: People of the United States, vol. ii. chap. v. p. 357.

Kidney. Men of another kidney or of the same kidney. The veins or kidneys were even by the Jews supposed to be the seat of the affections.

Kilda (St.). The farthest of the western isles of Scotland.

Kildare (2 syl.) is the Irish Kill dara, church of the oaks.

Kildare's Holy Fane. Famous for the "Fire of St. Bridget," which was inextinguishable, because the men never allowed it to go out. Every twentieth night St. Bridget returned to tend the fire. Part of the chapel of St. Bridget still remains, and is called "The Firehouse."

"A pud Kildarain occurrat tenuis Sancte Bridget
Quem mentitubulum vocant."—Quadrata Consolae, n. 34.

Kilkenny is the Gaelic Kill Kenny, church of St. Kenny or Cantie.

Kilkenny Cats. (See Cat.)

Kill (4). The slaying of some animal, generally a bullock, tied up by hunters in a jungle, to allure to the spot and attract the attention of some wild beast (such as a lion, tiger, or panther) preparatory to a hunting party being arranged. As a tiger-kill, a panther-kill.

"A shikari brought us the welcome tidings of a tiger-kill only a mile and a half from the camp. The next day there was no hunt, as the ground round the panther-kill was too unfavourable to permit of any hunting."—Nineteenth Century, August, 1880.

Kill Two Birds with One Stone (76). To effect some subsidiary work at the same time as the main object is being effected.

Killed by Inches. In allusion to divers ways of prolonging capital punishments in olden times; c.a.: (1) The "iron coffin of Lissa." The prisoner was laid in the coffin, and saw the iron lid creep slowly down with almost imperceptible movement—slowly, silently, but surely; on, on it came with relentless march, till, after lingering days and nights in suspense, the prisoner was at last as slowly crushed by the iron lid pressing on him. (2) The "baizer do la Vierge" of Baden-Baden. The prisoner, blindfolded and fastened to a chain, was lowered by a windlass down a deep shaft from the top of the castle into the very heart of the rock on which it stands. Here he remained till he was conducted to the torture-chamber, and commanded "to kiss" the brazzen statue of the "Virin" which stood at the end of a passage; but immediately he raised his lips to give the kiss, down he fell through a trap-door on a wheel with spikes, which was set in motion by the fall. (3) The "iron cages of Louis XI." were so contrived that the victims might linger out for years; but whether they sat, stood, or lay down, the position was equally uncomfortable. (4) The "cham- bro a cuncri" was a heavy chest, short, shallow, and lined with sharp stones, in which the sufferer was pucked and buried alive. (5) The "bernicles" consisted of a mattress on which the victim was fastened by the neck, while his legs were crushed between two logs of wood, on the uppermost of which the torturer took his seat. This process continued for several days, till the sufferer died with the lingering torment. Many other modes of stretching out the torment of death might easily be added. (See Iron Maiden.)
**Killed by Kindness**

**Killed by Kindness.** It is said that Draco, the Athenian legislator, met with his death from his popularity, being smothered in the theatre of Ægina by the number of caps and cloaks showered on him by the spectators (b.c. 590).

**Killing.** Irresistible, overpowering, fascinating, or bewitching; so as to compel admiration and notice.

"Those eyes were made to kill."

*Pope: Rape of the Lock.* V. 61.

A killing pace. Too hot or strong to last; exceptionally great; exhausting.

**Killing-stone, in Louth.** A stone probably used for human sacrifice.

**Killing no Murder.** A tract written by Sexby, who was living in Holland at the time of its publication. Probably Sexby was paid for fathering it, and the real author was William Allan.

**Kilmansagg (Miss).** An heiress of great expectations with an artificial leg of solid gold. (*Thomas Hood: A Golden Legend.*)

**Kilmarnock Cowls.** Nightcaps. The Kilmarnock nightcaps were once celebrated all over Scotland.

**Kilmarnock Rocks (Scotland).** A pile of stones towering 28 feet in height, and overhanging more than 12 feet, like the tower of Pisa (Italy). (*See CHEEBER-WING.)*

**Kilwinning, in the county of Ayr, Scotland.** The scene of the renowned tournament held in 1369 by the Earl of Eglinton. It was also the cradle of Freemasonry in Scotland.

**Kin, Kind.**

"King. But now, my cousin Hamlet, and my son—*Ham.* A little more than kin, and less than kind."

*Shakespeare: Hamlet.* I. 2.

Kin or kinsman is a relative by marriage or blood more distant than father and son.

Kind means of the same sort of genus, as man-kind or man-genus.

Hamlet says he is more than kin to Claudius (as he was step-son), but still he is not of the same kind, the same class. He is not a bird of the same feather as the king.

**Kindhart.** A jocular name for a tooth-drawer; so called from a dentist of the name in the reign of Queen Elizabeth. Kindhart, the dentist, is mentioned by Rowland in his *Letter of Humours: Blood in the Head-ruine.* (1600); and in Rowley's *New Wonder.*

"Mistake me not, Kindharry. He calls you tooth-drawer."

*Act I. i.*

**King Estmere**

King. The Anglo-Saxon cynig, cynig, from cyn a nation or people, and the termination—ing, meaning "of," as "son of," "chief of," etc. In Anglo-Saxon times the king was elected on the Witena-gemot, and was therefore the choice of the nation.

*The factory king. Richard Oastler, of Bradford, the successful advocate of the "Ten Hours' Bill" (1789-1861). Ré Galantuomo (the gallant king), Victor Emmanuel of Italy (1820-1878).*

**King.**

A king should die standing. So said Louis XVIII. of France, in imitation of Vespasian, Emperor of Rome. (*See Dying Sayings: Louis XVIII.*)

Like a king. When Porus, the Indian prince, was taken prisoner, Alexander asked him how he expected to be treated. "Like a king," he replied; and Alexander made him his friend.

*Pray aid of the king.* When someone, under the belief that he has a right to the land, claims rent of the king's tenants, they appeal to the sovereign, or "pray aid of the king."

**King Ben.** Father of Sir Launcelot du Lac. He died of grief when his castle was taken and burnt through the treachery of his seneschal. (*Launcelot du Lac,* 1194).

**King Cash, what the Americans call the "Almighty Dollar."**

"Now birth and rank and breeding, Hardly saved from utter death, Have been ousted, rather roughly By the uncouth of King Cash."

*Truth (Christian's Number, 1829, p. 19.)*

**King Cole.** (*See Cole.*)

**King Cotton.** Cotton, the staple of the Southern States of America, and the chief article of manufacture in England. The expression was first used by James H. Hammond in the Senate of the United States in 1858. The great cotton manufacturers are called "cotton lords."

**King Estmere.** (2 syl.) of England was induced by his brother Adair to go to King Adair, and request permission to pay suit to his daughter. King Adair replied that Bremor, King of Spain, had already proposed to her and been rejected, but when the lady was introduced to the English king she accepted him. King Estmere and his brother returned home to prepare for the wedding, but had not proceeded a mile when the king of Spain returned to press his suit, and threatened vengeance if it were not.
King Franconi

accepted. A page was instantly despatched to inform King Estmere, and request him to return. The two brothers in the guise of harpers rode into the hall of King Adland, when Bremor rebuked them, and bade them leave their steeds in the stable. A quarrel ensued, in which Adler slew "the sowdan," and the two brothers put the retainers to flight. (Percy's Reliques, etc., series i., bk. i. 6.)

King Franconi. Joachim Murat; so called because he was once a mountebank like Franconi. (1767-1815.)

King Horn or Childo Horn. The hero of a metrical romance by Mestre Thomas.

King Log. A roi vainam, a king that rules in peace and quietness, but never makes his power felt. The allusion is to the fable of The Frogs desiring a King. (See Log.)

King-maker. Richard Neville, Earl of Warwick; so called because, when he sided with Henry VI., Henry was king; but when he sided with Edward IV., Henry was deposed and Edward was king. He was killed at the battle of Barnet. (1120-1171.)

King Mob. The "ignoble vulgus."

King Pétain. The court of King Pétain. A kind of Alsatia, where all are talkers with no hearers, all are kings with no subjects, all are masters and none servants. There was once a society of beggars in France, the chief of whom called himself King Pétain. (Latin, peto, to beg.)

King Ryence, of North Wales, sent a dwarf to King Arthur to say "he had overcome eleven kings, all of which paid him homage in this sort—viz. they gave him their beards to purfl his mantle. He now required King Arthur to do likewise." King Arthur returned answer, "My beard is full young yet for a purfl, but before it is long enough for such a purpose, King Ryence shall do me homage on both his knees." (See Percy's Reliques, etc., series iii., book 1.)

Spenser says that Lady Briana loved a knight named Crudor, who refused to marry her till she sent him a mantle lined with the beards of knights and locks of ladies. To accomplish this, she appointed Mal'effort, her seneschal, to divest every lady that drew near the castle of her locks, and every knight of his beard. (Pierie Queene, book vi. canto 1.)

King Stork. A tyrant that devours his subjects, and makes them submissive with fear and trembling. The allusion is to the fable of The Frogs desiring a King. (See Log.)

King-of-Arms. An officer whose duty it is to direct the heralds, preside at chapters, and have the jurisdiction of armoury. There are three kings-of-arms in England—viz. Garter, Clarenceux, and Norroy; one in Scotland—viz. Lyon; and one in Ireland, called Ulster.

Bath King-of-Arms is no member of the college, but takes precedence next after Garter. The office was created in 1725 for the service of the Order of the Bath. (See HERALDS.)

King of Bark. Christopher III. of Scandinavia, who, in a time of great scarcity, had the bark of birchwood mixed with meal for food. (Fifteenth century.)

King of Bath. Richard Nash, generally called Beau Nash, who was leader of fashion and master of the ceremonies at that city for some fifty-six years. He was ultimately ruined by gambling. (1674-1761.)

King of Beasts. The lion.

King of Dalkey. A burlesque officer, like the Mayor of Garretts, the Mayor of the Pig Market, and the Mayor of the Bull-ring (q.v.).

Dalkey is a small island in St. George's Channel, near the coast of Ireland, a little to the south of Dublin Bay.

King of Khorasan. So Anvar, the Persian poet of the twelfth century, is called.

King of Metals. Gold, which is not only the most valuable of metals, but also is without its peer in freedom from alloy. It is got without smelting; wherever it exists it is visible to the eye; and it consorts with little else than pure silver. Even with this precious alloy, the puro metal ranges from sixty to ninety-nine per cent.

King of Misrule. Sometimes called Lord, and sometimes Amor, etc. At Oxford and Cambridge one of the Masters of Arts superintended both the Christmas and Cudlumens sports, for which he was allowed a fee of 40s. These diversions continued till the Reformation. Polydore Vergil says of the feast of Misrule that it was "derived from the Roman Saturnalia," held in
King of Painters

December for five days (17th to 22nd). The Feast of Miracles lasted twelve days.

"If we compare our Bacchanalian Christmases and New Year-tides with these Saturnalia and Feasts of Janus, we shall find such near affinity between them both in regard of time ... and in their manner of solemnising ... that we must needs conclude the one to be the very ape or issue of the other."—Prunus: Historio-Moalix.

King of Painters. A title assumed by Parrhasios, the painter, a contemporary of Zeuxis. Plutarch says he wore a purple robe and a golden crown. (Flourished 400 B.C.)

King of Preachers. Louis Bourdalous, a French clergyman (1632-1704).

King of Rome. A title conferred by Napoleon I., on his son on the day of his birth. More generally called the Duke of Reichstadt (1811-1832).

King of Shreds and Patches. In the old mysteries Vice used to be dressed as a mimic king in a parti-coloured suit. (Shakespeare: Hamlet, iii. 4) The phrase is metaphorically applied to certain literary operators who compile books for publishers, but supply no originality of thought or matter.

King of Spain's Trumpeter (The). A donkey. A pun on the word don, a Spanish magnate.

King of Terrors. Death.

King of Waters. The river Am-axon, in South America.

King of Yvetot (pron. Fr-to). A man of mighty pretensions but small merits. Yvetot is near Rouen, and was once a seigneurie, the possessors of which were entitled kings—a title given them in 534 by Cloistre I., and continued far into the fourteenth century.

Il était un roi d'Yvetot,
Peu connu dans l'histoire ;
Se levant tard, se couchant tot,
Demain fort bas sans gloire ;
Et comme par Jeanne-ton
D'un simple bouquet de coton,
Disson :—
Oh ! oh ! oh ! Ah ! ah ! ah ! ah !
Quel bon petit roch' c'était ;
La ! la ! la !
A l'autre jour,
Un roi d'Yvetot célebre ;
Et rien ne connaissait,
Went very well, till daylight slept,
And soundly without noise ;
His royal brow in cotton cap
Would Janet, when he took his nap,
Known.
Oh ! oh ! oh ! ah ! ah ! ah !
A famous king he !
La ! la ! la !

King of the Bean (roi de la féve).
The Twelfth-night king; so called because he was chosen by distributing slices of Twelfth-cake to the children present, and the child who had the slice with the bean in it was king of the company for the night. This sport was indulged in till the Reformation, even at the two universities.

King of the Beggars or Gipsies. Bamfylde Moore Carew, a noted English vagabond (1693-1770).

King of the Forest. The oak, which not only braves the storm, but fosters the growth of tender parasites under its arms.

King of the Herring (The). The Chimaera, or sea-ape, a cartilaginous fish which accompanies a shoal of herrings in their migrations.

King of the Jungle (The). A tiger.

King of the Peak (The). Sir George Vernon.

King of the Sea (The). The herring. "The head of an average-sized whale is from fifteen to sixteen feet [about one-third the length] and the lip opens some six or eight feet; yet to such a monster there is scarcely an appetite, not sufficiently large to allow a herring to pass down it. This little swarthy fellow [the herring], some fourteen inches in length, would choke a monster whale, and is hence called 'the king of the sea.'"—T. Thomson: Autobiography, p. 122.

King of the Teign. Baldrick of South Devon, son of Eri, who long defended his territory against Algar, a lawless chief.


King of the World. So the Caledonians, in OSSIAN's time, called the Roman emperor.

King Chosen by the Neighing of a Horse (A). Darius. (See Horse: A horse wins a kingdom.)

King Over the Water (The). The Young Pretender, or Chevalier Charles Edward.

"My father so far compromised his loyalty as to announce merely 'The king,' as his first toast after dinner, instead of the emphatic 'King George.'... Our guest made a motion with his glass, so as to pass it over the water-decanter which stood beside him, and added, 'Over the water.'"—Sir W. Scott: Redgauntlet, letter v.

King's [or Queen's] Bench. This was originally the Sénéchaussée, which followed the king in all his travels, and in which he occupied the lit de justice. In the absence of the sovereign the judges were supreme. Of course there is no lit de justice or bench for the sovereign in any of our law courts now.

King's Cave. Opposite to Campbellton; so called because it was here that King Robert Bruce and his reigne
King's Chair

lodged when they landed on the mainland from the Isle of Arran. (Statistical Account of Scotland, v. p. 107, article "Arran").

King's Chair. A seat made by two bearers with their hands. On Candlemas Day the children of Scotland used to bring their schoolmaster a present in money, and the boy who brought the largest sum was king for the nonce. When school was dismissed, the "king" was carried on a seat of hands in procession, and the seat was called the "king's chair."

King's Crag. Fife, in Scotland. Called "king" because Alexander III. of Scotland was killed there.

"As he was riding in the dusk of the evening along the sea-coast of Fife, between Burnt-island and the island of May, near the head of the promontory, and his horse, starting or stumbling, he was thrown over the rock and killed on the spot. The people of the country still point out the very spot where it happened, and which is called 'The King's Crag.'"—Sir Walter Scott: Tales of a Grandfather, vi.

King's Cross. Up to the accession of George IV. this locality in London was called "Battle Bridge," and had an infamous notoriety. In 1821 some speculators built there a number of houses, and, at the suggestion of Mr. Bray, changed the name.

King's Evil. Scrofula: so called from a notion which prevailed from the reign of Edward the Confessor to that of Queen Anne that it could be cured by the royal touch. The Jacobites considered that the power did not descend to William III. and Anne because the "divine" hereditary right was not fully possessed by them, but the office remained in our Prayer-Book till 1719. Prince Charles Edward, when he claimed to be Prince of Wales, touched a female child for the disease in 1745; but the last person touched in England was Dr. Johnson, in 1712, when only thirty months old, by Queen Anne. The French kings laid claim to the same divine power even from the time of Anne of Cleves, A.D. 481, and on Easter Sunday, 1869, Louis XIV. touched 1,600 persons, using these words: "Le roy te touche, Dieu te guerit."

The practice was introduced by Henry VII. of presenting the person "touched" with a small gold or silver coin, called a touch-piece. The one presented to Dr. Johnson has St. George and the Dragon on one side and a ship on the other; the legend of the former is Soli deo gloria, and of the latter Anna D:G:M:BR:F:ET:H: R:G: (Anne, by the Grace of God, of Great Britain, France, and Ireland Queen.)

We are told that Charles II. touched 92,007 persons. The smallest number in one year was 236 in 1669; and the largest number was in 1664, when many were trampled to death. (See Macaulay's History of England, chap. xiv.) John Brown, a royal surgeon, had to superintend the ceremony. (See Macleod, II. 3.)

King's Keys. The crow-bars, hatchets, and hammers used by sheriff's officers to force doors and locks. (Law phrase.)

"The door, framed to withstand attacks from excise-man, constables, and other persons, considered to see the king's keys . . . set his efforts at defiance"—Sir W. Scott: Bannatyne, chap. xix.

King's Men. The 78th Foot; so called from their motto, "Cuidich'r Rhi" (Help the king).

It was famed by Kenneth Mackenzie, Earl of Seaforth, in 1777, and called the Seaforth Highlanders; in 1793 it became the 72nd Foot. From 1800 to 1801 it was called the "Duke of Albany's Highlanders"; and in 1805 it was made the 2nd Battalion of the "Seaforth Highlanders (Ross-shire Buf'fs), the Duke of Albany's ."

King's Mess (The). An extra mess of rice boiled with milk—or of almonds, peas, or other pulse—given to the monks of Melrose Abbey by Robert [Bruce], the feast to be held on January 10th, and £100 being set aside for the purpose; but the monks were bound to feed on the same day fifteen poor men, and give to each four ells of broad cloth or six ells of narrow cloth, with a pair of shoes or sandals.

King's Oak (The). The oak under which Henry VIII. sat, in Epping Forest, while Anne (Boleyn) was being executed.

King's Picture. Money; so called because coin is stamped with "the image" of the reigning sovereign.


King's Choose goos half in Paringe. A king's income is half consumed by the numerous calls on his purse.

King's Hanoverian White Horse (The). The 8th Foot; called the "King's Hanoverian" for their service against the Pretender in 1715, and called the "White Horse" from their badge; now called the "Liverpool Regiment."

King's Own Scottish Borderers (The). Raised by Leven when Clever house rode out of Edinburgh.

Kings. Of the 2,550 sovereigns who have hitherto reigned, 300 have been overthrown. 134 have been assassinated. 123 have been taken captive in war. 106 have been executed.
100 have been slain in battle.
64 have been forced to abdicate.
28 have committed suicide.
25 have been tortured to death.
23 have become mad or imbecile.

Kings, etc., of England. Much foolish superstition has of late been circulated respecting certain days supposed to be "fatal" to the crowned heads of Great Britain. The following list may help to discriminate truth from fiction:

(From means the regnal year commenced from. To is the day of death.)

WILLIAM I., from Monday, December 25th, 1066, to Thursday, September 9th, 1067; WILLIAM II., from Sunday, September 26th, 1087, to Thursday, August 2nd, 1100; HENRY I., from Sunday, August 5th, 1100, to Sunday, December 1st, 1135; STEPHEN, from Thursday, December 26th, 1135, to Monday, October 25th, 1154.

HENRY II., from Sunday, December 10th, 1154, to Thursday, July 6th, 1189; RICHARD I., from Sunday, September 3rd, 1189, to Tuesday, April 6th, 1199; JOHN, from Thursday, May 27th, 1199, to Wednesday, October 19th, 1216; HENRY III., from Saturday, October 28th, 1216, to Wednesday, November 16th, 1272; EDWARD I., from Sunday, November 20th, 1272, to Friday, July 7th, 1307; EDWARD II., from Saturday, July 8th, 1307, to Tuesday, January 20th, 1327; EDWARD III., from Sunday, January 25th, 1327 (s.s.), to Sunday, June 21st, 1377; RICHARD II., from Monday, June 22nd, 1377, to Monday, September 29th, 1399; HENRY IV., from Tuesday, September 30th, 1399, to Monday, March 20th, 1413; HENRY V., from Tuesday, March 21st, 1413, to Monday, August 31st, 1422; HENRY VI., from Tuesday, September 1st, 1422, to Wednesday, March 4th, 1461; EDWARD IV., from Wednesday, March 4th, 1461, to Wednesday, April 9th, 1483; EDWARD V., from Wednesday, April 9th, 1483, to Sunday, June 22nd, 1483; RICHARD III., from Thursday, June 26th, 1483, to Monday, August 22nd, 1485.

HENRY VII., from Monday, August 22nd, 1485, to Saturday, April 21st, 1509; HENRY VIII., from Sunday, April 22nd, 1509, to Friday, January 28th, 1547; EDWARD VI., from Friday, January 28th, 1547, to Thursday, July 6th, 1553; MARY, from Thursday, July 6th, 1553, to Thursday, November 17th, 1554; ELIZABETH, from Thursday, November 17th, 1558, to Thursday, March 24th, 1603.

JAMES I., from Thursday, March 24th, 1603, to Sunday, March 27th, 1625; CHARLES I., from Sunday, March 27th, 1625, to Tuesday, January 30th, 1649; [Commonwealth—CROMWELL, died Friday, September 3-13, 1658.] CHARLES II., restored Tuesday, May 29th, 1660, to Friday, February 6th, 1685; JAMES II., from Tuesday, February 6th, 1685, to Saturday, December 11th, 1688; WILLIAM III., from Wednesday, February 13th, 1689, to Monday, March 8th, 1702; ANNE, from Monday, March 8th, 1702, to Sunday, August 1st, 1714. (Both O.S.)

GEORGE I., from Sunday, August 1st, 1714, to Saturday, June 11th, 1727 O.S., 1721 N.S.; GEORGE II., from Saturday, June 11th, 1727, to Saturday, October 25th, 1760, N.S.; GEORGE III., from Saturday, October 25th, 1760, to Saturday, January 29th, 1820; GEORGE IV., from Saturday, January 29th, 1820, to Saturday, June 26th, 1830; WILLIAM IV., from Saturday, June 26th, 1830, to Tuesday, June 20th, 1837; VICTORIA, from Tuesday, June 20th, 1837. * * * (See Two.)

Hence five have terminated their reign on a Sunday, six on a Monday, four on a Tuesday, four on a Wednesday, six on a Thursday, four on a Friday, and six on a Saturday. Nine have begun and ended their reign on the same day; HENRY I. and EDWARD III. on a Sunday; RICHARD II. on a Monday; EDWARD IV., ANNE, and GEORGE I. on a Wednesday; MARY on a Thursday; GEORGE III. and GEORGE IV. on a Saturday.

Kings, etc., of England.

William I. styled himself King of the English, Normans, and Conomantians; Henry I., King of the English and Duke of the Normans; Stephen, King of the English; Henry II., King of England, Duke of Normandy and Aquitania, and Count of Anjou; John, King of England, Lord of Ireland, Duke of Normandy and Aquitania, and Count of Anjou; Henry III., in 1259, dropped the titles of "Duke of Normandy" and "Count of Anjou." Edward I., King of England, Lord of Ireland, and Duke of Aquitania; Edward II. made his son "Duke of Aquitania" in the nineteenth year of his reign, and styled himself King of England and Lord of Ireland; Edward III., from 1337, adopted the style of King of France and England, and Lord of Ireland, and Duke of Aquitania; Richard II., King of England and France, and Lord of Ireland; Edward VI., King of England, France, and Ireland, King, Defender of the Faith—this last title was given to Henry VIII. in the
thirty-fifth year of his reign; Mary, Of England, France, and Ireland, Queen, Defender of the Faith, and Supreme Head of the Anglican and Huguenot Church; Charles I., Of Great Britain, France, and Ireland, King, Defender of the Faith, etc.; Commonwealth, The Keepers of the Liberties of England, by the authority of Parliament, and Cromwell was styled His Highness; Charles II. and James II. as Charles I.; William and Mary, Of England, Scotland, France, and Ireland, King and Queen, Defenders of the Faith, etc.; Anne, Of Great Britain, France, and Ireland, Queen, Defender of the Faith, etc.; George III., in 1801, abandoned the words "King of France," which had been retained for 432 years, and his style was "George III., by the Grace of God, of the United Kingdom of Great Britain and Ireland, King, Defender of the Faith."

**Kings have Long Hands.** Do not quarrel with a king, as his power and authority reach to the end of his dominions. The Latin proverb is, "*Auctoritas longa regibus ear manus,*" and the German, "*Mit grossem herzen es ist nicht gut kirschen zu essen*" ("It is not good to eat cherries with great men as they throw the stones in your eyes").

"There's such divinity doth hedge a king, That treason can but peep to what it would." Shakespeare: *King in Hamlet,* iv. 5.

The books of the four kings. A pack of cards.

*After supper were brought in the books of the four kings.*—Baltzar in *The Prince and Pauper,* p. 27.

The three kings of Cologne. The representatives of the three nugi who came from the East to offer gifts to the infant Jesus. Tradition makes them three Eastern kings, and at Cologne the names ascribed to them are Kaspar, Melchior, and Balthazar.

**Kings may override Grammar.**

(See Grammar.)

**Kingly Titles.**

*Agbarus* (The Grand). So the kings of Edessa were styled.

*Abin'el'ech* (my father the king). The chief ruler of the ancient Philistines.

*Agaq* (lord). The chief ruler of the Amal'ekites (4 syl.).

*Akbar Khan* (very-great chieftain). Hindustan.

*Anax.* The chief ruler of the ancient Greek kingdoms. *Anaxand'ron* was the over-king.

*Archon* (The). The chief of the nine magistrates of Athens. The next in rank was called *Basi'leus* (3 syl.); and the third *Pol'march* (3 syl.), or Field-Marshal.

*Asser* or *Assyr* (blessed one). The chief ruler of ancient Assyria.

*Attakeg* (father prince). Persia, 1118.

*Augustus.* The title of the reigning Emperor of Rome, when the heir presumptive was styled "Cæsar." (See *Augustus.*

*Autocrat* (self-potentate). One whose power is absolute; Russia.

*Beglerbeg.* (See *Beg.*

*Ben-Haddad* (son of the sun or Hadad). The chief ruler of ancient Damascus.

*Bay* of Tunis. In Turkey, a bey is the governor of a banner, and the chief over the seven banners is the beylar-bey. *Bivra* or *Bivri'dan* (war-chief) of the ancient Gauls. A dictator appointed by the Druids in times of danger.

*Bre'twaldu* (wielder of Britain). Chief king of the heptarchy.

*Cæsar.* Proper name adopted by the Roman emperors. (See *Kaiser.*

*Calif* (successor). Successors of Mahomet; now the Grand Signor of Turkey, and Sothe of Persia.

*Canad're.* Proper name adopted by the queens of Ethiopia.

*Cazigur* (Ca-zeok). American Indians; native princes of the ancient Peruvians, Cubans, Mexicans, etc.

*Chagan.* The chief of the Avars.

*Cham.* (See *Khan.*

*Cral.* The despot of ancient Servia.

*Cyrus* (mighty). Ancient Persia. (See *Cyrius.*

*Czez* (Cæsar). Russia. Assumed by Ivan III., who married a princess of the Byzantine line, in 1472. He also introduced the double-headed black eagle of Byzantium as the national symbol.

*Dar'ina,* Latin form of *Darawresh* (king). Ancient Persia.

*Dey.* In Algiers, before it was annexed to France in 1830. (Turkish, dâ, uncle.)

*Dict'or.* A military autocrat, appointed by the Romans in times of danger.

*Tomm* (lord). Roumania.

*Emperor.* (See *Imperator.*

*Empress.* A female emperor, or the wife of an emperor.

*Es'n'ge* (q.v.). Kings of Kent.

*Hos'podar.* Moldavia and Wallachia; now borne by the Emperor of Russia.

*Imperator* (ruler or commander). The Latin form of emperor.

*Ina.* Ancient Peru.

*Judge.* Ancient Jews (Shoo'fet).

*Kaiser* (same as *Cæsar,* q.v.). The German Emperor.
Kingdom Come

Khan (chieftain) or Genghis-Khan.
Tartary. In Persia, the governor of a province is called a Khan.

Khedive (g.v.). Modern Egypt.

King or Queen. Great Britain, etc.

(Anglo-Saxon ryn, the people or nation, and -ing (a patronymic) = the man of, the choice of, etc.)

Lama or Dulan Lama (great mother-of-souls). Tibet.

Melech (king). Ancient Jews.

Mogul or Great Mogul. Mongolia.

Nerous or Nejuhshu (lord protector).

Abyssinia,

Nizam (ruler). Hyderabad.

Padishah (fatherly king). The Sultan’s title.

Vendragon (chief of the dragons, or “summus rex”). A dictator, created by the ancient Celts in times of danger.

Ihterush (light of the world). Ancient Egypt.

President. Republics of America, France, etc.

Polémy (proper name adopted).

Egypt after the death of Alexander.

Queen. (Anglo-Saxon, caud ; Greek, gyné, a woman.)

Rajah or Maha-rajah (great king).

Hindustan.

Rez (ruler). A Latin word equivalent to our king.

Scherif (lord). Mecca and Medina.

Sheikh (patriarch). Arabia.

Shopchetin. So the Jewish “judges” were styled.


Stadholder (city-holder). Formerly chief magistrate of Holland.

Suffrages (dictators). Ancient Carthage.

Sultan or Soldan (ruler). Turkey.

Vagrosh or Waygrosh (2 syl.) of Transylvania, Moldavia, and Wallachia.

Vladiku (ruler). Montenegro.

Also, Aga, amir or emir, archduke, count, doge, duke, ephesis, elector, exarch, herzog (= duke), imam, infante, landman, landgrave, marquis, marquise, marquiss, nabob, pasha or bashaw, prince, sache, sultan, successor or grand successor, sirdar, subahdar, suzerain, tel-rash, evenroy, etc., in some cases chief independent rulers, in some cases dependent rulers or governors subject to an over-lord, and in others simply titles of honour without separate dominion.

Kingdom Come. Death, the grave, execution.

“...and forty pounds be theirs, a pretty sum.
For sending such a roque to kingdom come.”

—Peter Finedale: Subjects for Painters.

Kingsale. Wearing a hat in the presence of Royalty.

Kingsley’s Stand, the 20th Foot. Called “Kingsley’s” from their colonel (1756-1769); and called “Stand” from their “stand” at Minden in 1759. Now called the “Lancashire Fusiliers.”

Kingston Bridge. A card bent, so that when the pack is cut, it is cut at this card. “Faire le pont” is thus described in Fleming and Tibbins’s Grand Dictionnaire: “Action de couper quelques-unes des cartes, et de les arranger de telle sorte que celui qui doit couper ne puisse qu’être perdu.”

Kingston-on-Thames. Named King’s-stone from a large, square block of stone near the town hall, on which the early Anglo-Saxon monarchs knelt when they were anointed to the kingly office: Edward the Elder, Athelstan, Edmund, Ethelred, Edred, Edwy, and Edward the Martyr received on this stone the royalunction. The stone is now enclosed with railings.

Kingstown (Ireland), formerly called Dunleary. The name was changed in 1821 out of compliment to George IV., who visited Ireland that year, and left Dunleary harbour for his return home on September 5th.

Kingswood Lions. Donkeys: Kingswood being at one time famous for the number of asses kept by the colliers who lived thereabout.

Kinless Loons. The judges whom Cromwell sent into Scotland were so termed, because they condemned and acquitted those brought before them wholly irrespective of party, and solely on the merits of the charge with which they were accused.

Kiosch. A Turkish summer-house or alcove supported by pillars. (Turkish, kushk: Persian, kushk, a palace; French, kiosque.) The name is also given to newspaper stands in France and Belgium.

Kirk of Skulls. (Gaelic church in Banffshire; so called because the skulls and other bones of the Norsemen who fell in the neighbouring field, called the Bloody Pots, were built into its walls.

Kirke-grim. The nix who looks to order in churches, punishes those who misbehave themselves there, and the persons employed to keep it tidy if they fail in their duty. (Scandinavian mythology.)
Kirk's Lambs. The Queen's Royal West Surrey. Called "Kirk" from Pierce Kirk, their colonel, 1682-1691; and "Lamb" from their badge, the Paschal Lamb, the crest of the house of Braganza, in compliment to Queen Catherine, to whom they were a guard of honour in her progress to London.

Kirkrapine (3 syl.). While Una was in the hut of Corecina, Kirkrapine forced his way in; but the lion, springing on him, tore him to pieces. The meaning is that Romanism was increased by rapine, but the English lion at the Reformation put an end to the rapacity of monks. (Spenser: Faerie Queen, bk. i.)

Kiamet. The fulfilment of destiny. (Turkish, gisnet, a lot.)

"The word Lemat, which he scarcely comprehended before, seems now to be fraught with...[meaning]. This is Kiamet; this is the fulfilment of destiny; this is all that I love."—Fourteenth Century, February, 1862, p. 290.

Kiss, as a mode of salutation, comes from its use to express reverence or worship. Thus to adore idols and to kiss idols mean the same thing. Indeed, the word adore signifies simply to carry the hand to the mouth, that is, to kiss it to the idol. We still kiss the hand in salutation. Various parts of the body are kissed to distinguish the character of the adoration paid. Thus, to kiss the lips is to adore the living breath of the person saluted; to kiss the feet or ground is to humble oneself in adoration; to kiss the garments is to express reverence to whatever belongs to or touches the person who wears them. "Kiss the Son, lest He be angry" (Ps. ii. 12), means Worship the Son of God. Pharaoh tells Joseph, "Thou shalt be over my house, and upon thy mouth shall all my people kiss," meaning they shall reverence the commands of Joseph by kissing the roll on which his commands would be written.

"Samuel poured oil on Saul, and kissed him," to acknowledge subjection to God's anointed (1 Sam. x. 1). In the Hebrew state, this mode of expressing reverence arose from the form of government established, whether under the patriarchal or matrimonial figure.

A Judas kiss. An act of treachery. The allusion is to the apostle Judas, who betrayed his Master with a kiss.

Kiss Hands (TB). To kiss the hand of the sovereign either on accepting or retiring from a high government office. (See Kiss.)

"Kissing the hand to the statue of a god was a Roman form of adoration."—Spenser: Principles of Sociology, vol. ii. part iv. chap. 8, p. 123.

Kiss the Book. After taking a legal oath, we are commanded to kiss the book, which in our English courts is the New Testament, except when Jews "are sworn in." This is the kiss of confirmation or promise to act in accordance with the words of the oath (Moravians and Quakers are not required to take legal oaths). The kiss, in this case, is a public acknowledgment that you adore the deity whose book you kiss, as a worshipper.

It is now permitted to affirm, if persons like to do so. Mr. Bradlaugh refused to take an oath, and after some years of contention the law was altered.

Kiss the Dust. To die, or to be slain. In Psalm lxxii, 9 it is said, "his enemies shall lick the dust."

Kiss the Hare's Foot (TB). To be late or too late for dinner. The hare has run away, and you are only in time to "kiss" the print of his foot. A common proverb.

"You must kiss the hare's foot; post festum veniit."—Coly: Dictionary.

Kiss the Mistress (TB). To make a good hit, to shoot right into the eye of the target. In bowls, what we now call the Jack is used to be called the "mistress," and when one ball just touches another it is said "to kiss it." To kiss the Mistress or Jack is to graze another bowl with your own.

"Run on, and kiss the mistress."—Shakespeare: Troilus and Cressida, act ii. 2.

Kiss the Rod (TB). To submit to punishment or misfortune meekly and without murmuring.

Kiss behind the Garden Gate (AD). A pansey. A practical way of saying "I mnez de moi," the flower-language of the pansey.

Kiss given to a Poet. Margaret, daughter of James I. of Scotland and wife of Louis XI. (when only dauphin), kissed the mouth of Alain Chartier "for uttering so many fine things." Chartier, however, was a decidedly ugly man, and, of course, was asleep at the time.

The tale is sometimes erroneously told of Rosamond the poet.

Kiss the Gunner's Daughter (TB). To be flagged on board ship, being tied to the breech of a cannon.

"I was made to kiss the wench that never speaks but when she scolds, and that's the gunner's daughter. Yes, the minister's son... has the cut a scratch on his back."—Sir W. Scott: Brideshead, chap. xiv.

Kiss the Place to make it Well. A relic of a very common custom all
over the world of sucking poison from wounds. St. Martin of Tours, when he was at Paris, observed at the city gates a leper full of sores; and, going up to him, he kissed the sores, whereupon the leper was instantly made whole (Sulpicius Severus: Dialogues). Again, when St. Mayeul had committed some grave offence, he was sent, by way of penance, to kiss a leper who was begging alms at the monastery. St. Mayeul went up to the man, kissed his wounds, and the leprous left him. Half a score similar examples may be found in the Bollandists, without much searching.

"Who ran to help me when I fell,
And kissed the place to make it well?"

Kissing-comfit. The candied root of the Sea-rygemma maximum prepared as a lozengy, to perfume the breath.

Kissing-crust. The crust where the lower lump of bread kisses the upper. In French, baiser de pain.

Kissing the Hand. Either kissing the sovereign’s hand at a public introduction, or kissing one’s own hand to bid farewell to a friend, and kissing the tips of our fingers and then moving the hand in a sort of salutation to imply great satisfaction at some beautiful object, thought, or other charm, are remnants of pagan worship. If the idol was conveniently low enough, the devotee kissed its hand; if not, the devotees kissed their own hands and waved them to the image. God said He had in Israel seven thousand persons who had not bowed unto Baal, “every mouth which hath not kissed him.” (See Kiss.)

“Many... whom the fame of this excellent vein of sanctified Barthold Kytter, confounded by that matchless beauty, could but kiss the three-tips of their right hands at sight of her, as in adoration to the goddess Venus herself.”—Peter: Marian the Epicurean, chap. 1.

Kissing the Pope’s Toe. Matthew of Westminster says, it was customary formerly to kiss the hand of his Holiness; but that a certain woman, in the eight century, not only kissed the Pope’s hand, but “squeezed it.” The Church magnate, seeing the danger to which he was exposed, cut off his hand, and was compelled in future to offer his foot, a custom which has continued to the present hour.

Kissing under the Mistletoe. Balder, the Apollo of Scandinavian mythology, was killed by a mistletoe arrow given to the blind Hoder, by Loki, the god of mischief and potentiates of our earth. Balder was restored to life, but the mistletoe was placed in future under the care of Friga, and was never again to be an instrument of evil till it touched the earth, the empire of Loki. It is always suspended from ceilings, and when persons of opposite sexes pass under it, they give each other the kiss of peace and love in the full assurance that the aphrodisiac is no longer an instrument of mischief.

A correspondent in Notes and Queries suggests that the Romans dedicated the holy to Saturn, whose festival was in December, and that the early Christians decked their houses with the Saturnian emblems to deceive the Romans and escape persecution.

Kist-vaen (Ther). A rude stone sepulchre or mausoleum, like a chest with a flat stone for a cover.

“Altho’ they reached a grand mound, on the top of which was placed one of those receptacles for the dead of the ancient British chiefs of distinction, called Kist-vaen, which are composed of upright fragments of granite, so placed as to form a stone coffin...”—Sir Walter Scott: The Betrothed, chap. xxix.

Kist of Whistles (A). A church-organ (Scotch). Cist, a box or chest.

Kistnerappan. The Indian water-god. Persons at the point of death are sometimes carried into the Ganges, and sometimes to its banks, that Kistnerappan may purify them from all defilement before they die. Others have a little water poured into the palms of their hands with the same object.

Kit. (Anglo-Saxon, brête, a cist or box [of tools].) Hence that which contains the necessaries, tools, etc., of a workman.

A soldier’s kit. His outfit.

The whole kit of them. The whole lot. (See above.) Used contemptuously.

Kit. A three-stringed fiddle. (Anglo-Saxon, clytere; Latin, cithara.)

Kit-cat Club. A club formed in 1688 by the leading Whigs of the day, and held in Shire Lane (now Lower Serle’s Place) in the house of Christopher Cat, a pastry-cook, who supplied the mutton pies, and after whom the club was named. Sir Godfrey Kneller painted forty two portraits of the club members for Jacob Tonson, the secretary, whose villa was at Barn Elms, and where latterly the club was held. In order to accommodate the paintings to the height of the club-room, he was obliged to make them three-quarter lengths; hence a three-quarter portrait is still called a kit-cat.
Strictly speaking, a kit-cat canvas is twenty-eight inches by thirty-six.

"Steele, Addison, Congreve, Garth, Vanbrugh, Mawarre, Steeney, Walpole, and Pulteney were of it; so was Lord Dorset and the present Duke. Mawarre... was the ruling man in all conversation... Lord Sandyshopen and the Earl of Essex were also members... Each member gave his picture."—Pope to Spence.

² Cowley the poet lived at Barn Elms Villas.

**Kit Cats.** Mutton pies; so called from Christopher Cat, the pastrycook, who excelled in these pasties. (See above.)

**Kit's Coty House.** On the road between Rochester and Maidstone, a well-known cromlech, is Kitigern's or Kitigern's coty house—that is, the house or tomb of Kitigern, made of coils or huge flat stones. (See HACKELL'S CORT and DEVIL'S CORT.)

Kitigern was the brother of Vortimer, and leader of the Britons, who was slain in the battle of Aylesford or Epsford, fighting against Henigist and Horsa. Lambarde calls it Cistwotche (1570). The structure consists of two upright side-stones, one standing in the middle as a support or tenon, and a fourth imposed as a roof. Numberless stones lie scattered in the vicinity. Often spelt "Kit's Coty House."

**Kitchener.** Any relish eaten with dry bread, as cheese, bacon, dried fish, etc.

"A hungry heart will scarce seek better kitchen to a barley cone."—Sir W. Scott: The Pilgrim, chap. x.

**Kitchen (Mrs.).** So Queen Elizabeth called Lord Mountjoy, her lord-deputy in Ireland. In one of her letters to Lord Mountjoy she writes:

"With your frying-pan and other kitchen-stuff you have brought to their last home more relics than those that promised more and did less."

**Kite (A).** In legal phraseology, is a junior counsel who is allotted at an assize court to advocate the cause of a prisoner who is without other defence. For this service he receives a guinea as his honorarium. A kite on Stock Exchange means a worthless bill. An honorarium given to a barrister is in reality a mere kite. (See below, KITE-FLYING.)

Kite-flying. To fly the kite is to "raise the wind," or obtain money on bills, whether good or bad. It is a Stock Exchange phrase, and means, as a kite flutters in the air by reason of its lightness, and is a mere toy, so these bills fly about, but are light and worthless. (See STOCK EXCHANGE SLANG.)

**Kitely (2 syl.).** A jealous city merchant in Ben Jonson's Every Man in his Humour.

**Kittle of Fish.** A pretty kittle of fish. A pretty muddle, a bad job. Corruption of "kiddle of fish." A kiddle is a basket set in the opening of a weir for catching fish. Perhaps the Welsh hidl or hidly, a strainer. (See KETTLE.)

**Klaus (Peter).** The prototype of Rip Van Winkle, whose sleep lasted twenty years. Pronounce Klaus. (See SANTA KLAUS.)

**Klepts (Ther.)** Etymologically means robbers, but came to be a title of distinction in modern Greece. Those Greeks who rejected all overtures of their Turkish conquerors, betook themselves to the mountains, where they kept up for several years a desultory warfare, supporting themselves by raids on Turkish settlers. Aristotelis Valarotis (born 1821) is the great "poet of the Klephts." (See Nineteenth Century, July, 1891, p. 130.)

**Knack.** Skill in handiwork. The derivation of this word is a great puzzle. Minshew suggests that it is a mere variant of knob. Cotgrave thinks it a variant of snip. Others give the German knacken (to sound).

**Knaven.** A lad, a garçon, a servant. (Anglo-Saxon, cannef; German, knabe.)

The knave of clubs, etc., is the son or servant of the king and queen thereof. In an old version of the Bible we read: "Paul, a knave of Jesus Christ, called to be an apostle," etc. (Rom. i. 1.)

This version, we are told, is in the Barleian Library, but is generally supposed to be a forgery. But, without doubt, Wycliff (Nov. xii. 5, 19) used the compound "knave-child," and Chaucer uses the same in The Man of Law's Tale, line 539.

**Knave of Hearts (A).** A flirt.

**Knave of Sologne (A).** More knave than fool. The French say "'L'un vaisse de Sologne." Sologne is a part of the departments of Loir et Loire-et-Cher.

**Kneo.** Greek, gen; Latin, gen; French, gen; Sanskrit, jnau; Saxon, eow; German, kne; English, knee.

**Knee.** Adoration or reverence, by prostration or bending the knee.

"Coming to receive from us Knee-tribute yet unpaid, prostration vile."—Milton: Paradise Lost, v. 792.

**Kneph.** The ram-headed god of ancient Egypt, called also Amen-ra, and by the Greeks, Ammon.

**Knickerbockers.** Loose knee-breeches, worn by boys, cyclists, sportsmen, tourists, etc. So named from George Cruikshank's illustrations of Washington Irving's book referred to above. In these illustrations the Dutch worthies are drawn with very loose knee-breeches.

**Knife** is the emblem borne by St. Agatha, St. Albert, and St. Christopher.

The playing knife is the emblem of St. Bartholomew, because he was flayed.

A sacrificing knife is borne in Christian art by St. Zachiel, the angel.

The knife of academic knaves, Chrysippos, so called because he was the keenest disputant of his age (b.c. 280-207).

War to the knife. Deadly strife.

**Knife = sword or dagger.**

"Till my keen knife see not the wound it makes." Shakespeare: *Romeo and Juliet*, i. 3.

**Knife and Fork.** He is a capital knife-and-fork, a good trencherman.

"He did due honour to the request; he ate and drank, and proved a capital knife-and-fork even at the risk of dying the same night of an indigestion." — Gavrinis: *Promenades in Marriage*, vi.

**Knife-board.** One of the seats for passengers running along the roof of an omnibus. Now almost obsolete.

**Knight** means simply a boy. (Saxon, *cniht*.) As boys (like the Latin *puer* and French *garçon*) were used as servants, so *cniht* came to mean a servant. Those who served the feudal kings bore arms, and persons admitted to this privilege were the king's knights; as this distinction was limited to men of family, the word became a title of honour next to the nobility. In modern Latin, a knight is termed *m歇tius* (golden), from the gilt spurs which he used to wear.

*Last of the knights.* Maximilian I. of Germany (1459, 1493-1519).

**Knight Rider Street** (London). So named from the processions of knights from the Tower to Smithfield, where tournaments were held. Leigh Hunt says the name originated in a sign or some reference to the Heralds' College in the vicinity.

**Knight of La Mancha.** Don Quixote de la Mancha, the hero of Cervantes' novel, called Don Quixote.

**Knight of the Bleeding Heart.** The Bleeding Heart was one of the many semi-religious orders instituted in the Middle Ages in honour of the Virgin Mary, whose "heart was pierced with many sorrows."

"When he was at Holyrood who would have said that the young, sprightly George Douglas would have been content to play the locksmith here in Lochleven, with no pay or amusement than that of turning the key on two or three helpless women? A strange office for a Knight of the Bleeding Heart?" — Sir W. Scott: *The Abbot*, 223.

**Knight of the Cloak** (*Tha*). Sir Walter Raleigh. So called from his throwing his cloak into a puddle for Queen Elizabeth to step on as she was about to enter her barge. (*See Kenilworth*, chap. xv.)

"Your lordship meaneth that Raleigh, the Devonshire youth," said Varney, "the Knight of the Cloak, as they call him at Court." — *Into*, chap. xvi.

Elizabeth, in the same novel, addresses him as Sir Squire of the Soiled Cassock.

**Knight of the Couching Leopard** (*Tha*). Sir Kenneth, or rather the Earl of Huntingdon, Prince Royal of Scotland, who, followed, *inoquitatus*, Richard I. to the Crusade, and is the chief character of the *Talisman*, a novel by Sir Walter Scott.


**Knight of the Post.** A man in the pillory, or that has been tied to a whipping-post, is jestingly so called.

**Knight of the Rueful Countenance.** Don Quixote.

**Knight's Fee.** A portion of land held by custom, sufficient to maintain a knight to do service as such for the king. William the Conqueror created 60,000 such fees when he came to England. All who had £20 a year in lands or income were compelled to be knights.

**Knight's Ward** (*Tha*). A superior compartment in Newgate for those who paid three pieces by way of "garnish." No longer in existence.

**Knights.** (*See Cross-Legged.*)

**Knights Bachelors.** Persons who are simply knights, but belong to no order. (French, *bes-echeliers.*)

**Knights Bannerets.** Knights created on the field of battle. The king or general cut off the point of their flag, and made it square, so as to resemble a banner. Hence knights bannerets are called Knights of the Square Flag.

**Knights Baronets.** Inferior barons, an order of hereditary rank, created, by
Knights Errant. The title was sold for money, and the funds went nominally towards the plantation of Ulster. These knights bear the arms of Ulster, viz. a field argent, a sinister hand couped at the wrist gules. (See Handy.)

Knights Errant. In France, from 768 to 987, the land was encumbered with fortified castles; in England this was not the case till the reign of Stephen. The lords of these castles used to carry off females and commit rapine, so that a class of men sprang up, at least in the pages of romance, who roused about in full armour to protect the defenceless and aid the oppressed.

"Proxima quaque metis, gladium in the perfect account of a knight errant."—Dryden: Indications of the Age.

Knights of Carpetry or Carpet Knights, are not military but civil knights, such as mayors, lawyers, and so on; so called because they receive their knighthood kneeling on a carpet, and not on the battle-field.

Knights of Industry. Sharpers.

Knights of Labour. Members of a trades union organised in 1834, in the United States of America, to regulate the amount of wages to be demanded by workmen, the degree of skill to be exacted from them, and the length of a day's work. This league enjoining when a strike is to be made, and when workmen of the union may resume work.

Knights of Malta or Hospitallers of St. John of Jerusalem. Some time after the first crusade (1042), some Neapolitan merchants built at Jerusalem a hospital for sick pilgrims and a church which they dedicated to St. John; these they committed to the charge of certain knights, called Hospitallers of St. John. In 1310 these Hospitallers took Rhode Island, and changed their title into Knights of Rhodes. In 1523 they were expelled from Rhodes by the Turks, and took up their residence in the Isle of Malta.

Knights of St. Crispin. Shoemakers. Crispin Crispian was a shoemaker. (See Henry I., iv. 3.)

Knights of St. Patrick. Instituted in 1783, in honour of the patron saint of Ireland.

Knights of the Bag. Bagmen who travel for mercantile orders.

Knights of the Bath. (See Bath.)

Knights of the Blade. Bullies who were for ever appealing to their swords to browbeat the timid.

Knights of the Chamber or Chamber Knights, are knights bachelors made in times of peace in the presence chamber, and not in the camp. Being military men, they differ from "carpet knights," who are always civilians.

Knights of the Cloak. Butchers.

Knights of the Garter. (See Garter.)

Knights of the Green Cloth. Same as Carpet Knights (q.v.).

Knights of the Handcuffs. Constables, policemen, etc., who carry handcuffs for refractory or suspicious prisoners taken up by them.

Knights of the Hare. An order of twelve knights created by Edward III. in France, upon the following occasion:—A great shouting was raised by the French army, and Edward thought the shout was the onset of battle; but found afterwards it was occasioned by a haro running between the two armies.

Knights of the Holy Sepulchre. An order of military knights founded by Godfrey de Bouillon, in 1099, to guard the "Holy Sepulchre."


Knights of the Pencil. The better in races; so called because they always keep a pencil in hand to mark down their bets.

Knights of the Pestle or Knights of the Pestle and Mortar. Apothecaries or druggists, whose chief instrument is the pestle and mortar, used in compounding medicines.

Knights of the Post. Persons who haunted the porches of the courts, ready to be hired for a bribe to swear anything; so called from their being always found waiting at the posts which the sheriffs set up outside their doors for posting proclamations on.

"There are knights of the post and handy cheats enough to swear the truth of the broadest contradictions."—South.

"A knight of the post, quoth he, 'for so I am termed; a fellow that will swear anything for twelve pence.'"—Nash: Pierce Penniless (1582).

Knights of the Rainbow. Flunkies; so called from their gorgeous livery.

"The servants who attended them contradicted the inferences to be drawn from the mark of their masters; and, according to the custom of the knights of the rainbow, gave many hints that they were not people to serve any but men of first-rate consequence."—Sir W. Scott: Redgauntlet, chap. 30.
Knights of the Road. Footpads. (See Knights of the Post.)

Knights of the Round Table. King Arthur’s knights, so called from the large circular table round which they sat. The table was circular to prevent any heart-sore about precedence. The number of these knights is variously given. The popular notion is that they were twelve; several authorities say there were forty; but the History of Prince Arthur states that the table was made to accommodate 150. King Leodegare, who gave Arthur the table on his wedding-day, sent him also 100 knights, Merlin furnished twenty-eight, Arthur himself added two, and twenty “sieves” were left to reward merit (chaps. xlv., xlvii.). These knights went forth into all countries in quest of adventures. The most noted are—

Sir Aelred, Bailaune, Beawmaris, Beleobus, Beltrone, Bersant, Bors, Ector, Eric, Escam, Floll, Ga’heris, Gu’halt, Gu’halt, Gavath, Gareth, Gavriel, Gervain or Gvaun, Grisil, Kay, Launveor, Lamorlot du Lac, Lionel, Mervaus, Palamide, Pescinet, Peltus, Perdray or Perceval, Sagris, Superabilis, Tor, Tristam or Tristan de Leomais, Turquine, Wip’alous, Wip’ansor, etc., etc.

A list of the knights and a description of their armour is given in the Theatre of Honour by Andrew Farnie (1622). According to this list, the number was 131; but in Lancelot of the Lake (vol. ii. p. 81), they are said to have amounted to 250.

Knights of the Shears. Tailors.
The word shear is a play on the word shire or county.

Knights of the Shell. The Argonauts of St. Nicholas, a military order, instituted in the 14th century by Carlo III., King of Naples. Their insignia was a “collar of shells.”

Knights of the Shire. Now called County Members: that is, members of Parliament elected by counties, in contradistinction to Borough members.

Knights of the Spigot. Landlords of hotels, etc.; mine host is a “knight of the spigot.”

When an old song comes across us merry old knights of the spigot it runs away with our discretion.”—Sir W. Scott: Kenilworth, chap. viii.

Knights of the Swan. An order of the House of Cleve.

Knights of the Stick. Compositors. The stick is the printer’s “composing stick,” which he holds in his left hand while with his right hand he fills it with letters from his “case.” It holds just enough type not to fatigue the hand of the compositor, and when full, the type is transferred to the “galley.”

Knights of the Thistle. Said, to have been established in 809 by Achaicus, King of the Scots, and revived in 1540 by James V. of Scotland. Queen Anne placed the order on a permanent footing. These knights are sometimes called Knights of St. Andrew.

Knights of the Whip. Coachmen.

Knightsen Guild, now called Portwoven Ward. King Edgar gave it to thirteen knights for the following conditions:—(1) Each knight was to be victorious in three combats—one above-ground, one underground, and one in the water; and (2) each knight was, on a given day, to run with spears against all comers in East Smithfield. William the Conqueror confirmed the same unto the heirs of these knights. Henry I. gave it to the canons of Holy Trinity, and acquitted it “of all service.”

Knipperdolings. A set of German heretics about the time of the Reformation, disciples of a man named Bernhard Knipperdoling. (Blount: Glossographia, 1681.)

Knock Under (To). Johnson says this expression arose from a custom once common of knocking under the table when any guest wished to acknowledge himself beaten in argument. Another derivation is knocke under—i.e. to knockle or bend the knockle or knee in proof of submission. Bellenden Kerr says it is Te no’ek under, which he interprets “I am forced to yield.”

Knocked into a Cocked Hat. Thoroughly beaten; altered beyond recognition; hors de combat. A cocked-hat, folded into a chapeau bras, is crushed out of all shape.

Knockers. Gollius who dwell in mines, and point out rich veins of lead and silver. In Cardiganshire the miners attribute the strange noises so frequently heard in mines to these spirits, which are sometimes called coblys (German, kobolds).

Knot. (Latin nodus, French nœud, Danish knude, Dutch knott, Anglo-Saxon cnotta, allied to knot.) He has tied a knot with his tongue he cannot untie with his teeth. He has got married. He has tied the marriage knot by saying, “I take thee for my wedded wife,” etc., but the knot is not to be untied so easily.
The Gordian knot. (See Gordian.)
The marriage knot. (See Marriage.)
The ship went six or seven knots an hour. Miles. The log-line is divided into lengths by knots, each length is the same proportion of a nautical mile as half a minute is of an hour. The log-line being cast over, note is taken of the number of knots run out in half a minute, and this number shows the rate per hour.

- The length of a knot is 1473 feet when used with a 26-second glass, but 5075 feet when the glass runs 30 seconds.

True lovers' knot. Sir Thomas Browne thinks the knot owes its origin to the nodus Herculaneus, a smoky complication in the caduceus or rod of Mercury, in which form the woolen girdle of the Greek brides was fastened.

To seek for a knot in a rush. Seeking for something that does not exist. Not a very wise phrase, seeing there are jointed rushes, probably not known when the proverb was first current. The Juncus acutiflorus, the Juncus lanpocarpus, the Juncus obtusiformis, and the Juncus polycophalus, are all jointed rushes.

Knot and Bridle (4). A mob-cap.

"Upon her head a small mob-cap she placed,
Of lawn so white, with large flowed ribbon
adorned.
Yet in a knot and bridle's, in a bow,
Of scarlet flaring, her long Chin below."

Peter Fidler: Portfolio (Dinah).

Knots of May. The children's game.

"Here we go gathering nuts of May," is a perversion of "Here we go gathering knots of May," referring to the old custom of gathering knots of flowers on May-day, or, to use the ordinary phrase, "to go a-Maying." Of course, there are no nuts to be gathered in May.

Knotted Stick is Placed (The). The house of Orleans is worsted by that of Burgundy. The house of Orleans bore for its badge a baton noveax, the house of Burgundy a plane; hence the French saying, "Le baton nœveux est plané."

- Knotgrass. Supposed, if taken in an infusion, to stop growth.

"Get you gone, you dwarf;
You minimus, of hindering knotgrass made."
Shakespeare: Midsummer Night's Dream, iii. 2.

Knot (1 syl.) is a knotted bunch of chongs made of hide. It is a Tartar invention, but was introduced into Russia. (Knot, Tartar for knot.)

Know Thyself. The wise saw of Solon, the Athenian lawgiver (B.C. 638-558).

Know the Fitting Moment. The favourite maxim of Pittacos, one of the "seven wise men."

Know Your Own Mind. By Murphy; borrowed from Destouches, the French dramatist.

Know-Notings. A secret political party of the United States, which arose in 1853, who replied to every question asked about their society, "I know nothing about it." Their object was to accomplish the repeal of the naturalisation laws, and of the law which excluded all but natives from holding office. The party split on the slavery question and died out.

The chief principle of the party was that no one who had not been 21 years in the United States should be permitted to have any part in the government.

Knows which Side his Bread is Buttered (Ur). He is alive to his own interest. In Latin, "Seit uti foro."

Knowledge-box (Your). Your head, the brain being the seat of all human knowledge.

Knock's Croft, in Gifford Gate, Haddington; so called because it was the birthplace of John Knox.

Knuckle-duster. A metal instrument which is fitted to a man's fist, and may be readily used in self-defence by striking a blow. Sometimes these instruments are armed with spikes. It was an American invention, and was used in England in defence against the infamous attacks of Spring-heal Jack. We have the phrase "To dust your jacket for you," meaning to "beat you," as men dust carpets by beating them.

Knuckle Under (To). To kneel for pardon. Knuckle here means the knee, and we still say a "knuckle of veal or mutton," meaning the thin end of the leg near the joint. Dr. Ogilvie tells us there was an old custom of striking the under side of a table with the knuckles when defeated in an argument; and Dr. Johnson, following Bailey, says the same thing.

Kobold. A house-spirit in German superstition; the same as our Robin Goodfellow, and the Scotch brownie (q.v.). (See Fairy Hinzellman.)

Kochla'ni. Arabian horses of royal stock, of which genealogies have been preserved for more than 2,000 years. It is said that they are the offspring of Solomon's stud. (Niebuhr.)
Koh-i-Nür [Mountain of light]. A large diamond in the possession of the Queen of England. It was found on the banks of the Godavery (Deccan), 1550, and belonged to Shah Jehan and Aurungzebe the Great (Mogul kings). In 1739 it passed into the hands of Nadir Shah, who called it the Koh-i-nür. It next went to the monarchs of Afghanistan, and when Shah Shujah was deposed he gave it to Runjat Singh, of the Punjab, as the price of his assistance towards the recovery of the throne of Cabul. It next went to Dhublop Singh, but when the Punjab was annexed to the British crown in 1849, this noble diamond was surrendered to Great Britain. It is valued at £120,664, some say £110,000.

Kohol or Kohli. Russell says, "The Persian women blacken the inside of their eyelids with a powder made of black Kohol."

"And others mix the Kohol's lettuce dye To give that long, dark luminous to the eye."—Thomas Moore: Lalla Rookh, part 1.

Koli or the Kolis. The 51st Foot, so called in 1821 from the initial letters of the regimental title, King's Own Light Infantry. Subsequently called the "Second Yorkshire (West Riding)," and now called the "1st Battalion of the South Yorkshire Regiment."

Konn Ompax. The words of dismissal in the Eleusinian Mysteries. A correspondent in Notes and Queries says "konx" or "kogx" is the Sanscrit Cauacha (the object of your desire); "ompax" is om (amen), puccha (all is over). If this is correct, the words would mean, God bless you, Amen. The ceremonies are concluded. When a judge gave sentence by dropping his pebble into the urn of mercy or death, he said "Puccha" (I have done it). The noise made by the stone in falling was called puccha (fate), and so was the dripping noise of the clepsydra, which limited the pleader's quota of time.

Koppa. A Greek numeral = 90. (See Episephon.)

Koran, or, with the article, Al-Koran [the Reading]. The religious, social, civil, commercial, military, and legal code of Islam. It is rather remarkable that we call our Bible the "Scripture," but the Arabs call their Bible the "Koran." We are told to believe that portions of this book were communicated to the prophet at Mecca and Medinâ by the angel Gabriel, with the sound of bells.

Korrigans or Corrigan. Nine fays of Brittany, of wonderful powers. They can predict future events, assume any shape they like, move quick as thought from place to place, and cure diseases or wounds. They are not more than two feet high, have long flowing hair, when they are fond of combing, dress only with a white veil, are excellent singers, and their favourite haunt is beside some fountain. They flee at the sound of a bell or benediction. Their breath is most deadly. (Breton mythology.)

Koumiss or Kumiss. Fermented mare's milk used as a beverage by the Tartar tribes of Central Asia. A slightly alcoholic drink of a similar kind is made with great ceremony in Siberia. It consists of slightly sour cow's milk, sugar, and yeast. (Russian, kumiss.)

"Koumiss is still prepared from mare's milk by the Calkmers and Nogaks, who, during the process of making it, keep the milk in constant agitation."—Ivanov: Herodotaus, vol. iii. book iv. p. 2.

* The ceremony of making it is described at full length by Noel, in the Dictionnaire de la Table, vol. 1. 583-584.

Kraal. A South African village, being a collection of huts in a circular form. (From corral.)

Kraken. A supposed sea-monster of vast size, said to have been seen off the coast of Norway and on the North American coasts. It was first described (1750) by Pontoppidan. Pliny speaks of a sea-monster in the Straits of Gibraltar, which blocked the entrance of ships.

Kratim. The dog of the Seven Sleepers. More correctly called Katmir or Ketmir (q.v.).

Kremlin (The). A gigantic pile of buildings in Moscow of every style of architecture: Arabeque palaces, Gothic forts, Greek temples, Italian steeples, Chinese pavilions, and Cyclopean walls. It contains palaces and cathedrals, museums and barracks, arcades and shops, the Russian treasury, government offices, the ancient palace of the patriarch, a throne-room, churches, convents, etc. Built by two Italians, Marco and Pietro Antonio, for Ivan III. in 1488. There had been previously a wooden fortress on the spot. (Russian kreml, a fortress.)

"Towers of every form, round, square, and with pointed roofs, bellfries, domes, turrets, spires, towers, boxes, fixed on minarets, steeples of every height, style, and colour: palaces, domes, watch-towers, walls embellished and pierced with loopholes, gates, fortifications of every description, choops by the suite of cathedrals: monuments of pride and caprice, voluptuousness, glory, and pride."—De Castine: Moscou, chap. xxii.
Every city in Russia has its kremlin (citadel); but that of Moscow is the most important.

Krems White takes its name from Krems in Austria, the city where it is manufactured.

Kreuzer (pron. kreutz-zer). A small copper coin in Southern Germany, once marked with a cross. (German, kreuz, a cross; Latin, cruz.)

Kriemhild (2 syl.) A beautiful Burgundian lady, daughter of Dancrat and Utu, and sister of Gunther, Gernot, and Giselher. She first married Siegfried, King of the Netherlands, and next Etzel, King of the Huns. Hagan, the Dane, slew her first husband, and seized all her treasures; and to revenge these wrongs she invited her brothers and Hagan to vi-it her in Hungary. In the first part of the Nibelungenlied, Kriemhild brings ruin on herself by a tattling tongue:—(1) She tells Brunehild, Queen of Burgundy, that it is Siegfried who has taken her ring and girdle, which so incenses the queen that she prevails on Hagan to murder the Netherlander; (2) she tells Hagan that the only vulnerable part in Siegfried is between his shoulders, a hint Hagan acts on. In the second part of the great epic she is represented as bent on vengeance, and in executing her purpose, after a most terrible slaughter both of friends and foes, she is killed by Hildebrand. (See BRUENEHILD, HAGAN.)

Krisna (the black one). The eighth avatar or incarnation of Vishnu. Kanwa, demon-king of Mathura, having committed great ravages, Brahman complained to Vishnu, and prayed him to relieve the world of its distress; whereupon Vishnu plucked off two hairs, one white and the other black, and promised they should revenge the wrongs of the demon-king. The black hair became Krishna. (Hindu mythology.)

Kriss Kringle. A sort of St. Nicholas (q.v.). On Christmas Eve Kriss Kringle, arrayed in a fur cap and strange apparel, goes to the bedroom of all good children, where he finds a stocking or sock hung up in expectation of his visit, in which depository he leaves a present for the young wearer. The word means Christ-child, and the eve is called "Kriss-Kringle Eve." (See SANTA CLAUS.)

Krita. The first of the four Hindu periods contained in the great Yuga, when the genius of Truth and Right, in the form of a bull, stood firm on his four feet, and man gained nothing by iniquity. (See KALYUGA.)

Krupp Gun. (See GUN.)

Krupp Steel. Steel from the works of Herr Krupp, of Essen, in Prussia.

Ku-Klux-Klan (Thr.). (1864-1876.) A secret society in the Southern States of America against the negro class, to intimidate, flog, mutilate, or murder those who opposed the laws of the society. In Tennessee one murder a day was committed, and if anyone attempted to bring the murderers to justice he was a marked man, and sure to be mutilated or killed. In fact, the Ku-Klux-Klan was formed on the model of the "Molly Maguires" and "Moonlighters" of Ireland. Between November, 1864, and March, 1865, the number of cases of personal violence was 400. (Greek, kuklos, a circle.)

Ku'dos. Praise, glory. (Greek.)

Kufic. Ancient Arabic letters; so called from Kufa, a town in the pashalie of Bagdad, noted for expert copyists of the ancient Arabic MSS.

Kufic Coins. Mahometan coins with Kufic or ancient Arabic characters. The first were struck in the eighteenth year of the Hegira (A.D. 638).

Kumara (youthful). The Hindu war-god, the same as Karthikeya (q.v.). One of the most celebrated Hindu poems is the legendary history of this god. R. T. H. Griffith has translated seven cantos of it into English verse.

Kurd. A native of Kurdistan.

Kursaal. Public room at German watering-place for use of visitors.

Kuru. A noted legendary hero of India, the contest of whose descendants form the subject of two Indian epics.

Kyanise (3 syl.). To apply corrosive sublimate to timber in order to prevent the dry-rot; so called from Dr. Kyan, who invented the process in 1832. (See FAYNISHING.)

Kyle. Carrick, and Cunningham. Ayrshire is divided into three parts: Kyle, a strong corn-growing soil; Carrick, a wild hilly portion, only fit for feeding cattle; and Cunningham, a rich dairy land. Hence the saying—

"Kyle for a man, Carrick for a man [cow], Cunningham for butter, Gallaway for wool [wool]."
Kyrie Eleison [Ki-ri-e Eli-s'n].
"Lord, have mercy." The first movement of the Catholic mass. Both the music and the words are so called. In the Anglican Church, after each commandment, the response is, "Lord, have mercy upon us, and incline our hearts to keep this law."

Kyrie Society (The). Founded 1878, for decorating the walls of hospitals, school-rooms, mission-rooms, cottages, etc.; for the cultivation of small open spaces, window-gardening, the love of flowers, etc.; and improving the artistic taste of the poorer classes.

L

L. This letter represents an ox-goad, and is called in Hebrew lamed (an ox-goad).

L for fifty is half C (centum, a hundred).

L, for a pound sterling, is the Latin libra, a pound. With a line drawn above the letter, it stands for 50,000.

L. E. L. Letitia Elizabeth Landon (afterwards Mrs. Maclean), a poetess of the "Lara" and "Corsair" school (1802-1839).

LL.D. Doctor of Laws—i.e. both civil and canon. The double L is the plural; thus MSS. is the plural of MS. (manuscript); pp., pages.

L. L. Whisky. Lord-Lieutenant whisky. Mr. Kinahan being requested to preserve a certain cask of whisky highly approved of by his Excellency the Duke of Richmond, marked it with the initials L.L., and ever after called this particular quality L.L. whisky. The Duke of Richmond was Lord-Lieutenant from 1807 to 1813.

L.S. Locus sigilli, that is, the place for the seal.

L. S. D. Latin, libra (a pound); solidus (a shilling); and denarius (a penny); through the Italian lire (2 syl.), soldi, denari. If farthings are expressed the letter q (quadranus) is employed. Introduced by the Lombard merchants, from whom also we have Cr. (creditor), Dr. (debtor), bankrupt, do or ditto, etc.

La-de-da. A yea-nay sort of a fellow, with no backbone. "Da," in French, means both oui and nenni, as

Oui-da (ay marry), Nenni-da (no forsooth).

"I wish that French brother of his, the Parseian la-de-da, was more like him, more of an American."—A. G. Gunther: Baron Montes, book iii. 8.

La Garde Mueurt ne se Brand pas. The words falsely ascribed to General Cambronne, at the battle of Waterloo; inscribed on his monument at Nantes.

La Joyeuse. The sword of Charlemagne. (See Swoon.)

La Muette de Portici. Auber's best opera. Also known as Masaniello.

La Roche (1 syl.). A Protestant clergyman, whose story is told in The Mirror, by Henry Mackenzie.

Labadistes. A religious sect of the seventeenth century, so called from Jean Labadie, of Bourg in Guyenne. They were Protestant ascetics, who sought reform of morals more than reform of doctrine. They rejected the observance of all holy days, and held certain mystic notions. The sect fell to pieces early in the eighteenth century.

Labarum. The standard borne before the Roman emperors. It consisted of a gilded spear, with an eagle on the top, while from a cross-staff hung a splendid purple streamer, with a gold fringe, adorned with precious stones. Constantine substituted a crown for the eagle, and inscribed in the midst the mysterious monogram. (See Constantine's Cross.) Rich (Antiquities, p. 361) says "probably from the Gaulish labr, to raise; for Constantine was educated in Gaul." The Greek laba is a staff. (See Gibbon: Decline and Fall, etc. chap. xx.)

La'be (Queen). The Circe of the Arabsians, who, by her enchantments, transformed men into horses and other brute beasts. She is introduced into the Arabian Nights' Entertainments, where Beder, Prince of Persia, marries her, defeats her plots against him, and turns her into a mare. Being restored to her proper shape by her mother, she turns Beder into an owl; but the prince ultimately regains his own proper form.

Labour of Love (A). Work undertaken for the love of the thing, without regard to pay.

Labourer is Worthy of his Hire. In Latin: "Digna cuncta pabulo." "The dog must be bad indeed that is not worth a bone." Hence the Mosaic law, "Thou shalt not muzzle the ox that treadeth out the corn."
Labourers (The Statute of). An attempt made in 1349 to fix the rate of wages at which labourers should be compelled to work.

Labyrinth. A mass of buildings or garden walks, so complicated as to puzzle strangers to extricate themselves. Said to be so called from Labyris, an Egyptian monarch of the 12th dynasty. The chief labyrinths are:
(1) The Egyptian, by Peste'echis or Tithoes, near the Lake Moiris. It had 3,000 apartments, half of which were underground. (b.c. 1800.) Pliny, xxxvi. 13; and Pomponius Mela, i. 9.
(2) The Cretan, by Da'adalos, for imprisoning the Minotaur. The only means of finding a way out of it was by help of a skein of thread. (See Virgil: Ennius, v.)
(3) The Cretan conduit, which had 1,000 branches or turnings.
(4) The Lennian, by the architects Zanullos, Rhalus, and Theodosius. It had 183 columns, so nicely adjusted that a child could turn them. Vestiges of this labyrinth were still in existence in the time of Pliny.
(5) The labyrinth of Clu'simne, made by Lars Por'sena, King of Etruria, for his tomb.
(6) The Samian, by Theodor'us (b.c. 540). Referred to by Pliny; by Herod'o'tos, ii. 145; by Strabo, x.; and by Diodorus Sic'lius, i.
(7) The labyrinth at Woodstock, by Henry II., for the Fair Rosamund.
(8) Of mazes formed by hedges. The best known is that of Hampton Court.

Lac of Rupees. The nominal value of the Indian rupee is 2s., and a lac means 100,000. At this estimate, a lac of rupees = 200,000s., or £10,000. Its present value varies according to the market value of silver. In 1894 between 13 and 14 pence.

Lace. I'll lace your jacket for you, beat you. (French, laisse, a lash; German, lasch, to strike; our lash.)

Laced. Tea or coffee laced with spirits, a cup of tea or coffee qualified with brandy or whisky.

Lacedemonians (The). The Duke of Cornwall's Light Infantry. So called because in 1777 their colonel made a long harangue under heavy fire, on the Spartan discipline and military system. (See RED FEATHERS.)

Lachesis [Lak'-e-sis]. The Fate who spins life's thread, working into the woof the sunny events destined to occur. Clotho held the distaff, and Atropos cut off the thread when life was to be ended. (Greek, klótha, to draw thread from a distaff; Lachesis from lagchano, to assign by lot; and Atropos = inflexible.)

Lakadialisical. Affected, pensive, sentimental, artificially tender.

Laconic. Very concise and pithy. A Spartan was called a Lacon from La'conia, the land in which he dwelt. The Spartans were noted for their brusque and sententious speech. When Philip of Macedon wrote to the Spartan magistrates, "If I enter La'conia, I will level Lacedemon to the ground," the ephors wrote word back the single word, "If." (See above LACEDEMONIAN LETTER.)

* In 1490 O'Neil wrote to O'Donnel: "Send me the tribute, or else——" To which O'Donnel replied: "I owe none, or else——".

Lacustrine Deposits. Deposits formed at the bottom of fresh-water pools and lakes. (Latin, laxis, a lake.)

Lacustrine Habitations. The remains of human dwellings of great antiquity, constructed on certain lakes in Ireland, Switzerland, etc. They seem to have been villages built on piles in the middle of a lake.

Lad o' Wax. A little boy, a doll of a man. In Romeo and Juliet the Nurse calls Paris "a man of wax," meaning a very "proper man." Horace speaks of the "waxen arms of Telephus," meaning well modelled.

La'das. Alexander's messenger, noted for his swiftness of foot, mentioned by Catullus, Martial, and others. Lord Rosebery's horse Ladas won the Derby in 1894.

Ladies. (See after Lady.)

La'don. One of the dogs of Actaeon.

Ladon. The dragon which guarded the apples of the Hesperides.

Ladrones. The island of thieves; so called, in 1619, by Magellan.

Lady. A woman of wealth, of station, or of rank. Verstegen says, "It was
Ladybird
anciently written Hleafidian [hleafolige], contracted first into Ladayd, and then into Ladyd, and then into Lady.  Lof or Hid (loaf) means food in general or bread in particular, and dig-i-an or dig-an, to help, serve, or care for; whence lady means the 'broad-server.'  The lord (or loof-ward) supplied the food, and the lady saw that it was properly served, for the ladies used to carve and distribute the food to the guests.

Another etymology is Hëf-ereward and leaf-wards, where e stands for a female suffix like-i-an-me: as Carolus, female Carolina, or Caroline; Joseph, Joseph-ina or Josephine; Car, Carol-ina, etc. etc.

Ladies retire to the drawing-room after dinner, and leave the gentlemen behind.  This custom was brought in by the Norsemen.  The Vikings always dismissed all women from their drinking parties.  (S. Bunbury.)

Ladybird, Ladyfly, Ladycow, or May-bug.  The Bishop Barnaby, called in German, Unzer harrin hehn (our Lady-fly), Martien-haehn (Mary-fly), and Marvien Kiffer (Mary's beetle).  'Cushcow Lady,' as it is called in Yorkshire, is also the German Marien-hulle (Lady-calf), in French, bête a Dieu.  Thus the cockchafer is called the May-bug, where the German Kiffer is rendered bug; and several of the scarabaei are called bugs, as the rose-bug, etc. (See Bissor.)

Lady Bountiful.  The benevolent lady of a village.  The character of Lady Bountiful is from the Beaun Stratagem, by Farquhar.

Lady Chapel.  The small chapel east of the altar, or behind the screen of the high altar; dedicated to the Virgin Mary.

Lady Day.  The 25th of March, to commemorate the Annunciation of Our Lady, the Virgin Mary.  There is a tradition that Adam was created on this day.  Of course, this rests on Jesus being 'the Second Adam,' or 'federal head.'

Lady Isabella, the beloved daughter of a noble lord, accompanied her father and mother on a chase one day, when her step-mother requested her to return and tell the master-cook to prepare "the milk-white doe for dinner."  Lady Isabella did as she was told, and the master-cook replied, "Thou art the doe that I must dress."  The scullion-boy exclaimed, "O save the lady's life, and make thy pies of me;" but the master-cook heeded him not.  When the lord

Lady of the Broom

returned he called for his daughter, the fair Isabella, and the scullion-boy said, "If now you will your daughter see, my lord, cut up that pie."  When the fond father comprehended the awful tragedy, he adjudged the cruel stepdame to be burnt alive, and the master-cook "in boiling lead to stand;" but the scullion-boy he made his heir.  (Trevett: Ritignes, etc., series iii., bk. 2.)

Lady Magistrate.  Lady Berkley was made by Queen Mary a justice of the peace for Gloucestershire and appointed to the quorum of Suffolk.  Lady Berkley sat on the bench at assizes and sessions, girt with a sword, Tony Lumpkin says of Mr. Hardcastle—

"He'll persuade you his mother was an Alderman and his aunt a justice of the peace."—Goldsmith: Sh. Stoops to Conquer.

Lady Margaret Professor of Divinity, founded in 1592 by the mother of Henry VII.  The year following she founded a preachership.  Both in the University of Cambridge.

Lady in the Sacque.  The apparition of this hag forms the story of the Tapestryed Chamber, by Sir Walter Scott.

An old woman, whose dress was an old-fashioned gown, which ladies call a sacque; that is, a sort of robe completely loose in the body, but gathered into broad plaits upon the neck and shoulders.

Lady of England.  Maud, daughter of Henry I.  The title of "Domina Anglorum" was conferred upon her by the Council of Winchester, held April 7th, 1141.  (Rymers: Poedera, i.)

Lady of Mercy (Our).  An order of knighthood in Spain, instituted in 1218 by James I. of Aragon, for the deliverance of Christian captives amongst the Moors.  Within the first six years, as many as 400 captives were rescued by these knights.

Lady of Shallott.  A maiden who fell in love with Sir Lanlode of the Lake, and died because her love was not returned.  Tennyson has a poem on the subject; and the story of Elaine, "the lily maid of Astolat," in the Idylls of the King, is substantially the same.  (See Elaine.)

Lady of the Bleeding Heart.  Ellen Douglas; so called from the cognisance of the family.  (Sir Walter Scott: Lady of the Lake, ii. 10.)

Lady of the Broom (The).  A housemaid.

"Highly disgusted at a farthing candle,  Led by the Lady of the Broom,  Named Susan..."—Peter Fidler: The Diamond Ps.
Lady of the Haystack made her appearance in 1776 at Bourton, near Bristol. She was young and beautiful, graceful, and evidently accustomed to good society. She lived for four years in a haystack; but was ultimately kept by Mrs. Hannah More in an asylum, and died suddenly in December, 1801. Mrs. More called her Louisa; but she was probably a Mademoiselle La Frité, natural daughter of Francis Joseph I., Emperor of Austria. (See World of Wonders, p. 134.)

Lady of the Lake. Vivien, mistress of Merlin, the enchantor, who lived in the midst of an imaginary lake, surrounded by knights and damsels. Tennyson, in the Idylls of the King, tells the story of Vivien and Merlin. (See LANCELOT.)

Lady of the Lake. Ellen Douglas, who lived with her father near Loch Katrine. (Sir Walter Scott: The Lady of the Lake.)

Lady of the Rock. A miraculous image of the Virgin found by the wayside between Salamanca and Ciudad Rodrigo in 1400.

Ladies' Mile. That part of Hyde Park which is most frequented by ladies on horseback or in carriages.

Ladies' Plate. In races, is not a race for a prize subscribed for by ladies, but a race run for by women.

Ladies' Smocks. Garden cress, botanically called Cardamine, a diminutive of the Greek kardamon, called in Latin nasturtium, sometimes called Nose-smart (Kura-damon, head-afflicting); so nasturtium is Nasi-torturium (nose-twisting), called so in consequence of its pungency.

Ladies and Gentlemen. Till 1808 public speakers began their addresses with "gentlemen and ladies;" but since then the order has been reversed.

Laissez Faire. The strongest chain that had hitherto been made. It was forged by Ass. Thor to bind the wolf Fenrir with; but the wolf snapped it as if it had been made of tow. Fenrir was then bound with the chain Dromi, much stronger than Laissez, but the beast snapped it instantly with equal ease. (Scandinavian mythology.)

Lealaps. A very powerful dog given by Diana to Procris; Procris gave it to Cephalus. While pursuing a wild boar it was metamorphosed into a stone. (See Dogs, Acteon's fifty dogs.)

Lactes (3 syl.). Son of Polonius and brother of Ophelia. He kills Hamlet with a poisoned rapier, and dies himself from a wound by the same foil. (Shakespeare: Hamlet.)

Lesta're Sunday. The fourth Sunday in Lent is so called from the first word of the Introit, which is from Isa. lxi. 10: "Rejoice ye with Jerusalem, and be glad with her all ye that love her." It is on this day that the pope blesses the Golden Rose.

Le'gàdo. Capital of Baluabari, celebrated for its grand academy of projects, where the scholars spend their time in such useful projects as making pincushions from softened rocks, extracting sunbeams from cucumbers, and converting ice into gunpowder. (Swift: Gulliver's Travels, Voyage to Laputa.)

Lager Beer. A light German beer. Lager means a "storehouse," and lager beer means beer stored for ripening before being used.

Laird (Scotch). A landed proprietor.

Lagoon. A shallow lake near river or sea, due to infiltration or overflow of water from the larger body.

Lais. A courtesan or Greek Hetaira. There were two of the name; the elder was the most beautiful woman of Corinth, and lived at the time of the Polonpe'sian War. The beauty of the latter excited the jealousy of the Thessalian women, who pricked her to death with their bodkins. She was contemporary with Phryne (2 syl.), her rival, and sat to Apelles as a model.

Laissez Faire, Laissez Passer. Lord John Russell said: "Colbert, with the intention of fostering the manufactures of France, established regulations limiting the webs woven in looms to a particular size. He also prohibited the introduction of foreign manufactures.
Then the French vine-growers, finding they could no longer get rift of their wine, began to grumble. When Colbert asked a merchant what relief he could give, he received for answer, 'Laissez faire, laissez passer,' that is to say, 'Don't interfere with our mode of manufactures, and don't stop the introduction of foreign imports.'

The laissez-faire system. The let-alone system.

**Lake School (The).** The school of poetry introduced by the Lake poets Wordsworth, Coleridge, and Southey, who resided in the Lake district of Cumberland and Westmoreland, and sought inspiration in the simplicity of nature. The name was first applied in derision by the Edinburgh Review to the class of poets who followed the above-named trio.

N.B. Charles Lamb, Lloyd, and Professor William (Christopher North) are sometimes placed among the "Lakers."

**Laked'lon or Laquedem (Isaac).** The name given in France, in the fourteenth century, to the Wandering Jew.

**Lakin.** By'r Lakin. An oath, meaning "By our Lady-kin," or Little Lady, where little does not refer to size, but is equivalent to dear.

"By'r Lakin, a parcour [parcours] tour."—Shakespeare: A Midsummer Night's Dream, i. 1.

**Laks'ni or Lakshmi.** One of the consorts of Vishnu; she is goddess of beauty, wealth, and pleasure. (Hindu mythology.)

**Lalla Rookh [tulip cheek] is the supposed daughter of Au-rung-ze-be, Emperor of Delhi, betrothed to Afiris, Sultan of Lesser Buchar'in. On her journey from Delhi to the valley of Cashmere, she is entertained by a young Persian poet named Fer' amorz, who is supposed to relate the four poetical tales of the romance, and with whom she falls in love. (Thomas Moore: Lalla Rookh.) (See FEKAMORZ.)

**Lama, among the Mongols, means the priestly order. Hence the religion of the Mongols and Calmuc is termed Lamaism. The Grand Lamas wear yellow caps, the subordinate Lamas red caps. (See GRAND LAMA.)

**Le'mais [Tibetan, Blama, spiritual teacher].** The religion of Tibet and Mongolia, which is Buddhism corrupted by Sivaism and spirit-worship.

**Lamb. In Christian art, an emblem of the Redeemer, called the "Lamb of God." It is also the attribute of St. Agnes, St. Geneviève, St. Catherinae, and St. Regna. John the Baptist either carries a lamb or is accompanied by one. It is also introduced symbolically to represent any of the "types" of Christ; as Abraham, Moses, and so on.

Lamb (The Vegetable) or Tartarian lamb: technically called Polyodium Barometz. It is a Chinese fern with a decumbent root, covered with a soft, dense yellow wool. Sir Hans Sloane, who calls it the Tartarian lamb, has given a print of it; and Dr. Hunter has given a print which makes its resemblance to a lamb still more striking. The down is used in India for staunching haemorrhage.

"Rooted in earth each cloven hoof descends, And round and round her flexible neck she bends; Crops the grey coral moss, and heavy thyme, Or lays with rosy tongue the melting rime; Eyes with mute tenderness her distant lam, And seems to press, a Vegetable Lamb."—Darwin: Loves of the Plants, 224, etc.

**Lamb. Cold lamb.** A schoolboy's joke. Setting a boy on a cold marble or stone hearth. Horace (Sat. i. 5, 22) has "Dotare lambos," which may have suggested the pun.

**Lamb-pie.** A flogging. Lamb is a pun on the Latin verb lambo (to lick), and the word "lick" has been perverted to mean flog (see LICK); or it may be the old Norse lam (the hand), meaning hand- or slap-pie. (See LAMMING.)

**Lamb's Conduit Street (London).** Stow says, "One William Lamb, citizen and clothworker, born at Satton Valence, Kent, did find near unto Oldbourne a faire conduit and standard; from this conduit, water clear as crystal was conveyed in pipes to a conduit on Snow Hill" (26th March, 1577). The conduit was taken down in 1746.

**Lamb's Wool.** A beverage consisting of the juice of apples roasted over spiced ale. A great day for this drink was the feast of the apple-gathering, called in Irish In mas ubhall, pronounced "lammas ool," and corrupted into "lamb's wool.

"The pulp of the roasted apples, in number four or five, mixed in a wine quart of faire water, laboured together until it come to be as apples and ale, which we call lamies wool."—Johnson's Gerard, p. 1400.

**Lambert's Day (St.), September 17th. St. Landeberht or Lambert, a native of Maastricht, lived in the seventh century.

"Be ready, as your lives shall answer it, At Coventry, upon St. Lambert's day."—Shakespeare: Richard II, i. 1.
Lambro was the father of Haidée. Major Lambro, the prototype, was head of the Russian naval squadron in 1791. He contrived to escape when the rest were seized by the Algerines on the island of Zia. (Byron: Don Juan, iii. 26.)

Lame Duck (A), in Stock Exchange parlance, means a member of the Stock Exchange who waddles off on settlement day without settling his account. All such defaulters are black-boarded and struck off the list. Sometimes it is used for one who cannot pay his debts, one who trades without money.

"What... came last: But who must answer for the cost? Not he, indeed! A duck confounded lame. Not unattended waddling..."

Petr Pindar: Prok Impudentiam.

Lame King. A Grecian oracle had told Sparta to "Beware of a lame king." Agesilaos was lame, and during his reign Sparta lost her supremacy.

Lame Viocegerent (in Hudibras). Richard Cromwell.

Lamrock (Sir), of Wales. A knight of the Round Table, son of Sir Pellinore, and brother of Sir Percival. He had an amour with his own aunt, the wife of King Loto. Strange that of all the famous knights of the Round Table, Sir Caradoc and Sir Galahad were the only ones who were continent.

Lamia. A female phantom, whose name was used by the Greeks and Romans as a bugbear to children. She was a Libyian queen beloved by Jupiter, but robbed of her offspring by the jealous Juno; and in consequence she vowed vengeance against all children, whom she delighted to entice and murder. (See FAIRY.)

"Krauf is a poem so called. His Lamin is a serpent who assumed the form of a beautiful woman, was beloved by a young man and got a soul. The tale was drawn from Philostratus."—De Vita Apollonii, book iv., introduced by Burton in his Anatomy of Melancholy.

Lammas. At latter Lammas—i.e. never. (See NEVER.)

Lammas Day (August 1st) means the loaf-mass day. The day of first-fruit offerings, when a loaf was given to the priests in lieu of the first-fruits. (Saxon, klain-erse; for hlaef-ersse dag.)

August 1 Old Style, August 12 New Style.

Lammas-tide. Lammas time, or the season when lammas occurs.

Lammer Beads. Amber beads, once used as charms. (French, Lambré; Teutonic, lamertyn-sten.)

Lammermoor. (See Edgar, Lucia.)

Lamming (A). A beating. (See LAMM-FIX.)

Lamminin, Lamkin, Linkin, or Bold Rakin. A Scottish ogre, represented in the ballad as a bloodthirsty mason; the terror of the Scotch nursery.

Lam'ourette's Kiss. On July 7th, 1792, the Abbé Lamourette induced the different factions of the Legislative Assembly of France to lay aside their differences; so the deputies of the Royalists, Constitutionalists, Girondists, Jacobins, and Orleanists rushed into each other's arms, and the king was sent for to see "how these Christians loved one another;" but the reconciliation was hollow and unsound. The term is now used for a reconciliation of policy without abatement of rancour.

Lamp. To smell of the lamp. To bear the marks of great study, but not enough laboured to conceal the marks of labour. The phrase was first applied to the orations of Demosthenes, written by lamp-light with enormous care.

Lamp of Heaven (The). The moon. Milton calls the stars "lamps."

"Why shouldst thou... In thy dark lantern thus close up the stars. That Nature hung in heaven, and filled their lamps with everlasting oil, to give due light To the mild and lonely traveller?"

Light of Heaven, 200.

Lamp of Phœbus (The). The sun. Phœbus is the mythological personification of the sun.

Lamp of the Law (The). Imerinus the German was so called, who first lectured on the Pandects of Justinian after their discovery at Amalphi in 1137.

Lamps. The seven lamps of sleep. In the mansion of the Knight of the Black Castle were seven lamps, which could be quenched only with water from an enchanted fountain. So long as these lamps kept burning, everyone within the room fell into a deep sleep, from which nothing could rouse them till the lamps were extinguished. (See ROSAN.) (The Seven Champions of Christendom, ii. 8.)

Septuple lamps. The Romans are said to have preserved lamps in some of their sepulchres for centuries. In the papacy of Paul III. one of these lamps was found in the tomb of Tullia (Cicero's daughter), which had been shut up for 1,550 years. At the dissolution of the monasteries a lamp was found which is said to have been burning 1,200 years. Two are preserved in Leyden museum.
Lampad'lon. The received name of a lively, petulant courtesan, in the later Greek comedy.

Lam'poon. Sir Walter Scott says, "These personal and scandalous libels, carried to excess in the reign of Charles II., acquired the name of lampoons from the burden sung to them: 'Lampone, lampone, camardia lampone'—Guzzler, guzzler, my fellow guzzler." (French. lamper, to guzzle.) Sir Walter obtained his information from Tревoux.

Lampes and Phœ'eton. The two steeds of Auro'ra. One of Acteon's dogs was called Lampes.

Lan'cashire Lads or "The Lan'cashire." The 47th Foot. Now called the First Battalion of the North Lan'cashire Regiment.

Lan'caster. The camp-town on the river Lune.

Lan'caster Gun. A species of rifled cannon with elliptical bore; so called from Mr. Lancaster, its inventor.

Lan'casterian (A). One who pursues the system of Joseph Lancaster (1778-1838) in schools. By this system the higher classes taught the lower.

Lan'castrian (A). An adherent of the Lancasterian line of kings, as opposed to the Yorkists. One of the Lanestriam kings (Henry IV., V., VI.).

Lan'ce (1 syl.), in Christian art, is an attribute of St. Matthew and St. Thomas, the apostles; also of St. Longi'rus, St. George, St. Adalbert, St. Oswin, St. Barbara, St. Michael, St. Domes'trius, and several others.

Astol'pho had a lance of gold that with enchanted force dismounted everyone it touched. (Orlando Furioso, bk. ix.)

A free-lance. One who acts on his own judgment, and not from party motives. The reference is to the Free Companies of the Middle Ages, called in Italy condottieri, and in France Compagnies Grandes, which were free to act as they liked, and were not servants of the Crown or of any other potentate. It must be confessed, however, that they were willing to sell themselves to any master and any cause, good or bad.

Lance-Corpo'ral and Lance-Ser'geant. One from the ranks temporarily acting as corporal or sergeant. In the Middle Ages a lance meant a soldier.

Lance-Knight. A foot-soldier; a corruption of laquen'net or lancequen'net, a German foot-soldier.

Lan'celot. At the termination of every joust a course was run "pour les dames," and called the "Lance of the Ladies."

Lan'celot (Sir). "The chief of knights" and "darling of the court." Elaine, the lily of Astolat, fell in love with him, but he returned not her love, and she died. (See Elaine.) (Tennyson: Idylls of the King; Elaine.)

Lan'celot or Lan'ceolot Ge'be. Shylock's servant, famous for his soliloquy whether or not he should run away from his master. (Shakespeare: Merchant of Venice.)

Lan'ceolot du Lac. One of the earliest romances of the "Round Table" (1494). Sir Lancelot was the son of King Ban of Benwick, but was stolen in infancy by Vivianne, called "La Dame du Lac," who dwelt "en la mer de petite Bretagne;" she plunged with the babe into the lake, and when her protégé was grown into man's estate, presented him to King Arthur. The lake referred to was a sort of enchanted delusion to conceal her demesnes. Hence the cognomen of du Lac given to the knight. Sir Lancelot goes in search of the Grail or holy cup brought to Britain by Joseph of Arimath'ea, and twice caught sight of it. (See Grail.) Though always represented in the Arthurian romances as the model of chivalry, Sir Lancelot was the adulterous lover of Guinevere, wife of King Arthur, his friend. At the close of his life the adulterous knight became a hermit, and died in the odour of sanctity.

Sir Lan'celot is meant for a model of fidelity, bravery, faith in love, and recompense. Sir Galahad of chastity; Sir Gawain of courtesy; Sir Kay of a rude, honest knight; and Sir Maltred of treachery.

Sir Lan'celot du Lac and Tarquin. Sir Lancelot, seeking some adventure, met a lady who requested him to deliver certain Knig'ts of the Round Table from the power of Tarquin. Coming to a river, he saw a copper basin suspended to a tree, and struck at it so hard that the basin broke. This brought out Tarquin, when a furious encounter took place, in which Tarquin was slain, and Sir Lancelot liberated from durance "threescore knights and four, all of the Table Round." (Percy: Reliques, etc., bk. ii, series 1.)

Lan'celot of the Laik. A Scottish metrical romance, taken from the French roman called Lancelot du Lac. Gakiot, a neighbouring king, invades Arthur's
territory, and captures the castle of Lady Melybalt among others. Sir Lancelot goes to chastise Galiot, sees Queen Guinevere and falls in love with her. Sir Gawayne is wounded in the war, and Sir Lancelot taken prisoner. In the French romance, Sir Lancelot makes Galiot submit to Arthur, but the Scotch romance terminates with the capture of the knight.

Lancers (The). The dance so called was introduced into Paris in 1836. It is in imitation of a military dance in which men used lances.

Land. See how the land lies. See what we have to do; see in what state matters are. See in what state the land is that we have to travel or pass over, or in what direction we must go. Joshua sent spies (ii. 1) "to view the land" before he attempted to pass the Jordan.

"Put your blankets down there, boys, and turn in. You'll see how the land lies in the morning."
—Baldersdale: Robbery under Arms, Ch. xi.

Land-damn. A corruption of landen (to rate or reprove severely). According to Dean Milles the word is still used in Gloucestershire.

"You are a damned ... would I knew the villain, I would land-damn him."—Shakespeare: Winter's Tale, ii. 1.

Land-louper. Persons who fly the country for crime or debt. Louper, loper, loaper, and lusher are varieties of the German lusfer, a vagrant, a runner.

Land-lubber. An awkward or inexpert sailor on board ship. (Lubber, the Welsh lob, a dunce.)

Land of Beulah (Isa. xlii. 4). In Pilgrim's Progress it is that land of heavenly joy where the pilgrims tarry till they are summoned to enter the Celestial City: the Paradise before the resurrection.

Land of Bondage. Egypt was so called by the Jews, who were bondmen there to the Pharaohs "who knew not Joseph."

Land of Cakes. Scotland, famous for its oatmeal cakes.

Land of Myrrh. Azab or Saha.

Land of Nod (The). To go to the land of Nod is to go to bed. There are many similar puns, and more in French than in English. Of course, the reference is to Gen. iv. 16, "Cain went ... and dwelt in the land of Nod:" but where the land of Nod is or was nobody knows. In fact, "Nod" means a vagrant or vagabond, and when Cain was driven out he lived "a vagrant life," with no fixed abode, till he built his "city." (See NEEDHAM.)

Land of Promise. Canaan, the land which God promised to give to Abraham for his obedience.

Land of Shadows (Gone to the). Fallen asleep. Shadows = dreams, or shadows of realities.

Land of Stars and Stripes (The). The United States of America. The reference is to their national flag.

Land o' the Leal (The). The Scotch Dixey Land (q.v.). An hypothetical land of happiness, loyalty, and virtue. Caroline Oliphant, Baroness Nairne, meant heaven in her exquisite song so called, and this is now its accepted meaning. (Leal = faithful, and "Land of the Leal" means the Land of the faithful.)

Landau. A four-wheeled carriage, the top of which may be thrown back; invented at Landau, in Germany.

Landey' da. (See RAVEN.)

Landière (French, 3 syl.). A booth in a fair; so called from Le Landit, a famous fair at one time held at St. Denis. Landit means a small present such as one receives from a fair.

"Il banditait, il faisait le landit;"—
"Qu'on ne vit aucune plus parfait landit."
Boire et Boire: Légende, v. iii.

"Mercure avec d'avides mains, ..."—
Met impost et taxes nouvelles ... Sur les bandits, sur les carrières."
L. Chambaudy: Le Voyage de Mercure, bk. iii., p. 31 (1683).

Landscape (.A) is a land picture. (Anglo-Saxon landscape, verb sweep, to shape, to give a form or picture of.)

Father of landscape gardening. A. Lenotre (1613-1700).

Lance. No evil thing that walks by night, blue meagre bag, or stubborn unholy ghost, no Goblin, or smart fairy of the mine, has power to cross a lane; once in a lane, the spirit of evil is in a fix. The reason is obvious: a lane is a spur from a main road, and therefore forms with it a sort of T, quite near enough to the shape of a cross to arrest such simple folk of the unseen world as care to trouble the peaceful inmates of the world we live in.

"Tis a long lane that has no turning. Every calamity has an ending. The darkest day, stop till to-morrow, will have passed away.

"Hope perils from a cloud on our squad, Whose beams have been long in deep mourning; "Tis a lane, let me tell you, my lad, Very long that has never a turning."
—Peter Fandar: Great Oak and Little Wool, epist. 1.
Lane (The) and The Garden. A short way of saying "Drury Lane" and "Covent Garden," which are two theatres in London.

Lane, of King's Bromley Manor, Staffordshire, bears in a canton "the Arms of England." This honour was granted to Colonel John Lane, for conducting Charles II. to his father's seat after the battle of Worcester. (See next paragraph.)

Jane Lane, daughter of Thomas and sister of Colonel John. To save the King after the battle of Worcester, she rode behind him from Henley, in Staffordshire, the ancient seat of the Lanes, to the house of her cousin, Mrs. Norton, near Bristol. For this act of loyalty the king granted the family to have the following crest: A strawberry- roan horse salient (couped at the flank), bridled, bitted, and garnished, supporting between its feet a royal crown proper; motto, Garde le Roy.

Lanfu'ss's Son. (See Ferrau.)

Lang Syne (Scotch, long since). In the olden time, in days gone by. "There was mickle fighting about the place lang-syne."—Scott: 'Tit Monument, chap. ix.

The song called Auld Lang Syne, usually attributed to Robert Burns, was not composed by him, for he says expressly in a letter to Thomson, "It is the old song of the olden times, which has never been in print. . . . I took it down from an old man's singing." In another letter he says, "Light be the turf on the heaven-inspired poet who composed this glorious fragment." Nothing whatever is known of the author of the words; the composer is wholly unknown.

Langbourn Ward (London). So called from the long bourn or rivulet of sweet water which formerly broke out of a spring near Magpye Alley. This bourn gives its name to Sharebourne or Southbourne Lane.

Langstaff (Launcelot). The name under which Salamagundi was published, the real authors being Washington Irving, William Irving, and J. K. Paulyding.

Language. The primeval language. Psemmetichos, an Egyptian king, entrusted two new-born infants to a shepherd, with strict charge that they were never to hear any one utter a word. These children were afterwards brought before the king and uttered the word bakos (baked bread). The same experiment was tried by Frederick II. of Sweden, James IV. of Scotland; and one of the Mogul emperors of India.

James IV., in the 15th century, shut up two infant children in the lair of a sileketh, with a dumb attendant to wait on them.

The three primitive languages. The Persians say that Arabic, Persian, and Turkish are three primitive languages. The serpent that seduced Eve spoke Arabic, the most suasive language in the world; Adam and Eve spoke Persian, the most poetical of all languages; and the angel Gabriel spoke Turkish, the most menacing of all languages. (Chardin.)

"Language given to men to conceal their thoughts," is by Montrond, but is generally fathered on Talleyrand.

Characteristics of European languages: L'Italian se parle aux dames. Le Français se parle aux hommes. L'Anglais se parle aux oiseaux. L'Allemand se parle aux chevaux. L'Espagnol se parle à Dieux.

* English, according to the French notion, is both singsong and sibilant.

Charles Quint used to say, "I speak German to my horses, Spanish to my God, French to my friends, and Italian to my mistresses."

Langue d'Oc. The Provençal branch of the Gallo-Roman idiom; so called from their oc (yes).

Langue d'Oif. Walloon or Germanised Gallo-Roman; so called from their pronouncing our yes as oil (o-e). These Gauls lived north of the Loire; the Provençals dwelt south of that river.

Languish (Lydia). A young lady of romantic notions in The Rivals, a play by Sheridan.

Lantern. In Christian art, the attribute of St. Gudulo and St. Hugh.

The feast of lanterns. Tradition says that the daughter of a famous mandarin, walking alone by a lake one evening, fell in. The father called together his neighbours, and all went with lanterns to look for her, and happily she was rescued. In commemoration thereof an annual festival was held on the spot, and grew in time to the celebrated "feast of lanterns." (Present State of China.)

A la lanterne. Hang him with the lantern or lamp ropes. A cry and custom introduced in the French revolution.

Lantern Jaws. Cheeks so thin that one may see daylight through them, as light shows through the horn of a lantern. In French, "un visage si maigre que si on mettait une bougie allumée dans
La lanterne. A people of Thessaly, noted for their defeat of the Centaurs. The subject of this contest was represented on the Parthénon, the Theseum at Athens, the Temple of Apollo at Bassae, and on numberless vases. Raphael painted a picture of the same subject. (Classic mythology.)

Lapping Water. When Gideon’s army was too numerous, the men were taken to a stream to drink, and 300 of them lapped water with their tongue; all the rest supped it up (Judg. vii. 4-7). All carnivorous animals lap water like dogs, all herbivorous animals suck it up like horses. The presumption is that the lapwers of water partook of the carnivorous character, and were more fit for military exploits. No doubt those who fell on their knees to drink exposed themselves to danger far more than those who stood on their feet and lapped water from their hands.

Lapwed. The rabbit, in the tale of Reynard the Fox. (French, lapin, rabbit.)

Lapetus Lingua (Latin). A slip of the tongue, a mistake in uttering a word, an inadvertent word inadvertently spoken. We have also adopted the Latin phrase lapetus calami (a slip of the pen), and lapetus memoriae (a slip of the memory).

Laputa. The flying island inhabited by scientific quacks, and visited by Gulliver in his “travels.” These dreamy philosophers were so absorbed in their speculations that they employed attendants called “flappers,” to flap them on the mouth and ears with a blown bladder when their attention was to be called off from “high things” to vulgar mundane matters. (Swift.)

“...Realising in a manner the dreams of Laputa, and endeavouring to extract sunbeams from cucumbers.”—De Quincy.

Lapwing (Thy). Shakespeare refers to two peculiarities of this bird; (1) to allure persons from its nest, it flies away and cries loudest when farthest from its nest; and (2) the young birds run from their shells with part thereof still sticking to their head.

“Far from her nest the lapwing cries away.”
Comedy of Errors, iv. 2.

“This lapwing runs away with the shell on his head.”—Hamlet, v. 2.

Lar Familiares (plu. Larae familiares). The familiar lar was the spirit of the founder of the house, which never left it, but accompanied his descendants in all their changes. (See LARES.)

Lar Familiaris.
La'ræ. The name assumed by Lord Conrad, the Corsair, after the death of Medócra. He returned to his native land, and was one day recognised by Sir Ezzelin at the table of Lord Otho. Ezzelin charged him home, and a duel was arranged for the day following; but Ezzelin was never heard of more. In time Lara headed a rebellion, and was shot by Lord Otho, the leader of the other party. (Byron: Lara.) (See Conrad.)

The seven infants of Lara. Gonzales Gustios de Salas de Lara, a Castilian hero of the eleventh century, had seven sons. His brother, Rodrigo Velasquez, married a Moorish lady, and these seven nephews were invited to the feast. A fray took place in which one of the seven slew a Moor, and the bride demanded vengeance. Rodrigo, to please his bride, waylaid his brother Gonzales, and kept him in durance in a dungeon of Cor'dova, and the seven boys were betrayed into a ravine, where they were cruelly murdered. While in the dungeon, Zaida, daughter of the Moorish king, fell in love with Gonzales, and became the mother of Mudarr, who avenged the death of Lara's seven sons by slaying Rodrigo.

Larboard, now called port (q.v.). (Starboard is from Anglo-Saxon steerbord, the steerboard, or right side of a ship.) Larboard is the French hâbrord, the left-hand side of a ship looking towards the prow; Anglo-Saxon ber-bord.

"She gave a heel, and then a lurch to port.
And going down a head foremost—sink in short." (Byron: Don Juan (The Shipwreck).)

* "To give a heel" is to sway over on one side. Here it means a heel to the starboard side.

Larcony. Petty theft, means really the peculations and thefts of a mercenary. (Greek latroön, hire; itron, a hireling; Latin latro, a mercenary, whence latrocinium; French, larron.)

Lardor. A place for keeping lard or bacon. This shows that swine were the chief animals salted and preserved in olden times. (Lutin, lardum, lard.)

The Douglas Larder. The English garrison and all its provisions in Douglas castle massed together by good Lord James Douglas, in 1307.

"He caused all the larders containing flour, meat, wheat, and malt to be knocked in pieces, and their contents mixed on the floor; then he staved the great heads of wine and ale, and mixed the liquor with the stores; and last of all, he killed the provisors, and hung the dead bodies among this disgusting heap, which his men called, in derision of the English, The Douglas Larder."

—Sir Walter Scott; Tales of a Grandfather, 13.

Larrie's. The Etruscan lar (lord or hero). Among the Romans laries were either domestic or public. Domestic laries were the souls of virtuous ancestors exalted to the rank of protectors. Public laries were the protectors of roads and streets. Domestic laries were images, like dogs, set behind the "hall" door, or in the lar'rium or shrine. Wicked souls became larr'i or ghosts that made night hideous. Pent'tes were the natural powers personified, and their office was to bring wealth and plenty, rather than to protect and avert danger. (See FAIRY.)

Large. To sail large is to sail on a large wind—i.e. with the wind not straight astern, but what sailors call "abl aft the boam."

Set at large, i.e. at liberty. It is a French phrase; prendre le large is to stand out at sea, or occupy the main ocean, so as to be free to move. Similarly, to be set at large is to be placed free in the wide world.

Lar'igot. Boire à tire larigot. To toe, to house. Larigot is a corruption of "l'arigot" (a limb), and boire a tire larigot means simply "to drink with all your might," as jour de l'arigot means "to play your best"—i.e. "with all your power." It is absurd to derive the word larigot from "la Rigaud," according to Noël Taillepied, who says (Hone, xlv.): "Au xiii. siècle, l'archevêque Éudes Rigaud fit présent à la ville de Rouen d'une cloche à laquelle restait son nom. Cette cloche était d'une grandeur et d'une grosseur, telles que ceux qui la mettaient en mouvement ne manquaient pas de boire abondamment pour reprendre des forces. De là l'habitude de comparer ceux qui buvaient beaucoup aux sonneurs chargés de tirer la Rigaud, i.e. the bell so called.

Lark. A spree; a corruption of the Anglo-Saxon lâc (play, fun). (See SKY-LARK.)

Larks. When the sky falls we shall catch larks. A way of stating to a person that his scheme or proposal is absurd or ridiculous.

French: "Si le ciel tombait, il y aurait bien des alouettes;"

Latin: "Quid, si reddo ad illos, qui silent, quid si nunc colunt rust?"

Vergil: "Lauduntimororum, iv. 3; verse 41.
Larada. The overking of the ancient Etruscans, like the Welsh "pendragon." A satrap, or under-king, was a lucumno. Thus the king of Prussia is the German lars, and the king of Bavaria is a lucumno.

There be thirty chosen prophets, Who always by Laras'sena, Both morne and evening stand." 

Macaulay: *Lays of Ancient Rome,* (Horatiius, ix.)

* Larvae.* Mischievous spectres. The larva or ghost of Caligula was often seen (according to Suetonius) in his palace.

Lascar. A native East Indian sailor in the British service. The natives of the East Indies call camp-followers lascars. (Hindu, lash-kar, a soldier.)

* Last.* (Anglo-Saxon *last,* a footstep, a shoemaker's last.) The cobbler should stick to his last ("Ne sutor ultra crepida dabit"). Apelles having executed a famous painting, exposed it to public view, when a cobbler found fault because the painter had made too few latchets to the goloshes. Apelles amended the fault, and set out his picture again. Next day the cobbler complained of the legs, when Apelles retorted, "Keep to the shop, friend, but do not attempt to criticise what you do not understand." (See *Wrist.*

* Last Man.* (The). Charles I. was so called by the Parliamentarians, meaning that he would be the last king of Great Britain. His son, Charles II., was called *The Son of the Last Man.*

* Last Man.* A weirdly grotesque poem by Thomas Hood.

"So there he hung and there I stood, The last man left alive."

* Last Words.* (See *Dying Sayings.*

* Last of the Fathers.* St. Bernard, Abbot of Clairvaux. (1091-1153.)

* Last of the Goths.* Roderick, who reigned in Spain from 414 to 711. Southey has an historic tale in blank verse on this subject.

* Last of the Greeks.* Philoparmen of Areadia. (n.c. 233-183.)

* Last of the Knights.* (See *Knights.*

* Last of the Mo'nicas.* The Indian chief, Uncas, is so called by Cooper, in his novel of that title.

* Last of the Romans.* Marcus Junius Brutus, one of the murderers of Cesar. (n.c. 85-42.)

Caius Cassius Longinus, so called by Brutus. (Died b.c. 42.)

Stilicho, the Roman general under Theodosius. (*The Nineteenth Century,* September, 1882.)

Achilles, a general who defended the Gauls against the Franks and other barbarians, and defeated Attila in the Champs Catalauniques, near Chalons, in 451. So called by Procopius.

Francois Joseph Terasse Debillions; so called from the elegance and purity of his Latin. (1751-1789.)

Pope calls Congreve *Ultimus Romanorum.* (1670-1729.) (See *Ultimas.*

* Last of the Tribunes.* (The). Cola di Rienzi (1314-1354). Lord Lyttton has a novel so called.

* Last of the Troubadours.* Jacques Jasmin, of Gascony (1798-1864.)

* Lat.* (Etr.) A female idol made of stone, and said to be inspired with life; the chief object of adoration by the Arabs before their conversion.

* Lat,* at Somant in India, was a single stone fifty fathoms high, placed in the midst of a temple supported by fifty-six pillars of massive gold. This idol was broken in pieces by Mahmood Ibn-Saluktegen, who conquered that part of India. The granite Lat, facing a Jain temple at Mudubidary, near Mangalore, in India, is fifty-two feet high.

"The granite Lat, at Mudubidary, in India, is 114 1/2 feet high."

* Lateran.* The ancient palace of the Latera, given by the Emperor Constantine to the popes. Lateran, from latina, to hide, and rana, a frog. It is said that Nero, on one occasion vomited a frog covered with blood, which he believed to be his own progeny, and had it hidden in a vault. The palace which was built on the site of this vault was called the "Lateran," or the palace of the hidden frog. (Buckle: *History of Civilisation.*

The locality in Rome so called contains the Lateran palace, the Piazza, and the Basilica of St. John Lateran. The Basilica is the Pope's cathedral church. The palace (once a residence of the Pope) is now a museum.

* Lath or Lathe.* A division of a country. Sometimes it was an intermediate division between a hundred and a shire, as the *lathes of Kent* and *rapes of Sussex,* each of which contained three or four "hundreds" apiece. In Ireland the arrangement was different. The
officer over a lath was called a latheree. (Anglo-Saxon leath, a canton.)

If all that thyving failed, then all that lath was charged for that thyving; and if the lath failed, then all that hundred was demanded for them (i.e. turbulent fellows); and if the hundred, then the sure. —Spenser: Ireland.

Laether. A good lather is half a shave. This is the French proverb, "Barbe bien savonne est a moitié faite."

Latin. The language spoken by the people of Latium, in Italy. The Latins are called aborigines of Italy. Alba Longa was head of the Latin League, and, as Rome was a colony of Alba Longa, it is plain to see how the Roman tongue was Latin.

The earliest extant specimen of the Latin language is a fragment of the hymn of the Praetres Arvalibus (24 A.D.), a priestly brotherhood, which offered, every 10th of May, a public sacrifice for the fertility of the fields. —Bellar: Roman Poets of the Breviary, chap. ii. p. 31.

Classical Latin. The Latin of the best authors about the time of Augustus, as Livy, Tacitus, and Cicero (prose), Horace, Virgil, and Ovid (poets).

Late Latin. The period which followed the Augustan age. This period contains the Church Fathers.

Low Latin. Medieval Latin, mainly bastard German, French, Italian, Spanish, and so on.

Middle Latin. Latin from the sixth to the sixteenth century A.D., both inclusive. In this Latin, prepositions frequently supply the cases of nouns.

New Latin. That which followed the revival of letters in the sixteenth century.

"Latiurn, the tale is that this word is from latia, to lie hid, and was so called because Saturn lay hid there, when he was driven out of heaven by the gods."

The Latin Church. The Western Church, in contradistinction to the Greek or Eastern Church.

The Latin cross. Formed thus: +

The Greek cross has four equal arms, thus: +

Latin Learning, properly so called, terminated with Boethius, but continued to be used in literary compositions and in the services of the church.

Latiunus. King of the Laurentians, a people of Latium. According to Virgil, Latius opposed Aeneas on his first landing, but subsequently formed an alliance with him, and gave him Lavinia in marriage. Turnus, King of the Rutuli, declared that Lavinia had been betrothed to him, and prepared to support his claim by arms. It was agreed to decide the rival claims by single combat, and

Æneas being victor, obtained Lavinia for his wife.

Latium (in Jerusalem Delivered), an Italian, went with his five sons to the Holy War. His eldest son was slain by Solyman; Aramantès, going to his brother's aid, was also slain; then Sabinus; and lastly, Picos and Laurentès, twins. The father now rushed on the soldier, and was slain also. In one hour the father and his five sons were all slain.

Lattitudinarians. A sect of divines in the time of Charles II., opposed both to the High Church party and to the Puritans. The term is now applied to those persons who hold very loose views of Divine inspiration and what are called orthodox doctrines.

Latona. Mother of Apollo and Diana. When she knelt by a fountain in Delos (infants in arms) to quench her thirst at a small lake, some Lycean clowns insulted her and were turned into frogs.

"As when those limbs that were transformed to frogs
Railed at Latona's twin-born progeny,
Which after held the sun and moon in fee."
—Hilton: Sonnet.

Latrya and Dullia. Greek words adopted by the Roman Catholics; the former to express that supreme reverence and adoration which is offered to God alone; and the latter, that secondary reverence and adoration which is offered to saints. (Latria is the reverence of a latria, or hired servant, who receives wages; dullia is the reverence of a dono or slave.)

Lattices or Chequers. A public-house sign, the arms of Fitzwarren, the head of which house, in the days of the Henrys, was invested with the power of licensing the establishments of vintners and publicans. Houses licensed notified the same by displaying the Fitzwarren arms. (The Times, April 29, 1869.)

The Fitzwarren arms were chequy or gules, hence public-houses and their signs are still frequently called the "Red Lattices."

"A' calls me even now, my lord, through a red lattice." —Shakespeare: 2 Henry IV., ii. 2.

Laugh in One's Sleeve (To). The French is: "Rire sous cape," or: "Rire sous son bonnet." The German is: "Ins füüstchen lachen." The Latin is: "In subocho ridicere." Those expressions indicate secret derision; laughing at one, not with one. But such phrases as "In sinn gaudere" mean to feel secret joy, to rejoice in one's heart of hearts.
Laugh on the Other Side of Your Mouth. To make a person laugh on the other side of his mouth is to make him cry, or to cause him annoyance. To "laugh on the wrong side of one's face" is to be humiliated, or to lament from annoyance.

"Thou hast meet there: by-and-by thou wilt laugh on the wrong side of thy face."—Carlyle: The Diamond Necklace, chap. ii.

Laughing-Philosopher. Democritos of Abde-ra, who viewed with supreme contempt the feeble powers of man. (B.C. 460-357.) (See Weeping Philosopher.)

Laughing-stock. A butt for jokes.

Laughter. We are told that Jupiter, after his birth, laughed incessantly for seven days. Calchas, the Homeric soothsayer, died of laughter. The tale is that a fellow in rage told him he would never drink of the grapes growing in his vineyard, and added, if his words did not come true he would be the soothsayer's slave. When the wine was made, Calchas, at a great feast, sent for the fellow, and laughed so incessantly at the non-fulfilment of the prophecy that he died. (E. Bulwer Lytton: Tales of Miletus, iv.)

(See Anchises and Death from Strange Causes.)

Launcelot. The clownish serving-man of Proteus, famous for his soliloquies to his dog Crab. (Shakespeare: Two Gentlemen of Verona.)

Launcelot. (See Lancelot.)

Launched into Eternity. Hanged. "He ate several oranges on his passage, inquiring if his liberty was truly paid. and then, as old Rowe used to say, 'was launched into eternity.'"—Eugene Williams to Lord Harrington. (This man was his lordship's servant, hanged for robbery.)

Launfal (Sir). Steward of King Arthur. He so greatly disliked Queen Guenever, daughter of Ryon, King of Ireland, that he feigned illness and retired to Carlyon, where he lived in great poverty. Having obtained the loan of a horse, he rode into a forest, and while he rested himself on the grass two damsels came to him, who invited him to rest in their lady's bower hard by. Sir Launfal accepted the invitation, and fell in love with the lady, whose name was Tryamour. Tryamour gave the knight an unfalling purse, and when he left told him if he ever wished to see her all he had to do was to retire into a private room, and she would instantly be with him. Sir Launfal now returned to court, and excited much attention by his great wealth; but having told Guenever, who solicited his love, that she was not worthy to kiss the feet of her lady-love, the queen accused him to Arthur of insulting her person. Thereupon Arthur told him, unless he made good his word by producing this paragon of women, he should be burned alive. On the day appointed, Tryamour arrived: Launfal was set at liberty and accompanied his mistress to the isle of Ole'son, and no man ever saw him more. (Thomas Chester: Sir Launfal, a metrical romance of Henry VII.'s time.)

Laura, the name immortalised by Petrarch, was either the wife of Hugues de Sade, of Avignon, or a fictitious name used by him on which to hang incidents of his life and love. If the former, her maiden name was Laura de Noves. Laura, Beppo's wife. (See Beppo.)

Lauras. (Greek, laura.) An aggre- gate of separate cells under the control of a superior. In monasteries the monks live under one roof: in lauras they live each in his own cell apart; but on certain occasions they assemble and meet together, sometimes for a meal, and sometimes for a religious service.

Laureate. Poets so called from an ancient custom in our universities of presenting a laurel wreath to graduates in rhetoric and poetry. Young aspirants were wreathed with laurels in berry (orné de baies de laurier). Authors are still so "crowned" in France. The poets laureate of the two last centuries have been—

Ben Jonson, 1615, appointed by King James.
Sir William Davenant, 1637.
John Dryden, 1670.
Thomas Shadwell, 1688.
Nahum Tate, 1682.
Nicholas Rowe, 1715.
Laurence Sterne, 1714.
Colley Cibber, 1723.
William Whitehead, 1727.
Thomas Warton, 1750.
Henry James Pye, 1790.
Robert Southey, 1813.
William Wordsworth, 1834.
Alfred Tennyson, 1840.
Alfred Austin, 1868.

Six or seven of these are almost unknown, and their productions are seldom read.

Laurel. The Greeks gave a wreath of laurels to the victor in the Pythian games, but the victor in the Olympic games had a wreath of wild olives, the victor in the Nemean games a wreath of green parsley, and the victor in the Isthmian games a wreath of dry parsley or green pine-leaves. (See Crown.)

Laurel. The ancients believed that laurel communicated the spirit of prophecy and poetry. Hence the custom
of crowning the pythonness and poets, and of putting laurel leaves under one's pillow to acquire inspiration. Another superstition was that the bay laurel was antagonistic to the stroke of lightning; but Sir Thomas Browne, in his *Vulgar Errors*, tells us that Vicomercatus proves from personal knowledge that this is by no means true.

_Laurel_, in modern times, is a symbol of victory and peace. St. Gudule, in Christian art, carries a laurel crown.

**Laurence** (Fruar). The Franciscan friar who understands to marry Romeo and Juliet. To save Juliet from a second marriage he gives her a sleeping draught, and she is carried to the family vault as dead. Romeo finds her there, and believing her sleep to be the sleep of death, kills himself. On waking, Juliet discovers Romeo dead at her side, and kills herself also. *(Shakespeare: Romeo and Juliet.)* *(See Lawrence.)*

**Lavaine**, Sir (2 syl.). Brother of Elaine, and son of the lord of Astokh. He accompanied Sir Lancelot when he went *inopiné* to fetch the ninth diamond. Lavaine is described as young, brave, and a true knight. *(Tennyson: Idylls of the King; Elaine.)*

**Lavalot** (*î-archis de*), a French statesman who was condemned to death for sending secret despatches to Napoleon, was set at liberty by his wife, who took his place in the prison.

Lord Nithsdale escaped in a similar way from the Tower of London. His wife disguised him as her maid, and with her he passed the seutries and made good his escape.

**Lavender**. From the Spanish laran-dera (a landress), the plant used by landresses for scenting linen. The botanical name is *Lavandula*, from the Latin *lavare*, to wash. It is a token of affection.

_He from his less him lavender hath sent.\_

_While his love, and deth rosalie crave;_  
_Him rosemary his sweetheart, whose intent_  
_Is that he should her in remembrance have._  
*(Drayton: Elegy, iv.)*

_Laid up in lavender—i.e. taken great care of, laid away, as women put things away in lavender to keep off moths. Persons who are in hiding are said to be in lavender. The French have the phrase “*Elève dans du coton,*” referring to the custom of wrapping up things precious in cotton wool._

_“Je vous que tu sole chez moi, comme dans du coton.”*—La Fontaine, l. 2.

_In lavender. In pawn. In Latin, pignori opponere._

_‘The poor gentleman makes so dear for the lavender it is laid up in, that it lies long at the broker’s house he seems to buy his apparel twice.’*  
*(Greene: *Imp. Har. Misc.*, v. 46.)

**Lavinia.** Daughter of Lati-nus, betrothed to Turnus, King of the Rutuli. When Æneas landed in Italy, Latinus made an alliance with the Trojan hero, and promised to give him Lavinia to wife. This brought on a war between Turnus and Æneas, which was decided by single combat, in which Æneas was victor. *(Virgil: Æneid.)*

Lavinia. The daughter of Titus Andronicus, bride of Bassiaus, brother of the Emperor of Rome. Being grossly abused by Chiron and Demetrius, sons of Tamora, Queen of the Goths, the savage wantons cut off her hands and pluck out her tongue, that she may not reveal their names. Lavinia, guiding a stick with her stumps, makes her tale known to her father and brothers; whereupon Titus murders the two Moorish princes and serves their heads in a pasty to their mother, whom he afterwards slays together with the Emperor Saturninus her husband. *(Titus Andronicus, a play published with those of Shakespeare.)*

_In the play the word is accented Androníchus not Andronícus._

Lavinia. Italy; so called from Lavinia, daughter of Lati-nus and wife of Æneas. Æneas built a town which he called Lavinium, capital of Latium.

_“From the rich Lavinian shore_  
_Your market come to store.”_  
*(A well-known Ode.)*

**Lavinia and Palemon.** A free poetical version of Ruth and Boaz, by Thomson in his *Autumn.*

**Lavoit or Lavoita.** (French, la votte.) A lively dance, in which was a good deal of jumping or capering, whence its name. Troilus says, “I cannot sing, nor heel the high lavoit” (iv. 4.). It is thus described:—

_“A lofty jumping or a leaping round,  
Wherein new airs two dancers are entwined,  
And whirl themselves with strict embracements bound,  
And still their feet an attemp to sound.”_  
*(Sir John Davies.)*

**Law.** To give one law. A sporting term, meaning the chance of saving oneself. Thus a hare or a stag is allowed “law”—i.e. a certain start before any hound is permitted to attack it; and a tradesman allowed law is one to whom time is given to “find his legs.”

**Quips of the law,** called “devices of Cépola,” from Bartholemew Cépola,
whose law-quirks, teaching how to elude
the most express law, and to perpetuate
lawsuits ad infinitum, have been fre-
quently reprinted — once in octavo,
in black letter, by John Pett, in
1503.

The Man of Lawes Tale, by Chaucer.
This story is found in Gower, who pro-
bably took it from the French chronicle
of Nicholas Trivet. A similar story
forms the plot of Ewre, a romance
printed in Ritson's collection. The
treason of the knight who murders Her-
mengilde resembles an incident in the
French Roman de la Violette, the English
metrical romance of Le bone Florence of
Rome (in Ritson), and a tale in the Gesels
Romaorum, c. 09 (Madden's edition).
(See Constance.)

Law Latin. (See Dog Latin.)

Laws Bubble. The famous Mis-
sissippi scheme, devised by John Law,
for paying off the national debt of France
(1716-1720). By this “French South-
Sea Bubble” the nation was almost
ruined. It was called Mississippi be-
cause the company was granted the
exclusive trade of Louisi'ana on the
banks of the Mississippi."

Laws of the Medes and Persians.
Unalterable laws.

"Now, 0 king, . . . sign the writing, that it be
not changed, according to the law of the Medes
and Persians which altereth not."—Daniel 4:9.

The Laws of Holcet Dha, who reigned
in South Wales in the tenth century,
printed with a Latin translation by
Wotton, in his Leges Wallace (1811).

Lawing. (Scots.) A tavern reckoning.

Lawuits. Miles d'Illiers, Bishop of
Chartres (1459-1493), was so litigious, that
when Louis XI. gave him a pension to
clear off old scores, and told him in
future to live in peace and goodwill with
his neighbours, the bishop earnestly en-
treated the king to leave him some three
or four to keep his mind in good exer-
cise. Similarly Panurge entertained Pan-
tag'ruel not to pay off all his debts, but to
leave some centimes at least, that he
might not feel altogether a stranger to
his own self. (Rabelais: Pantagruel,
iii. 5.) (See Lluburn.)

Lawn. Fine, thin cambic bleached
on a lawn, instead of the ordinary
bleaching grounds. It is used for the
sleeves of bishops, and sometimes for
ladies' handkerchiefs.

Lawn-market (Thes.). To go up the
Lawn-market, in Scotch parlance, means
go to be hanged.

"I'm the Lawn-market, down the West Bow,
Up the lang laddie, down the short law.
Schoolboy Rhyme (Scotland)."

"They the stolen cloths may serve to make
up the Lawn-market in the sounder."
—Sir W. Scott: Guy Mannering, chap. xxxii.

Lawrence (Sr.). Patron saint of
curriers, because his skin was broiled on
a gridiron. In the pontificate of Sextus I.
he was charged with the care of the
poor, the orphans, and the widows. In
the persecution of Valerian, being sum-
moned to deliver up the treasures of the
church, he produced the poor, etc., under
his charge, and said to the prector,
"These are the church's treasures." In
Christian art he is generally represented
as holding a gridiron in his hand. He
is the subject of one of the principal
hymns of Prudentius. (See Lawrence.)

St. Lawrence's tears or The fiery tears
of St. Lawrence. Meteoric or shooting
stars, which generally make a great dis-
play on the anniversary of this saint
(August 10th).

* The great periods of shooting stars
are between the 9th and 14th of August,
from the 12th to the 14th of November,
and from 6th to 12th December.

Tom Lawrence, alias "Tyburn Tom"
or "Tuck." A highwayman. (Sir Walter
Scott: Heart of Midlothian.)

Lawyer's Bags. Some red, some
blue. In the Common Law, red bags are
reserved for Q.C.'s and Sergeants; but
a stuff-gownsmen may carry one
"if presented with it by a silk." Only
red bags may be taken into Common Law
Courts, blue must be carried no farther
than the robes-room. In Chancery
Courts the etiquette is not so strict.

Lay Brothers. Men not in orders
received into the convents and bound by
vows. (Greek, lais, people.)

Lay Figures. Wooden figures with
free joints, used by artists chiefly for
the study of drapery. This is a meta-
phorical use of lay. As divines divide
the world into two parties, the eccles-
astics and the laity, so artists divide their
models into two classes, the living and
the lay.

Lay Out (To). (a) To disburse: Il
depensa de grandes sommes d'argent.
(b) To display goods: Mettre des mar-
chandises en monstre. To place in con-
venient order what is required for wear:
Préparer ses beaux habits.
(c) To prepare a corpse for the coffin,
by placing the limbs in order, and dressing the body in its grave-clothes.

Lay about One (To). To strike on all sides.

"He'll lay about him to-day."—Shakespeare: Troilus and Cressida, I. 2.

Lay by the Heels (To). To render powerless. The illusion is to the stocks, in which vagrants and other petty offenders were confined by the ankles, locked in what was called the stocks, common, at one time, to well-nigh every village in the land.

Lay of the Last Minstrel. (For plot see MARGARET.)

Lay to One's Charge (To). To attribute an offence to a person.

"And he [Stephen] knelt down, and cried with a loud voice, Lord lay not this sin to their charge."—Acts vii. 63. The phrase occurs again in the Bible, e.g. Deut. xxii. 8; Rom. viii. 33, etc.

Layamon, who wrote a translation in Saxon of the Brut of Wace, in the twelfth century, is called The English Ennus. (See Ennus.)

Layers-over for Meddlers. Nothing that concerns you. A reproach to inquisitive children who want to know what a person is doing or making, when the person so engaged does not think proper to inform them. A "layers-over" is a whip or slap. And a "layers-over for meddlers" is a whip or chastisement for those who meddle with what does not concern them.

Lazar House or Lazarotto. A house for poor persons affected with contagious diseases. So called from the beggar Lazarus (q.v.).

Lazarists. A body of missionaries founded by St. Vincent de Paul in 1624, and so termed from the priory of St. Lazare, at Paris, which was their head-quarters from 1632 to 1792.

Lazarillo de Tomás (1553). A comic romance, something in the Gil Blas style, the object being to satirise all classes of society. Lazarillo, a light, jovial, audacious man-servant, sees his masters in their undress, and exposes their foibles. This work was written by Diego Hurtado de Mendoza, general and statesman of Spain, author of War against the Moors.

Lazaro'ne (3 syl.); Italian Lazzaro, plu. Lazzaróni. The mob. Originally applied to all those people of Naples who lived in the streets, not having any habituation of their own. So called from the hospital of St. Lazarus, which served as a refuge for the destitute of that city. Every year they elected a chief, called the Capo Lazzaro, Manzelli, in 1647, with these vagabonds accomplished the revolution of Naples. In 1798 Michele Sforza, at the head of the Lazzaroni, successfully resisted Etienne Championnet, the French general.

Lazarus. Any poor beggar; so called from the Lazarus of the parable, who was laid daily at the rich man's gate (St. Luke xvi.).

Lazzy.

Lazzy as David Lawrence's dog. Here Lawrence is a corruption of Laurence, an imaginary being supposed by Scottish peasantry to preside over the lazy and indolent. Laziness is called "Larriceps." (See and compare Davy Jones.)

Lazzy as Joe, the mariner, who laid down his musket to sneeze. (Nailer's proverb.)

Lazzy as Ludlum's dog, which kept his head against the wall to bark. This Ludlum was the famous scourer of Surrey, who lived in a cave near Farnham, called "Ludlum's Cave." She kept a dog, noted for its laziness, so that when the rustics came to consult the witch, it would hardly condescend to give notice of their approach, even with the ghost of a bark. (Ray: Proverbs.)

Lazzy Lawrence of Lubberland. The hero of a popular tale. He served the schoolmaster, the squire's cook, the farmer, and his own wife, which was accounted high treason in Lubberland. One of Miss Edgeworth's tales, in the Parents' Assistant, is called Lazzy Lawrence.

Lazzy Lobkin (A). A lob (says Halliwell) is "the last person in a race." (Somersetshire). (Welsh lob, a dolt, our "lubber.")

"A lazy lobkin, like an idle lout."—Burton: Old and Curious, etc. (1621).

Lazzy Man's Load. One too heavy to be carried; so called because lazy people, to save themselves the trouble of coming a second time, are apt to overload themselves.

Lazzyland (Gone to). Given up to indolence and idleness.

Lazzaroni. (See Lazarone.)

L'État c'est Moi (I am the State). The saying and belief of Louis XIV. On this principle he acted with tolerable consistency.

Le Roi le Vent (French, The king wills it.) The form of royal assent made
by the clerk of parliament to bills submitted to the Crown. The dissent is expressed by Le roi s'ariseva (the king will give it his consideration).

Le'a. One of the "daughters of men," beloved by one of the "sons of God." The angel who loved her ranked with the least of the spirits of light, whose post around the throne was in the utmost circle. Sent to earth on a message, he saw Lea bathing and fell in love with her; but Lea was so heavenly-minded that her only wish was to "dwell in purity, and serve God in singleness of heart." Her angel lover, in the madness of his passion, told Lea the spell-word that gave him admittance into heaven. The moment Lea uttered that word her body became spiritual, rose through the air, and vanished from his sight. On the other hand, the angel lost his otherworld nature, and became altogether earthly, like a child of clay." (Moore: Loves of the Angels, story 1.)

Leaba na Feime [Bed of the Fruie]. The name of several large piles of stones in Ireland. The ancient Irish warriors were called Fe'i-ne, which some mistake for Phoeni (Carthaginians), but which means hunters.

Leach, Leachcraft. A leach is one skilled in medicine, and "leach-craft" is the profession of a medical man. (Anglo-Saxon, locce, one who relieves pain, lececræf.)

"And straightway sent, with carefull difference, To fetch a leach the which had great insight In that disease." —Spenser: Faerie Queene, book i. canto x. line 23.

Lead (pronounced led), the metal, was, by the ancient alchemists, called Saturn. (Anglo-Saxon, lead.)

To strike lead. To make a good hit.

"That, after the failure of the king, he should strike lead in his own house seemed ... an inevitable law." —Brut Horts: Foot of Five Forks.

Lead (pronounce leet). (Anglo-Saxon lead-an.)
To lead apes in hell. (See Apes.)
To lead by the nose. (See under Nose.)
To lead one a pretty dance. (See under Dance.)

Leaden Hall (Showers of). That of artillery in the battlefield.

Leaden Hall (pronounce led'en), so named from the ancient manor of Sir Hugh Neville, whose mansion or hall was roofed with lead, a notable thing in his days. "Leendehall Street" and "Leadenhall Market," London, are on the site of Sir Hugh's manor.

Leader (A) or a leading article. A newspaper article in large type, by the editor or one of the editorial staff. So called because it takes the lead or chief place in the summary of current topics, or because it is meant to lead public opinion.

The first siddle of an orchestra and the first cornet-a-piston of a military band is called the leader.

Leading Case (A). A lawsuit to settle others of a similar kind.

Leading Note in music. The sharp seventh of the diatonic scale, which leads to the octave, only half a tone higher.

Leading Question. A question so worded as to suggest an answer. "Was he dressed in a black coat?" leads to the answer "Yes." In cross-examining a witness, leading questions are permitted, because the chief object of a cross-examination is to obtain contradictions.

Leading Strings. To be in leading-strings is to be under the control of another. Leading-strings are those strings used for holding up infants just learning to walk.

Leaf. Before the invention of paper one of the substances employed for writing was the leaves of certain plants. In the British Museum are some writings on leaves from the Malabar coast, and several copies of the Bible written on palm-leaves. The reverse and obverse pages of a book are still called leaves; and the double page of a ledger is termed a "folio," from folium (a leaf).

Leaf. (Anglo-Saxon leof.)
To take a leaf out of [my] book. To imitate me: to do as I do. The allusion is to literary plagiarisms.
To turn over a new leaf. To amend one's ways. The French equivalent is: "Je suis vrai chanter une autre chanson." But in English, "To make a person sing another tune," means to make him eat his words, or change his note for one he will not like so well.

League.
The Grev League [lia griscia], 15th century. So called from the grey homespun dress adopted by the leaguer.

The Holy League. Several leagues are so denominated. The three following are the most important: 1511, by Pope Julius II.; Ferdinand the Catholic, Henry VIII., the Venetians, and the Swiss against Louis XII.; and that of 1576, founded at Péronne for the maintenance.
of the Catholic faith and the exclusion of Protestant princes from the throne of France. This league was organised by the Guises to keep Henri IV. from the throne.

**Leak Out** (To). To come clandestinely to public knowledge. As a liquid leaks out of an unsound vessel, so the secret cozes out unwares.

**Loyal**. Loyal, trusty, law-abiding. Norman-French, loyal, modern French, loyaal; Latin, leal(is).

**Land of the leak.** (See LAND . . .)

**Lean'der** (3 syl.) A young man of Abydos, who swam nightly across the Hellespont to visit his lady-love, Hero, a priestess of Sestos. One night he was drowned in his attempt, and Hero leaped into the Hellespont after him. This story is told in one of the poems of Musaeus, entitled Hero and Leander. (See Marlowe’s poem.) (See HERO.)

**Lord Byron and Lieutenant Ekenhead** repeated the experiment of Leander and accomplished it in 1 hour 10 minutes. The distance, allowing for drifting, would be about four miles. A young man of St. Croix, in 1817, swam over the Sound from Cronenburgh, in 2 hours 40 minutes, the distance being six miles.

**Leaning Tower.** The one at Pisa, in Italy, is 178 feet in height, and leans about 14 feet. At Caerphilly, in Glamorganshire, there is a tower which leans eleven feet in eighty.

“*The Leaning Tower of Pisa continues to stand because the vertical line drawn through its centre of gravity passes within its base.*” — Gault. Physics.

**Leap Year.** Every year divisible by four. Such years occur every fourth year. In ordinary years the day of the month which falls on Monday this year, will fall on Tuesday next year, and Wednesday the year after; but the fourth year will leap over Thursday to Friday. This is because a day is added to February, which, of course, affects every subsequent day of the year. (See BRITISH.)

*The ladies propose, and, if not accepted, claim a silk gown.* St. Patrick, having “driven the frogs out of the bogs,” was walking along the shores of Lough Neagh, when he was accosted by St. Bridget in tears, and was told that a mutiny had broken out in the munster over which she presided, the ladies claiming in the right of “poppy the question.” St. Patrick said he would concede them the right every seventh year, when St. Bridget threw her arms round his neck, and exclaimed, “Arrah, Patrick, jewel, I daurn’t go back to the girls wid such a proposal. Make it ten years in four.”

St. Patrick replied, “Bridget, amusha, squeeze me that way agin, an’ I’ll give ye leap-year, the longest of the lot.”

St. Bridget, upon this, popped the question to St. Patrick himself, who, of course, could not marry; so he patched up the difficulty as best he could with a kiss and a silk gown.

*: The story told above is of no historic value, for an Act of the Scottish Parliament, passed in the year 1228, has been unearthed which runs thus:

> Ordinat that during ye regin of her mist besst maister, Margery, thyn maistren, bever of faith high and love estait, shall haue libertie to speke ye ma stant she lykis. Git he refusis to tak her to bee his wyf, she shal be must in the sum of ane hundret pundis, or less, as his estait may bee, except and alwaus gif he can make it appears that he is in trothit to another woman, then she shal be fre.

N.B. The year 1228 was, of course, a leap-year.

**Leap in the Dark** (A). Thomas Hobbes is reported to have said on his death-bed, “Now am I about to take my last voyage—a great leap in the dark.” Rabelais, in his last moments, said, “I am going to the Great Perhaps.” Lord Derby, in 1868, applied the words, “We are about to take a leap in the dark,” to the Reform Bill.

**Lear** (*King*). A legendary king of Britain, who in his old age divided his kingdom between Goneril and Regan, two of his daughters, who professed great love for him. These two daughters drove the old man mad by their unnatural conduct. (*Shakespeare: King Lear.*)

Percy, in his Reliques of Ancient English Poetry, has a ballad about *King Lear and his Three Daughters* (series i. book 2).

Camden tells a similar story of Ina, King of the West Saxons (see Remains, p. 306, edition 1674). The story of King Lear is given by Geoffrey of Monmouth in his Chronicles, whence Holinshed transcribed it. Spenser has introduced the same story into his *Faerie Queen*, book ii. canto 10.

**Learn** (1 syl.). Live and learn.

Cato, the censor, was an old man when he taught himself Greek.

Michael Angelus, at seventy years of age, said, “I am still learning.”

John Kemble wrote out Hamlet thirty times, and said, on quitting the stage, “I am now beginning to understand my art.”
Mrs. Siddons, after she left the stage, was found studying Lady Macbeth, and said, "I am amazed to discover some new points in the character which I never found out while acting it."

Milton, in his blindness, when past fifty, sat down to complete his Paradise Lost.

Scott, at fifty-five, took up his pen to redeem an enormous liability.

Richardson was above fifty when he published his first novel, Pamela.

Benjamin West was sixty-four when he commenced his series of paintings, one of which is Christ Healing the Sick.

Learn by Heart (To). The heart is the seat of understanding; thus the Scripture speaks of men "wise in heart," and "slow of heart" means dull of understanding. To learn by heart is to learn and understand: to learn by rote is to learn so as to be able to repeat; to learn by memory is to commit to memory without reference to understanding what is so learnt. However, we employ the phrase commonly as a synonym for committing to memory.

Learned (2 syll.). Coloman, king of Hungary, was called The Learned (1095-1114). (See Beauclerc.)

The Learned Blacksmith. Elijah Burritt, the linguist, who was at one time a blacksmith (1811-1879).

The Learned Painter. Charles Lebrun, so called from the great accuracy of his costumes (1619-1690).

The Learned Tailor. Henry Wild, of Norwich, who mastered, while he worked at his trade, the Greek, Latin, Hebrew, Chaldaic, Syriac, Persian, and Arabic languages (1681-1731).

Least Said the soonest Mended (The) or The Less Said. . . Explainations and apologies are quite useless, and only make bad worse.

Leather. Nothing like leather. My interest is the best nostrum. A town, in danger of a siege, called together a council of the chief inhabitants to know what defence they recommended. A mason suggested a strong wall, a ship-builder advised "wooden walls," and when others had spoken, a currier arose and said, "There's nothing like leather."

In Botallack, Cornwall, a standing toast is Tin and Pilehards, the staples of the town.

"Another version is, "Nothing like leather to administer a thrashing."

Leather or Prunella. It is all leather or prunella. Nothing of any moment, all rubbish. Prunella is a woollen stuff, used for the uppers of ladies' boots and shoes. (See Salt.)

"Worth makes the man, and want of it the fellow; the rest is all but leather or prunella."


Leathering. To give one a leathering is to beat him with a leather belt, such as policemen wear, and boys used to wear. (The Welsh latun is a rod.)

Leatherstocking (Natty). The nickname of Natty Bumpo (q.v.), in Cooper's novel, called The Pioneers. A half-savage and half-Christian hero of American wild life.

Leave in the Lurch (To). (See Left in the Lurch.)

Leave out in the Cold (To). To slight, to take little or no interest in a person; to pass by unnoted. The allusion is to a person calling at a house with a friend and the friend not being asked to come in.

Leave some for Manners. In Ecclesiasticus it is written:

"Leave off first for manners' sake; and be not unseemly, lest thou offend."—Comp. xxxi. 17.

Leaves without Figs. Show of promise without fulfilment. Words without deeds. Keeping the promise to the ear and breaking it to the sense. Of course, the allusion is to the barren fig-tree referred to in Luke xiii.

Led Captain (A). An obsequious person, who dances attendance on the master and mistress of a house, for which service he has a knife and fork at the dinner table. He is led like a dog, and always graced with the title of captain.

Leada and the Swan. This has been a favourite subject with artists. In the Orleans gallery is the chef-d'œuvre of Paul Veronese. Correggio and Michael Angelo have both left paintings of the same subject.

Ledger (A). A book "laid up" in the counting-house, and containing the debits and credits of the merchant or tradesman, arranged under "heads." (Dutch leegen, to lay; whence legger.)

Ledger-lines, in music, are lines which lie above or below the staff. (Dutch, legger, to lie.)

Lee. Under the lee of the land. Under the shelter of the cliffs which break the force of the winds. (Anglo-Saxon, lea, a shelter.)

Under the lee of a ship. On the side
opposite to the wind, so that the ship shelters or warres it off.

To lay a ship by the lee, or, in modern nautical phraseology, to heave-to, is to arrange the sails of a ship so that they may lie flat against the masts and shrouds, that the wind may strike the vessel broadside so that she will make little or no headway.

Lee Hatch. Take care of the lee hatches. Take care, helmsman, that the ship goes not to the leeward of her course — i.e. the part towards which the wind blows.

Lee Shore is the shore under the lee of a ship, or that towards which the wind blows. (See Lee.)

Lee-side and Weather-side. (See Leeward.)

Lee Tide, or Leeward Tide, is a tide running in the same direction as the wind blows. A tide in the opposite direction is called a tide under the lee.

Leeds (a Stock Exchange term). Lancashire and Yorkshire Railway Ordinary Stock. It is the Leeds line.

The Austrian Leads. Brunn, in Moravia, noted for its woollen cloth. So it was called in the palmy days of Austria.

Leek. Wearing the leek on St. David’s day. Mr. Brady says St. David caused the Britons under King Cadwallader to distinguish themselves by a leek in their caps. They conquered the Saxons, and recall their victory by adopting the leek on every anniversary (March 1st). (Clavis Calendaria.) Wearing the leek is obsolete. (Anglo-Saxon leč.)

Shakespeare makes out that the Welsh wore leeks at the battle of Poitiers, for Fluellen says:—

"If your majesties is remembered of it, the Welshmen did good service in a garden where leeks did grow, wearing leeks in their Monmouth caps, which, your majesty know, to this hour is an honourable badge of the service; and I do believe your majesty takes no scowl to wear the leek upon St. Tao’s Day." —Henry V., iv. 7.

To eat the leek. To be compelled to eat your own words, or retract what you have said. Fluellen (in Shakespeare’s Henry V.) is taunted by Pistol for wearing a leek in his hat. "‘Hence,” says Pistol, “I am qualmish at the smell of leek.” Fluellen replies, "If pleseneth you... at my desire... to eat this leek.' The ancient answers, "Not for Cadwallader nor all his gods." Then the poppy-tongued Welshman beats him, nor desists till Pistol has swallowed the entire abhorrence.

Leece. There are lees to every wine. The best things have some defect. A French proverb.

"Debts is the lees of thought.”

Bokoff: Doubt, etc., i. 11.

Settling on the lees. Making the best of a bad job; settling down on what is left, after having squandered the main part of one’s fortune.

Left (A). A manor-court for petty offences; the day on which such a court was held. (Anglo-Saxon, lethe, a law-court superior to the wapentake.)

"Who has a breast so pure,
But some uneasily apprehends.
Keep leas and law-days and in session sit
With meditations lawful.”

Shakespeare: Othello, iii. 2.

Leeward and Windward. Leeward is toward the lee, or that part towards which the wind blows; windward is in the opposite direction, viz. in the teeth of the wind. "Leeward,” pronounced lew-erd. (See Lee.)

Leefewre. The poor lieutenant whose story is so touchingly told in Sterne’s Tristram Shandy book vi. chap. 6.

Left, unlucky; Right lucky. The augur among the Romans having taken his stand on the Capitoline Hill, and marked out with his wand the space of the heavens to be the field of observation, divided the space into two from top to bottom. If the birds appeared on the left side of the division, the augury was unlucky, but if the birds appeared on the right side the augury was pronounced to be favourable.

"Hail, gentle bird, turn thy wings and fly on my right hand!” but the bird flew on the left side. Then the cat grew very heavy, for he knew the omen to be unlucky." —Guy of Ghent, iii.

The Left, in the Legislative Assembly of France, meant the Girondists; it was famous for its orators. In the House of Commons the Opposition occupies the left-hand side of the Speaker. In the Austrian Assembly the democratic party is called The Left.

Over the left. A way of expressing disbelief, incredulity, or a negative. The allusion is to logographic marriages (q.v.). When a woman so married claimed to be a wedded wife, she was told that such was the case "over the left." (See below.)

Minister (the left hand), meaning not straightforward, dishonest, is far older than logographic marriages. The ancient Greek augur considered all signs seen by them over the left hand to be unlucky, and foreboding evil to come. Plutarch, following Plato and
Aristotle, gives as the reason, that the west (or left side of the augur) was towards the setting or departing sun.

**Left-handed Compliment (A).** A compliment which insinuates a reproach. (See below.)

**Left-handed Marriage.** A morganatic marriage (q.v.). In those marriages the husband gives his left hand to the bride, instead of the right, when he says, “I take thee for my wedded wife.” George William, Duke of Zell, married Eleanor d’Esmeris in this way, and the lady took the name and title of Lady of Harburg; her daughter was Sophia Dorothea, the wife of George I.

**Left-handed Oath (A).** An oath not intended to be binding. (See above.)

**Left in the Lurch.** Left to face a great perplexity. In cribbage a lurch is when a player has scored only thirty holes, while his opponent has made sixty-one, and thus won a double.

**Leg (A), that is, a blackleg (q.v.).** To make a leg, is to make a bow.

“...the pursuivant smiled at their simplicity, and making many legs, took their reward.”

_The King and Miller of Mansfield._

**Leg-ball.** A runaway. To give leg-ball, to cut and run.

**Leg-good (A), in cricket, is a run scored from a ball which has glanced off any part of a batsman’s person except his hand.

**Legs of Mutton School (Thir.)**. So Eckhart called those authors who lauded their patrons in prose or verse, under the hope of gaining a commission, a living, or, at the very least, a dinner for their pains.

**Legs.** On his legs. Mr. So-and-So is on his legs, has risen to make a speech. On its last legs: Moribund; obsolete; ready to fall out of cognisance.

To set on his legs. So to provide for one that he is able to earn his living without further help.

To stand on one’s own legs. To be independent: to be earning one’s own living. Of course, the allusion is to being nursed, and standing “alone.” (See Borrow.)

**Legal Tender (A).** The circulating medium of a nation, according to a standard fixed by the government of that nation. It may be in metal, in paper, or anything else that the government may choose to sanction. In England, at present (1895), the standard is a gold sovereign, guaranteed of a fixed purity. In some countries it is silver, and in some countries the two precious metals are made to bear a relative value, say twenty silver shillings (or their equivalents) shall equal in commercial value a gold sovereign. In Germany, before 1872, a very base silver was a legal tender, and in Ireland James II. made a farthing the legal tender represented by an English shilling, so that 5d. was really a legal tender for a sovereign. Of course, export and import trade would not be possible under such conditions.

**Legem Ponere.** Money paid down on the nail; ready money. The first of the psalms appointed to be read on the twenty-fifth morning of the month is entitled _Legem ponere_, and March 25th is the great pay-day; in this way the phrase “_Legem ponere_” became associated with cash down.

“In this there is nothing to be stated; all their speech is _legem ponere._” — _Munich: Essays in Prison_, p. 29.

“They were all in our service for the _legem ponere._”

_Orat.:_ Babtenia.

**Legend** means simply “something to be read” as part of the divine service. The narratives of the lives of saints and martyrs were so termed from their being read, especially at matins, and after dinner in the refectories. Exaggeration and a love for the wonderful so predominated in these readings, that the word came to signify the untrue, or rather, an event based on tradition.

“A truth is a pure and absolute imagination: a legend has a basis of fact, but amplifies, abridges, or modifies that basis at pleasure.” —_Barklinson: Historic Recreations_, lecture i. p. 251, note 2.

**Legend of a Coin** is that which is written round the face of a coin. Thus, on a shilling, the legend is round the head of the reigning sovereign: as, “VICTORIA DEI GRATIA BRITANNIAR: REGINA F: D:” (or “BRITANNIAE: REGI: F: D:”). The words “ONE SHILLING” on the other side of the coin, written across it, we denominate the “inscription.”

**Legenda Aurea**, by Jacques de Voragine. A collection of monkish legends in Latin. (1230-1298.)

_The Golden Legend_, of Longfellow, is a semi-dramatic poem taken from an old German tale by Hartmann von der Auer, called _Poor Henry_. (Twelfth century.)

**Leger.** St. Leger Stakes (Doncaster): so called from Colonel Anthony St. Leger, who founded them in 1776. The
colonel was governor of St. Lucia, and cousin of the Hon. Elizabeth St. Leger (the lady Freemason).

The St. Leger Stakes are for both colts and mares. Those which have run in the Derby or Oaks are eligible.

**Legen-de-Main.** Sleight of hand; conjuring which depends chiefly on lightness of hand, or dexterity.

**Legion.** "My name is Legion: for we are many" (St. Mark v. 9). A proverbial expression somewhat similar to hydra-headed. Thus, speaking of the houseless poor, we should say, "Their name is Legion;" so also we should say of the diseases arising from want of cleanliness, the evils of ignorance, and so on.

**Thierry's Legion.** The Roman legion that disinherited the Marcomanni in 179 is so called, because (as the legend informs us) a thunderstorm was sent in answer to the prayers of certain Christians; this storm relieved the thirst of the legion. In like manner a hail-storm was sent to the aid of Joshua, at the time when he commanded the sun to stay its course, and assisted the Israelites to their victory. (Joum Cassius, lxxi. 8. (See Joshua x. 10-12.)

**Legion of Honour.** An order of merit instituted by the First Consul in 1802, for either military or civil merit. In 1813 there were 45,117 members, but in 1851 one new member was elected for every two extinct ones, so that the honour was no longer a mere farce.

Napoleon III. added a lower order of this Legion, called the Mérite Militaire, the ribbon of which was yellow, not red. The old Legion consisted of Grand Cross, Grand Officers, Commanders, Officers, and Chevaliers, and the ribbon of the order was red.

"The Legion of Honour signs persons to its military members, and free education to some four hundred of the daughters, sisters, and wives of its members."

**Legislator or Solon of Parnassus.** Boileau was so called by Voltaire, because of his Art of Poetry, a production unequalled in the whole range of didactic poetry. (1636-1711.)

**Leglin-girth.** To cast a bealin-girth. To have "a screw loose:" to have made a four pass: to have one's reputation blown upon. A leglin-girth is the lowest hoop of a leglin or milk-jail. (See Sir Walter Scott: Fortunes of Nigel, chap. xxii.)

**Legree.** A slave-dealer in Uncle Tom's Cabin, by Mrs. Beecher Stowe.

**Leibnitz-ism or Leibnitzian-ism.** The doctrines taught by G. W. von Leibnitz, the German philosopher (1646-1716). The opposite of Spinoza-ism. Spinoza taught that whatever is, is God manifested by phenomena. The light and warmth of the sun, the refreshing breeze, space, and every visible object, is only deity in detail. That God, in fact, is one and all.

Leibnitz, on the other hand, taught that phenomena are separate from deity, as body is from soul; but although separate, that there is between them a pre-established harmony. The electricity which runs along a telegraph wire is not the message, but it gives birth to the message by pre-established harmony. So all things obey God's will, not because they are identical, but on account of this pre-established harmony.

**Leicester** (pron. Les'ter) is the county town on the river Leaere, which is now called the Soar.

**Leicester Square** (London). So called from a family mansion of the Seydys, Earls of Leicester, which stood on the north-east side.

"The Earl of Leicester father of Alcmenon Sidney the patroon... built for himself a stately house at the north-east corner of a square plot of 'Leuman land,' belonging to the parish of St. Martin's, which plot henceforth became known to Londoners as Leicester Fields. A square gradually grew up on the spot, and was completed in 1611."—Cassell's Magazine, London Legends.

**Leigh (Ayrara)** (pron. Lee). The heroine of Mrs. Browning's poem so called, designed to show the noble aim of true art.

**Leilah [Li-lah].** A beautiful young slave, the concubine of Hassan, Caliph of the Ottoman Empire. She falls in love with the Giaour, flees from the stranggle, is overtaken by an emir, and cast into the sea. (Byron: The Giaour.)

**Lely** (Sir Peter), the painter, was the son of Vander Vaa or Vace, of Westphalia, whose house had a lily for its sign. Both father and son went by the nickname of Ly-lys (the Lily), a sobriquet which Peter afterwards adopted as his cognomen.

**Le'man** (Lake). Geneva; called in Latin Lemanus.

"Lake Lemun was me with its crystal face."—Lord Byron: Childe Harold, III. 68.

**Leumann Deed** (A). One of unusual barbarity and cruelty. The phrase arose from two horrible massacres perpetrated by the Lemmians: the first was the murder of all the men and male children...
on the island by the women; and the other was the murder by the men of all the children born in the island of Athenian parents.

Lemnian Earth. A species of earth of a yellowish-grey colour, found in the island of Lemnos, said to cure the bites of serpents and other wounds. It was called terra sigillata, because it was sealed by the priest before being vended. Philoctete's was left at Lemnos when wounded in the foot by Hercules.

Lemnian Women (The). A somewhat similar story is told of these women to that of the Danaides (q.v.). When they found that their husbands liked the Thracian women better than themselves, they agreed together to murder every man in the island. Hypsipyle saved her father, and was sold to some pirates as a slave.

Lemnos. The island where Vulcan fell when Jupiter flung him out of heaven. Probably it was at one time volcanic, though not so now.

Lemon Sole, which abound on the south coast of England and about Marseilles. Lemon is a corruption of the French limande, a dab or flat-fish. The "flounder-sole." There are several varieties. (Latin lima, mud.)

Lemster Ore. Fine wool, of which Leominster carpets are made.

"A bank of moss, spungy and swelling; and far more soft, than the finest Lemster ore."—Herrick: Chiron's Palace.

Lemures (3 syll.). The spirits of the dead. Good lemures were called Lures, but bad ones Tarves, spectres who wandered about at night-time to terrify the living. (Ovid: Fasti, v.)

"The lures and lemures mean with midnight plaint."—Milton: On the Nativity.

Lend a Hand. (See Hand.)

Length (A). Forty-two lines. This is a theatrical term; an actor says he has one, two, or more lengths in his part, and, if written out for him, the scribe is paid by the length.

Length-month. (See Lent.)

Lens (Latin, a lentil or bean). Glasses used in mathematical instruments are so called because the double convex one, which may be termed the perfect lens, is of a bean shape.

Lenson. As much akin as Lenson hill to Pilsen pin; i.e. not at all. Lenson hill and Pilsen pin are two high hills in Dorsetshire, called by sailors the Cow and Calf. Out at sea they look like one elevation, though in reality several hills separate them.

Lent (Anglo-Saxon, lencton). Lenctentid (spring-tide) was the Saxon name for March, because in this month there is a manifest lengthening of the days. As the chief part of the great fast falls in March, this period of fast received the name of the Lenten-fasted, or Lent. It is from Ash Wednesday to Easter.

"The Fast of thirty-six days was introduced in the fourth century. Felix III. added four more days in 477, to make it correspond with our Lord's fast in the wilderness.

Galeazzo's Lent. A form of torture devised by Galeazzo Visconti, calculated to prolong the unfortunate victim's life for forty days.

Lent Lily (The). The daffodil, which blooms in Lent.

Lenten. Frugal, stinted, as food in Lent. Shakespeare has "lenten entertainment." (Hamlet, ii. 2); "a lenten answer" (Twelfth Night, i. 5); "a lenten pyn" (Romeo and Juliet, ii. 4).

"And with a lenten salad coued her blood."—Dryden: Hudibras, ill. 27.

Leodragrance, of Camilliard, the father of Guinevere, wife of King Arthur.

Leon (in Orlando Furioso), son of Constantine, the Greek emperor, is promised Bradamant in marriage by his parents, Amon and Beatrice; but Bradamant loves Rogero. By-and-by a friendship springs up between Leon and Rogero, and when the prince learns that Bradamant and Rogero are betrothed to each other, he nobly withdraws his suit, and Rogero marries Bradamant.

Leonard. A real scholar, forced for daily bread to keep a common school. (Crabbe: Borough, letter xxiv.)

St. Leonard is usually represented in a deacon's dress, and holding chains or broken fetters in his hand, in allusion to his unerring zeal in releasing prisoners. Contemporary with Clovis.

Leonidas of Modern Greece. Marco Bozzaris, who with 1,200 men put to rout 4,000 Turco-Albanians, at Kerpenisi, but was killed in the attack (1823). He was buried at Missolonghi.

Leoneine Contract. A one-sided agreement; so called in allusion to the fable of The Lion and his Fellow-Hunters. (See Glauces.)
Le'ónine Verses, properly speaking, are either hexameter verses, or alternate hexameter and pentameter verses, rhyming at the middle and end of each respective line. These fancies were common in the 12th century, and were so called from Leónum, a canon of the Church of St. Victor, in Paris, the inventor. In English verse, any metre which rhymes middle and end is called a Leómine verse. One of the most noted specimens celebrates the tale of a Jew, who fell into a pit on Saturday and refused to be helped out because it was his Sabbath. His comrade, being a Christian, refused to aid him the day following, because it was Sunday:—

"Te yide manus, Salomon, ego te de stercore tollam.
Sabhaet nostra colo, de stercore surgere nolo,
Sabhaet nostra guides Salomon celebrabas
Ibidem."

Hexameters and pentameters.

"Help for you out of this mire; here, give me your hand, Rezekiah."
"No, tis the Sabbath, a time labour's accounted a crime."
"If on the morrow you're leisure, your aid I'll accept with much pleasure."
"That will be my Sabbath, so, here I will leave you and go."

E. C. R.

Leónnys, Leónnesse, or Lyonnesse. A mythical country, contiguous to Cornwall.

Leóナー, wife of Fernando Flores-
tan, a state prisoner in Seville. (Beethoven: Fidelio, an opera.) (See Fern-
ando.)

Leóナー. A princess who fell in love with Mauricó, the supposed son of Azucen's the gipsy. The Conte di Luna was in love with her, and, happening to get Maurico and his reputed mother into his power, condemned them to death. Leóナー intervened for Maurico, and promised the count if he would spare his life to "give herself to him." The count consecrated, and went to the prison to fulfil his promise, when Leóナー fell dead from the effect of poison which she had sucked from a ring. Maurico, perceiving this, died also. (Verdi: Il Trovatore, an opera.)

Leóナー de Guzman. The mistress or "favourite" of Alfonso XI. of Castile. Ferdinando, not knowing who she was, fell in love with her; and Alfonso, to save himself from excommunication and reward Ferdinando for services, gave them in marriage to each other. No sooner was this done than the bridegroom, hearing who his bride was, indignantly rejected her, and became a monk. Leóナー entered the same monastery as a novice, made herself known to Ferdinando, obtained his forgiveness, and died. (Donizetti: La Favorita, an opera.)

Leónte (3 syl.), King of Sicilia, invited his friend Polix'enés, King of Bohemia, to pay him a visit, and being seized with jealousy, ordered Camillo to poison him. Camillo told Polixenes of the king's jealousy, and fled with him to Bohemia. The flight of Polixenes increased the anger of Leónte against Hermi'oné, his virtuous queen, whom he sent to prison, where she was confined of a daughter (Per'dita), and it was reported that she had died in giving birth to the child. Per'dita, by order of the jealous king, was put away that she might be no more heard of as his; but, being abandoned in Bohemia, she was discovered by a shepherd, who brought her up as his own child. In time, Florizel, the son and heir of Polixenes, under the assumed name of Doriclé's, fell in love with Per'dita; but Polixenes, hearing of this attachment, sternly forbade the match. The two lovers, under the charge of Camillo, fled to Sicily, where the mystery was cleared up, Leónte and Hermi'oné re-united, and all "went merrv as a marriage bell." (Shakespeare: Winter's Tale.)

Leopard, in Christian art, is employed to represent that beast spoken of in the Apocalypse with seven heads and ten horns; six of the horns bear a nimbus, but the seventh, being "wounded to death" lost its power, and consequently has no nimbus.

Leopard, in heraldry, represents those brave and generous warriors who have performed some bold enterprise with force, courage, promptitude, and activity.

Leopards. So the French designate the English, because their heralds describe our device as a lion leopar'd. Bertrand du Guesclin, the famous Breton, declared that men "devoyent bien honorer la noble Fleur-de-lis, plus qu'ils ne faisoient le felon Léopard."

Lepracaun. The fairy shoemaker. (Irish leith-ßh̓rov̓g̓an, from leith-brog, one-shoe maker, so called because he is always seen working at a single shoe.)

"Do you not catch the tiny clamour,
Busy click of an elfin hammer.
Voice of the Lepracaun singing shrill,
As he merrily ples his trade?"

W. B. Yeats: Fairy and Folk Tales, p. 82.

Les Anguilles is where Hercules destroyed the Hydra which did incalculable evil to Argos.

"Spain was a Lemn of ill to all Europe while it aspired to universal monarchy."—P. Motteux: Preface to Babiblas.

**Les Anguilles de Melun.** Crying out before you are hurt. When the Mystery of St. Bartholomew was performed at Melun, one Languielle took the character of the saint, but when the executioner came to "flay him alive," got nervous and began to shriek in earnest. The audience were in hysterics at the fun, and shouted out, "Languielle erie avant qu'on l'ecorre," and "Les anguilles de Melun" passed into a French proverb.

**Lesbian Poets (Thc).** Terpan'ion, Alex'us, Ar'ion, and the poetess Sappho, all of Lesbos.

**Lesbian Rule (Thc).** A post facto law. Making an act the precedent for a rule of conduct, instead of squaring conduct according to law.

**Lese Majesty.** (See LESE MAJESTY.)

**Lesbian Diet.** Great abstinence; so called from Lesuiss, a physician who prescribed very stringent rules for diet. (See BANTING.)

**Les'trigons.** A race of giants who lived in Sicily. Ulysses sent two of his men to request that he and his crew might land, but the king of the place ate one for dinner and the other fled. The Lestrigons assembled on the coast and threw stones against Ulysses and his crew. Ulysses fled with all speed, but lost many of his men. There is considerable resemblance between this tale and that of Polyphemus, who ate one of Ulysses' companions, and on the flight of the rest assembled with other giants on the shore, and threw stones at the retreating crew, whereby several were killed.

**Lett.** to permit, is the Anglo-Saxon *let-*me, to suffer or permit; but *let* (to hinder) is the verb *let-*ten. It is a pity we have dropped the second *t* in the letter word.

"Oftentimes I purposed to come unto you, but was [have been] let loiter."—Romans 12.

**Let Drive (To).** To attack; to fall foul of. A Gallicism. "Se laisser aller à ..."—i.e. to go without restraint.

"Then knowest my old ward; here I [Falstaff] lay, and thus I bore my point. Four rogues in buckram let drive at me ... These four came all a-front, and mainly thrust at me."—Shakespeare: *Henry IV*, p. 4.

**Let us Eat and Drink; for to morrow we shall Die** (Isaiah xxii. 13).

The Egyptians in their banquets exhibited a skeleton to the guests, to remind them of the brevity of human life, saying as they did so, "Let us eat and drink, for to-morrow we die."

**Leth's (2 syl.), in Greek mythology, is one of the rivers of Hades, which the souls of all the dead are obliged to taste, that they may forget everything said and done in the earth on which they lived." (Greeks *lethos, letha, lethan, to cause persons not to know.*)

**Leth'an Dew.** Dreamy forgetfulness; a brown study. Lethic, in mythology, is the river of forgetfulness. Sometimes incorrectly called Le'thean.

"The soul with tender luxury you [Moses] fill, And o'er the senses Lethean dew distill."—*Falconer: The Shipwreck*, iii. 4.

**Letter-Cae.** The preceptor is called by Allen Ramsay "The Letter-gae of holy rhyme." "Holy rhyme" means hymns or chants.

"There were no so many hairs on the watchlock's face as there's on Letter-gae bain at this moment."—Sir W. Scott's *Guy Mannering*, chap. xi.

**Letter-lock.** A lock that cannot be opened unless certain chosen letters are arranged in a certain order.

"A strange lock that opens with a MEN."—*Beaumont and Fletcher: Noble Gentleman."

**Letter of Credit.** A letter written by a merchant or banker to another, requesting him to credit the bearer with certain sums of money. Circular Notes are letters of credit carried by gentlemen when they travel.

**Letter of Licence.** (A4). An instrument in writing made by a creditor, allowing a debtor longer time for the payment of his debt.

**Letter of Marque.** A commission authorizing a privateer to make reprisals on a hostile nation till satisfaction for injury has been duly made. Here "marque" means mark, or marca, a border-land (whence our "marquis," the lords appointed to prevent border-incursions). A letter of marque or mortar was permission given for reprisals after a border-incursion. Called *jus marchium*.

**Letter of Orders (A4).** A certificate that the person named in the letter has been admitted into holy orders.

**Letter of Pythagoras (Thc).** The Greek upsilon, ψ

"They placed themselves in the order and figure of ψ; the letter of Pythagoras, as cranes do in their flight."—*Babelais*; *Pantegran*, iv. 33.

**Letter of Safe Conduct.** A writ under the Great Seal, guaranteeing safety to and from the person named in the passport.
Letter of Uriah (2 Sam. xi. 14). A treacherous letter of friendship, but in reality a death-warrant. (See Bellero-
phon.)

"However, sir, here is a guarantee. Look at its contents; I do not again carry the letters of
Uriah."—Sir W. Scott: Redgauntlet, chap. xvi.

Letters. Their proportionate use is
as follows:—

<table>
<thead>
<tr>
<th>E</th>
<th>1,909</th>
<th>R</th>
<th>579</th>
<th>F</th>
<th>200</th>
<th>K</th>
<th>79</th>
</tr>
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<tbody>
<tr>
<td>T</td>
<td>778</td>
<td>G</td>
<td>822</td>
<td>W</td>
<td>102</td>
<td>J</td>
<td>55</td>
</tr>
<tr>
<td>A</td>
<td>725</td>
<td>D</td>
<td>383</td>
<td>Y</td>
<td>114</td>
<td>Q</td>
<td>50</td>
</tr>
<tr>
<td>N</td>
<td>714</td>
<td>H</td>
<td>529</td>
<td>U</td>
<td>198</td>
<td>H</td>
<td>48</td>
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<tr>
<td>S</td>
<td>680</td>
<td>I</td>
<td>510</td>
<td>E</td>
<td>196</td>
<td>Z</td>
<td>44</td>
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<tr>
<td>O</td>
<td>672</td>
<td>C</td>
<td>560</td>
<td>B</td>
<td>184</td>
<td>L</td>
<td>33</td>
</tr>
<tr>
<td>N</td>
<td>670</td>
<td>M</td>
<td>272</td>
<td>V</td>
<td>120</td>
<td></td>
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</tr>
</tbody>
</table>

Consonants, 1,577. Vowels, 3,400.

As initial letters the order is very
different, the proportion being:—

<table>
<thead>
<tr>
<th>S</th>
<th>1,101</th>
<th>M</th>
<th>430</th>
<th>W</th>
<th>272</th>
<th>Q</th>
<th>24</th>
</tr>
</thead>
<tbody>
<tr>
<td>T</td>
<td>357</td>
<td>F</td>
<td>295</td>
<td>G</td>
<td>266</td>
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<td>219</td>
<td>Y</td>
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<td>Z</td>
<td>25</td>
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<td>N</td>
<td>374</td>
<td>H</td>
<td>208</td>
<td>E</td>
<td>172</td>
<td>L</td>
<td>4</td>
</tr>
<tr>
<td>O</td>
<td>354</td>
<td>C</td>
<td>208</td>
<td>B</td>
<td>153</td>
<td></td>
<td></td>
</tr>
<tr>
<td>N</td>
<td>453</td>
<td>I</td>
<td>71</td>
<td>J</td>
<td>9</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

* E is the most common letter (except in ini-
tials), and r, s, t, d, are the most common final
letters. T are the only single letters which make
words. Perhaps a, as a sign of the vocative case,
should be added. Of the two letters, an, au, and on
are the most common, and of three letters the and
and. (See Long Words.)

Letters. Philo affirms that letters were invented by Abraham.
Many attribute the invention to Dada-
manthi, the Assyrian.
Blair says they were invented by Memnon, the Egyptian, B.C. 1822.
The same authority says that Menês
invented hieroglyphics, and wrote in
them a history of Egypt, B.C. 2122.
Josephus asserts that he had seen in-
scriptions by Seth, son of Adam.
Lucan says:—

"Phoeniævitrinali, fuisse si creditor, aut
Mæniæm vitrum voce virum signum figuris."—
Pharnacia, iii. 220.

Sir Richard Phillips says—" Thoth, the
Egyptian who invented current writing,
lived between B.C. 2806 and 3000." Many maintain that Jehovah taught
men written characters when He in-
scribed on stone the ten commandments.
Of course, all these assertions have a
similar value to mythology and fable.
Cydonia, the Phoenician, introduced
sixteen of the Greek letters.
Simonides introduced ι, ο, ι; and
Epicarmos introduced ά, έ. At least, so
says Aristotle. (See Lacedemonian
Letter, and Letter of Pythagoras.)

Father of Letters (Père des Lettres).
François I. of France (1494, 1515-1547).
Lorenzo de' Medici, the Magnificent
(1448-1492).

A man of letters. A man of learning,
of erudition.

Letters expetive, and marks on
letters.
In French there are two letters expetive—l and
z. The former, called 'l euphemic,' is placed
before en if the preceding word ends with a
vowel, as as-Ion. The latter is called 'eupho-
nicism,' and is used in interrogative sentences be-
tween the third person singular of verbs ending
with a vowel, and a pronoun beginning with a
vowel, as pingle-et f ade-ois?

The chief accents are the grave ('), acute (')
and circumflex ('). Two dots over the latter of two vowels (called
dimissio, signify that each vowel is to be sounded, as As-AK (a k).

A hyphen between two or more nouns or ad-
lables denotes that they form a compound word,
as mother-in-law. The hyphen in French is called
a 'trait d'union,' or interne.
In French, the mark (') under the letter o is
called a cedilla, and signifies that the e (which
would otherwise be e-k) is to be pronounced like
a, as ca (make), and parron (person).
A small comma (,) over an a, o, or u, in Scand-
inavian languages, is called an umlaut, and a
vowel so marked is called an umlaut (2 x 1).
(' or "') over the vowel o in German, is called
a ueppunkt (2 x 1), and gives the vowel the sound of
a French ou, as pea, etc., but over the vowel
i it gives it the sound of the French u in dil.

Letters Missive. An order from the
Lord Chancellor to a peer to put in an
appearance to a bill filed in chancery.

Letters Overt. The same as letters patent (q.v.).

Letters Patent. So denominated
because they are written upon open
sheets of parchment, with the seal of
the sovereign or party by whom they
were issued pendent at the bottom.
Close letters are folded up and sealed
on the outside. (See Thomas Duffus
Harvy.)

Letters at the Foot of a Page.
Printers affix a letter to the first page of
each sheet; these letters are called sig-
natures. They begin with b, and some-
times, but not always, omit i, y, w.
A is reserved for the title and preface.
After z, the alphabet is used double—
thus, A A or 2 A—and then trebled, quad-
rupled, etc., as necessity demands.
Sometimes figures, 1, 2, 3, etc., are used
instead of letters. (See Sheet.)

Letters of Administration. The
legal instrument granted by the Probate
Court to a person appointed adminis-
trator to one who has died intestate.

Letters of Bellerophon. (See
Bellerophon.)

Letters of Horning. (See under
Horn, Horns.)

Letters of Junius. (See Junius.)

Letters of the Sepulchre. The
laws made by Godfrey and the Patriarchs
of the court of Jerusalem. There were two codes, one respecting the privileges of the nobles, and the other respecting the rights and duties of the burghers. They were kept in a coffer laid up in the Church of the Holy Sepulchre.

**Lettre de Cachet** (French). An arbitrary warrant of imprisonment; a letter folded and sealed with the king’s cachet or little seal. These were secret instructions to the person addressed to proceed against someone named in the letter. The lieutenant-general of police kept an unlimited number of these instruments, and anyone, for a consideration, could obtain one, either to conceal a criminal or to incarcerate someone obnoxious. This power was abolished in the Revolution.

**Lettre de Jérusalem.** A letter written to extort money. (See *Videog*: *Les Volers*, i. 240-253.)

**Leucadia** or **Leucas**. The promontory from which desponding lovers threw themselves into the sea. Sappho threw herself from this rock when she found her love for Phaon was in vain.

> "Thence injured lovers, leaping from above,
> Their flames extinguish’d, and forget to love."
> Pope: *Sappho to Phaon.*

**Leucippus** (Greek, *Leukippos*). Founder of the Atomistic School of Greek philosophy (about n.c. 428).

**Leucothea** [White Goddess]. So Ino was called after she became a siren. Her son Palamedes, called by the Romans Porusius, or Portunns, was a protecting genius of harbours.

> "By Leucothea’s lovely hands,
> And her son who rules the strands!"

**Leuh.** The register of the Recording Angel, in which he enters all the acts of the member of the human race. (According to the Koran.)

**Levant and Couchant.** Applied to cattle which have strayed into another’s field, and have been there long enough to lie down and sleep. The owner of the field can demand compensation for such intrusion. (Latin, “levantes et cubantes,” rising up and going to bed.)

**Levant and Ponent Winds.** The east wind is the Levant, and the west wind the Ponent. The former is from levo, to rise (sunrise), and the latter from ponere, to set (sunset).

> "Forth rush the Levant and the Ponent winds."
> Milton: *Paradise Lost*, x. 704.

Levant, the region, strictly soaking, means the eastern shore of the Mediterranean; but is often applied to the whole East.

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**Levant.** He has levant’ed—i.e. made off, decamped. A levant is one who makes a bet, and runs away without paying his debt if he loses. (Spanish “levantar el campo, la casa,” to break up the camp or house; our leave.

In the *Slang Dictionary*, p. 214, we are told that “it was formerly the custom, when a person was in pecuniary difficulties, to give out that he was gone to the Levant.” Hence, when one lost a bet and could not or would not pay, he was said to have levanted—i.e. gone to the Levant. Of no historic value.

**Lévée. Lévic en masse** (French). A patriotic rising of a whole nation to defend their country from invasion.

*The Queen’s Lévic.* It was customary for the queens of France to receive at the hour of their lévées—i.e. while making their toilet—the visits of certain noblemen. This custom was afterwards demanded as a right by the court physicians, messengers from the king, the queen’s secretary, and some few other gentlemen, so that ten or more persons were often in the dressing-room while the queen was making her toilet and sipping her coffee. The word is now used to express that concourse of gentlemen who wait on the queen on mornings appointed. No ladies except those attached to the court are present on these occasions.

* Kings and some nobles have their lévées sometimes of an evening.

* "When I was very young (said Lord Eldon to Mrs. Porter) Lord Mansfield used to hold lévées on Sunday evenings—Twins: Lord Eldon, Vol. I, chap. v. p. 68

**Level Best.** To do one’s level best. To exert oneself to the utmost Au gré de nos pourvoirs. In 1877 Mr. Hale published a book entitled *His Level Best.*

**Level Down.** To bring society, taxes, wages, etc., to an equality by reducing all to the lowest standard.

**Level Up (To).** To raise the lower strata of society, or standard of wages, etc., to the level of the higher.

**Levellers.** (April, 1649.) A body of men that first appeared in Surrey, and went about pulling down park paling and levelling hedges, especially those on crown lands. Colonel Lilburne was lodged in prison for favouring the Levellers. (See *Lilburne*.)

**Levellers.** Radicals in the time of Charles I. and the Commonwealth, who wanted all men to be placed on a level with respect to their eligibility to office.
Levellers (in Irish History), 1740. Agrarian agitators, afterwards called Whiteboys (q.v.). Their first offences were levelling the hedges of enclosed commons; but their programme developed into a demand for the general redress of all agrarian grievances.

**Lever de Rideau.** A light and short dramatic sketch placed on the stage while the manager is preparing to introduce his drama for the night, or "draw up the curtain" on the real business.

"An attempt to pack a romantic tragedy into the space filled by an ordinary lever de rideau." — _Nineteenth Century_, July, 1902, p. 561.

**Leveret.** A young hare. The Duke d'Epernon always swooned at the sight of a leveret, though he was not affected if he saw a hare. (See Fox.)

Leviathan. The crocodile, or some extinct sea monster, described in the Book of Job (chap. xii.). It sometimes in Scripture designates Pharaoh, King of Egypt, as in Isa. lixxiv. 14, Isa. xxvii. 1, and Ezek. xxix. 3, etc., where the word is translated "dragon."

*The Leviathan of Literature.* Dr. Johnson (1709-1784).

Levites (2 syl.). In Dryden's _Abaelom and Achitophel_, means the Dissenting clergy who were expelled by the Act of Conformity.

Levitical. Belonging to the Levites or priestly tribe of Levi; pertaining to the Jewish priesthood, as the _Levitical law_, _Levitical rites._

Lewd (Anglo-Saxon, _leóde_) simply means flesh in general, verb _loèd-an._ The present meaning refers to the licability of the clergy.

"All that a lewd man hath need to knawe for hello of nowt." — _Parson's Cure's Publications._

**Lewis** (Monk). (See Monk.)

**Louis Baboon.** Louis XIV. of France is so called in Arbuthnot's _History of John Bull._ Of course, there is a play upon the word Bourbon.

Lewknor's Lane. Now called "Charles Street." Drury Lane, London, always noted for ladies of the pavement.

"The nymphs of chaste Diana's train, To whom all ladies of Lewknor's lane." — _Butler: Hudibras_, part iii. canto 1.

Lex non Scripta. The common law, as distinguished from the statute or written law. Common law does not derive its force from being recorded, and though its several provisions have been compiled and printed, the compilations are not statutes, but simply remembrancers.

Lex Talionis (Latin). Tit for tat; the law of retaliation.

Leyden Jar or Phial. A glass vessel partly coated, inside and out, with lead-foil, and used in electrical experiments to receive accumulated electricity; invented by Vanleigh, of Leyden.

_Lex Majestatis._ High treason; i.e. "Crimen lase Majestatis._

**Li-Flambe.** The banner of Clovis miraculously displayed to him in the skies. (See TOADS.)

Lin-fall (of Ireland). The _Fatal Marrow_ or Stone of Destiny. On this stone the ancient Irish kings sat at their coronation, and according to tradition, wherever that stone might be the people there would be dominant. It was removed to Scone; and Edward removed it from Scone Abbey to London. It is kept in Westminster Abbey under the royal throne, on which the English sovereigns sit at their coronation. (See _CORONATION CHAIR, Scone._)

Liak'ura (3 syl.). Parnassus.

"But where is he that hath beheld The peak of Liakura unveiled." — _Byron: The Giaour._

Liar (The). Al Aswasd, who set himself up as a prophet against Mahomet. He was called the _Weathercock_ because he changed his creed so often, the _Imposter_, and the _Liar._

Moseilma, another contemporary, who affirmed that the "belly is the seat of the soul." He wrote to Mahomet, and began his letter: "From Moseilma, prophet of Allah, to Mahomet, prophet of Allah," and received for answer a letter beginning thus: "From Mahomet the prophet of God, to Moseilma the Liar." (Anglo-Saxon, _lúg-an_, to tell a falsehood; but to be recumbent is _lýg-an_ or _lýg-an._)

**Prier of Liars.** Ferdinand Mendez Pinto, a Portuguese traveller, whose narrative is so much after Munchausen's style, that Cervantes dubbed him "Prince of Liars." The _Talér_ called him a man "of infinite adventure and unbounded imagination."

**Libel** means a little book (Latin, _libellus_). A lampoon, a satire, or any defamatory writings. Originally it meant a plaintiff's statement of his case, which usually "defames" the defendant.

_The greater the truth, the greater the libel._ The dictum of William Murray, Earl of Mansfield (1704-1793).

"Best not know that old Mansfield, who writes like the Bible.

Says: 'The more 'tis a truth, sir, the more 'tis a libel?" — _Burns._
Liber Albus contains the laws and customs of the city of London, compiled in 1419, by John Carpenter, town clerk.

Liber Niger or The Black Book of the Eschequer, compiled by Gervase of Tilbury, in the reign of Henry II. It is a roll of the military tenants.


Liberal Unionists or Tory Democrats. Those Conservatives or Tories who have a strong bias towards democratic measures.

Liberal Unionists. Those Whigs and Radicals who united, in 1886, with Lord Salisbury and the Conservative party to oppose Home Rule for Ireland. Mr. Gladstone had brought in a Bill to give the Irish Home Rule. Lord Harington was chief of the Whigs, and Mr. Chamberlain chief of the Radicals, who seceded from Mr. Gladstone’s party.

Liborals. A political term first employed in 1815, when Lord Byron and his friends set on foot the periodical called The Liberal, to represent their views in politics, religion, and literature. The word, however, did not come into general use till about 1831, when the Reform Bill, in Lord Grey’s Ministry, gave it prominence.

Influenced in a great degree by the philosophy and the politics of the Continent, they [the Whigs] endeavoured to substitute constitutional for national principles, and they banished the new scheme of politics with the phrase: name of Liberality.”—Burnet, June 24, 1672.

Liberator (The). The Peruvians so call Simón Bolívar, who established the independence of Peru. (1783-1831.) Daniel O’Connell was so called, because he tried to sever Ireland from England. (1775-1847)

Liberator of the world. So Dr. Franklin has been called. (1706-1790.)

Liberia. An independent republic of western Africa settled by free negroes.

Libertines. A sect of heretics in Holland, led by Quinton a factor, and Copin. They maintained that nothing is sinful but to those who think it sinful, and that perfect innocence is to live without doubt.

"By a "libertine" is now generally meant a profligate, or one who puts no restraint on his personal indulgence.

"A libertine, in earlier use, was a speculative free-thinker in matters of religion and in the theory of morals, but [it has come] to signify a profligate."—French: On the Study of Words, lecture iii. p. 50.

Libitina. The goddess who, at Rome, presided over funerals.

"Omnis moriar; nullique pars mihi vitabit Libitinam."
Libra. [the balance]. One of the twelve signs of the Zodiac (September 22 to October 22), when day and night being weighed would be found equal.

Library. One of the most approved materials for writing on, before the invention of paper, was the thin rind between the solid wood and the outside bark of certain trees. This substance is in Latin called liber, which came in time to signify also a "book." Hence our library, the place for books; librarian, the keeper of books; and the French livre, a book.

A circulating library. A library from which the books may be borrowed and taken by readers to their homes under certain restrictions.

A living or walking library. Longinius, the philosopher and rhetorician, was so called. (213-273.)

Public Libraries.

Ancient. The first public library known was founded at Athens (b.c. 540) by Pisistratus. That of Alexandria, founded (b.c. 47) by the Ptolemies, contained 400,000 books. It was burnt by order of the Caliph Omar, A.D. 641.

The first public library of Rome was founded by Asinus Pollio; the second, called the Palatine, by Augustus.

The royal library of the Fatimites of Egypt contained 100,000 manuscripts, splendidly bound. (Gibbon.)

The library of the Ommandes of Spain contained 600,000 volumes, 41 of which were catalogues. (Gibbon.)

There were seventy public libraries in the kingdom of Audalusia. (Gibbon.)

When the monastery of Croydon was burnt, in 1091, its library consisted of 900 volumes, 300 of which were very large. (Ingulfus.)

Modern. The British Museum library contains above 32 miles of book-shelves, 1,250,000 volumes, and 89,000 MSS. Some 40,000 additions are made yearly. The Bibliothèque Nationale of Paris, founded by Louis XIV., is the largest library in the world. It contains above 1,400,000 volumes, 500,000 pamphlets, 175,000 manuscripts, 300,000 maps and charts, 150,000 coins and medals, 1,400,000 engravings, contained in 10,000 volumes, and 100,000 portraits.

The Imperial Library of France, contains about 600,000 books, 500,000 pamphlets, and 85,000 manuscripts.

The Munich Library contains about 600,000 books and 10,000 manuscripts.

The Vienna, about 500,000 books and 20,000 manuscripts.

The Vatican, about 200,000 books and 40,000 manuscripts.

The Imperial Library of Russia, about 650,000 books and 21,000 manuscripts.

The Copenhagen Library, about 500,000 books and 15,000 manuscripts.

Libya. Africa, or all the north of Africa between Egypt and the Atlantic Ocean. It was the Greek name for Africa in general. The Romans used the word sometimes as synonymous with Africa, and sometimes for the fringe containing Carthage.

Licentiate (4 syl.) One who has a licence to practise some art or faculty, as a licentiate of medicine.

Lich. A dead body. (Anglo-Saxon, lie; German, liecher.)

Lich-field, in Staffordshire. The field of the dead, i.e. of the martyred Christians.

Lich-fowl. Birds that feed on carrion, as night-ravens, etc.

Lich-gate. The shed or covered place at the entrance of churchyards, intended to afford shelter to the coffin and mourners, while they wait for the clergyman to conduct the cortège into the church.

Lich-owl. The screech-owl, superstitionally supposed to foretell death.

Lich-wake or Lyke-wake. The funeral feast or the waking of a corpse, i.e. watching it all night.

Lich-way. The path by which a funeral is conveyed to church, which not unfrequently deviates from the ordinary road. It was long supposed that wherever a dead body passed became a public thoroughfare.

Lichten. Belonging to the lich-ground or cemetery. In Chichester, just outside the city walls on the east, are what the common people call the lightmen or litten schools, a corruption of lichten schools, so termed because they stand on a part of the ancient Saxon lich-acre. The spelling usually adopted for these schools is "litten."

Lick, as I licked him. I flogged or beat him. (Welsh, lach, a slap, verb lachian; Anglo-Saxon, lie-an, to strike, or slick.)

Lick into Shape (To). According to tradition the cubs of bears are cast shapeless, and remain so till the dam has licked them into proper form.

"So watchful was Bruno, so fast did he go, That he could not be caught; His time was short, and he had no more.

"He was a soldier of the king, And his name was Bruno; He was as brave as any man, And he never was known to shun any man, Until the day that he met with the bear, And it was a hard fate for him, for the bear was a beast, And Bruno was brought to a pass, for the bear was a beast, And Bruno said to his master, 'I must go, for I must go.'"

Pope. "The Crocan Chieftain."
Lick the Dust (To). To fall in battle.

"His enemies shall lick the dust." — Psalm 101:9.

Licks the Butter. The very dogs refused to lick the butter from his forehead. Before the dead body of a Parsley is removed from the house, the forehead is smeared with clarified butter or anise, and the dogs of the house are admitted. If the dog or dogs lick the butter, it is a good omen; if not, it signifies portend.


"His heart too great, though fortune little.
To lick a rascal statesman's spittle." — Swift.

Lictors. Binders (Latin, ligo, to bind or tie). These Roman officers were so called because they bound the hands and feet of criminals before they executed the sentence of the law. (Aulus Gellius.)

"The lictors at that word, tall women all and strong.
Each with his axe and sheaf of twigs, went down into the throng." — Macaulay: Virginia.

Lid. Anglo-Saxon, hild; Dutch and Danish, lid. "Close" is the Latin supine clausum.

Lidakialta (the terror of nations). The throne of Alkadru, whence he can view the whole universe. (Scandinavian mythology.)

Lie. (Anglo-Saxon, lige, a falsehood.)

Father of lies. Satan (John viii. 44). The greatest lie. The four, P's (a Palmer, a Pardoner, a Poticary, and a Pedlar) disputed as to which could tell the greatest lie. The Palmer said he had never seen a woman out of patience; whereupon the other three P's threw up the sponge, saying such a falsehood could not possibly be outdone. (Hemywood: The Four P's.)

White lies. (See WHITE.)

Lie Circumstantial (The) or The lie with circumstance. Sir, if you said so, it was a lie. As Touchstone says, this insult is voidable by this means—"If you said so, I said it was a lie," but the word "if" makes the insult hypothetical. This is the lie direct in the second degree or once removed. (See COUNTERCHEEK.)

Lie Direct (The). Sir, that's a lie. You are a liar. This is an offence no gentleman can take.

"One day as I was walking, with my customary swagger,
Says a fellow to me, 'Pistol, you're a coward,
Though a braggart.'
Now, this was an indignity no gentleman could take, sir;
So I told him flat and plump, 'You lie'—(under a mistake, sir)."

Lies Quarrelsome (The). To tell one flat and plump "You lie." Touchstone calls this "the countercheck quarrelsome."

"If again (the fifth time) it was not well cut, he would say I lied: thus is called the countercheck quarrelsome." — Shakespeare: As You Like It, v. 4.

Lie hath no Foot (A). Because it cannot stand alone. In fact, a lie wants twenty others to support it, and even then is in constant danger of tripping.

Lie. (Anglo-Saxon, liegan, to hide or rest; but lie, to deceive, is the Anglo-Saxon verb lieg-ian.)

"I lie heavy on him, earth, for he laid many a heavy load on thee.
This is part of Dr. Evans's epitaph on Sir John Vanbrugh, the comic poet, herald, and architect. The "heavy loads" referred to were Blenheim, Greenwich Hospital (which he finished), Castle Howard in Yorkshire, and other massive buildings. (1606-1726.)

Lie Low (To). To conceal oneself or one's intentions.

"All this while Brer Rabbit lay low." — Uncle Remus.

Lie Over (To). To be deferred; as, this question must lie over till next sessions.

Lie-to (To). To stop the progress of a vessel at sea by reducing the sails and counterbalancing the yards; to cease from doing something. A nautical phrase.

"We now ran plump into a fog, and were obliged to lie-to." — Lord Dufferin.

Lie Up (To). To refrain from work; to rest.

Lie at the Catch (To). Thus Talkative says to Faithful, "You lie at the catch, I perceive." To which Faithful replies, "No, not I; I am only for setting things right." "To lie at the catch," or lie on the catch, is to lie in wait or to lay a trap to catch one.

Lie in State (To). "Étrenché sur un lit de parade." A dead body displayed to the general public.

Lie on Hand (To). To remain unsold. "Reste depuis longtemps en main." Lie to One's Work (To). To work energetically.

Lie with One's Fathers (To). To be buried in one's native place. "Reposer avec ses pères."

"I will lie with my fathers, and thou shalt carry me out of Egypt." — Genesis xlix. 30.

Liebenstein and Sternefeld. Two ruined castles of the Rhine. According to tradition, Leoline, the orphan, was
the sole surviving child of the lord of Liebenstein; and two brothers, named Warbeck and Otho, were the surviving children of the lord of Sternfels. Both the brothers fell in love with Leoline; but, as Leoline gave the preference to Otho, Warbeck joined the Crusades. A Templar in time persuaded Otho to do the same; but, the war being over, Otho stayed at Constantinople, where he fell in love with a Greek, whom he brought home for his bride. Leoline retired to the adjacent convent of Bornhofen. Warbeck defied his brother to single combat for this insult to his betrothed; but Leoline with the nuns interposed to prevent the fight. The Greek wife, in time, eloped with one of the inmates of Sternfels, and Otho died childless. A band of robbers broke into the convent; but Warbeck armed in its defence. He repelled the robbers, but received his death-wound, and died in the lap of Leoline; thus passed away the last lord of Liebenstein. (Traditions of the Rhine.)

LIEGE. The word means one bound, a bondsman (Latin, ligo, to bind); hence, vassals were called liege-men—i.e., men bound to serve their lord. The lord was called the liege-lord, being bound to protect the vassals.

"I humbly and humbly, on my knees, and with my hands placed between those of my lord, be (the military tenant) repeated these words: "Hear, my lord, I have become your lieutenant of life and limb, and earthly worship; and faith and truth I will bear to you to live and die."—Lingard: History of England, vol. ii. chap. 1. p. 57.

Lien. A bond. (Latin, lioe-men). Legally, a bond on goods for a debt; a right to retain goods in a creditor's hands till he has satisfied a legal claim for debt.

Liese (2 syl.). Abbé de Liese or Abbé Lettierie. The French term for the "Boy Bishop," or "Abbot of Unreason." (See Amor.)

Lieutenant (pronounce lët-tënt) is the Latin locum-tenens, through the French. A Lieutenant-Colonel is the Colonel's deputy. The Lord-Lieutenant of Ireland is a viceroy who represents the crown in that country.

Life. (Anglo-Saxon, liff.)

Drawn from life. Drawn or described from some existing person or object.

For life. As long as life continues.

For the life of me. As long as I am alive. Even if my life depended on it. A strong asseveration.

"Nor could I, for the life of me, see how the crown of the whole world had anything to do with what I was talking about."—Goldsmith:" Treatment of Wobegood.

Is life worth living? Schopenhauer decides in the negative. In the "funeral service" we are taught to thank God for delivering the deceased "out of the miseries of this sinful life." On the other hand, we are told that Jesus called Lazarus from the grave, not by way of punishment, but quite the contrary.

"On days like this, one feels that Schopenhauer is wrong after all, and that life is something really worth living for."—Grant Allen: The Giver of Charms.

Large as life. Of the same size as the object represented.

On my life. I will answer for it by my life; as, "Il le ferai j'en réponds sur ma vie."

To hear a charmed life. To escape accidents in a marvellous manner.

To know life. In French, "Savoir ce vie"—that is, "Savoir ce que c'est que de vivre." "Not to know life," is the contrary—"Ne savoir pas ce que c'est que de vivre."

To the life. In exact imitation. "Done to the life." "Faire le portrait de quelqu'un au naturel" (or) "d'après nature."

Life-boat (A). A boat rendered especially buoyant for the purpose of saving those who are in peril of their life at sea.

Life-buoy (A). A float to sustain two or more persons in danger of being drowned at sea.

Life-Guards. Two senior regiments of the mounted body-guard, comprising 878 men, all six feet high; hence, a fine, tall, manly fellow is called "a regular Life-guardian."

Life Policy (A). An assurance to be paid after the death of the person.

Life Preserver (A). A buoyant jacket, belt, or other appliance, to support the human body in water; also a loaded staff or knuckle-duster for self-defence.

Lift. To have one at a lift is to have one in your power. When a wrestler has his antagonist in his hands and lifts him from the ground, he has him "at a lift," or in his power.

"Sir," says he, "I have you at a lift."

Now you are come unto your latest shift."—Percy: Reliques: A Lay and Amorous.

Lift not up your Horn on High. (Psalm lxxv. 5.) Do not behave scornfully, maliciously, or arrogantly. (See under Horn.)

Lift up the Reel against Me (7.). To kick me (physically or morally); to
treat with contumely or contempt: to oppose, to become an enemy. As an unruly horse kicks the master who trusts and feeds him.

"Yes, mine own familiar friend, in whom I trusted, which did set of my bread, hath lifted his heel against me."—Psalm xii. 9.

**Lift up the Voice (2b).** To shout or cry aloud; to utter a cry of joy or of sorrow.

"Saul lifted up his voice and wept."—1 Sam. xxiv. 16.

**Lifted up.** Put to death; to raise on a cross or gibbet.

"When ye have lifted up the Son of Man, then shall ye know that I am He."—John viii. 28.

**Lifter.** A thief. We still call one who plunders shops a "shop-lifter."

"Is he so young a man, and so old a lifter?" Shakespeare: Troilus and Cressida, i. 2.

**Lifting (The).** In Scotland means lifting the coffin on the shoulders of the bearers. Certain ceremonies preceded the funeral.

"When at the funeral of an ordinary husbandman, one o’clock was named as the hour for ‘Lifting,’ the party began to assemble two hours previously."—Saladin: Mosaic Journal, Jan. 14, 1883, p. 27.

At the first service were offered meat and ale; at the second, shortbread and whisky; at the third, seed-cake and wine; at the fourth, currant-bun and rum; at the last, sugar-biscuits and brandy.

**Lifting, or Lifting the Little Finger.** Tippling. In holding a beaker or glass, most persons stick out or lift up the little finger. "Lifting" is a contracted form of the full phrase.

**Ligan.** Goods thrown overboard, but tied to a cork or buoy in order to be found again. (Latin ligère, to tie or bind.)

"Flotsam. The débris of a wreck which floats on the surface of the sea, and is often washed ashore. (Latin flotare, to float.)

Jetson or jetsam. Goods thrown overboard in a storm to lighten the vessel. (Latin jactare, to cast forth, through the French jeter.)

**Light.** Life. Othello says, "Put out the light and then put out the light." In May, 1886, Abraham Harper, a market-gardener, of Oxford, hit his wife in the face, and threatened to "put her light out," for which he was fined 5s. and costs. (Truth, May 20th, 1886.)

**Light.** Graces, holiness. Called "the candle of the Lord," the "lamp of God." as, "The spirit of man is the lamp of the Lord."—(Prov. xx. 27.)

"Let your light so shine before men that they may see your good works."—Matt. v. 16.

**To stand in one’s own light.** To act in such a way as to hinder advancement.

"He stands in his own light through nervous fear."—The Leisure Hour, 1886.

**Light Comedian (4.),** in theatrical parlance, is one who performs in what is called legitimate comedy, but is very different to the "low comedian," who is a farceur. Orlando, in As You Like It, might be taken by a "light comedian," but not by a "low comedian." Tony Lumpkin and Paul Pry are parts for a "low comedian," but not for a "light comedian."

**Light Horsemen.** Those who live by plunder by night. Those who live by plunder in the daytime are Heavy Horsemen. These horsemen take what they can crib aboard ship, such as coffee-beans, which they call "pease ;" sugar, which they call "sand ;" rum, which they called "vinegar," and so on. The broker who buys these stolen goods and asks no questions is called a "fence." (See Captain Marryat: Poor Jack, chap. xviii.)

**Light Troops, i.e. light cavalry, meaning Lancers and Hussars, who are neither such large men as the "Heavies," nor yet so tall. (See LIGHT-ARMED ARTILLERY.)

**Light-armed Artillery.** The Royal Horse Artillery. The heavy artillery are the garrison artillery.

**Light as a Feather.** (See SIMILAR.)

**Light-fingered Gentry (The).** Pick-pockets and shop-lifters.

**Light Gains make a heavy Purse.** Small profits and a quick return, is the best way of gaining wealth. French, "Le petit gain remplit la bourse;" Italian, "I guadagni mediocri empiono la borsa."

**Light of One’s Countenance (The).** The bright smile of approbation and love.

"Lift up the light of Thy countenance upon us."—Psalm iv. 6.

**Light of the Age.** Maimonides or Rabbi Moses ben Maimon, of Cordova (1135-1204).

**Light of the Harem.** The Sultana Nourmahal, afterwards called Nourjehan (Light of the World). She was the bride of Selim. (Thomas Moore: Lalla Rookh.)
Lighthouse. The most celebrated of antiquity was the one erected by Ptolemy Soter in the island of Pharos, opposite Alexandria. Josephus says it could be seen at the distance of 42 miles. It was one of the "seven wonders" of the ancient world.

Of modern lighthouses the most famous are the Eddystone, 14 miles S.W. of Plymouth Sound; the Tour de Corduan, at the entrance of the Gironde, in France; and the Bell Rock, which is opposite the Firth of Tay.

The largest lighthouses are:—(1) The lighthouse at Hell Gate in New York, 250 feet high, with 9 electric lamps of 6,000 candle-power each. (2) The Bartholdi Statue of Liberty, in New York harbour, 220 feet high. (3) One in Genoa, Italy, 210 feet in height. (4) Cape Hatteras Light, which is 189 feet high. (5) Eddystone Lighthouse is 85 feet high, and lights a radius of 17 miles.

Lightning [Barca]. Hamilcar of Carthage was called "Barca," both on account of the rapidity of his march and also for the severity of his attacks. (B.C. 247-228.)

Claim lightning. Two or more flashes of lightning repeated without intermission.
Forced lightning. Zig-zag lightning.
Globular lightning. A meteoric ball of fire, which sometimes falls on the earth and flies off with an expansion.

Lightning Conductor. A metal rod raised above a building with one end in the earth, to carry off the lightning and prevent its injuring the building.

* It must be pointed at the top extremity to ensure a quiet discharge.

Lightning Preservers. The most approved classical preservatives against lightning were the eagle, the sea-calf, and the laurel. Jupiter chose the first, Augustus Caesar the second, and Tiberius the third. (Colinus, x.; Sueton, in Vit. Aug., xc.; ditto in Vit. Tib., lxix.) (See House-books.)

Bodies satcheted and persons struck dead by lightning were said to be incorruptible; and anyone so distinguished was held by the ancients in great honour. (J. C. Bullinger: De Terrae Motu, etc., v. 11.)

Lightning Proof. A building protected by lightning conductors (one or more).

Lightning Rod (A.). (See Lightning Conductor.)

Liguorians. A congregation of missionary priests called also Redemptorists, founded in 1732, by St. Alphonse Liguori. Their object is the religious instruction of the people, and the reform of public morality.

Ligurian Arts. Deception, trickery.

Ligurian Republic (The). Venetia, Genoa, and a part of Sardinia, tied up in one bundle by Napoleon I. in 1797, and bound with a constitution similar to that of the French "Directory," so called from Liguoria, pretty well commensurate with these districts. It no longer exists.

Ligurian Sage (The). Aulus Persius Flaccus, born at Volaterrae, in Etruria, according to ancient authors; and at Luna Portus, in Liguria, according to some modern authorities. (A.D. 34-62.) (See Satires, vi. 6.)

Lilburne. If no one else were alive, John would quarrel with Lilburne. John Lilburne was a contentious Leveller in the Commonwealth; so rancorous against rank that he could never satisfy himself that any two persons were exactly on the same level. (See Lawsuits.)

Lilburne Shawl. The name of a place in Wensleydale, Yorkshire. Shawl is shaw, a hill; shaw'd = shaw-hill.

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Lilinau was wood by a phantom that lived in her father's pines. At nightfall the phantom whispered love, and won the fair Lilinau, who followed his green waving plume through the forest, and was never seen again. (American-Indian tradition.)

Lilis or Lilith (Rabbinical mythology). The Talmudists say that Adam had a wife before Eve, whose name was Lilis. Refusing to submit to Adam, she left Paradise for a region of the air. She still haunts the night as a spectre, and is especially hostile to new-born infants. Some superstitious Jews still put in the chamber occupied by their wife four coins, with labels on which the names of Adam and Eve are inscribed, with the words, "A vammt thee, Lilith!" Goethe has introduced her in his Faust. (See Lamia.)

Lilis or Lilith. The fable of Lilis or Lilith was invented to reconcile Gen. i. with Gen. ii. Genesis i. represents the simultaneous

* It was Lilith, the wife of Adam... Not a drop of her blood was human, but she was made like a soft sweet woman." D. G. Rossetti: Eden Bower.
creation of man and woman out of the earth; but Genesis ii. represents that Adam was alone, and Eve was made out of a rib, and was given to Adam as a helpmeet for him.

Lilli-Burlero or Lilli-Bulle're and Bullen-a-lish. Said to have been the words of distinction used by the Irish Papists in their massacres of the Protestants in 1641. A song with the refrain of "Lilli-burlero, bullen-a-la!' was written by Lord Wharton, which had a more powerful effect than the phlegipics of either Demosthenes or Cicero, and contributed not a little to the great revolution of 1688. Burnet says, "It made an impression on the [king's] army that cannot be imagined. ... The whole army, and at last the people, both in city and country, were singing it perpetually ... never had so slight a thing such an effect." The song is in Percy's Reliques of Ancient English Poetry, series ii. bk. 3. (See Sterne: Tritram Shandy, chap. ii.)

"Lilli bullero, lilli bullero bullen a la. Lero lero, lilli bullero, lero lero bullen a la. Loro lero, lilli bullero, lero lero bullen a la."

Mr. Chappell attributes the air to Henry Purcell.

Lilliput. The country of the pigmies called "Lilliputians," to whom Gulliver was a giant. (Swift: Gulliver's Travels.)

Lily (The). There is a tradition that the lily sprang from the repentant tears of Eve as she went forth from Paradise. Lily in Christian art is an emblem of chastity, innocence, and purity. In pictures of the Annunciation, Gabriel is sometimes represented as carrying a lily-branch, while a vase containing a lily stands before the Virgin, who is kneeling in prayer. St. Joseph holds a lily-branch in his hand, to show that his wife Mary was always the virgin. Lily. (Emblem of France.) Tasso, in his Jerusalem Delivered, terms the French Gigi d'oro (golden Lilies). It is said the people were commonly called Littarti, and the kingdom Liliun in the time of Philippe le Bel, Charles VIII., and Louis XII. They were so called from the fleur-de-lys, the emblem of France.

"I saw my country's lily torn." 

Bloomfield. (A Frenchman is speaking.)

"The Burgurers of Ghent were bound by solemn oath not to make war upon the lilies." —Millington: Louis I.

Lily of France. The device of Clovis was three black toads, but an aged hermit of Jouy-en-valle saw a miraculous light stream one night into his cell, and an angel appeared to him holding a shield of wonderful beauty; its colour was azure, and on it were emblazoned three gold lilies that shone like stars, which the hermit was commanded to give to Queen Clotilde. Scarcely had the angel vanished when Clotilde entered, and, receiving the celestial shield, gave it to her royal husband, whose arms were everywhere victorious. (See Le Petit Bollandistes, vol. vi, p. 426.)

"Un bermit apporta a la dite royne un drap d'azur a trois Pleva de Lis d'or, que l'ange lui avait donne et le delivra la dite royne a son mari le roy Clovis pour le porter comme ses armes en lieu qu'il les portoit d'or a trois crapsavz de sable." —Chifflet.

* The kings of France were called "Lords of the Silver Lilies."

† Florence is called "The City of Lilies."

Lily of the Valley. The Convallaria majalis (the May valley plant); one of the species is Solomon's seal. It is by no means the case that the Convallaria grow only in valleys, although they prefer shady places.

This is not the lily (Matt. vi. 26) which is said to excel "Solomon in all his glory." The Lilium Candidum is the flower alluded to by our Lord; a tall majestic plant, common in Palestine, and known by us as the Garden Lily. It is bell-shaped, with white petals and golden yellow stamens. John (Archaeologia Biblica, p. 158) tells us that "at festivals the rich and powerful robed themselves in white cotton, which was considered the most splendid dress."

Lily Maid of Astolat. (See Elaine.)

Lim Hay. Lick it up like Lim hay. Lim, on the Mersey, is famous for its excellent hay.

Limb. To tear limb from Warburton. Lynn cum Warburton forms one registry in Cheshire. The play is on limb and Lynn.

Limb of the Law (.J.). A lawyer, or a clerk articled to a lawyer. The hands are limbs of the body, and the lawyer's clerks are his hands to copy out what the head of the office directs.

Limberham. A tame, foolish keeper. The character is in Dryden's comedy of Limberham, or the Kind Keeper, and is supposed to satirise the Duke of Lauderdale.

Limbo. A waste-basket: a place where things are stowed too good to destroy but not good enough to use. In School theology unbaptised infants and good heathens go to Limbo. (Latin, limbus, the edge.) They cannot go to heaven, because they are not baptised, and they cannot go to the place of torment, because they have not committed
Lincolnshire

756

Lincolnshire

sin at all, or because their good preponderates. (See Milton: Paradise Lost, bk. iii.) (See Araf.)

Limbo. Go to limbo—that is, prison.

Limbus, preceded by in or to becomes limbo—as, in limbo, to limbo. Occasionally, limbo stands for Paradise of Fools.

Limbus Patro'rum. The Limbus of Fools, or Fool's Paradise. As fools are not responsible for their works, they are not punished in Purgatory, but cannot be received into Heaven; so they go to a place called the Paradise of Fools.

"Then might you see Cowls, hoods, and habits, with their wavers tossed And fluttered into rage: then relics, beads, indulgences, dispensers, pardons, bullies. The sport of winds. All these, upwurried aloft, Into a Limbo large and broad, since called The Paradise of Fools."


Limbus Patrum. The half-way house between earth and heaven, where the patriarchs and prophets, after death, await the coming of Messiah. According to the Roman Catholic notion, this is the "hell," or hades, into which Jesus Christ descended after He gave up the ghost on the cross. Limbo, and sometimes limbo patrium, is used for "quod," jail, confinement.

"I have some of them in limbo patrium, and there they are like to dance these three days."—Shakespeare: Henry VIII., v. 4.

Limbus Puerorum. The Child's Paradise, for children who die before they are responsible for their actions.

Limbus of the Moon. In the limbo of the moon. Ariosto (in his Orlando Furioso, xxxiv. 70) says, in the moon are treasured up such stores as these: Time misspent in play, all vain efforts, all vows never paid, all intentions which lead to nothing, the vanity of titles, flattery, the promises of princes, deathbed alms, and other like vanities.

Limerick. A nonsense verse or song, in the metre of the example.

"There was a young lady of Wilta, Who walked up to Scotland on stilts; When they said it was shocking, She answered, "Then what about fita?"

There is a chorus, "We'll all come up, come up to Limerick," but the connection with the Irish city is not clear.

Lime Street, London. The place where, in former times, lime was sold in public market. It gives its name to one of the wards of London.

Limited Liability. The liability of a shareholder in a company only for a fixed amount, generally the amount of the shares he has subscribed for. The Limited Liability Act was passed 1855.

Limner. A drawer, a painter, an artist. A contraction of illuminator, or rather illumineur (one who illuminates manuscripts).

"The limner, or illumineur . . . throws us back to a time when the illumination of MSS. was a leading occupation of the painter."—Froude: On the Study of Words, lecture iv. p. 171.

Limp. Formed of the initial letters of Louis (XIV.), James, Mary, Prince (of Wales). A Jacobite toast in the time of William III. (See Notarica.)

Lina. The Goddess Flax.

"Inventress of the web, fair Lina Flax,
The flying shuttle through the dancing strings."—Daven: Love of the Plants, canto ii.

Lincoln. A contraction of Lindum-colonia. Lindum was an old British town, called Llyn-dum (the fen-town). If we had not known the Latin name, we should have given the etymology Llyn-callyne (the fen-hill, or hill near the pool), as the old city was on a hill.

The devil looks over Lincoln. (See Devil.)

Lincoln College (Oxford). Founded by Richard Fleming in 1427, and completed by Rotherham, Bishop of Lincoln, in 1479.

Lincoln Green. Lincoln, at one time, was noted for its green, Coventry for its blue, and Yorkshire for its grey. (See Kendal Green.)

"And girls in Lincoln green."—Drayton: Poliphilus, xxv.

Fulstaf speaks of Kendal Green (Westmoreland), 1 Hen. IV., ii. 4.)

"Here be a sort of scanned knives come in, I clothed all in Kendal green."—Plays of Robin Hood.

Lincoln's Inn. One of the fashionable theatres in the reign of Charles II.

Lincoln's Inn Fields. London. Henry Lacy, Earl of Lincoln, built an inn (mansion) here in the 14th century. The ground belonged to the Black Friars, but was granted by Edward I. to Lacy. Later, one of the bishops of Chichester, in the reign of Henry VII., granted leases here to certain students of law.

Lincolnshire Bagpipes. The croaking of frogs in the Lincolnshire fens. We have Cambridgeshire nightingales, meaning frogs: fen nightingales, the Liège nightingale. In a somewhat similar way asses are called "Arcadian nightingales."

"Melancholy as . . . the drone of a Lincolnshire bagpipe."—Shakespeare: 1 Hen. IV., i. 5.
Lindabrides. A heroine in The Mirror of Knighthood, whose name at one time was a synonym for a kept mistress, in which sense it was used by Scott, Kenilworth and Woodstock.

Linden Tree (A). Baucis was converted into a linden tree. Philemon and Baucis were poor cottagers of Phrygia, who entertained Jupiter so hospitably that he promised to grant them whatever request they made. They asked that both might die together, and it was so. At death Philemon became an oak and Baucis a linden tree. Their branches intertwined at the top.

Lindor. A poetic swain of the Cor'ydon-type, a lover en bégivère.

"Do not, for heaven's sake, bring down Cor'ydon and Lindor upon us."—Sir Walter Scott.

Line. Trade, business.

What line are you in? What trade or profession are you of? "In the book line"—i.e. the book trade. This is a Scripture phrase. "The lines have fallen to me in pleasant places, yea, I have a goodly heritage." The allusion is to drawing a line to mark out the lot of each tribe, hence line became the synonym of lot, and lot means position or destiny; and hence a calling, trade, or profession. Commercial travellers use the word frequently to signify the sort of goods which they have to dispose of; as, one travels "in the hardware line," another "in the drapery line," or "grocery line," etc.

Line (The). The equator. (See Crossing the Line.)

The deep-sea line. A long line marked at every five fathoms, for sounding the depth of the sea.

The line. All regiments of infantry except the foot-guards, the rifle brigade, the marines, the militia, and the volunteers.

Line a Day (A). ("Nulla dies sine iuvâ.") Apelles the artist said he never passed a day without doing at least one line, and to this steady industry he owed his great success.

Line of Battle. The order of troops drawn up so as to present a battle-front. There are three lines—the van, the main body, and the rear. A fleet drawn up in line of battle is so arranged that the ships are ahead and astern of each other at stated distances.

All along the line, in every particular. The reference is to line of soldiers.

"The accuracy of the statement is contested all along the line by persons on the spot."—W. E. Gladstone (Newspaper report).

To break the enemy's line is to disarrange their order of battle, and so put them to confusion.

Line of Beauty, according to Hogarth, is a curve thus —. Mengs was of the same opinion, but thought it should be more serpentine. Of course, these fancies are not tenable, for the line which may be beautiful for one object would be hideous in another. What would Hogarth have said to a nose or mouth which followed his line of beauty?

Line of Communication, or rather Lines of Communication, are trenches made to continue and preserve a safe correspondence between two forts, or between two parts of the same army, in order that they may co-operate with each other.

Line of Demarcation. The line which divides the territories of different proprietors. The space between two opposite doctrines, opinions, rules of conduct, etc.

Line of Direction. The line in which a body moves, a force acts, or motion is communicated. In order that a body may stand without falling, a line let down from the centre of gravity must fall within the base on which the object stands. Thus the leaning tower of Pisa does not fall, because this rule is preserved.

Line of Life (The). In French, La ligne de vie. So also, line of duty, La ligne du devoir, etc. In palmistry, the crease in the left hand beginning above the web of the thumb, and running towards or up to the wrist is so called.

The nearer it approaches the wrist the longer will be the life, according to palmists. If long and deeply marked, it indicates long life with very little trouble; if crossed or cut with other marks, it indicates sickness.

Line of March. The ground from point to point over which an army moves.

Line of Operation (The) in war. The line between the base of operation (q.v.) and the object aimed at. Thus, if a fleet is the base and the siege of a city is the object aimed at, the line of operation is that drawn from the fleet to the city. If a well-fortified spot is the base and a battle the object, the line of operation is that which lies between the fortified spot and the battle-field.

Line upon Line, Admonition or instruction repeated little by little (a line at a time). Apelles said "Nulla dies
Lines

"Nine lined." A drawing is line upon line, an edifice is brick upon brick or stone upon stone.

"Line upon line, line upon line, here a little and there a little."—Isaiah xxi. 10.

Lines. The lines have fallen to me in pleasant places. The part allotted to me and measured off by a measuring line. (Psalms xvi. 6.)

Hard lines. Hard restrictions. Here lines means an allotment measured out. To read between the lines. To discern the secret meaning. One method of cryptography is to write in alternate lines; if read line by line, the meaning of the writer is reversed or wholly misunderstood. Thus lines 2, 4, 6 of the following cryptogram would convey the warning to Lord Montague of the Gunpowder Plot.

"My lord, having just returned from Paris, (2) stay away from the house to-night and give me the pleasure of your company. (1) Food and drink have concurred to punish those who pay not regard to their health, and (6) the wickedness of the time adds greatly to its wear and tear."

Linen Goods. In 1721 a statute was passed imposing a penalty of £5 upon the weaver, and £20 upon the seller of, a piece of calico. Fifteen years later this statute was so far modified that calicoes manufactured in Great Britain were allowed, "provided the warp thereof was entirely of linen yarn." In 1774 a statute was passed allowing printed cotton goods to be used on the payment of threepence a yard duty; in 1806 the duty was raised to threepence halfpenny. This was done to prevent the use of calicoes from interfering with the demand for linen and woollen stuffs. The law for burying in woollen was of a similar character. The following extracts from a London news-letter, dated August 2nd, 1768, are curious. [Note—chintz is simply printed calico.]

"Yesterday three tradesmen's wives of this city were convicted before the rt. hon. the Lord Mayor for wearing chintz gowns on Sunday last, and each of them was fined £x. These make-servants who have been convicted of the above offence within twelve months past. . . . There were several ladies in St. James's Park on the same day with chintz gowns on, but the persons who gave informations of the above three were not able to discover their names or places of abode. . . . Yesterday a waggon loaded with £200 worth of chintz was seized at Dartford in Kent by some custom-house officers. Two post-chaises loaded with the same commodity got off with their goods by swiftness of driving."


Lingua Franca. A species of corrupt Italian spoken on the coasts of the Mediterranean. The Frank' language mixed with the Italian.

Lining of the Pocket. Money.

"My money is spent; can I be content With pockets deprived of their lining?"

The Lady's Decoy, or Man Midwife's Defence, 1788, p. 4.

When the great court tailor wished to obtain the patronage of Beno Brummel, he made him a present of a dress-coat lined with bank-notes. Brummel wrote a letter of thanks, stating that he quite approved of the coat, and he especially admired the lining.

Linnman System. A system devised by Linnaeus of Sweden, who arranged his three kingdoms of animals, vegetables, and minerals into classes, orders, genera, species, and varieties, according to certain characteristics.

Linne (The Heir of). The Lord of Linne was a great spendthrift, "who wasted his substance in riotous living." Having spent all, he sold his estates to John o' the Scales, his steward, reserving to himself only a "poor and lonesome lodge in a lonely glen." When he had squandered away the money received for his estates, and found that no one would lend or give him more, he retired to the lodge in the glen, where he found a rope with a running noose dangling over his head. He put the rope round his neck and sprang aloft, when lo! the ceiling burst in twain, and he fell to the ground. When he came to himself he espied two chests of beaten gold, and a third full of white money, and over them was written, "Once more, my son, I set thee clear; amend thy life, or a rope at last must end it." The heir of Linne now returned to his old hall, where he asked his quandam steward for the loan of forty pence; this was refused him. One of the guests professed the loan, and told John o' the Scales in private that he had bought the estate cheap enough. "Cheap call you it?" exclaimed John; "why, he shall have it back for 100 marks less." "Done," said the heir of Linne, and counted out the money. He thus recovered his estates, and made the kind host his forester. (Perry: Reliques, series ii. book 2.)

Linsey-woolsley Million (The). The great unwashed. The artisan class, supposed to dress in linsey-wooley. "Broadcloth" being for the gentry.

"Truth needs not, John, the eloquence of oaths; Not more than a decent suit of clothes

* Requires of broad gold lace th' expensive glare, That makes the linen-woolsley million stare."

Peter Pindar: Simplicity Urbana.

Linspe (French, 2 syl.) means a prince in slang or familiar usage. It
Lion (as an agnomene).  
ALP ABLAN [the Valiant Lion], son of Togur Beg, the Perso-Turkish monarch. (Reigned 1063-1072.)

Ali was called The Lion of God for his religious zeal and great courage. His mother called him at birth Al Haidara, the Roared Lion. (A.D. 602, 655-661.)

Ali Pashe, called The Lion of Ninina, overthrown in 1822 by Ibrahim Pusha. (1741, 1788-1822.)

Arioch (fifth of the dynasty of Ninu, the Assyrian), called Arioch Eliasar—i.e., Arioch Melech al Asser, the Lion King of Assyria. (B.C. 1927-1897.)

Daneziower, Prince of Ializh, who founded Lemberg (Lion City) in 1259.

Gustavus Adolphus, called The Lion of the North. (1594, 1611-1632.)

Hamza, called The Lion of God and of His Prophet. So Gabriel told Mahomet his uncle was currestined in heaven.

Henry, Duke of Bavaria and Saxony, was called The Lion for his daring courage. (1120-1195.)

Louis VIII. of France was called The Lion because he was born under the sign Leo. (1187, 1223-1226.)

Richard I. Cœur de Lion (Lion's Heart), so called for his bravery. (1157, 1189-1199.)

William of Scotland, so called because he chose a red lion rampant for his cognisance. (Reigned 1165-1214.)

The Order of the Lion. A German Order of civil merit, founded in 1815.

Lion (as an emblem). A lion is emblem of the tribe of Judah: Christ is called "the lion of the tribe of Judah."

"Judah is a lion's whelp; ... he crouched as a lion, and as an old lion; who shall rouse him up?"—Genesis xxxv. 6.

A lion emblematic of St. Jerome. The tale is, that while Jerome was lecturing one day, a lion entered the schoolroom, and lifted up one of its paws. All the disciples fled; but Jerome, seeing that the paw was wounded, drew out of it a thorn and dressed the wound. The lion, out of gratitude, showed a wish to stay with its benefactor. Hence Jerome is typified as a lion, or as accompanied by a lion. (Knorrus: Lives of the Saints, p. 754.)

Androcles and the Lion. This is a replica of the tale of ANDROCLES. Androcles was a Roman slave, condemned to encounter a lion in the amphitheatre; but when the beast was let loose it crouched at the feet of the slave and began licking them. The circumstance naturally excited the curiosity of the consul; and the slave, being brought before him, told him the following tale: "I was compelled by cruel treatment to run away from your service while in Africa, and one day I took refuge in a cave from the heat of the sun. While I was in the cave a lion entered, limping, and evidently in great pain. Seeing me, he held up his paw, from which I extracted a large thorn. We lived together in the cave for some time, the lion catering for both of us. At length I left the cave, was apprehended, brought to Rome, and condemned to encounter a lion in the amphitheatre. My enemy was my old friend, and he recognised me instantly." (A. Gallinus: Noctes, v. 15.)

St. Gerasimus and the Lion. A very similar tale is told of St. GERASIMUS (A.D. 475). One day, being on the banks of the Jordan, he saw a lion coming to him, limping on three feet. When it reached the saint, it held up to him the right paw, from which Gerasimus extracted a large thorn. The grateful beast attached itself to the saint, and followed him about as a dog. (Lives des Peres des Deserts d'Orient.)

Sir George Davis and the Lion. Sir George Davis was English consul at Florence at the beginning of the 19th century. One day he went to see the lions of the great Duke of Tuscany. There was one which the keepers could not tame; but no sooner did Sir George appear than it manifested every symptom of joy. Sir George entered its cage, when the lion leaped on his shoulder, licked his face, wagged its tail, and fawned on him like a dog. Sir George told the great duke that he had brought up the creature; but as it grew older it became dangerous, and he sold it to a Barbary captive. The duke said that he had bought it of the very same man, and the mystery was solved.

Half a score of such tales are told by the Hollandists in the Acta Synodorum. The lion an emblem of the conservation. According to tradition, the lion's whelp is born dead, and remains so for three days, when the father breathes on it and it receives life. Another tradition is that the lion is the only animal of the cat tribe born with its eyes open, and it is said that it sleeps with its eyes open. This is not strictly correct, but undoubtedly it sleeps watchfully and lightly.

Mark the Evangelist is symbolised by
a lion, because he begins his gospel with the scenes of John the Baptist and Jesus in the Wilderness. Matthew is symbolised by a man, because he begins his gospel with the humanity of Jesus, as a descendant of David. Luke is symbolised as a calf, because he begins his gospel with the priest sacrificing in the temple. John is symbolised by an eagle, because he soars high, and begins his gospel with the divinity of the Logos. The four symbols are those of Ezekiel’s cherubim.

The American lion. The puma.
A Cotswold lion. A sheep.

Lion (grateful for kindness):—

Andecous. (See under Lion as an emblem.)

Sir Iwan de Galles was attended by a lion, which, in gratitude to the knight, who had delivered it from a serpent with which it had been engaged in deadly combat, ever after became his faithful servant, approaching the knight with tears, and rising on his hind-feet like a dog.

Sir Geoffrey de Latour was aided by a lion against the Saracens; but the faithful brute was drowned in attempting to follow the vessel in which the knight had embarked on his departure from the Holy Land.

St. Gerasimus. (See under Lion as an emblem.)

St. Jerome. (See under Lion as an emblem.)

Lion, in Heraldry.

(1) Couchant. Lying down; head erect, and tail beneath him. Emblematic of sovereignty.

(2) Cowok or Coou. With tail hanging (between his legs.

(3) Dormant. Asleep, with head resting on his fore-paws.

(4) Passant. Walking, three feet on the ground; in profile. Emblematic of resolution.


(6) Passant regardant. Three feet on the ground; side face turned backwards.

(7) Rampant. Erect on his hind legs; in profile. Emblematic of magnanimity.

(8) Rampant gardant. Erect on his hind legs; full face. Emblematic of prowess.

(9) Rampant regardant. Erect on his hind legs; side face looking behind. Emblematic of circumspection.

(10) Regardant. Looking behind him; emblematic of circumspection.

(11) Salient. In the act of springing forward on its prey. Emblematic of valour.

(12) Sejant. Sitting, rising to prepare for action; face in profile, tail erect. Emblematic of counsel.

(13) Sejant affronté (as in the crest of Scotland).

(14) Stagant. Standing with four legs on the ground.

(15) Lion of St. Mark. A winged lion sejant, holding an open book with the inscription “Tux tibi Mare,” Evangelista Mense.” A sword-point rises above the book on the dexter side, and the whole is encoiled by an aureola.

(16) Lion of Venice. “The same as the lion of St. Mark. Then there are black, red, and white lions, with many leonine monsters.

A lion at the feet of knights and martyrs, in effigy, signifies that they died for their magnanimity.

The lions in the arms of England. They are three lions passant gardant, i.e. walking and showing the full face. The first lion was that of Rolle, Duke of Normandy, and the second represented the country of Maine, which was added to Normandy. These were the two lions borne by William the Conqueror and his descendants. Henry II. added a third lion to represent the Duchy of Aquitaine, which came to him through his wife Eleanor. The French heralds call the lion passant a leopard; accordingly Napoleon said to his soldiers, “Let us drive these leopards (the English) into the sea.”

* In heraldry any lion not rampant is called a lion leopart.

The lion in the arms of Scotland is derived from the arms of the ancient Earls of Northumberland and Huntingdon, from whom some of the Scotch monarchs were descended. The treatment is referred to the reign of King Achaicus, who made a league with Charlemagne, “who did augment his arms with a double trace formed with Floure-de-lyces, signifying thereby that the lion henceforth should be defended by the aye of Frenchmen.” (Holinshed: Chronicles.)

Sir Walter Scott says the lion rampant in the arms of Scotland was first assumed by William of Scotland, and has been continued ever since.

“William, King of Scotland, having chosen for his aorial mark a red lion rampant, acquired the name of William the Lion; and this rampant lion constitutes one of the arms of Scotland; and the president of the heraldic court . . . is called Lord Lion King-at-Arms.”—Tales of a Grandfather, iv.
A marble lion was set up in honour of Leonidas, who fell at Thermopylæ, and a Belgian lion stands on the field of Waterloo.

*Lions in classic mythology*. Cybel (3 st.) is represented as riding in a chariot drawn by two tame lions.

Practically, the goddess of nature among the Hindus, is represented in a similar manner.

Hippopotames and Atalanta (fond lovers) were metamorphosed into lions by Cybel.

Hercules is said to have worn over his shoulders ‘the hide of the Nem’ean lion, which he slew with his club. Terror is also represented as arrayed in a lion’s hide.

The New’ean lion, slain by Hercules. The first of his twelve labours. As it could not be wounded by any weapon, Hercules squeezed it to death.

**Lion** (a public-house sign).

Black lion comes from the Flemings.

> “Au noir lyon la fleur-de-lis,
> Prise de terre de ce lie Lyn.”
> Godfrey de Paris.

Blue, the badge of the Earl of Mortimer, also of Denmark.

*Blue seems frequently to represent silver; thus we have the Blue Boar of Richard III., the Blue Lion of the Earl of Mortimer, the Blue Swan of Henry IV., the Blue Dragon, etc.*

Crowned, the badge of Henry VIII.

Golden, the badge of Henry I., and also of Percy, Duke of Northumberland.

Passant gardant (walking and showing a full face), the device of England.

Rampant, the device of Scotland.

Rampant, with the tail between its legs and turned over its back, the badge of Edward IV. as Earl of March.

Red, of Scotland; also the badge of John of Gaunt, Duke of Lancaster, who assumed this badge as a token of his claim to the throne of Castile.

Sleeping, the device of Richard I.

Statant gardant (i.e. standing and showing a full face), the device of the Duke of Norfolk.

White, the device of the Dukes of Norfolk; also of the Earl of Surrey, Earl of Mortimer, and the Fitz-Hammonds.

For who, in field or forest slack,
Saw the blanche lion e’er fall back? [Duke of Norfolk].

Sir Walter Scott: Lay of the Last Minstrel.

The winged lion. The republic of Venice. Its heraldic device.

White and Red Lion. Presbyter John, in a letter to Manuel Comnenus, of Constantinople, 1165, says his land is “the home of white and red lions.”

**Lion-hunter** (A). One who hunts up a celebrity to adorn or give prestige to a party. Mrs. Leo Hunter, in Pickwick, is a good satire on the name and character of a lion-hunter.

**Lion-killer** (The). Jules Gerard (1817-1864).

**Lion Sermon** (The). Preached in St. Katharine Cree church Leadenhall-street, London, in October, to commemorate “the wonderful escape” of Sir John Gayer, about 250 years ago, from a lion which he met with on being shipwrecked on the coast of Africa. Sir John was Lord Mayor in 1647.

Sir John Gayer requested that in the relief of the poor on condition that a commemorative sermon was preached annually at St. Katharine Cree. It is said that Sir John was on his knees in prayer when the lion came up, smelt about him, prowled round and round him, and then stalked off.

**Lion-sick.** Sick of love, like the lion in the fable. (See Shakespeare: Troilus and Cressida, ii. 3.)

**Lion Tamer** (The). Ellen Bright, who exhibited at Wombwell’s menagerie, was so called. She was killed by a tiger in 1880, at the age of seventeen.

**Lion and Unicorn.** The animosity which existed between these beasts, referred to by Sponser in his Faerie Queene, is allegorical of the animosity which once existed between England and Scotland.

> “Like as a lyon, whose imperial powre
> A proud rebellious unicorn defere.”
> Book ii. canto 5.

**Lion and Unicorn.** Ever since 1603 the royal arms have been supported as now by the English lion and Scottish unicorn; but prior to the accession of James I. the sinister supporter was a family badge. Edward III., with whom supporters began, had a lion and eagle; Henry IV., an antelope and swan; Henry V., a lion and antelope; Edward IV., a lion and bull; Richard III., a lion and boar; Henry VII., a lion and dragon; Elizabeth, Mary, and Henry VIII., a lion and greyhound. The lion is dexter—in. the right hand of the wearer or person behind the shield.

**Lion and the True Prince** (The). The lion will not touch the true prince (1 Henry IV., ii. 4). This is a religious superstition; the “true prince,” strictly speaking, being the Messiah, who is called “the Lion of the tribe of Judah.” Loosely it is applied to any prince of
blood royal, supposed at one time to be hedged around with a sort of divinity.

"Fetch the Numidian lion I brought over;
If he be sprung from royal blood, the lion
Will do her reverence, else he'll tear her."

Beaumont and Fletcher: The Mad Lover.

Lion of God. Ali was so called, because of his zeal and his great courage. (602, 655-661.)

Lion of St. Mark. (See under Lion, heraldry.)

Lion of the Reformation (Thc.). Spenser says that while Una was seeking St. George, she sat to rest herself, when a lion rushed suddenly out of a thicket, with gaping mouth and lashing tail; but as he drew near he was awe-struck, and, laying aside his fury, kissed her feet and licked her hands; for, as the poet adds, "beauty can master strength, and truth subdue vengeance." (The lion is the emblem of England, which waits upon Truth. When true faith was deserted by all the world, England the lion came to its rescue.) The lion then followed Una as a dog, but when Una met Hypocriat, Sanslo came upon them and killed the lion. That is, during the reigns of Henry VIII. and Edward VI., England the lion followed the footsteps of Truth, but in the reign of Mary, Hypocrisy came and False-faith killed the lion, i.e. separated England from Truth by fire and sword.

Lion of the Zodiac. One of the signs of the Zodiac (28th of July to the 23rd of August).

Lion’s Claws. Commonly used as ornaments to the legs of furniture, as tables, chairs, etc.; emblematical of strength and stability. The Greeks and Romans employed, for the same purpose, the hoofs of oxen.


Lion’s Head. In fountains the water generally is made to issue from the mouth of a lion. This is a very ancient custom. The Egyptians thus symbolised the inundation of the Nile, which happens when the sun is in Leo. The Greeks and Romans adopted the same device for their fountains.

Lion’s Mouth. To place one’s head in the lion’s mouth. To expose oneself needlessly and foolhardily to danger.

Lion’s Provider. A jackal; a foil to another man’s wit, a humble friend who plays into your hand to show you to best advantage. The jackal feeds on the lion’s leavings, and is supposed to serve the lion in much the same way as a dog serves a sportsman. The dog lifts up its foot to indicate that game is at hand, and the jackals yelp to advertise the lion that they have roused up his prey. (See Jackal.)

"... the poor jackals are less foul.
As being the brave lion’s keen providers,
Than human insects courting for spiders."

Byron: Don Juan. ix. 77.

Lion’s Share. The larger part: all or nearly all. In Æsop’s Fables, several beasts joined the lion in a hunt; but, when the spoil was divided, the lion claimed one quarter in right of his prerogative, one for his superior courage, one for his dam and cubs, “and as for the fourth, let who will dispute it with me.” Awed by his frown, the other beasts yielded and silently withdrew. (See Montgomery.)

Lions (Thc.). The lions of a place are sights worth seeing, or the celebrities; so called from the ancient custom of showing strangers, as chief of London sights, the lions at the Tower. The Tower menagerie was abolished in 1834.

Lionise a Person (To) is either to show him the lions, or chief objects of attraction; or to make a lion of him, by fitting him and making a fuss about him. To be lionised is to be so treated.

Liosalfar. The light Alfs who dwell in the city Alf-heim. They are whiter than the sun. (See Dock-Alfar.) (Scandinavian mythology.)

Lip. (Anglo-Saxon, līpe, the lip.)

To curl the lip. To express contempt or disgust with the mouth.

To hang the lip. To drop the under lip in sullenness or contempt. Thus Helen explains why her brother Troilus is not abroad by saying, “He hangs the lip at something.” (Act iii. 1.)

“A foolish hanging of thy nether lip.”—Shakespeare: Henry IV., ii. 4.

To shoot out the lip. To show scorn.

“All they that see me laugh me to scorn. They shoot out the lip: they shake the head.”

Lip Homage. Homage rendered by the lips only, that is, either by a kiss like that of Judas, or by words.

Lip Service. Verbal devotion. Honouring with the lips while the heart takes no part nor lot in the matter. (See Matt. xv. 8, Isa. xxix. 13.)

Lips. The calves of our lips (Hosea xiv. 2). The sacrifice of praise and thanksgiving.
The fruit of the lips. Thanksgivings.

"Let us offer the sacrifices of praise to God continually, that is, the fruit of our lips giving thanks to His name."—Heb. xiii. 15.

Liquor up. Take another dram.

Lir (King). Father of Finnuala. On the death of Fingula, the mother of his daughter, he married the wicked Aoife, who, through spite, transformed the children of Lir into swans, doomed to float on the water till they heard the first mass-bell ring. Thomas Moore has versified this legend.

"Silent, O Moyle, be the roar of the water,
Break not, ye breezes, your claim of repose,
While murmuring mournfully, Lir's lovely daughter
Tells to the night-stars the tale of her woes."

Irish Melodies, No. II. 9.

Liris. A proud but lovely daughter of the race of man, beloved by Rubi, first of the angel host. Her passion was the love of knowledge, and she was captivated by all her lover told her of heaven and the works of God. At last she requested Rubi to appear before her in all his glory, and as she fell into his embrace was burnt to ashes by the rays which issued from him. (Moore: Loves of the Angels, story ii.)

Lisboa or Lisboa. Lisbon (q.v.).

"What beauties dote! Lisbon's first unfolded."

Byron: Childe Harold, i. 16.

"And thou, famed Lis'boa, whose embattled wall
Rose by the land that wrought proud Ilion's fell.
Mickle: Lisinial.

Lisbon. A corruption of 'Ulyssipoppo' (Ulysses' polis or city). Said to have been founded by Lyuisus, who visited Portugal with Ulysses, whence "Lusitania" (q.v.). and by others to have been founded by Ulysses himself. This is Camoens' version. (See above.)

Lismahago (Captain). In Smollett's

Houston. Very conceited, fond of disputation, jealous of honour, and brim-full of national pride. This poor but proud Scotch officer marries Miss Tabitha Bramble. The romance of Captain Lismahago among the Indians is worthy of Cervantes.

Lissarate of Greece. One of the knights whose adventures and exploits are recounted in the latter part of the Spanish version of Anadis of Gaul. This part was added by Juan Diaz.

Lit de Justice. Properly the seat occupied by the French king when he attended the deliberations of his Parliament. The session itself. Any arbitrary edict. As the members of Parliament derived their power from the king, when the king himself was present their power returned to the fountain-head, and the king was arbitrary. What the king then proposed could not be controverted, and of course, had the force of law. The last lit de justice was held by Louis XVI. in 1787.

Little, Thomas Moore published a volume of amatory poems in 1808, under the name of Thomas Little.

"When first I came my proper name was Little—now I'm Moore." Hood: The Eve Now.

Little. Little by little. Gradually; a little at a time.

Many a little makes a mickle. The real Scotch proverb is: "A wheen o' mickles mak's a muckle," where mickle means little, and muckle much; but the Anglo-Saxon mircel or msegel means "much," so that, if the Scotch proverb is accepted, we must give a forced meaning to the word "mickle."

Little Britain or Britanny. Same as Armoricana. Also called Benwic.

Little Corporal (The). Napoleon Bonaparte. So called after the battle of Lodi, in 1796, from his low stature, youthful age, and amazing courage. He was barely 5 ft. 2 in. in height.

Little Dauphin (The). The eldest son of the Great Dauphin—i.e. the Duc de Bourgogne, son of Louis, and grandson of Louis XIV.

Little Ease. The name of a prison cell too small to allow the prisoner to stand upright, or to lie down, or to assume any other position of ease. I have seen such a cell at St. Cyr; and according to Curiosity, or, The General Library, p. 69 (1783), cells of this kind were used "at Guildhall for newly apprentices."

Little-Eudians. The two great empires of Lilliput and Blefuscu waged a destructive war against each other, exhausted their treasures, and decimated their subjects on their different views of interpreting this vital direction contained in the 54th chapter of the Blundecral (Kowun): "All true believers break their eggs at the convenient end." The godfather of Calin Defar Plume, the reigning emperor of Lilliput, happened to cut his finger while breaking his egg at the big end, and very royally published a decree commanding all his liege and faithful subjects, on pains and penalties of great severity, to break their eggs in future at the small end. The orthodox Blefuscudians deemed it their duty to resist this innovation, and declared a war
of extermination against the heretical Lilliputians. Many hundreds of large treatises were published on both sides, but those of a contrary opinion were put in the Index expurgatorius of the opposite empire. (Gulliver’s Travels, Voyage to Lilliput, iv.)

"The quarrel between the Little-endians and the Big-endians broke out on Thursday, like the after-fire of a more serious conflagration."—The Times.

**LittleEnglanders.** Those who uphold the doctrine that English people should concern themselves with England only: they are opposed to colonization and extension of the Empire.

**Little-Go.** The examination held in the Cambridge University in the second year of residence. Called also “the previous examination,” because it precedes by a year the examination for a degree. In Oxford the corresponding examination is called The Smalls. (See Mods.)

**Little Jack Horner.** (See Jack.)

**Little John.** A big stalwart fellow, named John Little (or John Nailor), who encountered Robin Hood, and gave him a sound thrashing, after which he was rechristened, and Robin stood godfather. Little John is introduced by Sir Walter Scott in The Talisman.

"This infant was called John Little," quoth he; "Which name shall be changed anon. The words we'll transpose, so wherever he goes, His name shall be called Little John."—Rinne: Robin Hood, xxi.

Little John was executed on Arbor Hill, Dublin.

It will be remembered that Maria in Twelfth Night, represented by Shakespeare as a little woman, is by a similar pleasantry called by Viola, “Olivia’s giant;” and Sir Toby says to her, “Good night, Penthesilea”—i.e. Amazon.

**Little Masters.** A name applied to certain designers, who worked for engravers, etc., in the sixteenth and seventeenth centuries. Called little because their designs were on a small scale, fit for copper or wood. The most famous are Jost Amman, for the minuteness of his work; Hans Burgmair, who made drawings in wood illustrating the triumph of the Emperor Maximilian; Hans Sebald Beham; Albert Altdorfer, and Henrich Aldegauer. Albert Dürer and Lucas van Leyden made the art renowned and popular.

**Little Nell.** A child of beautiful purity of character, living in the midst of selfishness, worldliness, and crime. (Dickens: Old Curiosity Shop.)

**Little Ones (The).** The small children, and young children generally.

**Little Paris.** Brussels, the capital of Belgium, and Milan, in Italy, are so called, from their gaiety and resemblance in miniature to the French capital.

**Little Pedington.** The village of quackery and cant, humbug, and egotism, wherever that locality is. A satire by John Poole.

**Little Red Ridinghood.** This nursery tale is, with slight alterations, common to Sweden, Germany, and France. It comes to us from the French, called Le Petit Chaperon Rouge, in Charles Perrault’s Contes des Temps.

**Little Gentleman in Velvet (The).** The mole. “To the little gentleman in velvet” was a favourite phrase in the reign of Queen Anne. The reference was to the mole that raised the mole-hill against which the horse of William III. stumbled at Hampton Court. By this accident the king broke his collar-bone, a severe illness ensued, and he died early in 1702.

**Little Packs become a Little Pedlar.** “Little boats must keep near shore, larger ones may venture more.”

“Meanwarring is a clever justice—In him, my lord, our only trust is—Bordetti’s a rational meddler; Volks shud turn round and see their backs, And meend [mind] old proverbs: ‘Little packs Become a little pedler.’”—Peter Pindar: Middlesex Election, letter i.

**Liturgy.** Originally meant public work, such as arranging the dancing and singing on public festivals, the torch-races, the equipping and manning of ships, etc. In the Church of England it means the religious forms prescribed in the Book of Common Prayer. (Greek, liturgia.)

**Live.** He lived like a knave, and died like a fool. Said by Bishop Warburton of Henry Rich, first Earl of Holland, the turncoat. He went to the scaffold dressed in white satin, trimmed with silver.

**Liver-vein (The).** A love rhapsody. The liver was anciently supposed to be the seat of love. When Longaville reads the verses, Biron says, in an aside, “This is the liver-vein, which makes flesh a deity.” (Shakespeare: Love’s Labour’s Lost, iv. 3.)

**Livered.** As, white-liver’d, lily-liver’d. Cowardly. In the auspices taken by the Greeks and Romans before battle, if the liver of the animals
Lizard Islands. Fabulous islands where damsels outcast from the rest of the world are received. (Torynamada: Garden of Flowers.)

Lizard Point (Cornwall). A corruption of “Lazars’ Point,” i.e. the place of retirement for lazars or lepers.

Lloyd’s. An association of underwriters, for marine insurances. So called because the society removed in 1716 from Cornhill to a coffee-house in Lombard Street kept by a man named Lloyd.

Lloyd’s Books. Two enormous ledger-like volumes, raised on desks at the entrance (right and left) of Lloyd’s Rooms. These books give the principal arrivals, and all losses by wrecks, fire, or other accidents at sea. The entries are written in a fine, bold Roman hand, legible to all readers.

Lloyd’s List. A London periodical, in which the shipping news received at Lloyd’s Rooms is regularly published.

Lloyd’s Register. A register of ships, British and foreign, published yearly.

Lloyd’s Rooms. The rooms where Lloyd’s Books are kept, and the business of the house is carried on. These rooms were, in 1774, removed from Lombard Street to the Royal Exchange, and are under the management of a committee.

Loaf. Never turn a loaf in the presence of a Menteith. Sir John Stewart de Menteith was the person who betrayed Sir William Wallace to King Edward. His signal was, when he turned a loaf set on the table, the guests were to rush upon the patriot, and secure him. (Sir Walter Scott: Tales of a Grandfather, vii.)

Loaf held in the Hand (A) is the attribute of St. Philip the Apostle, St. Osyth, St. Joanna, Nicholas, St. Godfrey, and of many other saints noted for their charity to the poor.

Loafers. Tramps, thieves, and the ne’er-do-well. Idle fellows who get their living by expedients; chevaillers d’industrie. (German, lüfter, a runner; Dutch, looper.)

“Until the differentiation of the labourer from the loafer takes place, the unemployed question can never be properly dealt with.”—Nineteenth Century, December, 1871, p. 545.

Loathly Lady. A lady so hideous that no one would marry her except Sir Gawain; and immediately after the marriage her ugliness—the effect of enchantment—disappeared, and she became a model of beauty. Love beautifies.
Loaves and Fishes. With an eye to the loaves and fishes; for the sake of... With a view to the material benefits to be derived. The crowd followed Jesus Christ, not for the spiritual doctrines which He taught, but for the loaves and fishes which He distributed amongst them.

"Jesus answered them and said, Verily, verily, I say unto you, ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled."—John vi. 26.

Lob. A till. Hence lob-sneak, one who robs the till; and lob-sneaking, robbing tills. (See next article.)

Lob's Pound. A prison, the stocks, or any other place of confinement. (Welsh, lob, a doll). The Irish call it Pock's or Pook's fold, and Puck is called by Shakespeare "the lob of spirits," and by Milton, "the lubber fiend." Our word lobby is where people are confined till admission is granted them into the audience chamber; it is also applied to that enclosed space near farmyards where cattle are confined.

Lobby. The till will cross the lobbies. Be sent from the House of Commons to the House of Lords.

LOBILLY, among seamen, is spoon-victuals, or pap for lols or dolts. (See LOLLITY-POWS.)

Lobilly Boy (A.) A surgeon's mate in the navy. Here lob is the Welsh lob, a doll, and lobilly boy is a doll not yet out of his spoon-meat or baby-pap.

"Lobilly-boy is a person on board a man-of-war who attends the surgeon and his mate, but knows as much about the business of a seaman as the author of this poem."—The Poet (1776).

Lobster Sauce. Died for want of lobster sauce. Died of mortification at some trifling disappointment. Died from a pique, or wounded vanity. At the grand feast given by the great Condé to Louis XIV., at Chantilly, Vatel was told that the lobsters for the turbot sauce had not arrived, whereupon this chef of the kitchen retired to his private room, and, leaning on his sword, ran it through his body, unable to survive such a dire disgrace as serving up turbot without lobster sauce.

LOBISTERS and Tarpaulings. Soldiers and sailors. Soldiers are now popularly called lobsters, because they are turned red when enlisted into the service. But the term was originally applied to a troop of horse soldiers in the Great Rebellion, clad in armour which covered them as a shell.

"Sir William Waller received from London (in 1649) a fresh regiment of 500 horse, under the command of Sir Arthur Haslerig, which were so prodigiously armed that they were called by the king's party 'the regiment of lobsters,' because of their bright iron shells with which they were covered, being perfect culrassiers, and were the first so armed on either side."—Clarendon: History of the Rebellion, iii. 81.

Lochiel (2 syl.) of Thomas Campbell is Sir Evan Cameron, lord of Lochiel, surnamed The Black, and The Ulysses of the Highlands. His grandson Donald was called The Gentle Lochiel. Lochiel is the title of the head of the clan Cameron.

"And Cameron, in the shock of steel,
Die like the offspring of Lochiel."—Sir W. Scott: The Field of Waterloo.

Lochinnvar, being in love with a lady at Netherley Hall, persuaded her to dance one last dance. She was condemned to marry a "laggard in love and a dastard in war," but her young cavalier swung her into his saddle and made off with her, before the "bridegroom" and his servants could recover from their astonishment. (Sir Walter Scott: Marmion.)

LOCK, Stock, and Barrel. The whole of anything. The lock, stock, and barrel of a gun is the complete instrument.

"The property of the Church of England, lock, stock, and barrel, is claimed by the Liberationists."—Newspaper paragraph, 1865.

Lock the Stable Door. Lock the stable door when the sterd is stolen. To take "precautions" when the mischief is done.

Lockhart. When the good Lord James, on his way to the Holy Land with the heart of King Robert Bruce, was slain in Spain fighting against the Moors, Sir Simon Locard, of Lee, was commissioned to carry back to Scotland the heart, which was interred in Melrose Abbey. In consequence thereof he changed his name to Lock-heart, and adopted the device of a heart within a fetterlock, with this motto: "Corda serrata paudo" (Locked hearts I open). Of course, this is romance. Lockhart is Teutonic, "Strong Regulator."

"For this reason men changed Sir Simon's name from Lockhart to Lockheart, and all who are descended from Sir Simon are called Lockhart to this day."—Sir Walter Scott: Tales of a Grandfather, xi.

Lochit. The jailer in Gay's Beggar's Opera.

Lockitts. A fashionable coffee-house in the reign of Charles II.

Lockman. An executioner; so called because one of his dews was a lock (or ladleful) of meal from every caskful
exposed for sale in the market. In the Isle of Man the under-sheriff is so called.

**Locksley.** So Robin Hood is sometimes called, from the village in which he was born. (See *Ivanhoe*, ch. xiii.)

**Locksley Hall.** Tennyson has a poem so called. The lord of Locksley Hall fell in love with his cousin Amy, but Amy married a rich clown. The lord of Locksley Hall, indignant at this, declares he will marry a savage; but, on reflection, adds: “Better fifty years of Europe than a cycle of Cathay.”

**Locksmith’s Daughter.** A key.

**Loco Parentis (Latin).** One acting in the place of a parent, as a guardian or schoolmaster.

**Locofoocos.** Lucifer-matches; self-lighting cigars so called in North America in 1834. (Latin, *loco-foet*, in lieu of fire.)

“In 1833, during an excited meeting of the party in Tammany Hall, New York, when the candles had been blown out to increase the confusion, they were lighted with matches then called “locofocos.” — *Gilman: The American People*, chap. xxii.

**Locofocos.** Ultra-Radicals, so called in America because, at a grand meeting in Tammany Hall, New York, in 1835, the chairman left his seat, and the lights were suddenly extinguished, with the hope of breaking up the turbulent assembly; but those who were in favour of extreme measures instantly drew from their pockets their locofocos, and relighted the gas. The meeting was continued, and the Radicals had their way. (See *Gilman: The American People*, chap. xxii.)

**Locomotive, or Locomotive Engine.** A steam-engine employed to move carriages from place to place. (Latin, *loco movere*, to move one’s place.)

**Locomotive Power.** Power applied to the transport of goods, in contradistinction to stationary power.

**Locrin or Lorine (2 syll.).** Father of Sabrina, and eldest son of the mythical Britus, King of ancient Britain. On the death of his father he became king of Locrinia (q.v.). (Geoffrey: *Brit. Hist.*, ii. 5.)

“Vinean daughter of Lorino, sprung from old Aeneas’ line.”

*Milton: Comus*, 93-95.

**Locum Te nens (Latin).** One holding the place of another. A substitute, a deputy; one acting temporarily for another; a lieutenant.

**Locust Delicti.** The place where a crime was committed.

**Locus in quo (Latin).** The place in question, the spot mentioned.

**Locus Punitentiae.** (Latin.) Place for repentance—that is, the licence of drawing back from a bargain, which can be done before any act has been committed to confirm it. In the interview between Esau and his father Isaac, St. Paul says that the former “found no place for repentance, though he sought it carefully with tears” (Heb. xii. 17)—i.e. no means whereby Isaac could break his bargain with Jacob.

**Locus punitentiae.** Time to withdraw from a bargain (in Scotch law).

**Locutus Sigillii or L. S.** The place where the seal is to be set.

**Locutus Standi (Latin).** Recognised position, acknowledged right or claim. We say such-and-such a one has no locus standi in society.

**Locust Bird.** A native of Khorasan (Persia), so fond of the water of the Bird Fountain, between Shiraz and Isphahan, that it will follow wherever it is carried.

**Locusts.** (For food.)

“The bushmen [says Captain Stockenstrom] consider locusts a great luxury, consuming great quantities fresh, and drying abundance for future emergencies.” “They are eaten [says Thomas Bayney] in like manner by the Arabs of the Desert, and by other nomadic tribes in the East.”

“Even the wasting locust-swarm, Which mighty nations dare; To me no terror brings, nor harm, I make of them my bread.”

*Afriicn Sketches* (1820).

**Locusta.** This woman has become a byword for one who murders those she professes to nurse, or those whom it is her duty to take care of. She lived in the early part of the 1st Roman empire, poisoned Claudius and Britannicus, and attempted to destroy Nero; but, being found out, she was put to death.

**Lodo.** The vein that leads or guides to ore. A dead lode is one exhausted.

**Lode.** A ditch that guides or leads water into a river or sewer.

**Lodestar.** The leading-star by which mariners are guided; the pole-star.

“Your eyes are lode-stars.” *Shakespeare: Midsummer Night’s Dream*, i. 1.

**Lodestone or Leadstone.** The magnet or stone that guides.

**Lodo’na.** The Loddon, an affluent of the Thames in Windsor Forest. Pope, in *Windsor Forest*, says it was a nymph, fond of the chase, like Diana. It changed one day that Pan saw her, and tried to catch her; but Lodo’na fled from him,
imploring Cynthisia to save her from her persecutor. No sooner had she spoken than she became "a silver stream which ever keeps its virgin coolness."

**Loegria or Logres.** England is so called by Geoffrey of Monmouth, from Logrino, eldest son of the mythical King Brute:

> "His [Brute's] three sons divide the land by consent; Logrino had the middle part, Loegria . . ."

> "Thus Cambrisia to her right, what would herself restore,
And rather than to lose Loegria, looks for more."
> Drayton: *Polyolbion*, iv.

> "Il est écrit qu'il est une heure
On tout le royaume de Logres,
Qui jadis fut la terre es sages,
Sera détruit par cette lance."
> Christien de Troyes.

**Log.** An instrument for measuring the velocity of a ship. It is a flat piece of wood, some six inches in radius, and in the shape of a quadrant. A piece of lead is nailed to the rim to make the log float perpendicularly. To this log a line is fastened, called the log-line (*q.v.*). Other forms are also used.

> *A King Log.* A roi famint. In allusion to the fable of the frogs asking for a king. Jupiter first threw them down a log of wood, but they grumbled at so spiritless a king. He then sent them a stork, which devoured them eagerly.

**Log-board.** A couple of boards shutting like a book, in which the "logs" are entered. It may be termed the waste-book, and the log-book the journal.

**Log-book.** The journal in which the "logs" are entered by the chief mate. Besides the logs, this book contains all general transactions pertaining to the ship and its crew, such as the strength and course of the winds, the conduct and misconduct of the men, and, in short, everything worthy of note.

**Log-line.** The line fastened to the log (*q.v.*), and wound round a reel in the ship's gallery. The whole line (except some five fathoms next the log, called *stray line*) is divided into equal lengths called knots, each of which is marked with a piece of coloured tape or bunting. Suppose the captain wishes to know the rate of his ship; one of the sailors throws the log into the sea, and the reel begins to unwind. The length of line run off in half a minute shows the rate of the ship's motion per hour.

**Log-roller (**A**). One engaged in log-rolling, that is (metaphorically) in furthering another's schemes or fads; persons who land a friend to promote the sale of his books, etc. The allusion is to neighbours who assist a new settler to roll away the logs of his "clearing."

> "The members [of Congress] . . . make a compact by which each aids the other. This is log-rolling."—Bryce: *Commonwealth*, vol. ii, part iii, chap. lviii, page 125 (1892).

**Log-rolling.** The combination of different interests, on the principle of "Claw me, I'll claw you." Applied to mutual admiration criticism. One friend praises the literary work of another with the implied understanding of receiving from him in return as much as he gives. The mutual admirers are called "log-rollers."

* In the last decade of the nineteenth century, it was used politically to signify if A B will help C D to pass their measures through the House, then C D will return the same favour to A B.

Of course, the term is American. If you help me to make my appearance, I will help you to roll away the loads of yours.

**Log-rolling Criticism.** The criticism of literary men who combine to praise each other's works in press or otherwise.

**Logan or Rocking Stones,** for which Cornwall is famous. Pliny tells us of a rock near Harpsea which might be moved with a finger. Ptolomy says the Gygonian rock might be stirred with a stalk of asphodel. Half a mile from St. David's is a Logan stone, mounted on divers other stones, which may be shaken with one finger.

At Golcar Hill (Yorkshire) is a rocking stone, which has lost its power from being hacked by workmen who wanted to find out the secret of its rocking mystery.

In Pembroksire is a rocking stone, rendered immovable by the soldiers of Cromwell, who held it to be an encouragement to superstition.

The stone called Menamber in Sithney (Cornwall) was also rendered immovable by the soldiers, under the same notion.

There are very many others.

**Loggerheads.** Fall to loggerheads; to squabbling and fisticuffs.

**Logget.** A sweetmeat, a toffe cut into small manchet; a little log of toffe. Common enough in Norfolk.

**Logistilla** (in Orlando Furioso). The good fairy, and sister of Alethea, the sorceress. She teaches Ruggiero to manage the hippogriff, and gives Astolpho a magic book and horn. The impersonation of reason.
Logres. (See Loges.)

Lo'gria. England, so called by the old romancers and fabulous historians.

Logres, Loorin. Same as Locrin or Locrine (q.v.).

Loins. Gird up the loins, brace yourself for vigorous action, or energetic endurance. The Jews wore loose garments, which they girded about their loins when they travelled or worked.

"Gird up the loins of your mind."—1 Peter i. 13.

My little finger shall be thicker than my father's loins (1 Kings xii. 10). My lightest tax shall be heavier than the most oppressive tax of my predecessor. The arrogant answer of Rehoboam to the delegation which waited on him to entreat an alleviation of "the yoke" laid on them by Solomon. The reply caused the revolt of all the tribes, except those of Judah and Benjamin.

Loki. The god of strife and spirit of evil. He artfully contrived the death of Balder, when Odin had forbidden everything that springs "from fire, air, earth, and water" to injure him. The mistletoe not being included was made into an arrow, given to the blind Höör, and shot at random; but it struck the beautiful Balder and killed him. This evil being was subsequently chained to a rock with ten chains, and will so continue till the twilight of the gods appears, when he will break his bonds; then will the heavens disappear, the earth be swallowed up by the sea, fire shall consume the elements, and even Odin, with all his kindred deities, shall perish. (See BALDER, KISSING.)

Loki's Three Children were Jürmungund (a monstrous serpent), Fenrir (a wolf), and Hela (half corpse and half queen). His wife was Sigurja.

"Loki is the personification of sin. Fenrir personifies the drawings of a guilty conscience. Both Loki and Fenrir were chained by the Æsir, but not with iron chains. (Scandinavian mythology.)

Lokmán. A fabulous personage, the supposed author of a collection of Arabic fables. Like Æsop, he is said to have been a slave, noted for his ugliness.

Lollards. The early German reformers and the followers of Wickliffe were so called. An ingenious derivation is given by Bailey, who suggests the Latin word lollum (darnel), because these reformers were deemed "tares in God's wheat-field."

Gregory XI., in one of his bulls against Wickliffe, urges the clergy to extirpate this lollum.

"The name of Lolliard was first given (in 1309) to a charitable society at Antwerp, who killed the suck by striking them."—Dr. Blair: Chronology (under the date 1309).

German loliten, to hum.

Lollipops. Sweets made of treacle, butter, and flour; any sweets which are sucked. A "lolly" is a small lump.

Lombard. (A). A banker or money-lender, so called because the first bankers were from Lombardy, and set up in Lombard Street (London), in the Middle Ages. The business of lending money on pawn was carried on in England by Italian merchants or bankers as early as at least as the reign of Richard I. By the 13 Edward I., a message was confirmed to these officers where Lombard Street now stands; but the trade was first recognised in law by James I. The name Lombard (according to Stow) is a contraction of Longobards. Among the richest of these Longobard merchants was the celebrated Medici family, from whose armorial bearings the insignia of three golden balls has been derived. The Lombard bankers exercised a monopoly in pawnbroking till the reign of Queen Elizabeth.

Lombard Fever. Laziness. Pawnbrokers are called Lombard brokers, because they retain the three golden balls of the Lombard money-changers; and lazy folk will pawn anything rather than settle down to steady work.

Lombard Street to a China Orange. Long odds. Lombard Street, London, is the centre of great banking and mercantile transactions. To stake the Bank of England against a common orange is to stake what is of untold value against a mere trifle.

"It is Lombard Street to a China orange; 'quoth Uncle Jack."—Balmer Lytton: The Cuzons.

Lombardic. The debased Roman style of architecture adopted in Lombardy after the fall of Rome.

London, says Francis Rescuey, is Luan-dun (Celtic), City of the Moon, and tradition says there was once a temple of Diana (the Moon) where St. Paul's now stands. Greenwich he derives from Grian-ricih (City of the Sun), also Celtic. It would fill a page to give a list of guesses made at the derivation of the word London. The one given above is
London Bridge built on Woolpacks. In the reign of Henry II. the new stone bridge over the Thames was paid for by a tax on wool.

There was a bridge over the Thames in the tenth century. There was a new one of wood in 1014. The stone bridge (1176-1209) was by Peter of Colechurch. New London Bridge, constructed of granite, was begun in 1824, and finished in seven years. It was designed by Sir John Rennie, and cost £1,458,000. In 1894 was opened a new bridge, called the Tower Bridge, to admit of easier traffic.

London Stone. The central millarium (milestone) of Roman London, similar to that in the Forum of Rome. The British high roads radiated from this stone, and it was from this point they were measured. Near London Stone lived Fitz Aelwyn, who was the first mayor of London.

London Stone was removed for security into the wall of St. Swithin's church, facing Cannon Street station, and secured from damage by an iron railing.

There are two inscriptions, one in Latin and one in English. The latter runs thus:

"London stone. Commonly believed to be a Roman work. Long placed about xxx feet hence towards the south-west, and afterwards built into the wall of this church, was, for more careful protection and transmission to future ages, better secured by the churchwardens in the year of our Lord MDCCLXIX."

Long Chalk (A) or Long Chalks. He boote me by a long chalk or by long chalks. By a good deal; by many marks. The allusion is to the game of dominoes, where the notation is made by chalk on a table.

Long Dozen (A) is 13. A long hundred is 120.

Long-headed. Clever, sharp-witted. Those who believe in the shape and bumps of the head think that a long head indicates shrewdness.

Long Home. He has gone to his long home. He is dead. The "long home" means the grave. The French equivalent is "Allez dans une maison où l'on demeurera toujours."

Long Lance. (See Lane.)

Long Meg of Westminster. A noted virago in the reign of Henry VIII.

Her name has been given to several articles of unusual size. Thus, the large blue-black marble in the south cloister of Westminster Abbey, over the grave of Gervase de Bois, is called "Long Meg of Westminster." Fuller says the term is applied to things "of hop-pole height, wanting breadth proportional thereunto," and refers to a great gun in the Tower so called, taken to Westminster in troubous times.

The large gun in Edinburgh Castle is called Mons Meg, and the bomb forged for the siege of Oudenarde, now in the city of Ghent, is called Mad Meg.

In the Edinburgh Antiquarian Magazine, September, 1769, we read of "Peter Brunan, aged 194, who was six feet six inches high, and was commonly called Long Meg of Westminster. (See Meg.)

Long Meg and her daughters. In the neighbourhood of Penrith, Cumberland, is a circle of 67 (Camden says 77) stones, some of them ten feet high, marked M. around them. Some seventeen paces off, on the south side, is a single stone, fifteen feet high, called Long Meg, the shorter ones being called her daughters. (Greek, megas, great.)

"This and the Rolrick stones in Oxfordshire, are supposed to have been erected at the instance of some Danish kings, like the King of Jutland in Denmark, and the Norwegen in Sweden." -Camden: Britannia.

Long Odds. The odds laid on a horse which has apparently no chance of winning the race. Any similar bet.

Long Parliament. The parliament which assembled November 3rd, 1640, and was dissolved by Cromwell on April 20th, 1653; that is, 12½ years.

Long Peter. Peter Aertsen, the Flemish painter; so called on account of his extraordinary height. (1507-1573.)

Long Run. In the long run. Eventually. Here "long run" is not the correlative of a "short run," but the Latin adverb denunt, ultimately; in French, "A la longue."

Long-Sword (Longue épée). William, the first Duke of Normandy. (Died 943.)

Long Tail. Cut and long tail. One and another, all of every description. The phrase had its origin in the practice of cutting the tails of certain dogs and horses, and leaving others in their natural state, so that cut and long tail horses or dogs included all the species. Master Slender says he will maintain Anne
Long-tailed. How about the long-tailed beggar? A reproof given to one who is drawing the longbow too freely. The tale is that a boy who had been a short voyage preferred on his return to have forgotten everything belonging to his native home, and asked his mother what she called that "long-tailed beggar," meaning the cat.


Long Words.
Agathokakalogical. (Soutey: The Doctor.)
Alcomiziroypoulipoulosaritapignac.
The giantess. (Chrysmuniaii, iii. 2.)
Amorornothlogophorus. (See Hair.)
(The Three Hairs.)
Anantachudasivatathaka, (Sanskrit work.) (See Trübner's *Literary Record*.)
Antipotecametanaparagedemphagencyribatatosnciantum. One of the books in the library of St. Victor. (Rabelais: Pantagruel, ii. 7.)
Batrchomachia (battle of the frogs and mice). A Greek mock heroic. Cluniniaridishardines. (Plantus.)
Deanthropomorphisation.
Don Juan Nepomuceno de Buruiongomatotoreaggeazceoza. An employee in the finance department of Madrid (1887). Drintaldhvidhilchilchattan, in the Isle of Mull, Argyleshire.
Honoficelbitudinlatibus, called the longest word in the (S) English language.
It frequently occurs in old plays. (See Bailey's *Dictionary.* Tho "quadtradimensionality" is almost as long.
"They are not so long by the head as long skiptradimations." - Shakespeare: *Love's Lost Lot*, v. 1.

Jnanthropomorphisability of deity.
Jungfrau en zimmerdurchschwindesegrettagegoveorgeverein (Germany). (See Notes and Queries, vol. v. p. 124, first series.)
Kagwadawawomigisheung. An Indian chief, who died in Wisconsin in 1866.

Ladopotebchoselachogaleokranioliposanodrumpotrimatohlipoalaramcil fatokastelemenokichelepikissuprophat toperisteraleuhtrooptekhephalikogklopleiosiogisirioabatratecanopterigun. It is one of the longest words extant (179

English and 169 Greek letters and consisting of 78 syllables. (Aristophanes: *Ekklesiastica*, v. 1169.)

Lianasfartnniglygogegrychwyrnn-drobbwilhollisagogogoch. The name of a Welsh village in Anglesea. In the postal directory the first twenty letters only are given as a sufficient address for practical purposes, but the full name contains 59 letters. The meaning is, "The church of St. Mary in a hollow of white hazel, near to the rapid whirlpool, and to St. Tisilio church, near to a red cave."

"What, Mr. Manhood, was it not enough thus to have murdered the beauteous, erect, resplendent, com- anandiratldnus in all our upper members with your petty letters, but you have now reproached such murderous, phallic, abominable, turbid, sorcerous and impious incantations on our poor-honied homes with the hard tops and extreme roots of such cowled strangers."

-Rabelais, illustrated by Gustave Dore, p. 438.

They morrmorborizeverzengrieque-zuo- nemorgasaclauquezenimzinafreisting my poor eye. (Rabelais: *Pantagruel*, vi. 13.)

Nitrophenylendiamine. A dye of an intense red colour.

"Dinitroaniline, chloroxyanaphtholic acid, which may be used for colouring wool in intense red; and nitrophenylendiamine of greatest brilliancy." -William Crookes: *The Times*, October 4th, 1888.

Polyphrasticontinomimagnesalutonatol. "Why not wind up the famous ministerial declaration with 'Konx Ompax,' or the mystic, 'Ohm,' or that difficult expression 'Polyphrasticontinomimagnesalutonatol'?

-M. N. Rostocostojambodanesse, author of *After Brief; Mustard.* (Rabelais: *Pantagruel*, ii. 7.)

Sanka shachatur shivrapann. (Sanskrit work.) (See Trübner's *Literary Record.* Forster gives one of 152 syllables.

Tetramethylidiamidobenzhydrozal.

"The general depth of modern researches in structural chemistry must be explained, even to those who are not interested in the mystery of triphenylmethan, the tetramethylidiamidobenzhydrozal, and other similarly terrific terms used by chemists." -Nineteenth Century (Aug., 1883, p. 240).

"Miss Burney has turned the longest compound in the English tongue: the sodium trimethyl isomer, the moment though from uncertain illness, after the previously expected death of Mr. Burney's wife." -The Fore.

Zürchersalzwelbrauchschluckhaltungsverordnung. (Instand.)

"Conturbaltaminus Constantius, Laminaminus solitarius, Constantius minus, Constantius solitarius, Superinduces demoralisation.

Longboat. Formerly the largest boat belonging to a ship, built so as to carry a great weight. A long-boat is often from 30 to 40 feet long, having a beam from '29 to '25 of its length. It has a heavy flat floor, and is carvel built.
Longbow. To draw the longbow. To exaggerate. The force of an arrow in the longbow depends on the strength of the arm that draws it, so the force of a statement depends on the force of the speaker’s imagination. The longbow was the favourite weapon of the English from the reign of Edward II. till it was superseded by firearms. The “longbow” was the hand-bow, as distinguished from the crossbow or bow fitted on a stock.

Longchamps. On Wednesday, Thursday, and Friday of Passion Week, the Parisians go in procession to Longchamps, near the Bois de Boulogne. This procession is made by private carriages and hired cabs, and is formed by all the smartly-dressed men and women who wish to display the spring fashions. The origin of the custom is this: There was once a famous nunnery at Longchamps, noted for its singing. In Passion Week all who could went to hear these religious women sing the Tenebres; the custom grew into a fashion, and though the house no longer exists, the procession is as fashionable as ever.

Longcrown. A deep fellow, longheaded.
That caps Longcrown, and he capped the devil. That is a greater falsehood than the “father of lies” would tell.

Longevity. The oldest man of modern times was Thomas Carn, if we may rely on the parish register of St. Leonard’s, Shoreditch, where it is recorded that he died in the reign of Queen Elizabeth, aged 207. He was born in 1381, in the reign of Richard II., lived in the reigns of ten sovereigns, and died in 1588. Old Jenkins was only 160 when he died, and remembered going (when he was a boy of twelve) with a load of arrows, to be used in the battle of Flodden Field. Parr died at the age of 152. William Wakley (according to the register of St. Andrew’s church, Shifnal, Salop) was at least 124 when he died. He was baptised at Tidal 1590, and buried at Astaston, November 28, 1714, and he lived in the reigns of eight sovereigns. Mary Yates, of Lizard Common, Shifnal, married her third husband at the age of 92, and died in 1770, at the age of 127.

Longius. The Roman soldier who smote our Lord with his spear. In the romance of King Arthur, this spear was brought by Joseph of Arimathea to Listenise, when he visited King Pellam,

“who was nigh of Joseph’s kin.” Sir Balim the Savage, being in want of a weapon, seized this spear, with which he wounded King Pellam. “Three whole countries were destroyed,” by that one stroke, and Sir Balim saw “the people thereof lying dead on all sides.” (History of Prince Arthur, vol i. chap. 41.) Generally called Longinus.

Longo Intervallo. Proximus sed longo intervallo. Next (it is true), but at what a vast distance! Generally quoted “Longo intervallo.”

Looby. A simpleton. (Welsh, lob, a doit.)
“T he spendthrift and the spendthing looby.
The nere Sir Courtly, and the bonby.”
Bunyans: Redivivus (1707).

Look Alive. Be more active and energetic; look sharp.

Look Black (To) and Black Looks. (See Black . . .)

Look Blue (To). To show signs of disappointment, disgust, or displeasure.
“Squire Brown looked rather blue at having to pay £2 10s. for the postage expenses from Oxford.”

Look Daggers (To). To look very angry, as if to annihilate you. Clytus says to Alexander, “You cannot look me dead.”
“You may look daggers, but use none.”

Look as Big as Bull Beef (To). To look stout and hearty, as if fed on bull beef. Bull beef was formerly recommended for making men strong and muscular.

Look before You Leap. Consider well before you act. “Melius est evere semper, quam peccare semel.”

And look before you see you leap.
For, as you now, you’d like to reap.
Butler: Hudibras, canto iii. part ii. sec.

Look for a Needle in a Bottle of Hay (To). (See Bottle.)

Look not a Gift Horse in the Mouth. “Non dubes equo suspicier donati.” Do not examine a gift too critically.

Look One Way and How Another (To). “Ouera spectant, tardum tollunt.” To aim apparently at one thing, but really to be seeking something quite different.

Look through Blue Glasses or Coloured Spectacles. To regard actions in a wrong light; to view things distorted by prejudice.

Lookers-on. The man on the dyke always hurts well. The man standing
on the mound, and looking at those who are playing at hurling, can see the faults and criticize them. Umpires are lookers-on.

**Looking Back.** Unlucky. This arose from Lot's wife, who looked back towards Sodom and was turned to a pillar of salt (Genesis xix. 26).

**Looking-glass.** It is unlucky to break a looking-glass. The nature of the ill-luck varies; thus, if a maiden, she will never marry; if a married woman, it betokens a death, etc. This superstition arose from the use made of mirrors in former times by magicians. If in their operations the mirror used was broken, the magician was obliged to give over his operation, and the unlucky inquirer could receive no answer.

**Looking-glass of Lao** reflected the mind as well as the outward form. (Citizen of the World, xiv.)

**Loom** means a utensil. (Anglo-Saxon, *lumb*). Thus "heir-loom" means a personal chattel or household implement which goes by special custom to the heir. The word was in familiar use in Prior's time (1664-1721), for he says "an thousand maidens ply the purple loom."

**Loony** or Luny. A simpleton: a natural. Corruption of lunatic.

**Loophole.** A way of escape, an evasion; a corruption of "louvre holes." (See Louvre.)

**Loose.** Having a tile loose. Not quite of sound mind. The head being the roof of the temple called the body. Out on the loose. Out on the spree; out of moral bounds.

**Loose-coat Field.** The battle of Stamford in 1470. So called because the men under Lord Wells, being attacked by the Yorkists, threw off their coats that they might flee the faster.

"Cast off their country's coats to haste their speed away; Which "Loose-coat Field" is called 'em to this day."—Drayton: Polyolbion, xxi.

**Loose Fish (A).** A dissipated man. We also speak of a "queer fish," and the word "fishy" means of very doubtful character. A loose fish is one that has made its way out of the net; and applied to man it means one who has thrown off moral restraint.

**Loose-girt Boy (The).** Julius Caesar was so nicknamed.

**Loose-strife.** Botanically called *Lysimachia*, a Greek compound meaning the same thing. The author of *Flora Domestica* tells us that the Romans put these flowers under the yokes of oxen to keep them from quarrelling with each other; for (says he) the plant keeps off flies and gnats and thus relieves horses and oxen from a great source of irritation. Similarly in Collins' *Faithful Shepherdess*, we read—

"Yellow *Lysimachia*, to give sweet rest, To the fat Shepherd, killing, where it comes, All busy gnats, and every fly that hums."

(Pliny refers the name to one of Alexander's generals, said to have discovered its virtues.)

**Lorbrulgrud.** The capital of Robdingmag. The word is humorously said to mean "Pride of the Universe." (Swift: Gulliver's Travels.)

**Lord.** A nobleman.

The word lord is a contraction of *hlaeford* (Saxon for "loaf-author" or "bread-earner"). Retainers were called *hlaefetius*, or "bread-eaters," Verstegan suggests *hlaeford*, "bread-givers." (See Lady.)

We have in Anglo-Saxon *hlaeford*, *hlaeford-gift* (lordship), *hlaeford-less* (lordless), *hlaefordom* (dominion), and many more similar compounds.

"Lord, a hunchback (Greck, lord-os, crooked). Generally "My lord."

**Lord.** Drunk as a lord. (See Drunk.)

**Lord Burleigh.** As significant as the shake of Lord Burleigh's head. In The Critic, by Sheridan, is introduced a tragedy called the Spanish Armada. Lord Burleigh is supposed to be too full of State affairs to utter a word; he shakes his head, and Puff explains what the shake means.

**Lord Fanny.** A nickname given to Lord Hervey for his effeminate and foppish manners. He painted his face, and was as pretty in his ways as a boarding-school miss. (In the reign of George II.)

**Lord Foppington.** A coxcomb who considers dress and fashion the end and aim of nobility. (Vanbrugh: The Relapse.)

**Lord, Lady.** When our Lord falls in our Lady's lap. That is, when Good Friday falls on the same date as Lady Day. (March 25th.)

**Lord, Level.** The bridegroom who lost his bride on the wedding-day. She was playing at hide-and-seek, and selected an old oak chest for her hiding-place. The chest closed with a spring lock, and many years after her skeleton...
Lord Mayor's Day, November 9th. So called because the Lord Mayor of London enters into office on that day, and inaugurates his official dignity with a street procession, followed by a grand banquet at the Mansion House.

Lord Peter. The Pope is so called in *The History of John Bull*, by Dr. Arbuthnot.

Lord Strutt. Charles II. of Spain is so called in *The History of John Bull*, by Arbuthnot.

Lord Thomas and the Fair Annet or Elino, had a lover’s quarrel, when Lord Thomas resolved to for sake Annet for a nut-brown maid who had houses and lands. On the wedding-day Annet, in bridal bravery, went to the church, when Lord Thomas repented of his folly, and gave Annet a rose. Whereupon the nut-brown maid killed her with a “long blade kin from out her gay head-gear.” Lord Thomas, seeing Annet fall dead, plunged his dagger into the heart of the murderer, and then stabbed himself. Over the graves of Lord Thomas and fair Annet grew a “bonny brier, and by this ye may ken right well that they were lovers dear.” In some ballads the fair Annet is called the fair Elino. (Perry: *Reliques*, etc., series iii. bk. 3.)

Lord of Creation. Man.

"Replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. . . . Behold, I have given you every green herb for meat. . . . And every tree . . . .—Gen. i. 28, 29.

Lord of Miarne, called in Scotland Abbot of Unreason, prohibited in 1555. Stow says, "At the feast of Christmas, in the king’s court, there was always appointed, on All-Hallow’s eve, a master of mirth and fun," who remained in office till the Feast of Purification. A similar "lord" was appointed by the lord mayor of London, the sheriffs, and the chief nobility. Stubbs tells us that these mock dignitaries had from twenty to sixty officers under them, and were furnished with hobby-horses, dragons, and musicians. They first went to church with such a confused noise that no one could hear his own voice.

Lord of the Isles. Donald of Islay, who in 1346 reduced the Hebrides under his sway. The title had been borne by others for centuries before, and was also borne by his successors. One of Sir Walter Scott’s metrical romances is so called. This title is now borne by the Prince of Wales.

Loreda’no (James). A Venetian patrician, and one of the "Council of Ten." (Byron: *The Two Foscari.*)

Lorenzo (in Edward Young’s *Night’s Thoughts*). An atheist, whose remorse ends in despair.

Lorenzo. The suitor of the fair Jessica, daughter of Shylock the Jew. (Shakespeare: *Merchant of Venice.*)

Loretto. The house of Loretto. The Santa Casa, the reputed house of the Virgin Mary at Nazareth. It was "miraculously" translated to Fiume in Dalmatia in 1291, thence to Recanati in 1294, and finally to Macerata in Italy, to a plot of land belonging to the Lady Loretto.

"Our house may have travelled through the air, like the house of Loretto, for aught I care."—Goldsmith: *The Good-natured Man*, iv. 1.

There are other Loretos: for instance, the Loretto of Austria, Mariabel (Mary in the Hill), in Styria. So called from the miracle-working image of the Virgin. The image, made of ebony, is old and very ugly. Two pilgrimages every year are made to it.

The Loretto of Bavaria (Altötting) near the river Inn, where there is a shrine of the Black Virgin. The *Loretto of Switzerland*. Einsiedeln, a village containing a shrine of the "Black Lady of Switzerland." The church is of black marble and the image of ebony.

Lorrequer (Harry). The hero of a novel so called, by Charles Lever.

Lose. "Tis not I who lose the Athenians, but the Athenians who lose me;"
Lose Caste 775  Louisiana

said Anaxag'oras, when he was driven out of Athens.

Lose Caste (To). (See CASTE.)

Lose Heart (To). To be discouraged or despondent. Heart = courage.

Lose not a Tide. Waste no time; set off at once on the business.

Lose the Day (To). To lose the battle; to be defeated. To win (or gain) the day is to be victorious; to win the battle, the prize, or any competition.

Lose the Horse or win the Saddle. Everything or nothing. "At Cesar, at nulla." A man made the bet of a horse that another could not say the Lord's Prayer without a wandering thought. The bet was accepted, but before half-way through the person who accepted the bet looked up and said, "By-the-bye, do you mean the saddle also?"

Losing a Ship for a Ha'porth o' Tar. Suffering a great loss out of stinginess. By mean savings, or from want of some necessary outlay, to lose the entire article. For example, to save the expense of a nail and lose the horse-shoe as the first result, then to lame the horse, and finally perhaps kill it.

Loss. To be at a loss. To be unable to decide. To be puzzled or embarrassed. As: "I am at a loss for the proper word." "Je m'y perde," or "Je suis bien embarrassée de dire."

Lost Island. Cephalonia, so called because it was only by chance that even those who had visited it could find it again. It is sometimes called "The Hidden Island."

Lothair. A novel by Benjamin Disraeli (Lord Beaconsfield). The characters are supposed to represent the following persons:--
The Oxford Professor, Goldwin Smith. Grandison, Cardinal Manning and Wiseman.
Lothair, Marquis of Bute.
Catesby, Monseigneur Capel.
The Duke and Duchess, the Duke and Duchess of Abercorn.
The Bishop, Bishop Wilberforce.
Corisande, one of the Ladies Hamilton.

Lothario. A gay Lothario. A gay libertine, a seducer of female modesty, a debauchee. The character is from The Four Pтенур, by Rowe, and Rowe's tragedy is from Massinger's Fatal Inury.

Lothian (Scotland). So named from Llew, the second son of Arthur, also called Lotthus. He was the father of Modred, leader of the rebellious army that fought at Camlann, A.D. 537.

Arthur's eldest son was Urien, and his youngest was Arawn.

Lotus. The Egyptians pictured God sitting on a lote-tree, above the watery mud. Jamblichus says the leaves and fruit of the lote-tree being round represent "the motion of intellect;" its towering up through mud symbolises the eminency of divine intellect over matter; and the Deity sitting on the lote-tree implies His intellectual sovereignty. (Mystic Egypt., sec. 7, cap. ii. p. 151.)

Lotus, Mahomet says that a lote-tree stands in the seventh heaven, on the right hand of the throne of God.

Dry'asp of Ech'lian was one day carrying her infant son, when she plucked a lotus flower for his amusement, and was instantaneously transformed into a lotus.

Lotis, daughter of Neptune, fleeing from Priam, was metamorphosed into a lotus.

Lotus-eaters or Lotoph'agi, in Homeric legend, are a people who ate of the lotus-tree, the effect of which was to make them forget their friends and homes, and to lose all desire of returning to their native land, only their wish being to live in idleness in Lotus-land. (Odyssey, xi.)

A Lotus-eater. One living in ease and luxury. Lord Tennyson has a poem called The Lotus Eaters.

The drink is made from the Zcy-phus Lotus, which grows in Jerush, an island near Tunis.

Loud Patterns. Flashy, showy ones. The analogy between sound and colour is very striking.

Loud as Tom of Lincoln. The great church bell.

Louis (St.) is usually represented as holding the Saviour's crown of thorns and the cross; sometimes, however, he is represented with a pilgrim's staff, and sometimes with the standard of the cross, the allusion in all cases being to his crusades.

Louis Dix-huit was nicknamed Des Huitres, because he was a great gourmand, and especially fond of oysters.

Loup. "Le loup sait bien ce que male \letre penser" [male = méchant]. "Un fripon reconnaissait un fripon au premier coup d'oeil." We judge others by ourselves. "Chacun mesure tout à son aumé." We measure others in our own bushel. The wolf believes that every beast entertains the same wolfish thoughts and desires as it does itself. Plutarch expresses the same idea thus: "Nasawre me auitulo cum ipsi insaniunt," and Cicero says, "Malius conscientia suspiciusum facit."

Louvre [Paris]. A corruption of Lupara, as it is called in old title-deeds.

Dagobert is said to have built here a hunting-seat, the nucleus of the present magnificent pile of buildings.

"He'll make your Paris Louvre shine for it."—Shakespeare: Henry V., ii. 4.

Louvre. The tower or turret of a building like a belfry, originally designed for a sort of chimney to let out the smoke. (French, Pouvert, the opening.) Louvre boards in churches. Before chimneys were used, holes were left in the roof, called looers or lower lâcles. From the French Pouvert (the open boards).

Louvre of St. Petersburg (The). The Hermitage, an imperial museum.

Love (God of). (Anglo-Saxon inf.) Can deo, in Hindu mythology.

Camadeva, in Persian mythology.

Cupid, in Roman mythology.

Eros, in Greek mythology.

Freya, in Celtic mythology.

Kama or Cama, in Indian mythology.

(See Bower, etc., etc.)

¶ The family of love. Certain fanatics in the sixteenth century, holding tenets not unlike those of the Anabaptists.

There is no love lost. Because the persons referred to have no love for each other. What does not exist cannot be lost.

Love-lock. A small curl worn to the temples, sometimes called a boul or bow catcher. When men indulge in a curl in front of their ears, the love-lock is called a bell-rope—i.e., a rope to pull the belles after them. At the latter end of the sixteenth century the love-lock was a long lock of hair hanging in front of the shoulders, curled and decorated with bows and ribbons.

Love-powders or Potions were drugs to excite lust. Once these love-charms were generally believed in; thus, Brabantio accuses Othello of having bewitched Desdemona with "drugs to waken motion;" and Lady Grey was accused of having bewitched Edward IV. "by strange potions and amorous charms." (Fabian, p. 495.)

Love and Lordship. Love and lordship never like fellowship. French, "Amour et siegeurrie ne veulent point decompaignie;" German, "Liebe und herrschaft leiden keine gesellschaft;" Italian, "Amor e signoria non vogliono compagnia." (Neither lovers nor princes can brook a rival.)

Love in a Cottage. A marriage for love without sufficient means to maintain one's social status. However, "When poverty comes in at the door, love flies out of the window."

Love-in-Idleness. One of the numerous names of the pansy or heart's-ease. Originally white, but changed to a purple colour by the fall of Cupid's bolt upon it.

"Yet marked I where the bolt of Cupid fell. It fell upon a little Western flower, Before, ink-white, now purple with love's wound."

The maidens call it Love-in-idleness."—Shakespeare: Midsummer Night's Dream, i. 2.

Love you, Love my Dog. St. Bernard quotes this proverb in Latin, "Qui me amat, amat et canem meam;" French, "Qui aime Bertrand, aime son chien;" Spanish, "Quién bien quiere a Belisario, bien quiere a su amo." (If you love anyone, you will like all that belongs to him.)

Love's Girdle. (See Cestus.)

Love's Labour's Lost (Shakespeare). Ferdinand, King of Navarre, with the three lords, Biron, Longaville, and Dumain, make a vow to spend three years in study, during which time they bind themselves to look upon no woman. Scarcely is the vow made when the Princess of France, with Rosaline, Maria, and Catherine are announced, bringing a petition from the King of France. The four gentlemen fall in love with the four ladies, and send them verses; they also visit them masked as Muscovites. The ladies treat the whole matter as a jest, and when the gentleman declare their intentions to be honourable impose upon them a delay of twelve months, to be spent in works of charity. If at the expiration of that time they still wish to marry, the ladies promise to lend a favourable ear to their respective suits.

Lovell, the Dog. (See Rat, Cat, etc.)

Lovelass. The principal male character of Richardson's novel Clarissa...
**Love's Leap**

Harlow. He is a selfish voluptuary, a man of fashion, whose sole ambition is to ensure female modesty and virtue. Crabbe calls him "rich, proud, and crafty; handsome, brave, and gay."

**Lover's Leap.** The promontory from which Sappho threw herself into the sea; now called Santa Maura. (See *Leucadia*.)

**Loving or Grace Cup.** A large cup passed round from guest to guest at state banquets and city feasts. Miss Strickland says that Margaret Atheling, wife of Malcolm Canmore, in order to induce the Scotch to remain for grace, devised the grace cup, which was filled with the choicest wine, and of which each guest was allowed to drink ad libitum after grace had been said. (Historic Sketches.)

**Loving Cup.** On the introduction of Christianity, the custom of wassailing was not abolished, but it assumed a religious aspect. The monks called the wassail bowl the *poculum carhiton* (loving cup), a term still retained in the London companies, but in the universities the term *Grace Cup* is more immediately after grace the silver cup, filled with sack (spiced wine) is passed round. The master and wardens drink welcome to their guests; the cup is then passed round to all the guests. (See Grace Cup.)

"A loving or grace cup should always have two handles, and some have as many as four.

**Loving Cup.** This ceremony, of drinking from one cup and passing it round, was observed in the Jewish paschal supper, and our Lord refers to the custom in the words, "Drink ye all of it."

"He [the master of the house] laid hold of the vessel with both hands, lifted it up, and said—'Blessed be Thou, O Lord our God, thou king of the world, who hast given us the fruit of the vine;' and the whole assembly said 'Amen.' Then drinking first himself from the cup, he passed it round to the rest."—*Ridley the Pilgrim*, chap. ix.

**Low-bell.** Night-fowling, in which birds are first roused from their slumber by the tinkling of a bell, and then dazzled by a light so as to be easily caught. (Low, Scotch, lover, a flame, as a 'lowe of fyre;' and bell.)

"The sound of the low-bell makes the birds lie close, so that they dare not stir whilst you are pitching the net, for the sound thereof is dreadful to them; but the sight of the fire, much more terrible, makes them fly up, so that they become instantly entangled in the net."—*Gent. Recreation*.

**Low Church.** The *Times* defines a Low Churchman as one who loves a Jew and hates the Pope. We now call a Calvinistic episcopal one of the Low Church because he holds "church rituals" and the dogma of "apostolic succession" in lower esteem than personal grace and faith in the "blood of the atonement."

**Low Comedian (Thy).** In theatrical parliance, is the farceur, but must not poach on the preserves of the "light comedian." Paul Pry is a part for a "low comedian," Box and Cox are parts for a "light comedian."

**Low Mass** is a mass without singing. It is called low "quae submisssae voce celebratur," "Missa alta" is performed musically, and alta roce, in a loud voice.

**Low Sunday.** The Sunday next after Easter; so called because it is at the bottom of the Easter which it closes.

**Low to High.** From low St. James's up to high St. Paul's (Pope: Satyrus). In the Bangorian controversy, Bishop Hoadly, a great favourite at St. James's, was Low Church, but Dr. Hare, Dean of St. Paul's, was High Church.

**Lower City (Thy).** Acre, north of Zion, was so called.

**Lower Empire.** The Roman or Western, from removal of the seat of empire to Constantinople to the extinction of that empire by the Turks in 1553.

**Lower your Sail.** In French, "*aller la volee*" means to salute; to confess yourself submissive or conquered; to humble oneself.

**Lowlanders of Attica** were the gentry, so called because they lived on the plains. (Iedieis.)

**Lowndesian Professor** (Cambridge University). A professor of astronomy (and geometry); the chair founded by Thomas Lowndes, Esq., in 1749.

**Loy.** A long, narrow spade used in cultivating stony lands.

**Loyal.** Only one regiment of all the British army is so called, and that is the "Loyal North Lancashire," in two battalions, No. 47 and No. 81. It was so called in 1773, and probably had some allusion to the French revolutionists.

**Loys** (loix). So Louis was written in French till the time of Louis XIII.

**Luath** (2 syl.). Cuthullin's dog in Ossian's *Fudag;* also the name of the poor man's dog representing the peasantry in *The Two Dogs,* by Robert...
Burns. The gentleman’s dog is called Caesar. Also Fingal’s dog. (See Doc.)

Lubber (A). A dull. Seamen call an awkward sailor a land-lubber. A variant of “Joob” (Welsh, lob, with a diminutive, “somewhat of a dunce or dull.”)

Lubber’s Hole. A lazy cowardly way of doing what is appointed, or of evading duty. A seaman’s expression. Sailors call the vacant space between the head of a lower-mast and the edge of the top, the lubber’s hole, because timid boys get through this space to the top, to avoid the danger and difficulties of the “futtock shrouds.”

Luberskin or Lubrician. (Irish, Lubiorein or Leprrechaun.) A fairy resembling an old man, by profession a maker of brogues, who resort to out-of-the-way places, where he is discovered by the noise of his hammer. He is rich, and while anyone keeps his eye fixed upon him cannot escape, but the moment the eye is withdrawn he vanishes.

Lubins. A species of goblins in Normandy that take the form of wolves, and frequent churchyards. They are very timorous, and take flight at the slightest noise.

“Il a peur de lubins” (Afraid of ghosts). Said of a chicken-hearted person.

Lucasian Professor. A professor of mathematics in the University of Cambridge. This professorship was founded in 1663 by Henry Lucas, Esq., M.P. for the University.

Lucasta, to whom Richard Lovelace sang, was Lucy Sacheverell, called by him luz calza, i.e., Chaste Lucy.

Luce. Fleur-de-Luce. A corruption of fleur-de-lis (q.v.), more anciently written "flore delices," a corruption of florilisa, the white iris. The French messenger says to the Regent Bedford—

“Crompet are the flower de luce in your arms:
Of England’s coat one-half is cut away.”

Shakespeare: 1 Henry VI. i. 1.

referring of course to the loss of France.

*L.* The luce or lucy is a full-grown pike. Thus Justice Shallow says—“The luce is the fresh fish, the salt fish is an old cast”—i.e., Lucy is a new name, the old one was Charlecote. (Merry Wives of Windsor, i. 1.) (See FLEURS-DE-LYS.)

Lucus, the full-grown pike, is the Latin lucus, from the Greek lukos (a wolf), meaning the wolf of fishes.

Lucia di Lammermoor. Called Lucy Ashton by Sir Walter Scott, was the sister of Lord Henry Ashton of Lammermoor, who, to retrieve the fallen fortunes of the family, arranges a marriage between his sister and Lord Arthur Bucklaw (or Frank Hayston, laird of Bucklaw). Unknown to Henry Ashton, Edgardo (or Edgar), master of Ravenswood, whose family has long been in a state of hostility with the Lammermoors, is in love with Lucy, and his attachment is reciprocated. While Edgar is absent in France on an embassy, Lucy is made to believe, by feigned letters, that Edgar is unfaithful to her, and in her frenzy of indignation consents to marry the laird of Bucklaw; but on the wedding night she stabs her husband, goes mad, and dies. (Donizetti: Lucia di Lammermoor, an opera; and Sir Walter Scott: Bride of Lammermoor.)

Lucian. The impersonation of the follies and vices of the age, metamorphosed into an ass. The chief character in the Golden Ass of Apuleius.

Lucifer. The morning star. Venus is both an evening and a morning star: When she follows the sun, and is an evening star, she is called Hesperus; when she precedes the sun, and appears before sunrise, she is called Lucifer (the light-bringer).

Proud as Lucifer. Very haughty and overbearing. Lucifer is the name given by Isaiah to Nebuchadnezzar, the proud but ruined king of Babylon: “Take up this proverb against the King of Babylon, and say, . . . How art thou fallen, from heaven, O Lucifer, son of the morning!” (Isa. xiv. 4, 12). The poets feign that Satan, before he was driven out of heaven for his pride, was called Lucifer. Milton, in his Paradise Lost, gives this name to the demon of “Sinful Pride.”

Lucifers (1833). An improvement on the Congreves and Prometheus. Phosphorus was introduced into the paste; but phosphorus made the matches so sensitive that the whole box often ignited, children were killed by sucking the matches, and at Boulogne two soldiers and a woman were poisoned by drinking coffee in which a child had put a “Lucifer.” The manufacture of these matches was also very deleterious, producing “jawn disease.” (See PROMETHEANS, SAFETY MATCHES.)

Lucifers [Pride] lived in a splendid palace, only its foundation was of sand. The door stood always open, and the
Luciferians. A sect of the fourth century, who refused to hold any communion with the Arians, who had renounced their "errors" and been re-admitted into the Church. So called from Lucifer, Bishop of Cagliari, in Sardinia, their leader.

Lucin'ian. The young prince, son of Dolopatos, the Sicilian monarch, entrusted to the care of Virgil, the philosopher. (See Seven Wise Masters, and Dolopatos.)

Lucius. (See Pudens.)

Lucky. To cut one's lucky. To des- camp or make off quickly: I must cut my stick. As luck means chance, the phrase may signify, "I must give up my chance and be off." (See Cut . . . )

Lucky Stone (A). A stone with a hole through it. (See Lucky Penny.)

Lucre'zia di Bor'gia, daughter of Pope Alexander VI., was thrice married. Her last husband being Alfonso, Duke of Ferrara. Before her marriage with the duke she had a natural son named Gennaro, who was sent to be brought up by a Neapolitan fisherman. When arrived at man's estate he received a letter informing him that he was nobly born, and offering him a commission in the army. In the battle of Rimini he saved the life of Orsini, and they became sworn friends. In Venice he is introduced to the young nobles, who tell him of the ill deeds of Lucrezia Borgia. Each of them has had some relative put to death by her agency. Gennaro, in his indignation, mutilates the duke's escutcheon with his dagger, knocking off the "B" of his name, and changing Borgia into Orgia (orgies). Lucrezia, not knowing who has offered the insult, requests the duke that the perpetrator may be put to death, but when she discovers it to be her own son gives him an antidote to neutralise the poison he has drunk, and releases him from his confinement. Scarcely is he liberated when he and his companions are invited by the Princess Negroni to a banquet, where they are all poisoned. Lucrezia tells Gennaro he is her son, and dies herself as soon as her son expires. (Donizetti's opera.)

Lucullus sups with Lucullus. Said of a glutton who gormandises alone. Lucullus was a rich Roman soldier, noted for his magnificence and self-indulgence. Sometimes above £1,700 was expended on a single meal, and Horace tells us he had 5,000 rich purple robes in his house. On one occasion a very superb supper was prepared, and when asked who were to be his guests the "rich fool" replied, "Lucullus will sup to-night with Lucullus." (B.C. 110-57.)

Lucus a non Lucendo. An etymological contradiction. The Latin word lucus means a "dark grove," but is said to be derived from the verb lucere, to shine. Similarly our word black (the Anglo-Saxon blær) is derived from the verb bleac-an, to bleach or whiten.
Luddites

Vincent Bourne. Colin forsook Lucy of Leinster for a bride "thrice as rich." Lucy felt that she was dying, and made request that she might be taken to the church at the time of Colin's wedding. Her request was granted, and when Colin saw Lucy's corpse, "the lamps of death bedewed his brow, and he died." Both were buried in one tomb, and to their grave many a constant hind and plighted maid resort to "deck it with garlands and true-love knots."

**Lud.** A mythical king of Britain.

General Lud. (See Luddites.)

**Lud's Bulwark.** Ludgate prison. (See above.)

**Lud's Town.** London; so called from Lud, a mythical king of Britain. Ludgate is, by a similar tradition, said to be the gate where Lud was buried. (See London.)

"And on the gates of Lud's town set your heads." Shakespeare: Cymbeline, v. ii. 2.

**Ludgate.** Stow says, "King Lud, repairing the city, called it after his name Lud's town; the strong gate which he built in the west part he likewise named Lud-gate. In the year 1260 the gate was beautified with images of Lud and other kings. Those images, in the reign of Edward VI., had their heads smitten off. . . . Queen Mary did set new heads upon their old bodies again. The twenty-eighth of Queen Elizabeth the gate was newly and beautifully built, with images of Lud and others, as before." (Survey of London.) The most probable etymology of Lud-gate is the Anglo-Saxon trad (people), similar to the Porto del populi of Rome.

"[Lud] Built that gate of which his name is bright.
By which he lies entombed solemnly."

Spenser: Faerie Queene, ii. x. 46.

Ludgate was originally built by the barons, who entered London, destroyed the Jews' houses, and erected this gate with their ruins. It was used as a free prison in 1353, but soon lost that privilege. A most romantic story is told of Sir Stephen Forster, who was lord mayor in 1654. He had been a prisoner at Ludgate, and begged at the gate, where he was seen by a rich widow, who bought his liberty, took him into her service, and afterwards married him. To commemorate this strange eventful history, Sir Stephen enlarged the prison accommodation, and added a chapel. The old gate was taken down and rebuilt in 1656. The new-built gate was destroyed in the Great Fire of London, and the next gate (used also as a prison for debtors) was pulled down in 1826, the prisoners having been removed to the London Workhouse, and afterwards to the Giltspur Street Compter.

**Luddites** (2 syl.). Riotous workmen who went about the manufacturing districts breaking machines, under the notion that machinery threw men out of work.
employ. Miss Martineau says that the term arose from Ned Lud, of Leicestershire, an imbecile who was much hounded by boys. One day he chased a set of tormentors into a house, and broke two stocking-frames, whence the leader of these rioters was called General Lud, his chief abettors Lud's wives, and his followers Luddites. (1811-1816.)

Ludum. (See Lazy.)

Luea. (See Lur.)

Luff. The weather-gauge. The part of a vessel towards the wind. A sailing close to the wind. (Dutch, loef, a weather-gauge.)

To luff is to turn the head of a ship towards the wind.

Luff-on!—i.e. Put the tiller on the lee-side. This is done to make the ship sail nearer the wind.

Luff round! Throw the ship's head right into the wind.

Luff a-lee! Same as luff round.

A ship is said to spring her luff when she yields to the helm by sailing nearer the wind.

Keep the luff. The wind side.

Lufra. Douglas's dog, "the fleetest hound in all the North." (Sir Walter Scott: Lady of the Lake, v. 25.) (See Don.)

Luggie. The warlock who, when storms prevented him from going to sea, used to sit on "Luggie's Knoll," and fish up dressed food.

Luggmagg. An island mentioned in Gulliver's Travels, where people live for ever. Swift shows the evil of such a destiny, unless accompanied with eternal youth. (See STRUDEDEUS.)

Luke (St.). Patron saint of painters and physicians. Tradition says he painted a portrait of the Virgin Mary. From Col. iv. 14 he is supposed to have been a physician.

St. Luke, in Christian art, is usually represented with an ox lying near him, and generally with painting materials. Sometimes he seems engaged painting a picture of the Virgin and infant Saviour, his descriptions of the early life of the Saviour being more minute than that of the other evangelists. Metaphрастus mentions the skill of St. Luke in painting: John of Damasus speaks of his portrait of the Virgin (p. 531: Paris, 1712). Many pictures still extant are attributed to St. Luke; but the artist was probably St. Luke, the Greek hermit; for certainly these meagre Byzantine productions were not the works of the evangelist. (See Lanzi: Storia Pictorica dell'Italia, ii. 10.)

St. Luke's Club or The Virtuoso. An artists' club, established in England by Sir Antonio Vandyke, and held at the Rose Tavern Fleet Street. There was an academy of St. Luke founded by the Paris artists in 1391; one at Rome, founded in 1533, but based on the "Compagnia di San Luca" of Florence, founded in 1454; a similar one was established at Sienna in 1558.

St. Luke's Summer, called by the French Péché de S. Martin; hence the phrase "L'été de la S. Denis à la S. Martin," from October 9th to November 11th, meaning generally the latter end of autumn.

... St. Luke's short summer lived these men, Negre the goal of three-score yeares and ten,
Morriss: Earthly Paradise (March).

As light as St. Luke's bird (i.e. an ox), Not light at all, but quite the contrary. St. Luke is generally represented writing, while behind him is an ox, symbolical of sacrifice. The whole tableau means that Luke begins his gospel with the priest sacrificing in the Temple.

Matthew is symbolised by a man, because he begins his gospel with the manhood of Jesus as a descendant of David; Mark, by a lion, because he begins his gospel with the baptism in the wilderness; John, by an eagle, because he begins his gospel by soaring into heaven, and describing the pre-existing state of the Logos.

Luke's Iron Crown. George and Luke Dosa headed an unsuccessful revolt against the Hungarian nobles in the early part of the sixteenth century. Luke (according to Goldsmith) underwent the torture of the red-hot iron crown, as a punishment for allowing himself to be proclaimed king. History says it was George, not Luke. (The Traveller.)

Lullian Method. A mechanical aid to the memory, by means of systematic arrangements of ideas and subjects, devised by Raymond Lully, in the thirteenth century.

Lumber (from Lombard). A pawnbroker's shop. Thus Lady Murray writes: "They put all the little plate they had in the lumber, which is pawning it, till the ships came home."

Lumine Siccis (In). Disinterestedly: as a dry question to be resolved without regard to other matters.

"If physiological considerations have any meaning, it will be always impossible for women to view the subject [of women's suffrage] in lumine siccis."—The Nineteenth Century (The Hon. Mrs. Chapman, April, 1889).
Lump. If you don’t like it, you may lump it. Whether you like to do it or not, no matter; it must be done. Here “lump it” means “to gulp it down,” or swallow unwillingly, to put up with it unwillingly but of necessity. Thus we say of medicine, “lump it down,” i.e. gulp it down. (Danish, gulpen, to swallow.)

Lumpkin (Tony), in She Stoops to Conquer, by Goldsmith. A sheepish, mischievous, idle, cunning rascal, “with the vices of a man and the follies of a boy;” fond of low company, but giving himself the airs of the young squires.

Lun. So John Rich called himself when he performed harlequin (1681-1761).

"On the one Folly sits, by some called Fun, And on the other his arch-patron Lun." — Churchill.

Luna. An ancient seaport of Gen’oa, whence the marble quarried in the neighbourhood is called “marmo lunense.” (Orlando Furioso.)

Conte di Luna. Garzia, brother of Count Luna, had two sons. One day a gipsy was found in their chamber, and being-seized, was condemned to be burnt alive. The daughter of the gipsy, out of revenge, vowed vengeance, and stole Manrico’s infant son of Garzia. It so fell out that the count and Manrico both fell in love with the Princess Leonora, who loved Manrico only. Luna and Manrico both fall into the hands of the count, and are condemned to death, when Leonora promises to “give herself” to Luna, provided he liberates Manrico. The count accepts the terms, and goes to the prison to fulfill his promise, when Leonora dies from poison which she has sucked from a ring. Soon as Manrico sees that Leonora is dead, he also dies. (Verdi: Il Trovatore, an opera.)

Lunar Month. About four weeks from new moon to new moon.

Lunar Year. Twelve lunar months. There are 13 lunar months in a year, 13 x 4 = 52 weeks.

Lunatics. Moon-struck persons. The Romans believed that the mind was affected by the moon, and that “lunatics” were more and more frenzied as the moon increased to its full. (See Avertin.)

"The various mental derangements... which have been attributed to the influence of the moon, have given to this day the name lunatic to persons suffering from serious mental disorders. — Oronce: Popular Errors, chap. iv. p. 53.

Luncheon. (Welsh, ilun or ilwrn, a gulp; ilwen, to swallow at a gulp.) The notion of its derivation from the Spanish once, eleven, is borrowed from the word nunchone, i.e. non-metea, a noon repast. Hence Hudibras:

“When, laying by their swords and truncheons, They took their breakfasts, or their luncheons.”

7 In Letter Book G, folio iv. (27 Edward II.), donations of drink to workmen are called nonechonoke. (Riley: Memorials of London.)

Lungs of London. The parks. In a debate, June 30th, 1806, respecting encroachments upon Hyde Park, Mr. Windham said it was the “lungs of London.”

Lunsford. A name used in terrorem over children. Sir Thomas Lunsford was governor of the Tower; a man of most vindictive temper, and the dread of everyone.

“Make children with your tones to run fur’t, As bad as Bloodybones or Lunsford.”

Butler: Hudibras, iii. 2.

Lu’perc’al (The), strictly speaking, meant the place where Romulus and Remus were suckled by the wolf (lupus). A yearly festival was held on this spot on Feb. 15, in honour of Lu’percus, the god of fertility. On one of these festivals Antony thrice offered to Julius Caesar a kingly crown, but seeing the people were only half-hearted, Caesar put it aside, saying, “Jupiter alone is king of Rome.” Shakespeare makes Antony allude to this incident:

“You all did see that on the Lupercal I thrice presented him a kingly crown, Which he did thrice refuse.”

Julius Caesar, ii. 2.

* Shakespeare calls the Lupercalia “the feast of Lu’percus” (act i. l.), and probably he means the festival in Antony’s speech, not the place where the festival was held.

Lupine. He does not know a libell from a lupine. In Latin: “Ignorat quid dicit ova lupus.” “He does not know good money from a counter, or a hawk from a hamsaw.” The Romans called counters lupines or beans. A libell was a small silver coin of the tenth part of a denarius — the as.

Lupus et Agnus. A mere pretence to find a quarrel on. The words are the Latin title of the well-known fable of The Wolf and the Lamb.

Lupus in Fatiola. (See above.)

"Lupus in fabula,” answered the abbot, scornfully. “The wolf accused the lamb of muddling the stream, when he drank in it above her.” — Sir W. Scott: The Monastery, last chapter.
Lurch. To leave in the lurch. To leave a person in a difficulty. In cribbage a person is left in the lurch when his adversary has run out his score of sixty-one holes before he himself has turned the corner (or pegged his thirty-first) hole. In cards it is a slam, that is, when one of the players wins the entire game before his adversary has scored a single point or won a trick.

Lush. Beer and other intoxicating drinks; so called from Lushington the brewer.

Lusitania or The Lusitans. The adventures of the Lusians or Portuguese under Vasquez da Gama in their "discovery of India." The fleet first sailed to Mozambique, in Africa, but Bacchus (the guardian power of the Mahometans) raised a commotion against the Lusians, and a battle ensued in which the Lusians were victorious. The fleet was next conducted by treachery to Quilla, a harbour on the east coast of the same continent; but Venus or Divine love, to save her favourites from danger, drove them away by a tempest, and Hermes bade Gama steer for Melinda, in Africa. At Molinda the Lusians were hospitably received, and the king of the country not only vowed eternal friendship, but also provided a pilot to conduct the fleet to India. In the Indian Ocean Bacchus tried to destroy the fleet, but "the silver star of Divine love" calmed the sea, and Gama arrived at India in safety. Having accomplished his object, Gama returned to Lisbon.

N.B. Gama sailed three times to India: (1) with four vessels, in 1497, returning to Lisbon in two years and two months; he was appointed admiral of the Eastern seas. (2) In 1502, with twenty ships, when he was attacked by the Zamorin or king of Calicut, whom he defeated, and returned to Lisbon the year following; and (3) when John III. appointed him viceroy of India. He established his government at Cochin, where he died in 1525. It is the first of these voyages which is the subject of the Lusitan by Camoens.

Lusitania. Ancient name for Portugal, said to be so called from Lusus. (See Lusus.)

Lusitanian Prince. Dom Henry, third son of John I. "the Great," King of Portugal—

"Who, heaven-inspired,
To love of useful glory roused mankind,
And in unbounded commerce mixed the world."

-Thomson: Summer.

Lustral Water. Water for aspersing worshippers was kept in an aspersorium, that those who entered or left the temple might dip their fingers into the water or be sprinkled by a priest. The same may be said of Indian pagodas, and the custom prevailed in ancient Egypt, and Etruria, with the Hebrews, and almost all the nations of antiquity. In Rome the priest used a small olive or laurel branch for sprinkling the people. Infants were also sprinkled with lustral water.

Lustrum. A space of five years. The word means a purification. These public expirations were made at Rome by one of the censors every fifth year, at the conclusion of the census. (Latin, l'evr, to purify.)

Lusus. The sons or race of Lusus. Pliny (iii. 1) tells us that Lusus was the companion of Bacchus in his travels, and settled a colony in Portugal; whence the country was termed Lusitania, and the inhabitants Lusiens.

Lusius Natu'res. A freak of nature; as a man with six toes, a sheep with two heads, or a stone shaped like some well-known object, etc.

Lustere. A glossy silk; a corruption of the French word lustrine (from lustre).

To speak in lustre. Flash, highly-polished oratory. The expression was first used in Junius. Shakespeare has "taffeta phrases and silken terms precise." We call inflated speech "fustian" (q.v.) or "bombast" (q.v.); say a man talks stuff; term a book or speech made up of other men's brains, shoddy (q.v.); sailors call telling a story "spinning a yarn," etc. etc.

Lute'ria. Mud-hovels; the ancient name of Paris. The Romans call it Lutetia Parisitana, the mud-town of the Parisii. The former word being dropped, has left the present name Paris.

Luther's Hymn. "Great God, what do I see and hear," and "A safe stronghold," etc.

Lutherans. Dr. Eek was the first to call the followers of Martin Luther by this name. It was used by way of contempt.

Lut'in. A sort of goblin in the mythology of Normandy, very similar to the house-spirits of Germany and Scandinavia. Sometimes it assumes the
form of a horse ready equipped, and in this shape is called Le Cheval Bayard.

To latins is to twist hair into elf-locks. Sometimes these mischievous urchins so tangle the mane of a horse or head of a child that the hair must be cut off.

Le Prince Latin, by the Countess D'Aulnay.

Luxembargers. The people of Luxemburg. Similarly we have Augeburgers, Carlsburgers, Edinburgers, Frieburgers, Hamburghers and many more.

Lux or Luce. The indestructible bone; the nucleus of the resurrection body.

"How doth a man return again in the world to come?" asked Hadrian; and Joshua Ben Hananiah made an answer. "From dust in the back bone." He then went on to demonstrate this to him: He took his bone out, and put it into water, but the water had no action on it; he put it in the fire, but the fire consumed it not; he placed it in a nest, but could not find it; and laid it on an anvil, but the hammer crushed it not."—Lightfoot.

The learned rabbins of the Jews
Write there's a bone, which they call lucx..."

Butler: Huddres, ill. 2.

Lybius (Sir.). A very young knight who undertook to rescue the lady of Sinadone. After overcoming various knights, giants, and enchanters, he entered the palace of the lady. Presently the whole edifice fell to pieces about his ears, and a horrible serpent coiled round his neck and kissed him. The spell being broken, the serpent turned into the lady of Sinadone, who married the knight that so gallantly rescued her. (Librais, a romance.)

Lycaonian Tables [Lycaonius mensae]. Excruciating food. Lycaon, desirous of testing the divine knowledge of Jove, who had honoured him with a visit, served up human flesh on his table; for which the god changed him into a wolf.

Lyo'das. The name under which Milton celebrates the untimely death of Edward King, Fellow of Christ College, Cambridge, who was drowned in his passage from Chester to Ireland, August 10th, 1637. He was the son of Sir John King, Secretary for Ireland.

Lycis'can (half-wolf, half-dog). One of the dogs of Actaeon. In Latin it is a common term for a shepherd's dog; and is so used by Virgil (Eclogue iii. 18). (See Dog.)

Lyco'voidum. Wolf's foot, from a fanciful resemblance thereto.

Lyford Law is, punish first and try afterwards. Lyford, in the county of Devon, was a fortified town, in which was an ancient castle, where were held the courts of the Duchy of Cornwall. Offenders against the stannary laws were confined before trial in a dungeon so loathsome and dreary that it gave rise to the proverb referred to. The castle was destroyed by the Danes. (See Cupar Justice, Cowper's Law.)

"I oft have heard of Eyford law,
How in the mean they hang and draw,
And sit in judgment later."—A Devonshire Poet.

Lydia, daughter of the King of Lydia, was sought in marriage by Alcestes, a Thracian knight; his suit was refused, and he repaired to the King of Armenia, who gave him an army, with which he laid siege to Lydia. He was persuaded by Lydia to raise the siege. The King of Armenia would not give up the project, and Alcestes slew him. Lydia now set him all sorts of dangerous tasks to "prove the ardour of his love," all of which he surmounted. Lastly, she induced him to kill all his allies, and when she had thus cut off the claws of this love-sick lion she mocked him. Alcestes pined and died, and Lydia was doomed to endless torment in hell, where Astolpho saw her, to whom she told her story. (Orlando Furioso, bk. xvii.)

Lydia Languish, in The Rivets, by Sheridan.

Lydian Poet (The). Alcman of Lydia. (Flourished B.C. 670.)

Lying Traveller (The). So Sir John Mandeville has been unjustly called. (1300-1372.)

Lying by the Wall. Dead but not buried. Anglo-Saxon, wel (death). He is lying with the dead.

Lying for the Whetstone. Said of a person who is grossly exaggerating or falsifying a statement. One of the Whitsun amusements of our forefathers was the lie-wage or lie-match; he who could tell the greatest lie was rewarded with a whetstone to sharpen his wit. The nature of these contests may be illustrated by the following well-known extravaganzas: one of the combatants declared he could see a fly on the top of a church-steeple: the other replied, "Oh yes, I saw him wink his eye." When Sir R. Digby declared he had seen the "philosopher's stone," Bacon quizzically replied, "perhaps it was a whetstone."

Lyme-hound and Gaz-hound. The stanch Lyme-hound tracks the wounded
Lyco
cus

Lyceum (2 syl.) was so sharp-sighted he could see through the earth, and distinguish objects nine miles off.

"That Lyceus may be matched with Ganymed's sight."

"Non possis oculo quantum contendere Lyceus." Horace: 1 Epistle, i. 28.

Lynch Law. Mob-law, law administered by private persons. According to Webster, the word Lynch refers to a Mr. James Lynch, a farmer, of Piedmont, in Virginia. The tale is that, as Piedmont, on the frontier, was seven miles from any law court, the neighbours, in 1696, selected James Lynch, a man of good judgment and great impartiality, to pass sentence on offenders for the nonce. His judgments were so judicious that he acquired the name of Judge Lynch, and this sort of law went by the name of Lynch law. In confirmation of this story, we are told there was a James Lynch Fitz-Stephen, who was warden of Galway in 1526; and in the capacity of warden he passed sentence of death on his own son for murder. (See Burlaw.)

"George was lynched, as he deserved."—Emerson: English Traits, chap. ix.

Lynch-pin. (Anglo-Saxon, lynn, an axle), whence club. (Qy. lynch-law.)

Lynchmo'blans. Booksellers and publishers. Rabelais says they inhabit a little hamlet near Lantern-hund, and live by lanterns. (Panurge, v. 33.)

Lynx, proverbial for its piercing eyesight, is a fabulous beast, half dog and half panther, but not like either in character. The cat-like animal now called a lynx is not remarkable for keen-sight
edness.

Lynx-eyed. Having as keen a sight as a lynx. Some think the word lynx is a perversion of Lyceus. (See above.)

Lyon King-of-Arms. Chief heraldic officer for Scotland; so called from the lion rampant in the Scottish regal escutcheon.

Lyonessse (3 syl.). "That sweet land of Lyonessse"—a tract between the Land's End and the Scilly Isles, now submerged full forty fathoms under water." Arthur came from this mythical country.

Lyre (The). That of Terpander and Olympus had only three strings; the Scythian lyre had five; that of Simonides had eight; and that of Tho
theus: (3 syl.) had twelve. It was played either with the fingers or with a plectrum. The lyre is called by poets a "shell," because the cords of the lyre used by Orpheus (2 syl.), Amphiion, and Apollo, were stretched on the shell of a tortoise. Hercules used boxwood instead. Amphi'on built Thebes with the music of his lyre, for the very stones moved of their own accord into walls and houses.

Arion charmed the dolphins by the music of his lyre, and when the bard was thrown overboard one of them carried him safely to Te'aurus.

Hercules was taught music by Linus. One day, being reproved, the strong man broke the head of his master with his own lyre.

Orpheus charmed savage beasts, and even the infernal gods, with the music of his lyre.

Lysander and Rosioricus, in the romance called Bibliomaniac, are meant for the author himself, Thomas Frognell Dibdin, D.D., a bibliographer, well known for his Classics—i.e., book on the Rare and Valuable Editions of the Greek and Latin Classics (1811).

Lyttelton, invoked by Thomson in his Spring, was George, Lord Lyttelton, of Hagley, Worcestershire, who procured from the Prince of Wales a pension of £100 a year for the poet. Lucinda was Lucy Fortescue, daughter of Hugh For
tescue, of Devonshire.

M

M. This letter represents the wavy appearance of water, and is called in Hebrew me'nu (water).

M. Every word in the Materia more Magistralis begins with the letter m. (See C and P.)

M. (initial of manslaughter). The brand of a person convicted of that offence, and admitted to the benefit of clergy. It was burnt on the brow of the left thumb.

M in numerals is the initial of mille, a thousand.

"Whosoever prayeth for the soul of John Gower he shall, so oft as he so doth, have M and a D day of pardon."—Gower's Tablet.

M, to represent the human face. Add two dots for the eyes, thus, "M". These
dots being equal to O's, we get OMO (home) Latin for man.

"Who reads the name,
For man upon his forehead, there the M
Had traced most plain;"

Dante: Paradiso, xxii

M. The five M's: Mana, Matsya, Madya, Mathuna, and Mudra (flesh, fish, wine, women, and gesticulation). The five forms of Hindu asceticism.

M., i.e. Mac. A Gaelic prefix meaning son. (Gothic, maga, a son; Sanskrit, mab, to grow: Welsh, mag, to breed.) The Welsh ap is Mac changed to Mep, and contracted into ap or 'p, as Apudum (Ap Aidan), Prichard ('P. Richard).

M or N in the Catechism. M is a contraction of NN (names); N is for name. The respondent is required to give his names if he has more than one, or his name if only one.

In the marriage service, M stands for man (the man) or meritus (the bridegroom), and N for nupta (the bride). There are some who think M stands for Mary, the patron saint of girls, and N for Nicholas, the patron saint of boys.

M.B. Waistcoat. A clerical cassock waistcoat was so called (about 1830) when first introduced by the High Church party. M.B. means "mark of the beast."

"He smiled at the folly which stigmatised an M.B. 'waistcoat.'"—Mrs. Oliphant: Phoebe June, p. 2.

M.D. The first woman that obtained this degree was Elizabeth Blackwell, of the United States (1819).

M.P. Member of Parliament, but in slang language Member of the Police.

M.S., manuscript; M.S.S., manuscripts; generally applied to literary works in penmanship. (Latin manuscritum, that which is written by the hand.)

Mab. The "fairies' midwife"—i.e., employed by the fairies as midwife of dreams (to deliver man's brain of dreams). Thus when Romeo says, "I dreamed a dream to-night," Mercutio replies, "Oh, then, I see Queen Mab hath been with you." Sir Walter Scott follows in the same track: "I have a friend who is peculiarly favoured with the visits of Queen Mab," meaning with dreams (The Antiquary). When Mab is called "queen," it does not mean sovereign, for Titania was Oberon's wife, but simply female; both midwives and monthly nurses were anciently called queens or queens. Quean or quain in Saxon means neither more nor less than woman; so "elf-queen," and the Danish ellevin, mean female elf, and not "queen of the elves." Excellent descriptions of "Mistress Mab" are given by Shakespeare (Romeo and Juliet, i. 4), by Ben Jonson, by Herrick, and by Drayton in Nymphidea. (Mab, Welsh, a baby.)

MacAlpin. It is said that the founder of this famous family was named Halfpenny, and lived in Dublin in the 18th century. Having prospered in business, he called himself Mr. Halpen. The family, still prospering, dropped the H, and added Mac (son of), making Mac Alpen; and Kenny MacAlpin called himself Kenneth MacAlpin, the "descendant of a hundred kings." True or not, the metamorphose is ingenious.

MacFarlane's Geese. The proverb is that "MacFarlane's geese like their play better than their meat." The wild geese of Inch-Tavoe (Loch Lomond) used to be called MacFarlane's Geese because the MacFarlanes had a house and garden on the island. It is said that these geese never returned after the extinction of that house. One day James VI. visited the chieftain, and was highly amused by the gambols of the geese, but the one served at table was so tough that the king exclaimed, "MacFarlane's geese like their play better than their meat."

MacFleikenoe in Dryden's famous satire, is Thomas Shadwell, poet-laureate, whose immortality rests on the not very complimentary line, "Shadwell never deviates into sense." (1610-1692.) N.B. Fleikenoe was an Irish Roman Catholic priest, doggerel sonneteer, and playwright. Shadwell, according to Dryden, was his double.

"The rest to some slight meaning make pretence, But Shadwell never deviates into sense."—Dryden: MacFleikenoe, 19, 20.

MacGirdie's Mare, used by degrees to cat less and less, but just as he had reduced her to a straw a day the poor beast died. This is an old Greek joke, which is well known to schoolboys who have been taught the Anastasia Minora. (See Waverley, p. 64.)

MacGregor. The motto of the MacGregors is, "E'en do and spair nocht," said to have been given them in the twelfth century by the king of Scotland. While the king was hunting he was attacked by a wild boar, when Sir Malcolm requested permission to encounter the creature. "E'en do," said the king, "and spair nocht." Whereupon
the strong baronet tore up an oak sapling and despatched the enraged animal. For this defence the king gave Sir Malcolm permission to use the said motto, and, in place of a Scotch fir, to adopt for crest an oak-tree eradicated, proper.

Another motto of the MacGregors is—"Sriogal mo dhream."

Rob Roy MacGregor or Robert Campbell, the outlaw. A Highland freebooter, the hero of Sir Walter Scott's Rob Roy. His wife's name is Helen, and their eldest son Hamish. In the Two Drovers MacGregor or MacCombich (Robin Oig) is a Highland drover.

MacIntyre (Captain Hector). Brother of Maria MacIntyre, the antiquary's niece, in Sir Walter Scott's Antiquary.

MacIvor (Fergus). Chief of Glen-naquioch, and brother of Flora MacIvor, the heroine of Waverley, by Sir W. Scott.

MacPherson. During the reign of David I. of Scotland, a younger brother of the chief of the powerful clan Chattan espoused the clerical life, and in due time became abbott of Kingussie. His elder brother died childless, and the chiefship devolved on the abbot. He procured the needed dispensation from the Pope, married the daughter of the thane of Calder, and a swarm of little "Kingussies" was the result. The good people of Inverness-shire called them the Mac-phersons, i.e. the sons of the parson.

MacTag, The Honorable Miss Lucetia MacTag. A poor Scotch relative of Emily Worthington "on her deceased mother's side, and of the noble blood of the MacTags." She lived on the Worthingtons, always snubbing them for not appreciating the honour of such a noble hanger-on, and always committing the most lusurious mistakes from her extravagant vanity and family pride. (George Colman: The Poor Gentleman.)

MacTurk (Captain Mungo or Hector). "The man of peace" at the Spa Hotel, and one of the managing committee. (Sir Walter Scott: St. Roman's Well.)

Macabber. The dance macabre. The Dance of the dead (g.v.) (French, danse macabre.) A dance over which Death presides, supposed to be executed by the dead of all ages and conditions. It is an allegory of the mortality of man, and was a favourite subject of artists and poets between the 13th and 15th centuries. It was originally written in German, then in Latin, and then in French. Some think Macaber was the name of the author, but others think the word is the Arabic makabir, a cemetery. The best illustrations are those by Minden, Luerne, Lubeck, Dresden, and Baele. Holbein's painting is very celebrated.

"What are these paintings on the wall around us? The dance macabre."—Langfellow: The Golden Legend.

Macadamise (4 syl.). Using broken stones for road metal, and making the road convex instead of concave; a method introduced by Sir John L. Macadam (1766-1836).

Macaire (2 syl.). A favourite name in French plays, inasmuch that Robert Macaire is sometimes used generically for a Frenchman. It is said that Aubrey de Montdidier was murdered in the forest of Bondy in 1371. His dog conceived such a hatred against Robert Macaire that suspicion was aroused, and it was resolved to pit the man and dog together. The result was fatal to the man, who died confessing his guilt. The story is found in a chanson de geste of the 12th century, called La Reine Sibille.

Mac'amut, Sultan of Cambays, who lived upon poison, with which he was so saturated that his breath or touch carried instant death. (Punch.)

Macare (French). The impersonation of good temper, in Voltaire's allegory of Thélème and Macar.

Macaroni. A coxcomb (Italian, un macherone). The word is derived from the Macaroni Club, instituted by a set of flashy men who had travelled in Italy, and introduced Italian maccheroni at Almack's subscription table. The Macaronis were the most exquisite fellows that ever disgraced the name of man: vicious, insolent, fond of gambling, drinking, and duelling, they were (about 1773) the curse of Vauxhall Gardens.

"We are indebted to the Macaronies for only two things: the one is the introduction of that excellent dish, . . . macaroni, and the other is the invention of that useful slang word 'honor' (honor), which originally meant any considerable dish or batter."


An American regiment raised in Maryland during the War of Independence, was called The Macaronies from its shaggy uniform.

Macaroni Latin. Dog Latin, or modern words with Latin endings. The law pleadings of G. Stevens, as Daniel v. Dishelhour and Bultin v. Baumam, are excellent examples. (See Dog Latin.)

Macaroni Latin is a mixture of Latin and some modern language. In Italy maccheroni is a mixture of coarse meal, eggs, and cheese.
Macaronic Verse. Verses in which foreign words are ludicrously distorted and jumbled together, as in Porson's lines on the threatened invasion of England by Napoleon. (Long drawn for the Militia.) So called by Teofilo Folengo, a Mantuan monk of noble family, who published a book entitled Liber Macaroniciarium, a poetical rhymed up of words of different languages, and treating of "pleasant matters" in a comical style (1620). Folengo is generally called Merimius Coccius, or Merino Coccio. (See preceding.) The Signes of Tossa was published in 1494. The following Latin verse is an hexameter:

"Trumpeter unus erat qui custumaret saltabat."

*: A. Cunningham published in 1801 a Delecta macaronicae curium, a history of macaronic poetry.

Case carmen siexpen, pera plena ryc,
De multis arum avium corvus in a pie;
Legu castum haec servavit, cantus canis merx,
Nonne permisibile, quod vidit ille rex?
Dignandum rex esse, miste ad regnum
Quod reliquit illa, sendendo back carum.

Rex sat in arena, multo numino tenens;
In caula Domum, breui et mot consumens;
Area in hortulo, lancea utr in cibra,
Quom descenderat cornic raput her more.

E. C. B.

Macbeth (Shakespeare). The story is taken from Holmhead, who copied it from the History of Scotland, by Hector Boece or Boyce, in seventeen volumes (1527). The history, written in Latin, was translated by John Bellenden (1591-1655).:

"History states that Macbeth slew Duncan at Bothgowan, near Elgin, in 1050, and not, as Shakespeare says, at his castle of Luntarvis; the attack was made because Duncan had usurped the throne, to which Macbeth had the better claim. As a king Macbeth proved a very just and equitable prince, but the partisans of Malcolm got head, and succeeded in deposing Macbeth, who was slain in 1057, at Lumphanan. He was famous for Timbarly (Guillemot) and afterwards of Moray (Cawdor).---Lardner: Cabinet Cyclopedia.

Lady Macbeth. The wife of Macbeth. Ambition is her sin, and to gain the object of her ambition she hesitates at nothing. Her masterful mind sways the weaker Macbeth to "the mood of what she liked or loathed." She is a Medea's, or Catherine de' Medici, or Casar Borlivia in female form. (Shakespeare: Macbeth.)

*: The real name of Lady Macbeth was (Broach), and instead of being urged to the murder of Duncan (though ambition, she was goaded by real injuries. She was, in fact, the granddaughter of Kenneth IV. killed in 1009, fighting against Malcolm II.---Lardner: Cabinet Cyclopedia, vol. 1, 17, etc.

Macbiar (Epheus). An enthusiastic preacher in Sir Walter Scott's Old Mortality. This was the young preacher Macaul so hideously tortured in the reign of Charles II. He died "in a rapture.

(See Cassell's History of England, Charles II., vol. iii. p. 422.)

Mackebeus. The Hammerer. A surname given to Judas Asmonesus; similar to "Martel," the name given to Charles, son of Pepin Heristel, who beat down the Saracens as with a sledgehammer. Some think the name is a notarica or acrostic: Mi Camokah Baolim Jehovah (Who is like to thee among the gods, O Lord?) (Exodus xv. 11.) (See Notarica.)

Macdonald. Lord Macdonald's breed. Parasites. Lord Macdonald (son of the Lord of the Isles) once made a raid on the mainland. He and his followers, with other plunder, fell on the clothes of the enemy, and stripping off their own rags, donned the smartest and best they could lay hands on, with the result of being overrun by parasites.

Macduff. The thane of Fife. A Scotch nobleman whose castle of Kinnouway was surprised by Macbeth, and his wife and babes "savagely slaughtered." Macduff vowed vengeance and joined the army of Siward, to dethrone the tyrant. On reaching the royal castle of Dunsinane, they fought, and Macbeth was slain. (Shakespeare: Macbeth.)

*: History states that Macbeth was defeated at Dunsinane, but escaped from the battle and was slain at Lumphanan in 1056.---Lardner: Cabinet Cyclopedia, i. p. 17, etc.

Macbeth (Captain). A highwayman, hero of The Beggar's Opera, by Gay. A fine, gay, bold-faced ruffian, game to the very last.

Macchiavelli. The Imperial Machiaelli, Tiberius, the Roman emperor. (n.c. 42 to a.d. 37.)

His political axiom was—"He who knows not how to assemble knows not how to reign." It was also the axiom of Louis XI. of France.

Macchiavellism. Political cunning and overreaching by diplomacy, according to the pernicious political principles of Niccolo del Machiavelli, of Florence, set forth in his work called The Prince. The general scope of this book is to show that rulers may resort to any treachery and artifice to uphold their arbitrary power, and whatever dishonourable acts princes may indulge in are fully set off by the insubordination of their subjects. (1499-1527.)

Mackintosh or Macintosch. Cloth waterproofed with casing, patented by Mr. Mackintosh.
Macklin. The real name of this great actor was Charles McLaughlin, but he changed it on coming to England. (1690-1797.)

Macmillanites (4 syl.). A religious sect of Scotland, who succeeded the Covenanters; so named from John Macmillan, their leader. They called themselves the "Reformed Presbytery."

Macyscopant (Sir Pertinax). In The Man of the World, by Charles Macklin, Sir Pertinax "bowed, and bowed, and bowed," and cringed, and fawned, to obtain the object of his ambition.

Mace. Originally a club armed with iron, and used in war. Both sword and mace are ensigns of dignity, suited to the times when men went about in armour, and sovereigns needed champions to vindicate their rights.

Macedon is not Worthy of Thee, is what Philip said to his son Alexander, after his achievement with the horse Bucephales, which he subdied to his will, though only eighteen years of age.

Edward III., after the battle of Crecy, in which the Black Prince behaved very valiantly, exclaimed, "My brave boy, go on as you have begun, and you will be worthy of England’s crown."

Macedonian (The). Julius Polymius, author of Stratagimata, in the second century.

Macedonian Madman (The). (See Madman.)

Macedonians. A religious sect, so named from Macedonius, Patriarch of Constantinople, in the fourth century. They denied the divinity of the Holy Ghost, and that the essence of the Son is the same in kind with that of the Father.

Macedonians. Ξεμί’ilus Paulus, conqueror of Perseus. (230-160 B.C.)

Mackerel Sky (4). A sky spotted like a mackerel. (Mackerel from the Latin, macula, a spot whence the French maquevre, German mackerel, Welsh mawrell, etc.)

Macon. Mahomet, Mahoun, or Mahound.

"Praised (quoth he) be Macon whom we serve." Fairfax: Taska, xii. 15.

Macon. A poetical and romance name of Mecca, the birthplace of Mahomet.

Macreona. The island of the Maroons. Great Britain. The word is Greek, and means long-lived. Rabelais describes the persecutions of the reformers as a terrible storm at sea, in which Pantagruel and his fleet were tempest-tossed, but contrived to enter one of the harbours of Great Britain, an island called "Long life," because no one was put to death there for his religious opinions. This island was full of antique ruins, relics of decayed popery and ancient superstitions.

Macrocosm (Greek, the great world), in opposition to the microcosm (the little world). The ancients looked upon the universe as a living creature, and the followers of Paracelsus considered man a miniature representation of the universe. The one was termed the Macrocosm, the other the Microcosm (q.v.).

Mad as a March Hare. (See Hare.) The French say, "Il est fou comme un jeune chien."

Mad Cavalier (The). Prince Rupert, noted for his rush courage and impatience of control. (1619-1682.)

Mad Parliament (The). The Parliament which assembled at Oxford in 1258, and broke out into open rebellion against Henry III. The king was declared deposed, and the government was vested in the hands of twenty-four councillors, with Simon de Montfort at their head.

Mad Poet (The). Nathaniel Lee, who was confined for four years in Bedlam. (1657-1690.)

Mad as a Hatter. By some said to be a corruption of "Mad as an attar" (adder); but evidence is wanting. The word adder is attar in Saxon, natter in German.

Madame. So the wife of Philip, Duc d’Orléans was styled in the reign of Louis XIV.; other ladies were only Madame This or That.

Madame la Incheesse. Wife of Henri-Jules de Bourbon, eldest son of Prince de Condé.

Madame la Princesse. Wife of the Prince de Condé, and natural daughter of Louis XIV. (See Monsieur.)

Mademoiselle (4 syl.). The daughter of Philippe, Duc de Chartres, grandson of Philippe, Duc d’Orléans, brother of Louis XIV.

La Grande Mademoiselle. The Duchesse de Montpensier, cousin to Louis XIV., and daughter of Gaston, Duc d’Orléans.

Madge. An owl.
Madge Wildfire. The nickname of Margaret Murdochson, a beautiful but giddy girl, whose brain was crazed by seduction and the murder of her infant. (Sir Walter Scott: Heart of Midlothian.)


The brilliant madman or Madman of the North. Charles XII. of Sweden. (1689, 1697-1718.)

"Heroes are much the same, the poet's agreed, From Macedonia's madman to the Swede. [Charles XII.]

Pope: Essay on Man, iv.

Madness. In Perthshire there are several wells and springs dedicated to St. Fillan, which are still places of pilgrimage. These wells are held to be efficacious in cases of madness. Even recently lunatics have been bound to the holy stone at night, under the expectation that St. Fillan would release them before dawn, and send them home in their right minds.

Madoc. The youngest son of Owain Gwyneth, King of North Wales, who died in 1169. According to tradition he sailed away to America, and established a colony on the southern branches of the Missouri. About the same time the Aztecs forsok Azlan, under the guidance of Yuhid'tihton, and founded the empire called Mexico, in honour of Mexico, their tutelary god. Somethé has a poem in two parts called Madoc, in which these two events are made to harmonise with each other.

Madonna. (Italian, my lady.) Specifically applied to representations of the Virgin Mary.

Madon. (Sir.) The Scotch knight slain in single combat by Sir Launcelot of the Lake, who volunteered to defend the innocence of Queen Guinever.

Madras System of Education. A system of mutual instruction, introduced by Dr. Andrew Bell into the institution at Madras for the education of the orphan children of the European military. Bell lived 1753-1832.

Meadonder. To wind like the river Meander, in Phrygia. The "Greek pattern" of embroidery is so called.

Maeasnas. A patron of letters; so called from C. Cilnius Maeasnas, a Roman statesman in the reign of Augustus, who kept open house for all men of letters, and was the special friend and patron of Horace and Virgil. Nicholas Rowe so called the Earl of Halifax on his installation to the Order of the Garter (1714).

The last English Maecenas. Samuel Rogers, poet and banker. (1765-1855.)

Maelstrom (Norwegian, whirling stream). There are about fifty maelstroms off the coast of Norway, but the one Englishmen delight to tremble at is the foot of the Lofoten Islands, between the islands of Moskenes and Mosken, where the water is rushed and jostled a good deal, and when the wind and tide are contrary it is not safe for small boats to venture near.

It was anciently thought that the Maelstrom was a subterranean abyss, penetrating the globe, and communicating with the Gulf of Bothnia.

Mean'des (1 syl.) or Me'sonian. Homer, either because he was the son of Meos, or because he was born in Meonia (Asia Minor). (See HOMER.)

Me'sviad. A merciless satire by Gifford on the Della Crusca school of poetry. Published 1796. The word is in Virgil's Eclogue, iii. 90. (See BAVIAD.)

Mag. What a mug you are! jabberer, hence to chatter like a magpie. Mag is a contraction of magpie. The French have a famous word, "caquet-bon-bec." We call a prating man or woman "a mag." (See MAGPIE.)

Not a mug to bless myself with—not a halfpenny.


Magalo'na. (See MAGALEONE.)

Magazine (3 syl.). A place for stores. (Arabic, makkan, gazana, a place where articles are preserved.)

Mag'dalone (3 syl.). An asylum for the reclaiming of prostitutes; so called from Mary Magdalene or Mary of Mag'dala, "out of whom Jesus cast seven devils." A great profligate till she met with the Lord and Saviour.

Mag'deburg Centuries. The first great work of Protestant divines on the history of the Christian Church. It was begun at Magdeburg by Matthias Flacius, in 1552; and, as each century occupies a volume, the thirteen volumes complete the history to 1300.

Magellan. Straits of Magellan. So called after Magellan or Magalhaes, the Portuguese navigator, who discovered them in 1520.
Magenta. A brilliant red colour derived from coal-tar, named in commemoration of the battle of Magenta, which was fought in 1859.

Maggot, Maggoty. Whimsical, full of whims and fancies. Fancy tunes used to be called maggots, hence we have "Barker's maggots," "Cary's maggots," "Draper's maggots," etc. (Dancing Master, 1721.)

When the maggot bites. When the fancy takes us, Swift tells us that it was the opinion of certain virtuosi that the brain is filled with little worms or maggots, and that thought is produced by these worms biting the nerves. "If the bite is hexagonal it produces poetry; if circular, eloquence; if conical, politics, etc. (Mechanical Operation of the Spirit.)

Instead of maggots the Scotch say, "His head is full of bees;" the French, "Il a des rats dans la tête;" and in Holland, "He has a mouse's nest in his head." (See BERR.)

Magi (The), according to one tradition, were Melchior, Gaspar, and Balthazar, three kings of the East. The first offered gold, the emblem of royalty, to the infant Jesus; the second, frankincense, in token of divinity; and the third, myrrh, in prophetic allusion to the persecution unto death which awaited the "Man of Sorrows."

Melchior means "king of light."
Gaspar of Caspar means "the white one."
Balthazar means "the lord of treasures."

Klopstock, in his Messias, book 3, gives these five names: Hadad, Simeon, Zedek, Bethel, and Samul.

Magi, in Camaocns' Lusian, means the Indian "Brabmins." Annam'tus Marcellinus says that the Persian magi derived their knowledge from the Brabmins of India (i. 23); and Arius expressly calls the Brabmins "magi" (i. 7)."

Magic Garters. Made of the strips of a young hare's skin saturated with motherwort. Those who wear these garters excel in speed.

"Wore it not for me magic garters,... I should not continue the business long." (Longfellow: The Golden Legend.)

Magic Rings. This superstition arose from the belief that magicians had the power of imprisoning demons in rings. The power was supposed to prevail in Asia, and subsequently in Salamanca, Toledo, and Italy.

* Magic circles (like magic squares) are mathematical puzzles.

Corwin's ring. This magic ring was composed of six metals, and insured the wearer success in any undertaking in which he chose to embark. (Chinese Tales; Corwin and his Four Sons.)

Dame Lionée's ring, given by her to Sir Gareth during a tournament. It insured the wearer from losing blood when wounded.

"This ring," said Dame Lionée, "increaseth my beauty ... which is green it turns red, and that which is red it turns green. That which is blue it turns white, and that which is white it turns blue. Whoe'er weareth this ring can never lose blood, however wounded."—History of Prince Arthur, i. 146.

Fairly ring (A). Whoever lives in a house built over a fairy ring will wonderfully prosper in everything. ( Athenian Oracle, i. 307.)

Gyges' ring. (See GYES.)

Luned's ring rendered the wearer invisible. Luned or Lynet gave the ring to Owain, one of King Arthur's knights. "Take this ring and put it on thy finger, with the stone made thy hand, and close thy hand upon it. As long as thou concealst the stone, the stone will conceal thee."—The Labanowy (Lady of the Fountain).

Reynard's ring. The ring which Reynard pretended he had sent to King Lion. It had three gems: one red, which gave light in darkness; one white, which cured all blains and spains; and one green, which would guard the wearer from all ills, both in peace and war. (Heinric van Aikwaer: Reynard the Fox.)

The steel ring, made by Seidel-Beckit. It enabled the wearer to read the secrets of another's heart. (Oriental Tales; The Four Talismans.)

The talking ring given by Tartara, the Busque Cyclops, to a girl whom he wished to marry. Immediately she put it on, it kept incessantly saying "You there, and I here." In order to get rid of the nuisance, the girl cut off her finger, and threw both finger and ring into a pond. (Busque legend.)

This tale appears in Campbell's Popular Tales of the West Highlands (i. to iii.), and in Grimm's Tales (The Robber and his Sons).

Magic Wand. In Jerusalem Delivered the Herni gives Charles the Dane and Ubaldo a wand which, being shaken, infused terror into all who saw it.

In the Faerie Queene, the palmer who accompanies Sir Guyon has a staff of like virtue, made of the same wood as Mercury's caduceus.

Magician. The Great Magician or Wizard of the North. Professor Wilson calls Sir Walter Scott the Great Magician, from the wonderful fascination of his writings.
Magician of the North. The title assumed by Johann Georg Hamann, of Prussia (1730-1788).

Magliabechi. The greatest bookworm that ever lived. He never forgot what he had once read, and could even turn at once to the exact page of any reference. He was the librarian of the Great Duke Cosmo III. (1633-1714).

Magno Charta. The Great Charter of English liberty extorted from King John, 1215; called by Spelman—

"Augustissimum Angliae regnum, liberta tum

diploma et sancta an?ora."


Magnano. One of the leaders of the rabble that attacked Hudibras at a bear-baiting. The character is a satirist on Simeon Wait, a tinker and Independent preacher. (Hudibras, pt. I. 2.) He calls Cromwell the "archangel who did battle with the devil."

Magnet. The loadstone; so called from Magnesia, in Lydia, where the ore was said to abound. The Greeks called it magnes. Milton uses the adjective for the substantive in the line "As the magnetic hardest iron draws."

Magnet’s Mountain. A mountain which drew out all the nails of any ship that approached within its magnetic influence. The ship in which Prince Agib sailed fell to pieces when wind-driven towards it. (Arabian Nights: The Third Calendar.)

Magneuse (French). An anonyma or fille de joie; so called from the nunnery founded at Rheims in 1654, by Jeanne Canart, daughter of Nicolas Colbert, seigneur de MagnesUX. The word is sometimes jocosely perverted into Magni-magno.

Magnificat. To sing the Magnificat at matins. To do things at the wrong time, or out of place. The Magnificat does not belong to the morning service, but to vespers. The Magnificat is Luke i. 46-55 in Latin.

Magnificent (The). Khosru or Chosroes I. of Persia (*, 531-579). The golden period of Persian history was 550-628.

Lorenzo de Medici (1448-1492).
Robert, Duc de Normandie, also called Le Diable (*, 1028-1053).
Soliman I., greatest of the Turkish sultans (1493, 1520-1566).

Magnifique ... Guerre. "C’est magnifique, mais ce n’est pas la guerre."
Admirable, but not according to rule. The comment of Marshal Canrobert on the charge of the Light Brigade at Balaklava.

"It is because the clergy, as a class, are animated by a high ideal ... that they, as a class, are incomparably better than they need be ... C’est magnifique, mais ce n’est pas la guerre."—Nineteenth Century, April, 1860.

Magnolia. A flower so called from Pierre Magnol, professor of medicine at Montpellier. (1638-1715.)

Magnum Opus. Chief or most important of a person’s works. A literary man says of his most renowned book it is his magnum opus.

Magnum of Fort (A), or other wine, a double bottle.

Magnus Apollo (My), or Mens Magnus Apollo. My leader, authority, and oracle.

Mago the Carthaginian, says Aristotle, crossed the Great Desert twice without having anything to drink.

Magophonia. A festival observed by the Persians to commemorate the massacre of the Magi. Smerdis usurped the throne on the death of Cambyses; but seven Persians, conspiring together, slew Smerdis and his brother; whereupon the people put all the Magi to the sword, and elected Darius, son of Hystaspes, to the throne. (Greek, magophonos, the magi-slaughter.)

Magot (French). Money, or rather a mass of secreted money; a corruption of imagie, the "image and superscription" of coined money.

"La troyes de magie, revii au Paris, avec un bon magot."—La Gazette de Paris, 1754, p. 270.

Magpie. A contraction of magotpie, or mag'ata-pie. "Mag" is generally thought to be a contraction of Margaret; thus we have Robin red-breast, Tom-tit, Philip—i.e. a sparrow, etc.

"Augurs and understood relations have (By magotpie, and choughs, and rooks) brought forth
The secret's man of blood."—Shakespeare: Macbeth, iii. 4.

Magpie. Here is an old Scotch rhyme:

"One's sorrow, two's mirth,
Three's a wedding, four's a birth,
Five's a christening, six a death,
Seven's heaven, eight a hell,
And nine's the devil his own hell."
Magriocio. The champion of Isabella of Portugal, who refused to do homage to France. The brave champion vanquished the French chevalier, and thus vindicated the liberty of his country.

Maguelone or Mag'elona (the fair). Heroine of the romance called *The History of the Fair Magelona, Daughter of the King of Naples*, etc. Originally written in French. Cervantes alludes to it in *Don Quixote*. (See Peter of Provence.)

Magus. (See Simon.)

Mahabade'an Dynasty (Thc). The first dynasty of Persian mythological history. Mah Abad (the great Abad) and his wife were the only persons left on the earth after the great cycle, and from them the world was peopled. Azer Abad, the fourteenth and last of this dynasty, left the earth because "all flesh had corrupted itself," and a period of anarchy ensued.

Mahabharata. One of the two great epic poems of ancient India. Its story is the contests between descendants of Kuru and Pandu. (See Kuru.)

Mahdi or Taken. The Kalif who reigned about 400 years after Mahomet. In one pilgrimage to Mecca he expended six million gold dinars.

Mahatma. Initiates who have proved their courage and purity by passing through sundry tests and trials. It is a Hindu word applied to certain Buddhists. They are also called "Masters." According to Theosophists, man has a physical, an intellectual, and a spiritual nature, and a Mahatma is a person who has reached perfection in each of these three natures. As his knowledge is perfect, he can produce effects which, to the less learned, appear miraculous. Thus, before the telegraph and telephone were invented it would have appeared miraculous to possess such powers; no supernatural power, however, is required, but only a more extensive knowledge.

Mahomet. The supreme pontiff of the Shiites (2 syl.). Only twelve of these imaums have really appeared—viz. Ali, Hassan, Hosein, and the nine lineal descendants of Hosein. Mohammed, the last Mahdi, we are told, is not really dead, but sleeps in a cavern near Bagdad, and will return to life in the fulness of time to overthrow Dejal (anti-Christ).

The Mahdi which has of late been disturbing Egypt is hailed by the Persians as the Sunni Mahdi (2 syl.); but even the Turks and Persians are looking out for a Mahdi who will stamp out the "infidels."

Mahmoud of Ghizni, the conqueror of India in the 11th century, kept 400 greyhounds and bloodhounds, each of which wore a jewelled collar taken from the necks of captive sultanas.

Mahmut. The name of the famous Turkish spy (q. r.).

Mahomet or Mohammed, according to Deutsch, means the Prophesied Messiah. (Hag. ii. 7.) It is the titular name taken by Halabi, founder of Islam. (570-632.)

Angel of. When Mahomet was transported to heaven, he says: "I saw there an angel, the most gigantic of all created beings. It had 70,000 heads, each had 70,000 faces, each face had 70,000 mouths, each mouth had 70,000 tongues, and each tongue spoke 70,000 languages; all were employed in singing God's praises."

- This would make more than 31,000 trillion languages, and nearly five billion mouths.


Bible of. The Koran.

Born at Mecca, A.D. 570.

Bow. Catun (q. r.).

Camel (Swifttest). Adha (q. r.).

Cave. The cave in which Gabriel appeared to Mahomet was Hoiâ.

Coffin. It is said that Mahomet's coffin, in the Had'gira of Medîna, is suspended in mid-air without any support. Many explanations have been given of this phenomenon, the one most generally received being that the coffin is of iron, placed midway between two magnets. Burchhardt visited the sacred enclosure, and found the ingenuity of science useless in this case, as the coffin is not suspended at all.

Curass. Fâdia (q. r.).

Daughter (His favourite). Fatima.

Died at Medina, Monday, June 8th, 632, age of seventy-two. The 10th of the Had'jirah.

Dove. Mahomet had a dove which he used to feed with wheat out of his ear. When the dove was hungry it used to light on the prophet's shoulder, and thrust its bill into his ear to find its meal. Mahomet thus induced the Arabs to believe that he was inspired by the Holy Ghost in the semblance of
Mahomet (continued).

a dove. (Sir Walter Raleigh: History of the World, bk. 1, pt. 1, chap. vi. See also Prideaux: Life of Mahomet.)

"Was Mahomet inspired with a dove?"

Shakespeare: I Henry V, i. 2.

Father. Abdall, of the tribe of Koreish. He died a little before or little after the birth of Mahomet.

Father-in-law (father of Ayesha). Abu-Bekr. He succeeded Mahomet and was the first caliph.

Flight from Mecca (called the Hedj'rah), A.D. 622. He retired to Medimna.

Grandfather (paternal). Abd-el-Muatlib, who adopted the orphan boy, but died in two years.

Hedj'rah. (See above, Flight.)

Heir (adopted). Said or Zaid.

Horse. Al Borak [The Lightning]. It conveyed the prophet to the seventh heaven. (See Borak.)

Borak was a fine-limbed, high-standing horse, strong in frame and with a coat as glossy as mahoe. His colour was saffron, with one hair of gold for every three of gravy; his ears were round and pointed like a reed; his eyes large and full of fire; his nostrils wide and streaming; he had a white star on his forehead, a neck gracefully arched, a mane soft and silky, and a thick tail that swept the ground."—Chapman's History, ii. 19.

Miracles. Chadin mentions several, but some say he performed no miracle. The miracle of the moon is best known.

Moon (The). Habib the Wise told Mahomet to prove his mission by clearing the moon in two. Mahomet raised his hands towards heaven, and in a loud voice summoned the moon to do Habib's bidding. Accordingly, it descended to the top of the Cauha (q.v.), made seven circuits, and, coming to the 'prophecy,' entered his right sleeve and came out of the left. It then entered the collar of his robe, and descended to the skirt, clove itself into two plaitts, one of which appeared in the east of the skies and the other in the west: and the two parts ultimately reunited and resumed their usual form.

Mother of. Aminah, of the tribe of Koreish. She died when Mahomet was six years old.

Mule. Fadda (q.v.).

Pond. Just inside the gates of Paradise. It was white as milk, and he who drank thereof would never thirst again. (Al Koran.)

Relation made when he was forty years old by Gabriel, on Mount Hora, in Mecca.

Standard. Baj'ura.

Stepping-stone. The stone upon which the prophet placed his foot when he mounted the beast Al Borak on his ascent to heaven. It rose as the beast rose, but Mahomet, putting his hand upon it, forbade it to follow him, whereupon it remained suspended in mid-air, where the true believer, if he has faith enough, may still behold it.

Swords. Dhu'l Fakar (the breaker), Al Battar (the breaker), Medham (the keen), and Hatof (the deadly). (See Swords.)

Successor. (See above, Father-in-law.)

Tribes. On both sides, the Koreish.

Uncle, who took charge of Mahomet at the death of his grandfather, Abu Taleb. Wives. Ten in number, viz. (1) Khadija, a rich widow of the tribe of Koreish, who had been twice married already, and was forty years of age. For twenty-five years she was his only wife, but at her death he married five others, all of whom survived him.

Mahomet loved Mary, a Coptic girl, and in order to justify the amorous, added a new chapter to the Koran, which may be found in Gagner's Notes upon Aboufei'd, p. 131.

The nine wives. (1) Ayesha, daughter of Abu Bekr, only nine years old on her wedding-day. This was his youngest and favourite wife.

(2) Sauda, widow of Sokran, and nurse to his daughter Fatima.

(3) Hafsa, a widow twenty-eight years old, who also had a son. She was daughter of Omeya.

(4) Zeinah, wife of Zaid, but divorced in order that the prophet might take her to wife.

(5) Barra, wife of a young Arab and daughter of Al Hareh, chief of an Arab tribe. Both father and husband were slain in a battle with Mahomet. She was a captive.

(6) Rehana, daughter of Simeon, and a Jewish captive.

(7) Safiyya, the espoused wife of Kena'na. Kena'na was put to death. Safiyya outlived the prophet forty years.

(8) Omm Habiba—i.e. mother of Habiba; the widow of Abu Sofian.

(9) Maimuna, fifty-one years old, and a widow, who survived all his other wives.

Also ten or fifteen concubines, chief of whom was Marriyeh, mother of Ibrahim, the prophet's son, who died when fifteen months old.

Year of Deputations. A.D. 630, the 8th of the Hedj'rah.
Mahoun (2 syl.). Name of contempt for Mahomet, a Moyle, a Moor. In Scotland it used to mean devil.

"There's the son of the renegade—spawn of Mahoun (son of the Moorish princess).—Tennyson of Maida.

Mahound (2 syl.). Mahomet. (See Macc.)

"Ofttimes by Termesant and Mahound swore."—Spenner: 'Far o' Queene,' viii. 47

Mahu. The fiend-prince that urges to theft.

"Five forms have been in poor Toru at once: of lust, an Oldiend; Robbedance, prince of dumbness; Mahu, of sneecum; Mado, of murder; Embittered by it, of mourning and howling."—Shakespeare: 'King Lear,' iv. 1.

Maid Marian. A morris dance, or the boy in the morris dance, called Mad Morian, from the "morion" which he wore on his head. (See Morris Dance.)

Maid Marian is a corruption first of the words, and then of the sex. Having got the words Maid Marian, etymologists have puzzled out a suitable character in Matilda, the daughter of Fitz-Walter, baron of Bayard and Dummow, who eloped with Robert Fitz-Otho, the outlaw, and lived with him in Sherwood Forest. Some refine upon this tale, and affirm that Matilda was married to the outlaw (commonly called Robin Hood) by Friar Tuck.

"A set of morris dancers danced a maid Marian with a lute and pipe."—Tennyson:

"Next I agreed
That fair Matilda henceforth change her name,
And while [she] lived in Shrewswood . . .
She by maid Marian's name be only called."—Downdale of Robert, Earl of Huntingdon.

Maid of Athens, immortalised by Byron, was Thersea Macri. Some twenty-four years after this poem was written the maid was in dire poverty, without a single vestige of beauty. She had a large family; and lived in aovel.

Maid of Norway. Margaret, daughter of Eric II. and Margaret of Norway. On the death of Alexander III. she was acknowledged Queen of Scotland, and was betrothed to Edward, son of Edward I. of England, but she died on her passage to Scotland.


Maid of Perth (Feir). Catherine Glover, daughter of Simon Glover, the old Glover of Perth. She kisses Smith while asleep on St. Valentine's morning, and ultimately marries him. (See Smith.)—Scott: 'Fair Maid of Perth.'

Maid of Saragossa. Augustina Zaragoza, distinguished for her heroism when Saragossa was besieged in 1808 and 1809. Byron refers to her in his 'Childe Harold.'

Maiden. A machine resembling the guillotine for beheading criminals in the sixteenth and seventeenth centuries; brought to Scotland by the Regent Morton from Halifax, in Yorkshire, for the purpose of beheading the laird of Pennycuick. It was also called "the widow."

He who invented the maiden first harnessed it. Referring to Regent Morton, who introduced this sort of guillotine into Scotland, erroneously said to have been the first to suffer by it. Thomas Scott, one of the murderers of Rizzio, was beheaded by it in 1566, fifteen years before Morton's execution.

Maiden Assize (A). One in which there is no person to be brought to trial. We have also the expressions maiden tree, one never tasted; maiden fortress, one never taken; maiden speech; etc. In a maiden assize, the sheriff of the county presents the judge with a pair of white gloves. White gloves symbolise innocence. Maiden primarily means unspotted, unpolluted, innocent; thus Hubert says to the king—

"This hand of mine
Is yet a maiden and an innocent hand.
Not painted with the crimson spots of blood."—Shakespeare: 'King John,' iv. 2.

Maiden King (The). Malcolm IV. of Scotland. (1141, 1153-1165.)

"Malcolm ... son of the brave and generous Prince Henry ... was so kind and gentle in his disposition, that he was usually called Malcolm the Maiden."—Scott: 'Tales of a Grandfather,' iv.

Maiden Lane (London). So called from an image of the Maiden or Virgin Mary, which stood there before the Reformation.

Maiden or Virgin Queen. Elizabeth, Queen of England, who never married. (1533, 1558-1603.)

Maiden Town, i.e. a town never taken by the enemy. Edinburgh. The tradition is that the maiden daughters of a Pictish king were sent there for protection during an intestine war.

Maiden of the Mist. Anne of Geierstein, in Sir Walter Scott's novel called 'Anne of Geierstein.'

Maidenhair (a fern, so-called from its hair-like stalks) never takes wet or moisture.

"His skin is like the hair called true Maiden's hair, which never takes wet or moisture, but still keeps dry, though laid at the bottom of a river as long as you please. For this reason it is called Adiantum."—Huber: 'Pflanzen,' iv. 24.
Mainsbrace. Splice the main-brace, in sea language, means to take a draught of strong drink to keep the spirits up, and give strength for extra exertion. The main-brace is the rope by which the mainyard of a ship is set in position, and to splice it, in a literal sense, when the rope is broken or injured, is to join the two ends together again.

Main Chance (Th). Profit or money, probably from the game called hazard.

To have an eye to the main chance, means to keep in view the money to be made out of an enterprise.

In the game of "hazard," the first throw of the dice is called the main, which must be between four and nine, the player then throws his chance, which determines the main.

Mainote (2 syll.). A pirate that infests the coast of Attica.

"...Like boat
Of island-pirate or Mainote."—Byron: The Giaour.

Maintain is to hold in the hand; hence, to keep; hence, to clothe and feed. (French, main tenir; Latin, manus tenere.)

Maitland Club (Th). Of literary antiquities, instituted at Glasgow in 1828. It published a number of works.

Mais (1 syll.). According to American superstition, if a damsel finds a blood-red ear of maize, she will have a suitor before the year is over.

"Even the blood-red ear to Evangeline brought not her lover."—Longfellow: Evangeline.

Majesty. Henry VIII. was the first English sovereign who was styled "His Majesty." Henry IV. was "His Grace;" Henry VI., "His Excellent Grace;" Edward IV., "High and Mighty Prince;" Henry VII., "His Grace," and "His Highness;" Henry VIII., in the earlier part of his reign, was styled "His Highness." "His Sacred Majesty" was a title assumed by subsequent sovereigns, but was afterwards changed to "Most Excellent Majesty."

Majesty, in heraldry. An eagle crowned and holding a sceptre is "an eagle in his majesty."

Majolica Ware. A pottery originally made in the island of Majorca or Majolica, and lately revived by Mr. Minton.

Majority. He has joined the majority. He is dead. Blair says, in his Grave, "Tis long since Death had the majority." "Abiit ad plures;" "Quin prius me ad plures penetravi" (Plautus: Trinummus, line 14). "Beatos cos foris, quando cum pluribus habitarent." (See Polybius, viii. xxx. 7.)

Make. What make you here? What do you want? What are you come here for? A French phrase: "Que faites-vous ici?"

"Now, sir, what make you here?"—Shakespeare: As You Like It, i, 1.

Make a hand of or on (Th). To slay, destroy, waste, or spoil.

"So when I came to myself again, I railed him mercy; but he said, 'I know not to show mercy;' and with that knocked me down again. He had, doubtless, made a hand of me, but that one came in, and bid him forbear."—Byssay: Pilgrim's Progress, p. 93 (first edition).

Make a Hit (Th). To succeed unexpectedly in an adventure or speculation. (See Hist.)

Make a Virtue of Necessity (Th). See Chaucer's poem of the Knights Tale, line 3,044; also The Two Gentlemen of Verona and Dryden's poem of Tullion and Arcite.

Make away with (Th). To squander; to put out of the way; to murder. The French verb défaire is used sometimes in a similar way; as, "Il tâcha de se défaire sécrètement de ses pursiers."

Make away with Oneself (Th). To commit suicide.

Make Bricks without Straw (Th). To attempt to do something without having the necessary material supplied. The allusion is to the Israelites in Egypt, who were commanded by their taskmasters so to do. (Exodus v. 7.)

Make Eyes at (Th). To flirt with the eyes. "Oculus ventris." (See Castr.)

Make Mountains of Molchills (Th). To make a difficulty of trifles. "Arvem ex clauda fovevi." The corresponding French proverb is, "Faire d'un monache un éléphant."

Make one's Bread (Th). To earn one's living.

Make the Door (Th). To make it fast by shutting and bolting it. We still say, "Have you made my room?"—i.e., made it tidy. Similarly, to "make the bed" is to arrange it fit for use.

"Why at this time the doors are made against you."—Shakespeare: Comedy of Errors, i, 16. "Make the door upon a woman's wit, and it will out at the casement."—Shakespeare: As You Like It, iv. 1.

Make the Ice (Th). To near the whale-fishing ground. To make for the ice is to steer in that direction.

"About the end of April we near'd the fishing-ground, or, to be more technical, 'made the ice.'"—C. Thomson: Autobiography, p. 120.
Make-wage. Wages supplemented by grants or rates. Similarly, a make-weight [loaf] is a small loaf added to make up the proper weight.

Make-weight. A bit [of meat, cheese, bread, or other article] thrown into the scale to make the weight correct.

Makeshift (A). A temporary arrangement during an emergency; a device. (The Anglo-Saxon seyft means a division, hence a device.)

Malabar. (See under VEUVE.)

Malagigi (in Orlando Furioso). Son of Buovo, and brother of Al' sider and Vivian, of Clarmont's race; a wizard knight, cousin of Rinaldo. (See MAUGIS.)

Malagrowther (Malachi). The signature of Sir Walter Scott to a series of letters in 1822 contributed to the Edinburgh Review upon the lowest limitation of paper money to £5. They caused immense sensation, not inferior to that produced by Dryden's Letters (q.v.) in Ireland. No political tract, since Burke's Reflections on the French Revolution, ever excited such a stir in Great Britain.

Mal'agrowther (Sir Munro). An old courtier soured by misfortune, who tries to make everyone as discontented as himself. (Scott: Fortunes of Nigel.)

Mal'akoff (in the Crime'a). In 1831 a sailor and ropemaker, named Alexander Ivanovitch Malakoff, celebrated for his wit and conviviality, lived at Sebastopol. He had many friends and admirers, but, being engaged in a riot, was dismissed the dockyards in which he had been employed. He then opened a liquor-shop on the hill outside the town. His old friends gathered round him, and his shop was called the Malakoff. In other houses were built around, and the Malakoff became a town, which ultimately was fortified. This was the origin of the famous Malakoff Tower, which caused so much trouble to the allied army in the Crimean War. (Gazette de France.)

Malambruno. The giant, first cousin of Queen Magunicia, of Caedal'a, who enchanted Antonomasia and her husband, and shut them up in the tomb of the deceased queen. The infanta he transformed into a monkey of brass, and the knight into a crocodile. Don Quixote achieved their disenchanted by mounting the wooden horse called Clavile'no. (Cervantes: Don Quixote, part ii. book iii. chap. xlv.)

Malaprop (Mrs. in The Rivals, by Sheridan. (French, mal à propos.) Noted for her blunders in the use of words. "As headstrong as an allegory on the banks of the Nile" is one of her famous similes. (See Partington.)

Malbecco. A "canker'd, crabbed earl," very wealthy, but miserly and mean. He seems to be the impersonation of self-inflicted torments. He married a young wife named Helenore, who set fire to his house, and eloped with Sir Paridel. Malbecco cast himself over a high rock, and all his flesh vanished into thin air, leaving behind nothing but his ghost, which was metamorphosed into Jealousy. (Spenser: Faerie Queene, book iii.)

Malbrouk or Marlborough (Marlb'row), does not date from the battle of Malplaquet (1709), but from the time of the Crusades, 600 years before. According to a tradition discovered by M. de Châteaubriand, the air came from the Arabs, and the tale is a legend of Mambron, a crusader. It was brought into fashion during the Revolution by Mme. Poitrine, who used to sing it to her royal foster-child, the son of Louis XVI. M. Ar' ago tells us that when M. Monge, at Cairo, sang this air to an Egyptian audience, they all knew it, and joined in it. Certainly the song has nothing to do with the Duke of Marlborough, as it is all about feudal castles and Eastern wars. We are told also that the hand of Captain Cook, in 1770, was playing the air one day on the east coast of Australia, when the natives evidently recognised it, and seemed enchanted. (Moniteur de l'Armée.)

"Malbrouk e'en va-t'en guerre,
Mironton, mironton, mironton,
Malbrouk v'en va-t'en guerre,
Nul sait quand reviendra,
Il reviendra si paques,
Mironton, mironton, mirontain..."
"On a la Trinité."

* The name Malbrouk occurs in the Chansons de Geste, and also in the Basque Pastoralis.

Malcolm. Eldest son of Duncan, King of Scotland. He was called 'cur-More (Great-head), and succeeded Macbeth (1036). (Shakespeare: Macbeth.)

Maldine (French). School. So called because at school "on dine assez mal."

Male. (See Sex.)

Male Sapphires. Deep indigo-coloured sapphires. The pale blue are
the female sapphires. (Emmanuel: Diamonds and Precious Stones [1867].)

Male suada Fames. Hunger is a bad counsellor. The French say, "Vilain affame, demi envrage."

Malebolge (4 syl.). The eighth circle of Dante's Inferno, which contained in all ten bolgi or pits.

"There is a place within the depths of hell Called Malebolge." Dante: Inferno, xiii.

Malecuesta. The impersonation of lust. (Spenser: Faerie Queene, ii. 1.)

Male'ger [wretchedly thin]. Captain of the rabble rout which attack the castle of Temperance. He was "thin as a rake," and cold as a serpent. Prince Arthur attacks him and slings him to the ground, but Maleger springs up with renewed vigour. Arthur now stabs him through and through, but it is like stabbing a shadow; he then takes him in his arms and squeezes him as in a vice, but it is like squeezing a piece of sponge; he then remembers that every time the carl touches the earth his strength is renewed, so he squeezes all his breath out, and tosses the body into a lake. (See Antaeos.) (Spenser: Faerie Queene, book ii. 11.)

Malegyn [gulge]. On his back he carried a net "to catch fools." Being attacked by Sir Artegal and his iron man, he turned himself first into a fox, then a bush, then to a bird, then to a hedgehog, then to a snake; but Talus was a match for all his deceits, and killed him. (Spenser: Faerie Queene, v. 9.)

Malespurdus. The castle of Master Reynard the Fox, in the tale so called.

Malherbe's Canons of French Poetry.

(1) Poetry is to contain only such words as are in common use by well-educated Parisians.

(2) A word ending with a vowel must in no case be followed by a word beginning with a vowel.

(3) One line in no wise is to run into another.

(4) The casura must always be most strictly observed.

(5) Every alternate rhyme must be feminine.

Mal'iom. Mahomet is so called in some of the old romances.

"Send five, send six against me. By Maliom I swear, I'll take them all."—Fierabras

Malkin. The nickname of Mary, now called Molly. Hence the Maid Marian is so termed.

Malkin. A kitchen wench, now called a Molly, is by Shakespeare termed "the kitchen Malkin." (Coriolanus, ii. 1.)

Malkin. A scarecrow or figure dressed like a scullion; hence, anything made of rags, as a mop.

Malkin. A Moll or female cat, the male being a "Tom." When the cat-mews, the witch in Macbeth calls out, "I come, Grima Malkin" (i. 1).

Mall or Pall Mall (Londun). From the Latin palliarius mallius (to strike with a mallet or bat); so called because it was where the ancient game of gell-mall used to be played. Cotgrave says:—

"Pall mallie is a game wherein a round box-cart is struck with a mallet through a high arch of iron. He that can do this most frequently wins."

It was a fashionable game in the reign of Charles II., and the walk called the Mall was appropriated to it for the king and his court.


Mallows. Abatein from mollors. This is the thirty-eighth symbol in the Proteptics. Pythagoras tells us that mallow was the first messenger sent by the gods to earth to indicate to man that they sympathised with them and had pity on them. To make food of mallows would be to dishonour the gods. Mallows are cathartic.

Malmesbury (William of). Eleventh century; author of numerous chronicles. His Gesta Regum Anglorum is a resume of English history from the arrival of the English in 440 to the year 1120. His Historia Nova gives a retrospect of the reign of Henry I., and terminates abruptly with the year 1143. His third work is called Gesta Pontificum. All the three are included in the Scriptores post Bedan.

Malmesbury Monastery. Founded by Maildulph, Meuldulf, or Meldan, an Irishman.

Malmsey Wine is the wine of Malva'sia, in Candia.

"These spices unsavoury they spendlyde there-atyre, Malecave and muskadelle, these mervelyuous drieducke."—Morte d'Arthur.

(See Drowned in a Butt of ...)
Malt . . . Meal. When the malt gets above the meal. When persons, after dinner, get more or less Fuller.

"When the malt begins to get above the meal, they'll begin to speak about government in kirk and state."—Sir W. Scott: Old Mortality, chap. 11.

Maltese Cross. Made thus: X


Malthus'ian Doctrines. That population increases more than the means of increasing subsistence does, so that in time, if no check is put upon the increase of population, many must starve or all be ill-fed. Applied to individual nations, like Britain, it intimated that something must be done to check the increase of population, as all the land would not suffice to feed its inhabitants.

Malum, in Latin, means an apple; and "maltu, viatu, malum" means evil. Southey, in his Commonplace Book, quotes a witty etymology given by Nicholson and Bun, making the noun derived from the adjective, in allusion, I suppose, to the apple eaten by Eve. Of course, malum (an apple) is the Greek melon or melon (an apple-tree).

Malum in Se (Latin). What is of itself wrong, and would be so even if no law existed against its commission, as lying, murder, theft.

Malum Prohibitum (Latin). What is wrong merely because it is forbidden, as eating a particular fruit was wrong in Adam and Eve, because they were commanded not to do so. Doing secular work on the Sabbath.

Matveio. Steward to Olivia, in Shakespeare's Twelfth Night.

Mamamouchi. A mock honour. Better be a country gentleman in England than a foreign Mamamouchi. The honour is conferred on M. Jourdain. (Molière: Bourgeois Gentilhomme.)

Mambrino's Helmet was of pure gold, and rendered the wearer invulnerable. It was taken possession of by Rinaldo (Orlando Furioso). Cervantes tells us of a barber who was caught in a shower, and to protect his hat clapped his brazen basin on his head. Don Quixote insisted that this basin was the enchanted helmet of the Moors.

Mam'elon (2 syl., French). A mound in the shape of a woman's breast. These artificial mounds were common in the siege of Sebastopol. (Latin, mamma, a breast.)

Mamelukes (2 syl.) or Mamalukes (Arabic, mumie, a slave). A name given in Egypt to the slaves of the boys brought from the Caucasus, and formed into a standing army. In 1254 these military "slaves" raised one of their body to the supreme power: and Nour-eddin Ali, the founder of the Baharites, gave twenty-three sultans; in 1832 the dynasty of the Borjites, also Mamlucs, succeeded, and was followed by twenty-one successors. Selim I., Sultan of Turkey, overthrew the Mameluke kingdom in 1517, but allowed the twenty-four boys to be elected from their body. In 1811, Mohammed Ali by a wholesale massacre annihilated the Mamelukes, and became viceroy of Egypt.

Mammon, Mother. The former is Norman-French, and the latter Anglo-Saxon. (See Papa.)

Mammot. A puppet, a favourite, an idol. A corruption of Mahomet. Mahometanism being the most prominent form of false religion with which Christendom was acquainted before the Reformation, it became a generic word to designate any false faith; even idolatry is called mammonety.

Mammon. The god of this world. The word in Syriac means riches. (See Milton: Paradise Lost, bk. i. 674.) His speech in the council is book ii. 229, etc. Mammon. In Spenser's Faerie Queen.

Mammon says if Sir Guyon will serve him he shall be the richest man in the world; but the knight says money has no charm for him. Mammon then takes him to his smithy, and tells him he may make what orders he likes, but Guyon declines to make any. The god then offers to give him Philotheia to wife, but Guyon will not accept the honour. Lastly, he takes him to Crosspine's bower, and tells him to pluck the golden fruit, and rest on the silver stool. Sir Guyon again refuses, and after three days' sojourn in the infernal regions is led back to earth. (ii. 7.)

Mammon of Unrighteousness (The). Money. A Scripture phrase (Luke xvi. 9). Mammon was the Syrian
Mammon's Cave. The abode of the Money-god. Sir Guyon visited this cave, and Spenser gives a very full description of it. (Færie Queen, ii. 7.) Sir Epicure Mammon. A worldly sensualist. (Ben Jonson: Alchemist.)

Mammoth Cave (The). In Edmonson county, Kentucky, the largest in the world.

Man (Isle of), called by the ancient Britons main-au (little island), Latinised into Menae-in. Caesar calls it Mona (i.e., Mon-au), the Scotch pronunciation of Manou. Mona and Pliny's Monabura are varieties of "Menavia."

Man. Emblematic of St. Matthew, because he begins his gospel by tracing the manhood of Jesus back to David. Mark is symbolised by a lion, because he begins his gospel with John the Baptist and Jesus in the wilderness. Luke is symbolised by a calf, because he begins his gospel with the Temple sacrifices. And John as a eagle, because he looks right into heaven and begins his gospel with Jesus the divine logos. The four are indicated in Ezekiel's chorub (1. 10).

Man. Average weight 150 lbs. : height, 60 inches; strength, 420 lbs.

Man Friday (A). A useful and faithful servant, like the Man Friday in Robinson Crusoe.

"Count von Rechberg... was Prince Bismarck's Man Friday."—Athenaeum, Jan.

Man-jack. Every man-jack of you. Everyone of you. (See under Jack.)

Man... Monkey. The Bedouins affirm that the monkeys of Mount Kara were once human beings, thus transformed for disobedience to their prophet. The Arabs have a similar tradition, that the monkey (Noons) and the ape (Wadbr) were once human beings.

Man-Mountain or Quimba Fellenrin. So Gulliver was called Li'liput.

Man Proposes, but God disposes. So we read in the Imitatio Christi. Herbert (Jacula Prudentium) has nearly the same identical words.

Man Threafold. According to Diog. enes Laertius, the body was composed of (1) a mortal part; (2) a divine and ethereal part, called the ψυχή; and (3) an aerial and vaporous part, called the θύμος.

According to the Romans, man has a threefold soul, which at the dissolution of the body resolves itself into (1) the Manes; (2) the Anima or Spirit; (3) the Umbra. The Manes went either to Elysium or Tartarus; the Anima returned to the gods; but the Umbra hovered about the body as unwilling to quit it.

According to the Jews, man consists of body, soul, and spirit.

Man in Black (The). Supposed to be Goldsmith's father. (Citizen of the World.) Washington Irving has a tale with the same title.

Man in the Iron Mask (The). (See Iron Mask.)

Man in the Moon (The). Some say it is a man leaning on a fork, on which he is carrying a bundle of sticks picked up on a Sunday. The origin of this fable is from Num. xvi. 32-36. Some add a dog’s nose; thus the prologue in Midsummer Night’s Dream says, “This man with lantern, dog, and bush of thorns, presenteth moonshine;” Chaucer says “he stole the bush” (Test. of Cryseide). Another tradition says that the man is Cain, with his dog and thorn-bush; the thorn-bush being emblematical of the thorns and briars of the fall, and the dog being the “soul fiend.” Some poets make out the “man” to be Endymion, taken to the moon by Diana.

Man in the moon. The nameless person at one time employed in elections to negotiate bribes. Thus the rumour was set flying among the electors that “the Man in the Moon had arrived.”

I know no more about it than the man in the moon. I know nothing at all about the matter.

Man of Belial. Any wicked man. Shimei so called David (2 Sam. xvi. 7). The ungodly are called “children of Belial,” or “sons of Belial.” The word Belial means worthless men.

Man of Blood. David is so called (2 Sam. xvi. 7). The Puritans applied the term to Charles I., because he made war against his Parliament. Any man of violence.

Man of Blood and Iron (The). Otto von Bismarck (Prince Bismarck), called “man of blood” from his great war policy, and “iron” from his indomitable will. Many years Chancellor of Prussia and Germany. (Born September 1st, 1815.)

Man of Brass (The). Talos, the work of Hephaestos (Vulcan). He traversed Crete to prevent strangers from...
setting foot on the island, and threw rocks at the Argonauts to prevent their landing. Talos used to make himself red-hot, and hug intruders to death.

"That portentous Man of Brass Replicas made in days of yore... Who stalked about the Cretec shore... And threw stones at the Argonauts."

Longfellow: The Waywiser Inn.

Man of December.  Napoleon III. He was made President of the French Republic December 11, 1848; made his coup d’etat December 2, 1851; and was made Emperor December 2, 1852.


"The Man of Destiny... had power for a time to bind kings with chains, and nobles with fetters of iron."—Sir Walter Scott.

Man of Feeling.  The title of a novel by Henry Mackenzie. His "man of feeling" is named Harley—a sensitive, bashful, kind-hearted, sentimental hero.


Man of Remnants (A).  A tailor.

Man of Ross.  John Kyrle, of Ross, in Herefordshire, immortalised by Pope in his epistle On the Use of Riches.  

Man of Salt.  A man like Ευριβής, always "melting into salt tears," called "drops of salt."

"This would make a man a man of salt, To use his eyes for garden waterpoit."

Shakespeare: King Lear, 11. 6.

Man of Sedan.  Napoleon III. was so called, because he surrendered his sword to William, King of Prussia, after the battle of Sedan (September 2, 1870).

Man of Silence (The).  Napoleon III. (1808, 1852–70, died 1873.)

"France? You must know better than I your position with the Man of Silence."—For Nectar and I Vernon, chap. 1.

Man of Sin (The) (2 Thess. ii. 3).  The Roman Catholics say the Man of Sin is Antichrist. The Puritans applied the term to the Pope of Rome; the Fifth Monarchy men to Cromwell; many modern theologians apply it to that "wicked one" (identical with the "last horn" of Dan. vii.) who is to immediately precede the second advent.

Man of Straw (A).  A person without capital. It used to be customary for a number of worthless fellows to loiter about our law-courts to become false witness or surety for anyone who would buy their services; their badge was a straw in their shoes.

Man of the Hill (The).  A tedious "hermit of the vale," which encumbers the story of Tom Jones, by Fielding.

Man of the Sea.  (See Old, etc.)

Man of the Third Republic (The).  Napoleon III. (1802, reigned 1852–70, died 1873). (M. Gambetta; 1838–1882.)

Man of the World (A). One "knowing" in world-craft; no greenhorn. Charles MacKinn brought out a comedy (1704), and Henry MacKenzies a novel (1773) with the same title.

Man of Three Letters.  (See Homo.)

Man-of-War (A).  A Government fighting-ship. (Not now often used.)

Man-of-war, or, Portuguese man-of-war.  A floating hydrozoan (Physalia physalis)

"Frank went to the captain and told him that Tom had given him leave to have the man-of-war if he could get it."—Golding: Adventures of the Young Mariner, 17.

Man-of-war bird.  The frigate-bird.

Man of Wax.  A model man; like one fashioned in wax. Horace speaks of the "waxen arms of Telephus," meaning model arms, or of perfect shape and mould; and the nurse says of Romeo, "Why, he's a man of wax" (i. 3), which she explains by saying, "Nay, he's a flower, i' faith a very flower."

Man of Whipcord (A).  A coachman. The reference is to his whip.

"He would not have suffered the coachman to proceed while the horses were unfit for service... Yet the man of whipcord escaped some severe reproach."—Sir W. Scott: The Antiquary, 1.

Manche (French).  Aimer mieux la manche que le bras. Cupboard love.  Manche is a slang word; a gratuity given to a sacristan, almoner, or porter. It is the Italian buona mancile.

Jeter le manche aprés la cage. To throw the helve after the hatchet. To abandon what may be useful, out of caprice, because a part of what you expected has not been realised. A horse is stolen, and the man, in ill-temper, throws away saddle and bridle.

Manchester.  The first syllable is the Friesic man (a common); and the word means the Roman encampment on the common.

Manchester Poet.  Charles Swain (1803–1874).

Man'ciple (A).  A purveyor of food, a clerk of the kitchen. Chaucer has a "manciple" in his Canterbury Tales (Latin monentps, mancips.)
Manda'mus (Latin). A writ of King's Bench, commanding the person named to do what the writ directs. The first word is "Manda'mus" (We command...).

Manda'ma. A stock name in heroic romance, which generally represents the fate of the world turning on the caprice of some beautiful Mandana or Statira.

Mandarin is not a Chinese word, but one given by the Portuguese colonists at Macao to the officials called by the natives Khingning (3 syl.). It is from the verb mandar (to command).

The nine ranks of mandarins are distinguished by the button in their cap:—
1. ruby; 2. coral; 3. sapphire; 4. an opaque blue stone; 5. crystal; 6. an opaque white shell; 7. wrought gold; 8. plain gold; and 9. silver.

"The whole body of Chinese mandarins consists of twenty-seven members. They are appointed for (1) imperial birth; (2) long service; (3) illustrious deeds; (4) knowledge; (5) ability; (6) zeal; (7) nobility; and (8) aristocratic birth."—Hunting.

Mandeville (Bernard de). A licentious Deistical writer, author of The Virgin Unmasked, and Ever Thoughts on Religion, in the reign of George II.

Mandousians. Very short words. So called from a certain Spanish nobleman of the house of Mendoza, who brought them into use. (See Swords.)

Mandrubul. From gold to nothing, like Mandrubul's offering. Mandrubul, having found a gold-mine in Samos, offered to Juno a golden ram for the discovery; next year he gave a silver one, then a braven one, and in the fourth year nothing. The proverb "to bring a noble to ninescore, and ninescore to nothing," carries the same meaning.

Mandrake. The root of the mandragorra often divides itself in two, and presents a rude appearance of a man. In ancient times human figures were often cut out of the root, and wonderful virtues ascribed to them. It was used to produce fecundity in women (Gen. xxx. 14-16). Some mandrakes cannot be pulled from the earth without producing fatal effects, so a cord used to be fixed to the root, and round a dog's neck, and the dog being chased drove out the mandrake and died. Another superstition is that when the mandrake is uprooted it utters a scream, in explanation of which Thomas Newton, in his Herbal to the Bible, says, "It is supposed to be a creature having life, engendered under the earth of the seed of some dead person put to death for murder."

"Shrieks like mandrakes turn out of the earth."—Shakespeare: Romeo and Juliet, iv. 2.

Mandrakes called love-apples. From the old notion that they excited amorous inclinations; hence Venus is called Mandragoritis, and the Emperor Julian, in his epistles, tells Calix't'enès that he drank its juice nightly as a love-potion.

He has eaten mandrake. Said of a very indolent and sleepy man, from the narcotic and stupefying properties of the plant, well known to the ancients.

"Give me to drink mandragora... That I may sleep out this great gap of time My Antony is afar."—Shakespeare: Antony and Cleopatra, i. 5.

Mandrake. Another superstition connected with this plant is that a small dose makes a person vain of his beauty, and concocted: but that a large dose makes him an idiot.

Mandricoardo. King of Tartary, or Scythia, son of Agriican. He wore Hector's cuirass, married Doralis, and was slain in single combat by Rogene. (Orlando Innamorato, and Orlando Furioso.)

Mandue (2 syl.). The idol Gluttony, venerated by the Gastroalters, people whose god was their belly.

"It is a monstrous... figure, fit to frighten little children; its eyes are larger than its belly, and its head larger than all the rest of its body... having a smally pair of wide jaws, lined with two rows of teeth, which, in the mouth of a small twine... are made to clash, chatter, and rattle against the other, as the jaws of St. Clement's dragon (called grendel) on St. Mark's procession at Metz."—Rabelais: Pantagruel, iv. 50.

Manes. To appease his Manes. To do when a person is dead what would have pleased him or was due to him when alive. The spirit or ghost of the dead was by the Romans called his Manes, which never slept quietly in the grave so long as survivors left its wishes unfilled. The 19th February was the day when all the living sacrificed to the shades of dead relations and friends.

Manes (2 syl.) from the old word manes, i.e. "human," quod ers venerate manus vorarent, at terei christus. (See Lutetius, iii. 52.) It cannot come from manes, to remain (because this part of man remains after the body is dead), because the s is long.

In the Christian Church there is an All Souls' Day.

Manfred. Count Manfred, son of Count Sigismund, sold himself to the Prince of Darkness, and had seven spirits bound to do his bidding, viz. the spirits of "earth, ocean, air, night, mountains, wind," and the star of his
own destiny. He was wholly without human sympathies, and lived in splendid solitude among the Alpine mountains. He once loved the Lady Astaire (2 syl.) who died, but Manfred went to the hall of Arimannæ to see and speak to her phantom, and was told that he would die the following day. The next day the spirit of his Destiny came to summon him: the proud count scornfully dismissed it, and died. (Byron: Man-
fred.)

Manger or Manger le Morceau. To betray, to impeach, to turn king’s evidence. The allusion is to the words of Jesus to the beloved disciple—he will be the traitor “to whom I shall give a sop when I have dipped it,” etc. (John xiii. 26.)

Manheim, in Scandinavian mythology, is the abode of Man. Vanirheim is the abode of the Vanir. Jötunheim is the abode of the giants. Glamheim is the abode of Hel (goddess of death). Muspellheim is the abode of elemental fire. Niflheim is hell. Svartalheim is the abode of the dwarfs.

Manul. The son of Mundilfari; taken to heaven by the gods to drive the moon-car. He is followed by a wolf, which, when time shall be no more, will devour both Man and his brother Sol.

Mani, Manes, or Manichea. The greatest Persian painter, who lived in the reign of Shah-pour (Sapor I.). It is said his productions rivaled nature. (226-274.)

Manicheaens or Manicheans. A religious sect founded by Mani or Mani-
chus, the Persian painter. It was an amalgamation of the Magian and Chris-
tian religions, interlarded with a little Buddhism. In order to enforce his re-
ligious system, Mani declared himself to be the Paraclete or Comforter prom-
bised by Jesus Christ.

Manitou. The American - Indian fetish.

Manlian Orders. Overstrained se-
verity. Manlius Torquatus, the Roman consul, gave orders in the Latin war that no Roman, on pain of death, should engage in single combat; but one of the Latins provoked young Manlius by re-
peated insults, and Manlius slew him. When the young man took the spoils to his father, Torquatus ordered him to be put to death for violating the commands of his superior officer.

Manly, in the Plain Dealer, by Wy-
cherly. He is violent and uncouth, but presents an excellent contrast to the hypocritical Olivia (q.v.).

Mr. Manly, in The Provoked Husband, by Vanbrugh and Cibber.

Manna (Exodus xvi. 15), popularly said to be a corrupt form of man-in (What is this?) The marginal reading gives—“When the children of Israel saw it [the small round thing like hoar-
 frost on the ground], they said to one another, What is this? for they wist not what it was.”

“And the house of Israel called the name thereof manna. It was like coriander seed, white; and the taste of it was like wafers made with honey.” (Verse 31.)

Manna of St. Nicholas of Bari. The name given to a colourless and tasteless poison, sold in phials by a woman of Italy named Tofani, who con-
fessed to having poisoned six hundred persons by this liquid.

Man'nering. Colonel or Guy Man-
nering: Mrs. Mannering, née Sophia Wellwood, his wife; Julia Mannering, their daughter, who married Captain Bertram; Sir Paul Mannering, the colonel’s uncle. In Sir Walter Scott’s novel of Guy Mannering.

Mannington (George). A criminal executed at Cambridge in 1476. It is said that he could cut off a horse’s head at a single blow.

“...it is in imitation of Mannington’s—he that was hanged at Cambridge—that cut off the horse’s head at a blow.”—Eastward Ho!

Manningtree (Essay). Noted for its Whitsun fair, where an ox was roasted whole. Shakespeare makes Prince Henry call Falstaff “a roasted Manningtree ox, with the puddin in his belly.” (1 Henry IV, ii. 4.)

“You shall have a slave eat more at a meal than ten of the guard; and drink more in two days than all Manningtree does in a lifetime.”

Mano’s. The fabulous capital of El Dorado, the houses of which city were said to be roofed with gold.

Manon Lescaut. A novel by the Abbe Prevost. It is the history of a young man possessed of many brilliant and some estimable qualities, but, being intoxicated by a fatal attachment, he is hurried into the violation of every rule of conduct, and finally prefers the life of a wretched wanderer, with the worthless object of his affection, to all the advan-
tages presented by nature and fortune.

Manor, Demeene. “Demesne land” is that near the demesne or dwelling
Mansard Root

(domus) of the lord, and which he kept for his own use. Manor land was all that remained (meneo), which was let to tenants for money or service.

In some manors there was common land also, i.e. land belonging in common to two or more persons, or to a whole village, or to certain natives of the village.

Mansard Roof, also called the curb roof. A roof in which the rafters, instead of forming a \( \Lambda \) are broken on each side into an eave. It was devised by François Mansard, the French architect, to give height to attics. (1698-1666.)

Mansfield. The Miller of Mansfield, Henry II. was one day hunting, and lost his way. He met a miller, who took him home to his cottage, and gave him a bed with his son Richard. Next morning the courtiers tracked the king to the cottage, and the miller discovered the rank of his guest. The king, in merry mood, knighted his host, who thus became Sir John Cockle. On St. George's Day, Henry II. invited the miller, his wife and son to a royal banquet, and after being amused with their rustic ways, made Sir John "overseer of Sherwood Forest, with a salary of £300 a year." (Percy: Reliques.)

Mansion. The Latin manio was simply a tent pitched for soldiers on the march; and, hence a "day's journey." (Pliny, xii. 14.) Subsequently the word was applied to a roadside house for the accommodation of strangers. (Suetonius: Tit. 10.)

Mantacini. A charlatan who professed to restore the dead to life.

Mantall'ni (Madame). A fashionable milliner near Cavendish Square. Her husband, noted for his white teeth, minced oaths, and gorgeous morning gown, is an exquisite man-milliner, who lives on his wife's earnings. (Dickens: Nicholas Nickleby.)

Mantel-piece. A shelf over a fire-place, originally used for drying clothes.

"Around the spacious cupola, over the Italian fire-places, is a ledge to which are affixed poles, on which postillons hang their wet clothes to dry. We call the shelves over the fire-places 'mantel-place,' but we no longer hang our mantles on them any more." (Memoirs of Colin Macsur.)

Mantle (Bridge of) consisted of thirty arches of black marble, and was guarded by a "feary huge giant," slain by Sir Fierabras.

Mant'ger. An heraldic monster, having a tiger's body, and the head of an old man with long spiral horns.

Mantle of Fidelity (The). A little boy one day presented himself before King Arthur, and showed him a curious mantle, "which would become no wife that was not leal." Queen Guinevere tried it, but it changed from green to red, and red to black, and seemed rent into shreds. Sir Kay's lady tried it, but fared no better; others followed, but only Sir Cradock's wife could wear it. (Percy: Reliques.) (See Chastity.)

Mantra or MIntra (Persian mythology). A spell, a talisman, by which a person holds sway over the elements and spirits of all denominations. (Wilford.)

Man'tuan Swain, Swain, or Bard (The). Virgil, a native of Mantua, in Italy. Besides his great Latin epic, he wrote pastorals and Georgics.

M'nuoodia'ta (The). An old name for a bird of paradise. It is a corruption of the Malay manuatu-mowanu, the bird of the gods.

"Less pure the footless fowl of heaven, that never rests upon earth, but on the wing for ever. Hovering over flowers, their fragrant food inhale. Drink the descending dew upon the way; and sleep, while floating on the gale." (Siamese: Corn of Madness: Orma of Rohkam, xxi. 6.)

Man'umit. To set free; properly "to send from one's hand" (e manu mittit). One of the Roman ways of freeing a slave was to take him before the chief magistrate and say, "I wish this man to be free." The licitor or master then turned the slave round in a circle, struck him with a rod across the cheek, and let him go.

Manure (2 syl.) means hand-work (French, main-œuvre), tillage by manual labour. It now means the dressing applied to lands. Milton uses it in its original sense in Paradise Lost, iv. 628:—

"You flowery arbours, with branches overgrown That mock our scant manuring."

"In book xi. 26 he says, the repentant tears of Adam brought forth better fruits than all the trees of Paradise that his hands manured in the days of innocence."

Many. (See Too Many.)

Many a Mickle makes a Muckle, or Many a little makes a mickle. Little and often fills the purse. (See Little.)

French: "Les petits ruisseaux font de grandes rivières;" "Plusieurs peur font un beaucoup."

Greek:

"Εἰ γὰρ κεν καὶ σιμέραν ἐπὶ σιμέρα καταθεόν, Καὶ θεόν τοῦτον ἔρθεν, τάχα κεν μέγα καὶ τὸ γενότα."

Hebrew: Works and Days, 295, eto.
Many Men, Many Minds.

Latin: “Quot homines tot sententiae” (Terence).

French: “Autant d’hommes, autant d’avis”; “Tant de gens, tant de guises”; “Autant de testes, autant d’opinions.”

Mā‘ri (The). The indigenous inhabitants of New Zealand. It is a New Zealand word, meaning natives. (Plur., Mā‘ris.)

Mā‘ra. A goblin that seized upon men asleep in their beds, and took from them all speech and motion.

Mar‘abou Feathers. Feathers of the bird so called, used by ladies for head-gear. There are two species of marabou stork, which have white feathers beneath their wings and tail especially prized. The word “marabou” means “devoted to God,” and the stork is a sacred bird. (See Marabies.)

Marabout (in French). A big-bellied kettle; a very large sail; an ugly baboon of a man; also a sort of plume at one time worn by ladies. The “marabout hat” was a hat adorned with a marabou feather.

Marabies. An Arab tribe which, in 1075, founded a dynasty, put an end to by the Almohads. They form a priestly order greatly venerated by the common people. The Great Marabout ranks next to the king. (Arabic, marabath, devoted to God.)

Marana‘tha (Syriac, the Lord will come—i.e. to execute judgment). A form of anathematising among the Jews. The Romans called a curse or imprecation a devotion—i.e. given up to some one of the gods.

Maravedi (4 syl.). A very small Spanish coin, less than a farthing.

Marbles. The Arundelian Marbles. Some thirty-seven statues and 128 busts with inscriptions, collected by W. Petty, in the reign of James I., in the island of Paros, and purchased of him by Lord Arundel, who gave them to the University of Oxford in 1627.

The Elgin marbles. A collection of basso-relieves and fragments of statuary from the Parthenon of Athens (built by Phid’ias), collected by Thomas, Lord Elgin, during his mission to the Ottoman Porte in 1802. They were purchased from him by the British Government, in 1816, for £35,000, and are now in the British Museum. (The gin of “Elgin” is like the -gin of “begin.”)

Money and marbles. Cash and furniture.

Marcassin (The Prince). From the Italian fairy-tales by Straparola, called Nights, translated into French in 1560.

Marcella. A fair shepherdess whose story forms an episode in Don Quixote.

Marcellina. The daughter of Rococo, jailor of the state prison of Seville. She falls in love with Fidelo, her father’s servant, who turns out to be Leonora, the wife of the state prisoner Fernando Florestan. (Beethoven: Fidelio.)

Marcellus (in Dibdin’s Bibliomancia, a romance,) is meant for Edmund Malone, the well-known editor of Shakespeare’s works (1811).

March. He may be a rogue, but he’s no fool on the march. (French, sur la marche likewise.)

March borrows three days from April. (See Borrowed Days.)

March Dust. A bucket of March dust is worth a king’s ransom. According to the Anglo-Saxon laws, the fine of murder was a sliding scale proportioned to the rank of the person killed. The lowest was £10, and the highest £60; the former was the ransom of a churl, and the latter of a king.

March Hare. Mad as a March hare. Hares in March are very wild; it is their rutting time. (See Hark.)

Marches (boundaries) is the Saxan merce; but marsh, a meadow, is the Saxon morge, anciently written marsh, the French mareis, and our marsh. The other march is the origin of our marquis, the lord of the march. The boundaries between England and Wales, and between England and Scotland, were called “marches.”

Riding the marches—i.e. beating the bounds of the parish (Scotch).

Marchaundes Tale (in Chaucer) is substantially the same as the first Latin metrical tale of Adolphus, and is not unlike a Latin prose tale given in the appendix of T. Wright’s edition of Beowulf’s Fables. (See January and May.)

Marching Watch. A splendid pageant on Midsummer Eve, which Henry VIII. took Jane Seymour to Mercers’ Hall to see. In 1547 Sir John Gresham, the Lord Mayor, restored the pageant, which had been discontinued on account of the sweating sickness.
Marchington (Staffordshire). Famous for a crumbling short cake. Hence the saying that a man or woman of crusty temper is "as short as Marchington wak[e]-cake."

Marchioness (The). The half-starved girl-of-all-work in The Old Curiosity Shop, by Charles Dickens.

Marchpane. A confection of pistachio-nuts, almonds, and sugar; a corruption of the French mousse-pain. (Italian, marzapane.)

M'c'lonites (3 syl.). An ascetic Gnostic sect, founded by Marcion in the second century.

March (William de la), or "The Wild Boar of Ardennes," A French nobleman, called in French history Sauveur des Ardennes, introduced by Sir Walter Scott in Quentin Durward (1446-1485).

Marley Hill (Herefordshire), on February 7th, 1571, at six o'clock in the evening, "roused itself with a roar, and by seven next morning had moved forty paces." It kept on the move for three days, carrying with it sheep in their cotes, hedge-rows, and trees; overthrew Kincastron chapel, and diverted two high roads at least 200 yards from their former route. The entire mass thus moved consisted of twenty-six acres of land, and the entire distance moved was 400 yards. (Speed: Herefordshire.)

Marcos de Obregon. The model of Gil Blas, in the Spanish romance entitled Relaciones de la Vida del Escenador Marcos de Obregon.

Marcosiana. A branch of the Gnostics, so called from the Egyptian Marcus. They are noted for their apocryphal books and religious fables.

Mardi Gras. The last day of the Lent carnival in France, when the prize ox is paraded through the principal streets of Paris, crowned with a fillet, and accompanied with mock priests and a band of tin instruments in imitation of a Roman sacrificial procession.

"Tous les ans on vient de la ville
Les marchands dans nos cantines,
Pour les mettre aux Tullières,
Au Marsb-gras, devant le roi,
Et puit les vendre aux bouchers,
J'aime Jeanne ma femme, oh, je m'accuse mieux
La voir mourir que voir mourir mes beaux."


Mardle. To waste time in gossip. (Anglo-Saxon, mether-tian, to talk; mether, a discourse.)

Mardontius (Captain), in A King or No King, by Beaumont and Fletcher.

Mare. The Cromlech at Gorwell, Dorsetshire, is called the White Mare; the barrows near Hambleton, the Grey Mare.

Away the mare—i.e. Off with the blue devils, good-bye to care. This mare is the incubus called the nightmare.

To cry the mare (Herefordshire and Shropshire). In harvesting, when the in-gathering is complete, a few blades of corn left for the purpose have their tops tied together. The reapers then place themselves at a certain distance, and fling their sickles at the "mare." He who succeeds in cutting the knot cries out "I have her!" or "What have you?" or "A mare." "Whose is she?" The name of some farmer whose field has been reaped is here mentioned. "Where will you send her?" The name of some farmer whose corn is not yet harvested is here given, and then all the reapers give a final shout.

To win the mare or lose the halter—i.e. to play double or quits.

The grey mare is the better horse. (See Grey Mare.)

The two-legged mare. The galloway.

Shanks's mare. One's legs or shanks.

Money will make the mare go.

"Will you lend me you mare to go a ride?"
"No, she is lame.<br>even a stop."
"But if you will her to me spare,
You shall have money for your mare."
"Oh, but I say you so?
Money will make the mare to go."

Old Glove and Cotton.

Whose mare's dead? What's the matter? Thus, in 2 Henry IV., when Sir John Falstaff sees Mistress Quickly with the sheriff's officers, evidently in a state of great discomposure, he cries,


Mare's Nest. To find a mare's nest is to make a great discovery, but which turns out to be all moonshine.

"Why dost thou laugh?"

What mare's nest hast thou found?"

Beaumont and Fletcher: Bondura, v. 2.

"Are we to believe that the governor, executive council, the officers, and merchants have been finding mare's nests only?"—The Times.

N.B. In some parts of Scotland they use instead a skate's nest. In Gloucestershire a long-winded tale is called a Horse-nest. In Cornwall they say you have found a wees nest, and are laughing over the eggs. In Devon, nonsense is called a blind mare's nest. Holinshed calls a galloway a font's nest (iii.). In French the corresponding phrase is
**Mareotic Luxury**

"Nid de lapin; Nid d'une souris dans l'orise d'un chat." (See Chat.)

**Mareotic Luxury.** The *Arva Mareotica* mentioned by Ovid (Metamorphoses, ix. 73) produced the white grapes, from which was made the favourite beverage of Cleopatra, and mention of which is made both by Horace (Odcs, i. 37) and Virgil (Georgics, ii. 91). The *Arva Mareotica* were the shores of Lake Moris, and "Mareotic luxury" is about equal to "Sybaritic luxury."

**Martha.** Name of an Indian queen in Bojardo's *Orlando Innamorato*, and in Ariosto's *Orlando Furioso*.

**Marto.** A pasquinade (q.v.).

**Morgan Monastery (Register of),** 1066 to 1232, published in Gale, 1857.

**Margaret, Queen of Denmark, Norway, and Sweden,** called the "Northern Semiramis" (1353, 1387-1412).

**Margaret.** A simple, uncultured girl of wonderful witchery, seduced, at the age of fifteen, by Faust. She drowns in a pool in the infant of her shame, was sent to prison, where she lost her reason, and was ultimately condemned to death. Faust (whom she calls Henry) visits her in prison, and urges her to make her escape with him; but she refuses, dies, and is taken to heaven; but Mephistopheles carried off Faust to the Inferno. (Goethe: Faust.)

**Ladye Margaret.** "The Flower of Teviot," daughter of the Duchess Margaret and Lord Walter Scott, of Branksome Hall. She was beloved by Baron Henry of Cranstown, whose family had a deadly feud with that of Scott. One day the eldin page of Lord Cranstown inveigled the heir of Branksome Hall, then a lad, into the woods, where he fell into the hands of the Southerners; whereupon 3,000 of the English marched against the castle of the widowed duchess; but, being told by a spy that Douglas with 10,000 men was coming to the rescue, they agreed to decide by single combat whether the boy was to become King Edward's page, or be delivered up to his mother. The champions to decide this question were to be Sir Richard Musgrave on the side of the English, and Sir William Deloraine on the side of the Scotch. In the combat the English champion was slain, and the boy was delivered to the widow; but it then appeared that the antagonist was not William of Deloraine, but Lord Cranstown, who claimed and received the hand of fair Margaret as his reward. (Scott: Lay of the Last Minstrel)

**Lady Margaret's preacher.** A preacher who has to preach a Conveo ad deum before the University, on the day preceding Easter Term. This preaching was founded in 1503 by Lady Margaret, mother of Henry VII.

**Lady Margaret professor.** A professor of divinity in the University of Cambridge. This professorship was founded in 1502 by Lady Margaret, mother of Henry VII. These lectures are given for the "voluntary theological examination," and treat upon the Fathers, the Liturgy, and the priestly duties. (See Norrisian.)

**Margaret (St.).** The chosen type of female innocence and meekness.

In Christian art she is represented as a young woman of great beauty, bearing the martyr's palm and crown, or with the dragon as an attribute. Sometimes she is delineated as coming from the dragon's mouth, for the legend says that the monster swallowed her, but on making the sign of the cross he suffered her to quit his maw.

**St. Margaret and the dragon.** Olybiana, Governor of Antioch, captivated by the beauty of St. Margaret, wanted to marry her, and, as she rejected him with scorn, threw her into a dungeon, where the devil came to her in the form of a dragon. Margaret held up the cross, and the dragon fled.

**St. Margaret is the patron saint of the ancient borough of Lynn Regis, and on the corporation seal she is represented as standing on a dragon and wounding it with the cross. The inscription of the seal is "SVR MARGARETA TERTIUS DEACO STAT CRUCE LUST."**

**Margaret.** A magpie.

**Margaret or Marguerite (pr.).** The daisy; so called from its pearly whiteness, marguerite being the French for a pearl. (See Marguerite.)

"The daisy, a fair white and mild, 
In French called la belle Marguerite."

**Margarine Substitute (A).** A mere imitation. Just as margarine is an imitation and substitute of butter.

"Between a real etching and that margarine substitute a pop-and-talk drawing ... the difference is this: the margarine substitute is essentially flat, but true etching is in sensible relief."—Nineteenth Century, May 1861, p. 568.

**Margate (Kent), is the sea-gate or opening.** (Latin, mare; Angle-Saxon, mare, etc.)
Margherita di Valois married Henri the Béarnais, afterwards Henri IV. of France. During the wedding solemnities, Catherine de Medicis devised the massacre of the French Protestants, and Margherita was at a ball during the dreadful enactment of this device. (Meyerbeer: Gli Ugonotti, an opera.)

Marina. In our ancient English books, the commentary is printed in the margin. Hence Shakespeare:

"His face's own margin did quote such amazes."—

_Love's Labour's Lost_, ii. 1.

"I knew you must be called by the margin."—

_Hamlet_, v. 2.

"She... could pick no meaning...

_Writ in the glossy margins of such books._—

_Shakespeare: Days of Lucrece, stanza 15._

Marguerite des Marguerites [the pearl of pearls]. So François called his sister (Marguerite de Valois), ancestress of the Prophet. She married twice: first, the Duc d'Alençon, and then Henri d'Albret, king of Navarre, and was the mother of Henry IV. of France. Henri [IV.] married a Marguerite, but this Marguerite was the daughter of Henri II. and Catherine de Medicis. The former befriended the Huguenots, the latter was a rigid Catholic, like her mother.

Margutta (3 syl.). A giant ten feet high, who died of laughter on seeing a monkey pulling on his boots. (Pulci: Morgante Maggiore.) (See DEATH FROM STRANGE CAUSES.)

Marchesa. Heroine of Donizetti's opera _La Figlia del Requisito_. She first appears as a vivandière or French suter-girl, for Sulphur (the sergeant of the 11th regiment of Napoleon's Grand Army) had found her after a battle, and the regiment adopted her as their daughter. Tonio, a Tyrolean, saved her life and fell in love with her, and the regiment agreed to his marriage provided he joined the regiment. Just at this juncture the marchioness of Berkenfield claims Maria as her daughter; the claim is allowed, and the vivandiere is obliged to leave the regiment for the castle of the marchioness. After a time the French regiment takes possession of Berkenfield Castle, and Tonio has risen to the rank of field officer. He claims Maria as his bride, but is told that her mother has promised her hand to the son of a duchess. Maria promises to obey her mother, the marchioness relents, and Tonio becomes the accepted suitor.

Maria. A fair, quick-witted, amiable maiden, whose banns were forbidden by the curates who published them; in consequence of which she lost her reason, and used to sit by the roadside near Moulines, playing vesper hymns to the Virgin all day long. She led by a ribbon a little dog named Silvio, of which she was very jealous, for she had first made a goat her favourite, but the goat had forsaken her. (Sterne: Sentimental Journey.)

Maria Theresa. Wife of Sancho Panza. She is sometimes called Maria, sometimes Teresa Panza. (Don Quixote.)

Mariamitos (4 syl.). Worshippers of Mary, the mother of Jesus. They said the Trinity consisted of God the Father, God the Son, and Mary the mother of God.

Mariana. One of the most lovable of Shakespeare's characters. Her pleading for Angelo is unrivalled. (Measure for Measure.)

Tennyson has two Marianas among his poems.

Mariana. Daughter of the king of Sicily, beloved by Sir Alexander, one of the three sons of St. George, the patron saint of England. Sir Alexander married her, and was crowned king of Thessaly. (Seven Champions of Christendom, iii. 3.)

Marigold. So called in honour of the Virgin Mary, and hence the introduction of marigold windows in lady chapels. (See MARYGOLD.)

"This riddle, Cuddy, if thou canst, explain... What flower is that which bears the Virgin's name?"—

_Gay: Pastoral._

Maria. Wife of Jacopo Foscarì, son of the doge. (Byron: The Two Foscarì.)

Marinda or Maridah. The fair mistress of Haroun-al-Raschid.

Marine (2 syl.). The female Marine. Hannah Snell, of Worcester, who took part in the attack on Pondicherry. She ultimately left the service and opened a public-house in Wapping (London), but retained her male attire (born 1723). * Doubts exist respecting the fact stated above. (See Notes and Queries, Dec. 3, 1892.)

_Marines_ (2 syl.). Empty bottles. The marines were at one time looked down upon by the regular seamen, who
considered them useless, like empty bottles. A marine officer was once dining at a mess-table, when the Duke of York said to the man in waiting, "Here, take away these marines." The officer demanded an explanation, when the duke replied, "They have done their duty, and are prepared to do it again."

"Tell that to the marines." Tell that to greenhorns, and not to men who know better. Marines are supposed by sailors to be so green that they will swallow the most extravagant story.

"Tell that to the marines, the sailors won't believe it."—Sir W. Scott: Belvidere, chap. xli.

**Mariner's Compass.** The fleur-de-lis which ornaments the northern radius of the mariner's compass was adopted out of compliment to Charles d'Anjou, whose device it was. He was the reigning king of Sicily when Flavio Gioja, the Neapolitan, made his improvements in this instrument.

**Marino Faliero.** The forty-ninth doge or chief magistrate of the republic of Venice, elected 1334. A patrician named Michel Steno, having behaved indelicately to some of the women assembled at the great civic banquet given by the doge, was kicked off the solajo by order of the Duke. In revenge he wrote upon the duke's chair a scurrious libel against the dogaressa. The insult was referred to the Forty, and the council condemned the young patrician to a month's imprisonment. The doge, furious at this inadequate punishment, joined a conspiracy to overthrow the republic, under the hope and promise of being made a king. He was betrayed by Bertram, one of the conspirators, and was beheaded on the "Giant's Staircase," the place where the daggers were wont to take the oath of fidelity to the republic. (Byron: *Marino Faliero*.)

**Mariotte's Law.** At a given temperature, the volume of a gas is inversely as the pressure. So called from Ed. Mariotte, a Frenchman, who died 1634.

**Maritonymes (Spanish, bad woman).** A vulgar, ugly, stunted servant-wench, whom Don Quixote mistakes for a lord's daughter, and her "hair, rough as a horse's tail," his diseased imagination fancies to be "silken threads of finest gold." (Cervantes: *Don Quixote*.)

**Marivaudage (4 syl.).** An imitation of the style of Marivaux (1688-1763). He wrote several comedies and novels. "Il tombe souvent dans une métaphysique abondique [far-fetched, over-strained]

**pour laquelle on a crié le nom de marivaudage."**

"Ce qui constitue le marivaudage, c'est une recherche affectée dans les mots, une grande subtilité dans les arrangements, ou une grande complication d'invectives."—Bouillet: *Dict. Universal, etc.*

**Marjoram.** As a pig loves marjoram. Not at all. Lucretius tells us (vi 974), "Amaricinum fugit tur," swine shun marjoram. The proverb is applied in somewhat this way: "How did you like so-and-so?" Aus.: "Well, as a pig loves marjoram."

**Mark.**

*God bless the mark!* An ejaculation of contempt or scorn. (See SAVÉ THE MARK.)

"To be ruled by my conscience, I should stay with the Jew my master, who, God bless the mark! is a kind of devil."—Shakespeare: *Merchant of Venice*, ii. 2.

"To make one's mark. To distinguish oneself. He has written his name (or made his mark) on the page of history."

"Up to the mark. Generally used in the negative; as, "Not quite up the mark," not good enough, not up to the standard fixed by the Assay office for gold and silver articles; not quite well.

**Mark (St.),** in Christian art, is represented as being in the prime of life; sometimes habited as a bishop, and, as the historian of the resurrection, accompanied by a winged lion (q.v.). He holds in his right hand a pen, and in his left the Gospel. (See Luke.)

**Mark (Sir).** A mythical king of Cornwall, Sir Tristram's uncle. He lived at Tintagel Castle, and married Isolde the Fair, who was passionately enamoured of his nephew, Sir Tristram. The illicit loves of Isolde and Tristram were proverbial in the Middle Ages.

**Mark Banco.** An hypothetical quantity of fine silver, employed as a money-value in the old Bank at Hamburg, and used by the Hanseatic League. Deposits in gold and silver coins were credited in Marco Banco, and all banking accounts were carried on in Marco Banco. The benefit was this: Marco Banco was invariable, but exchange varies from hour to hour. The bank not only credited deposits by this unvarying standard, but paid withdrawals in the same way; so that it was a matter of no moment how exchange varied. I put £1,000 into the bank; the money is not entered to my credit as £1,000, but so much Marco Banco. The same process was adopted on withdrawals also.

**Mark Tapley.** Ever jolly, who recognises nothing creditable unless it is
overclouded by difficulties. (Charles Dickens: Martin Chuzzlewit.)

**Mark Time!** Move the feet alternately as in marching, but without advancing or retreating from the spot.

**Mark of the Beast (The)**. To set the "mark of the beast" on an object or person is to denote it, to run it down as unorthodox. Thus, many persons set the mark of the beast on theatres, some on dancing, and others on gambling, races, cards, dice, etc. The allusion is to Revelation xvi. 2; xix. 23.

**Mark's Eve (St.).** On St. Mark's Eve all persons fated to be married or to die pass, in procession, the church porch.

"'Tis now," replied the village belle,
' St. Mark's mysterious eve...
The ghosts of all whom Death shall doom
Within the coming year
In pale procession walk the grooms."..."

J. Montgomery.

**Marks in Grammar and Printing.**

Printers' marks on the first page of a sheet are called _Signatures_. (See LETTERS AT FOOT OF PAGE.)

Serifs are the strokes which finish off Roman letters, top and bottom. A, B, C, are "block" letters, or "sans serifs."

** over the second of two vowels, as _aërial_, is called "diacesis," and in French, _trema_.

An acute accent. In Greek it indicates a rise in the voice. It was not used till Greek became familiar to the Romans.

A grave accent. In Greek it indicates a fall of the voice. It was not used till Greek became familiar to the Romans.

** over a vowel, as _ö_, is called in German _zeichen_.

o over a vowel, as _ü_, is called in Danish _undlag_.

~ A circumflex over the letter _u_ (as _Oharo_), in Spanish, is called a _tilde_ (2 syl.). A circumflex in French indicates that a letter has been abstracted, as _être_ for _extra_.

t between two hyphens in French, as _parle-t-il?_ is called "_t euphètyste_." (See N.)

& The Tironian sign (q.v.). (See AND.)

- Hyphen, as horse-guards.

- joining a pronoun to its verb in French, as _invi-er_, donnait-on, is called _trait d'union_.

- under the letter _e_ in French, is called a cedilla, and indicates that the letter = _a_. (See PRINTERS' MARKS.)

**An index-hand, to call attention to a statement.**

A blind _p_ marks a new paragraph indirectly connected with preceding matter.

() Called parentheses, and

[ ] Called _brackets_, separate some explanatory or collateral matter from the real sequence.

; is a comma; _;_ is a semicolon; : is a colon; _;_ is a point or full stop.

— or _._, in the middle or at the end of a sentence is a break, and shows that something is suppressed.

**Marks of Gold and Silver.**

The date-mark on gold or silver articles is some letter of the alphabet indicating the year when the article was made. Thus, in the Goldsmith's Company of London: — From 1716 to 1755 it was Roman capitals, beginning from A and following in succession year after year; from 1756 to 1775 it was Roman small letters, _a_ to _u_; from 1776 to 1796, Roman black letters, small, _a_ to _u_; from 1796 to 1815, Roman capitals, _A_ to _U_; from 1816 to 1835, Roman small letters; from 1836 to 1855, Old English capitals; from 1856 to 1875, Old English, small; 1876 to 1895, Roman capitals.

The _duty-mark_ on gold and silver articles is the head of the reigning sovereign, and shows that the duty has been paid. This mark is not now placed on watch-cases, etc.

The _Hall-mark_, stamped upon gold and silver articles, is a leopard's head crowned for London; three lions and a cross for York; a castle with two wings for Exeter; three wheat sheaves or a dagger for Chester; three castles for Edinburgh; an anchor for Birmingham; a crown for Sheffield; a castle and lion for Edinburgh; a tree, salmon, and ring for Glasgow; Hibernia for Dublin. (See HALL MARK, SILVER.)

The _Standard-mark_ of gold or silver is a lion passant for England; a thistle for Edinburgh; a lion rampant for Glasgow; and a harp crowned for Ireland.

**Market-penny (4).** Money for refreshments given to those who go to market. Now, however, it means a toll surreptitiously exacted by servants sent out to buy goods for their master.

**Markham (Mrs.).** A _nom de plume_ of Elizabeth Cartwright, afterwards Mrs. Penrose.
Marl

Marl. Latin, argill; German, mér-
gel; Spanish and Italian, marga; Ar-
moreic, margv, Irish, marla; Welsh, marl.

Marlborough. Statutes of Marl-
borough. Certain laws passed in the
reign of Henry III., by a parliament
held in Marlborough Castle. (See MAL-
BROUCK [Seu en-l'eu-guerre].)

Marlborough Dog. (See BLenheim
Dog.)

Marlow. Both Sir Charles Marlow
and his son Young Marlow are char-
acters in She Stoops to Conquer,
by Goldsmith. Young Marlow is bashful
before ladies, but easy enough before
women of low degree.

Marmon. Ralph de Wilton, being
charged with treason, claimed to prove
his innocence by the ordeal of battle,
and, being overthrown by Lord Mar-
mon, was supposed to be dead, but was
picked up by a beadsmen, who nursed
him carefully; and, being restored to
health, he went on a pilgrimage to
foreign lands. Now, Lord Marmon was
betrothed to Constance de Beverley;
and De Wilton to Lady Clare, daughter
of the Earl of Gloucester. When De
Wilton was supposed to be dead, Lord
Marmon proved faithless to Constance,
and proposed to Clare, having an eye
especially to her rich inheritance. Clare
rejected his suit, and took refuge in the
convent of St. Hilda, in Whitby; Con-
stance, on the other hand, took the veil
in the convent of St. Cuthbert, in Holy
Isle. In time, Constance elapsed from
the convent, but, being overtaken, was
buried alive in the walls of a deep cell.
In the meantime Lord Marmon was
sent by Henry VIII. with a message to
James IV. of Scotland, and stopped at
the hall of Hugh de Herou for a night.
Sir Hugh, at his request, appointed him
a guide to conduct him to the king, and
the guide wore the dress of a Palmer.
On his return, Lord Marmon hears
that Lady Clare is in Holy Isle, and
commands the abbess of Hilda to
release her, that she may be placed
under the charge of her kinsman,
Fitz Clare, of Tantallon Hall. Here
she meets De Wilton, the Palmer-guide
of Lord Marmon. Lord Marmon being
killed at the battle of Flodden Field, De
Wilton married Lady Clare. (Sir Walter
Scott.)

Lord Marmon. The hero of Scott’s
poem so called is a purely fictitious char-
acter. There was, however, an historic
family so called, descendants of Robert

Marphisa. de Marmion, a follower of the Conqueror,
who obtained the grant of Tamworth,
and the manor of Scivelly, in Lincoln-
shire. He was the first royal champion,
and his male issue ceased with Philip
Marmion in the reign of Edward I.; Sir
John Dymoke, who married Margery,
daughter of Joan, the only surviving
child of Philip, claimed the office and
manor in the reign of Richard II.; they
have remained in his male line ever since.

Marmo Lunense. (See LUNA.)

Maro. Virgil, whose name was
Publius Vergilius Maro, was born on the
banks of the river Mincio, at the village
of Andes, near Mantua. (B.C. 70-19.)

"Sweet Maro’s muse, sunk in iniquitous rest,
Had silent sleep amid the Munchen fields."—

Maron or Marron (French). A cat’s-
paw (q.v.). "Se servir de la patte du
chat pour tirer les marrons du feu," in
Italian, "Curare i marroni dal fuoco colla
zampa del gatto."

"C’est ne se point commettre à faire de l’éclat
En tirer les marrons de la fente du chat."—
L’Etranger, ill. 7.

Maronites (3 syl.). A Christian
tribe of Syria in the eighth century; so
called from the monastery of Maron, on
the slopes of Lebanon, their chief seat;
so called from John Maron, Patriarch of
Antioch, in the sixth century.

Maroon. A runaway slave sent
to the Calabouco, or place where such
slaves were punished, as the Maroons of Brazil.
Those of Jamaica are the offspring of
runaways from the old Jamaica planta-
tions or from Cuba, to whom, in 1738, the
British Government granted a tract of
land, on which they built two towns.
The word is from the verb "maroon," to
set a person on an inhospitable shore and
leave him there (a practice common with
pirates and buccaneers). The word is a
cooptation of Cumarron, a word applied
by Spaniards to anything unruly, whether
man or beast. (See Scott: Pirate, xxii.)

Maroon (70). To set a man on a
desert island and abandon him there.
This marooning was often practised by
pirates and buccaneers. (See above.)

Mare’eza, daughter of Theodora.
The infamous offspring of an infamous
mother, of the ninth century. Her in-
trigues have rendered her name proverb-
ial. By one she became the mother of
Pope John XI. (See MESSALINA.)

Marphisa. (in Orlando Furioso).
Sister of Rogero, and a female knight
of amazing prowess. She was brought
up by a magician, but, being stolen at the age of seven, was sold to the king of Persia. The king assailed her virtue when she was eighteen, but she slew him, and seized the crown. She came to Gaul to join the army of Agrwamant, but hearing that Agrwamant’s father had murdered her mother Galacella, she entered the camp of Charlemagne, and was baptised.


Marque. (See Letters of . . )

Marriage Knot (The). The bond of marriage effected by the legal marriage service. The Latin phrase is nuptiae Herculius, and part of the marriage service was for the bridegroom to loosen (solvere) the bride’s girtle, not to tie it. In the Hindu marriage ceremony the bridegroom hangs a ribbon on the bride’s neck and ties it in a knot. Before the knot is tied the bride’s father may refuse consent unless better terms are offered, but immediately the knot is tied the marriage is indissoluble. The Parsees bind the hands of the bridegroom with a sevenfold cord, seven being a sacred number. The ancient Carmaghians tied the hands of the betrothed with leather lace. See Nineteenth Century, Oct., 1893, p. 610. (A. Rogers.)

"Around her neck they leave The marriage knot alone.
Noukey: Curse of Kohama.

When first the marriage knot was tied Between my wife and me, Her age did mine as much exceed As three times three doth three
But when ten years and half ten years We man and wife had been, Her face came then as near to mine As eight is to sixteen."

Ans.: 15 and 40 at marriage, 30 and 60 fifteen years afterwards.

"The practice of throwing rice is also Indian.

"Hindoo desired to unite them immediately by an indissoluble lintentia. In Salambos hands was a lance, which she offered to Narr Havas. Their thumbs were then tied together by a leather lace, and corn was thrown over their heads."—Flaubert: Salambo, chap. x.

Marriage Plates. Sacred plates with a circular well in the centre to hold sweetmeats. They were painted for bridal festivities by Maestro Georgio, Orazio Fontane, and other artists of Urbino and Gubbio, Pesaro and Pavia, Castelli and Savona, Faenza and Ferrara, and all the other art towns of Italy. These plates were hung upon the walls, and looked on with superstitious awe as household gods. They were painted in polychrome, and the chief design was some scriptural subject, like Rebecca and Isaac.

Marrages. Carrier’s republican marriages. A device of wholesale slaughter, adopted by Carrier, proconsul of Nantes, in the first French Revolution. It consisted in tying men and women together by their hands and feet, and casting them into the Loire. (1794.)

Marriages. Close times of marriages in the Catholic Church.

(1) Ab Adventus usque ad Epiphaniam (from Advent to Epiphany).
(2) A Septuagesima usque ad octavus Pascha inclusive (from Septuagesima to the eighth Easter).
(3) A secunda feria in Rogationibus usque ad primam dominican post Pentecosten (from the second feast in Rogation to the first Sunday after Pentecost exclusive).

(Liber Sacerdotalis . . . Secundum Ritus Sanctae Romanae et Apostolorum Ecclesiae; 1537.)

Marriages are Made in Heaven. This does not mean that persons in heaven “marry and are given in marriage,” but that the partners joined in marriage on earth were foreordained to be so united. As the French proverb more definitely expresses the idea, “Les mariages se font au ciel et se consomment sur la terre.” And again, “Les mariages sont cérés dans le ciel.” E. Hall (1499-1547) says, “Consider the old proverb to be true that saith: Marriage is destiny.” Prov. xix. 14 says, “A prudent wife is from the Lord.”

Marrages of Men of Genius. (See Wives of . . .)

Married Women take their husband’s surname. This was a Roman custom. Thus Julia, Octavia, etc., married to Pompey, Cicero, etc., would be called Julia of Pompey, Octavia of Cicero. Our married women are named in the same way, omitting “of.”

Marrow (Scotch) a mate, companion, friend. “Not marrow”—that is, not a pair. The Latin word medulla (marrow) is used in much the same way as “mihi hæres in medullis” (Cicero); (very dear, my best friend, etc.).

“Buck ye, buck ye, my bonnie bonnie bride, Buck ye, buck ye, my winsome marble.”

The Brooch of Yarrow.

“O’er gowr (or sboor) is not marrow to the other.” Londonderry MS.

Marrow-bones. Down on your marrow-bones, i.e., knees. That marrow
Marrow Controversy

in this phrase is not a corruption of "Mary," meaning the Virgin, is palpable from the analogous phrase, the marrow-bone stage—walking. The leg-bone is the marrow-bone of beef and mutton, and the play is on Marlebone (London).

Marrow Controversy (The). A memorable struggle in Scotland between Puritanism and Presbyterianism; so called from a book entitled The Marrow of Modern Divinity, condemned by the General Assembly in 1720. Abell, Bishop of Rhodes, wrote the Medulla Theologica.

Marrow-men. The twelve ministers who signed the remonstrance to the General Assembly for condemning the evangelical doctrines of the "Marrow." (See MARROW CONTROVERSY.)

Marry! An oath, meaning by Mary, the Virgin.

"Yea, marry! you say true."—Foote: Book of Martyrs.

Marry Come Up! An exclamation of disapproval, about equal to "Draw it mild!" May Mary come up to my assistance, or to your discomfort!

"Marry come up, you saucy jade!"—Nineteenth Century, November, 1882, p. 597.

Mar's Year. The year 1715, noted for the rebellion of the Earl of Mar.

"And uncle John who wedlock's joys, Sin Mar's year did desire." Burns: Halloween, 27.

Mars, with the ancient alchemists, designated iron.

Mars. Under this planet "is borne thieves and robbers...nyght walkers and quarell pykers, bosters, mockers, and skoффers; and these men of Mars canseth warre, and murther, and batnyle. They wyll be gladly smythes or workers of yron...lyers, gret swerers...He is red and angry...a great walker, and a maker of swordes and knyves, and a sheder of mannes blode...and good to be a barbourhe and a blode letter, and to drawe tothe." (Compost of Phialomus.)

Mars, in Cannoic Lusit, is "divine fortitude" personified. As Bacchus, the evil demon, is the guardian power of Mahometanism; so Mars or divine fortitude is the guardian power of Christianity.

The Mars of Portugal. Alfonso de Albuquerque, Viceroy of India. (1452-1618.)

Marseillaise (3 syl.). The grand song of the French Revolution. Claude

Joseph Rouget de Lisle, an artillery officer in garrison at Strasbourg, composed both the words and the music for Dietrich, mayor of the town. On July 30th, 1792, the Marseillaise volunteers, invited by Barbaroux at the instance of Madame Roland, marched to Paris singing the favourite song; and the Parisians, enchanted with it, called it the Hymne des Marseillais. (Rouget born 1760, died 1835.)

Marseilles' Good Bishop. In 1720 and 1722 the plague made dreadful havoc at Marseilles. The Bishop, H. F. Xavier de Belsunce, was indefatigable in the pastoral office, and spent his whole time visiting the sick. During the plague of London, Sir John Lawrence, the then Lord Mayor, was no less conspicuous in his benevolence. He supported 40,000 dismissed servants so long as his fortune lasted, and, when he had spent his own money, collected and distributed the alms of the nation. Darwin refers to these philanthropists in his Force of the Plants, ii. 433. (See Borromeo.)

Marsh [Le Marais]. The pit of the National Convention, between Mountain benches on one side, and those occupied by the ministerial party and the opposition on the other. These middle men or "flats" were "swamped," or enfoщй dans un marais by those of more decided politics. (See Plain.)

Marshal means an ostler or groom. His original duty was to feed, groom, shoe, and physic his master's horse. (British, marre; a mare; scale, a servant.)

Marshal Forward. Blucher; so called for his dash and readiness in the campaign of 1813.

Marshal of the Army of God, and of Holy Church. The Baron Robert Fitzwalter, appointed by his brother Henry to lead their forces in 1215 to obtain from King John redress of grievances. Magna Charta was the result.

Marsham (Men of). Those who committed the offence of felting the thorns, etc., in 1646, upon Marsham Heath, Norfolk. The inhabitants of Marshall and tenants of the manor petitioned against the offenders.

Marsiglio or Marsilius. A Saracen king who plotted the attack upon Roland, under "the tree on which Judas hanged himself." With a force of 600,000 men, divided into three armies, he attacked the paladin and overthrew
Marisyas. The Phrygian flute-player who challenged Apollo to a contest of skill, and, being beaten by the god, was flayed alive for his presumption. From his blood arose the river so called. The flute on which Marisyas played was one Athene had thrown away, and, being filled with the breath of the goddess, discovered most excellent music. The interpretation of this fable is as follows: A contest long existed between the lytists and the flautists as to the superiority of their respective instruments. The Dorian mode, employed in the worship of Apollo, was performed on lyres; and the Phrygian mode, employed in the rites of Cybele, was executed by flutes, the reeds of which grew on the banks of the river Marisyas. As the Dorian mode was preferred by the Greeks, they said that Apollo beat the flute-player.

Martano (in Orlando Furioso), who decoyed Origilla from Gryphon. He was a great coward, and fled from the tournament amidst the jeers of the spectators. While Gryphon was asleep he stole his armour, went to King Norandino to receive the honours due to Gryphon, and then quitted Damascus with Origilla. A’quilant encountered them, and brought them back to Damascus, when Martano was committed to the hangman’s mercy (books viii., ix.)

Marteau des Heretiques. Pierre d’Ailly, also called l’Aigne de la France. (1350-1429.)

Martel. The surname given to Charles, natural son of Pepin d’Heristal, for his victory over the Saracens, who had invaded France under Abd-el-Rahman in 732. It is said that Charles “knocked down the foe, and crushed them beneath his axe, as a martel or hammer crushes what it strikes.”

Judas Asmonaeus for a similar reason was called Maccabeus (the Hammerer).

M. Collin de Plancy says that Charles, the palace mayor, was not called Martel because he martelé (hammered) the Saracens, but because his patron saint was Martellus (or Martin). (Bibliothèque des Légendes.)

Avoir se mettre martel en tête. To have a bee in one’s bonnet, to be irascible. Martel is a corruption of Martin, an ass, a hobby-horse. M. Hilaire de Gail says, but gives no authority, “Cette expression nous vient des Italiens, car en Italien martello signifie proprement ‘jaloux.’”


“Telle ailes...pourroient bien donner de bons martels à leurs sauvages maîtres.”—Brandaine: Des Dames Gauloises.

Martello Towers. Round towers about forty feet in height, of great strength, and situated on a beach or river; so called from the Italian towers built as a protection against pirates. As the warning was given by striking a bell with a martello, or hammer, the towers were called Torri da Martello.

Some say that these towers were so called from a tower at the entrance of St. Florenzo, in Corsica. Similar towers were common all along the Mediterranean coast as a defence against pirates. They were erected in the low parts of Sussex and Kent in consequence of the powerful defence made (February 8th, 1784) by Le Tellier at the tower of Mortella, with only thirty-eight men, against a simultaneous sea and land attack—the former led by Lord Hood, and the latter by Major-General Dunstan.

Martex (Sir Oliver). The hedge-priest in As You Like It (iii, 3).

Martha (St.), patron saint of good housewives, is represented in Christian art as clad in homely costume, bearing at her girdle a bunch of keys, and holding a ladle or pot of water in her hand. Like St. Margaret, she is accompanied by a dragon bound, but has not the palm and crown of martyrdom. The dragon is given to St. Martha from her having destroyed one that ravaged the neighbourhood of Marseilles.

Martial. Pertaining to Mars, the Roman god of war.

Martian Laws. Laws compiled by Martia, wife of Guithelin, great-grandson of Mulmutius, who established in England the Mulmutian Laws. Alfred translated both these codes into Saxon-English.

“...whose queen,...to show her upright mind,
To wise Mulmutius laws her Martian first did frame.”—Drayton: Polyolbion, vili.

Martin. One of the swallow tribe. Dies derives the word from St. Martin, but St. Martin’s bird is the raven.

Martin. The ape, in the tale of Reynard the Fox.
A jackass is so called from its obstinacy. "It y a plus d'un cer qui s'appelle Martin."


Martin. (See All My Eye.)

Martin, in Dryden's allegory of the Hind and Panther, means the Lutheran party; so called by a pun on the name of Martin Luther.

Pour dir d'autre Martin. There are more fools than one in the fair. This phrase is very common. (See Bauduin de Sebourg: Romanus, ch. viii, line 855; Codex de Bouillon, p. 557: "La branche des voyages longs, line 11,419; Le Mysterie de St. Crispin et St. Crispinien (2nd day), p. 14; Regnier the Faire, vol. iii, p. 17, line 10,096, vol. iii, p. 23, line 20,402, etc.) Another phrase is "Pour dir d'autre Reynard," from bernard—a jackass or fool."

"Vor von bernman et col la barier. Purn parolren d'autre Bernarn" —Le Roman de la Barier, iii, p. 72.

"Vous parolren d'autre Martin." — Ditto, p. 28.

For a hair Martin lost his ass. The French say that Martin made a bet that his ass was black; the bet was lost because a white hair was found in its coat.

Girt like Martin of Cambray—in a very ridiculous manner. Martin and Martine are the two figures that strike with their marteaux the hours on the clock of Cambray. Martin is represented as a peasant in a blouse girt very tight about the waist.

St. Martin. Patron of drunkards, to save them from falling into danger. This is a mere accident, arising thus: The 11th November (St. Martin's Day) is the Vindalia or feast of Bacchus. When Bacchus was merged by Christians into St. Martin, St. Martin had to bear the ill-repute of his predecessor.

St. Martin's bird. A cock, whose blood is shed "sacrifically" on the 11th of November, in honour of that saint.

St. Martin's cloak. Martin was a military tribune before conversion, and, while stationed at Amiens in midwinter, divided his military cloak with a naked beggar, who craved alms of him before the city gates of Amiens. At night, the story says, Christ Himself appeared to the soldier, arrayed in this very garment.

St. Martin's goose. The 11th of November, St. Martin's Day, was at one time the great goose feast of France. The legend is that St. Martin was annoyed by a goose, which he ordered to be killed and served up for dinner. As he died from the repast, the goose has been ever since "sacrificed" to him on the anniversary. The goose is sometimes called by the French St. Martin's bird.

St. Martin's jewellery. Counterfeit gems. Upon the site of the old collegiate church of St. Martin's le Grand, which was demolished upon the dissolution of the monasteries, a number of persons established themselves and carried on a considerable trade in artificial stones, beads, and jewellery. These Brummagem ornaments were called St. Martin's beads, St. Martin's lace, or St. Martin's jewellery, as the case might be.

St. Martin's lace. A sort of copper lace for which Blowblander Street, St. Martin's, was noted. (Stor.)

St. Martin's rings. Imitation gold ones. (See above.)

St. Martin's tree. St. Martin planted a pilgrim's staff somewhere near Utopia. The staff grew into a large tree, which Gargantuà pulled up to serve for a mace or club, with which he dislodged King Picrochole from Clermont Rock. (Robe- luis: Gargantua and Pantagruel.)

Faire la St. Martin or Martinier. To feast; because the people used to begin St. Martin's Day with fasting and drinking.

Martin Drunk. Very intoxicated indeed; a drunken man "sobered" by drinking more. The feast of St. Martin (November 11) used to be held as a day of great debauch. Hence Baxter uses the word Martin as a synonym of a drunkard:—

"The language of Martin is there [in heaven] a stranger."—Sovett's Best.

Martin of Bullions (St.). The St. Swithin of Scotland. His day is July 4, and the Scotch say, if it rains then, rain may be expected for forty days.

"By St. Martin of Bullion—" "And what hast thou to do with St. Martin?" "Say, little enough, sir, unless when he sends such rainy days that we cannot fly a hawk." —Scott: The Abbott, xvi.

Martin's Running Footman (St.). The devil, assigned by legend to St. Martin for a running footman on a certain occasion.

"Who can tell but St. Martin's running footman may still be lurking us some further mischief." —Robe- luis: Pantagruel, iv. 21.

Martin's Summer (St.) (See under Summer.)
Martine. A sword. (Italian.)

"Qui conque arma affaire à moy, il faut qu'il affaire à Martine que me voyo au coust appelant son capit. Martine."—Braviones : Medallones Españoles, vol. ii. p. 15.

Martinet. A strict disciplinarian; so called from the Marquis of Martinet, a young colonel in the reign of Louis XIV., who remodelled the infantry, and was slain at the siege of Duesburg, in 1672 (Voltaire, Louis XIV., c. 10). The French still call a cat-o'-nine-tails a "martinet."

The French martinet was a whip with twelve leather thongs.

Martinmas. The feast of St. Martin is November 11. His Martinmas will come, as it does to every hog—i.e. all must die.

November was the great slaughter-time of the Anglo-Saxons, when beves, sheep, and hogs, whose store of food was exhausted, were killed and salted. Martinmas, therefore, was the slaying-time, and the proverb intimates that our slaying-time or day of death will come as surely as that of a hog at St. Martin's-tide.

Martyr (Greek) simply means a witness, but is applied to one who witnesses a good confession with his blood.

The martyr king. Charles I. of England, beheaded January 30th, 1649. He was buried at Windsor, and was called "The White King."

Martyr to science. Claude Louis, Count Berthollet, who determined to test in his own person the effects of carbolic acid on the human frame, and died under the experiment. (1748-1822.)

Marvedio (A.). A maravedi (q.v.), a small obsolete Spanish copper coin of less value than a farthing.

"What a twitting, foolish girl you are, Edith, to send me by express a letter crammed with nonsense about books and cows, and to slip the only thing I cared a maravedi about into the postscript."—Sir W. Scott: Old Mortality, chap. xi.

Marvellous. The marvellous boy. Thomas Chatterton, the poet, author of a volume of poetry entitled Howlewy's Poems, professedly written by Rowley, a monk. (1762-1770.)

Mary.

As the Virgin, she is represented in Christian art with flowing hair, emblematical of her virginity.

As Mater Dolorosa, she is represented as somewhat elderly, clad in mourning, head draped, and weeping over the dead body of Christ.

As Our Lady of Dolors, she is represented as seated, her breast being pierced with seven swords, emblematic of her seven sorrows.

As Our Lady of Mercy, she is represented with arms extended, spreading out her mantle, and gathering sinners beneath it.

As The glorified Madonna, she is represented as bearing a crown and sceptre, or a ball and cross, in rich robes and surrounded by angels.


Her seven sorrows. Simeon's Prophecy, the Flight into Egypt, Christ Missed, the Betrayal, the Crucifixion, the Taking Down from the Cross, and the Ascension, when she was left alone.

Mary, of Lord Byron's poetry, is Miss Chaworth, who was older than his lordship. Both Miss Chaworth and Lord Byron were under the guardianship of Mr. White. Miss Chaworth married John Musters, generally called Jack Musters; but the marriage was not a happy one, and the parties soon separated. The Dream of Lord Byron refers to this love affair of his youth.

Mary, of Robert Burns. (See Highland Mary.)

"It may be added to what is said under Highland Mary that of Mary Morison the poet wrote:—"

"Those smiles and glances let me see."

"That make the sinner's bosom glow."

"And in Highland Mary we have:"

"Still o'er those scenes my memory wakes."

"And fully broods with miner care."

A statue to her has been recently erected in Edinburgh.

Marys. The four Marys. Mary Beaton (or Bethune), Mary Livingstone (or Leuson), Mary Fleming (or Flemmyn), and Mary Seaton (or Seyton); called the "Queen's Marys," that is, the ladies of the same age as Mary, afterwards Queen of Scots, and her companions. Mary Carmichael was not one of the four, although introduced in the well-known ballad.

"Ye treen the queen had four Marys, This night she'll be but three. There was Mary Beaton, and Mary Seaton, Mary Carmichael, and me."

Mary Anne or Marianne. A slang name for the guillotine. (See below.)

Mary Anne Associations. Secret republican societies in France. The name comes about thus: Ravalliac was instigated to assassinate Henri IV. by
reading the treatise *De Rago et Regio Institutione*, by Mariana, and as Mariana inspired Ravaillac "to deliver France," the republican party was called the Mary-Anne.

"The Mary-Annae, which are essentially republicans, are scattered about all the French provinces."—Diaries: Lothair.

**Mary Magdalene (St.).** Patron saint of penitents, being herself the model penitent of Gospel history.

In Christian art she is represented (1) as a *patron saint*, young and beautiful, with a profusion of hair, and holding a box of ointment; (2) as a *penitent*, in a sequestered place, reading before a cross or skull.

**Mary Queen of Scots.** Shakespeare being under the patronage of Queen Elizabeth, and knowing her jealousy, would not, of course, praise openly her rival queen; but in the *Midsummer Night's Dream*, composed in 1592, that is, five years after the execution of Mary, he wrote these exquisite lines:

"Thou rememberest
Since once I sat upon a promontory,
And heard a mermaid *(1)* on a dolphin's back *(2)*
Uttering such dulcet and harmonious breath,
That the rude sea *(3)* grew civil at her song;
And certain stars *(4)* shot madly from their spheres *(5)*,
To hear the sea-maid's music."

Act II. 1.

*(1)* Mermaid and sea-maid, that is, Mary; *(2)* on the dolphin's back, she married the Dolphin or Dauphin of France; *(3)* the rude sea grew civil, the Scotch rebels; *(4)* certain stars, the Earl of Northumberland, the Earl of Westmoreland, and the Duke of Norfolk; *(5)* shot madly from their spheres, that is, revolted from Queen Elizabeth, bewitched by the sea-maid's sweetness.

**Marybuds.** The flower of the marigold (q.v.). Like many other flowers, they open at daybreak and close at sunset.

"And winking marybuds begin
To open their golden eyes."

Shakespeare: *Cymbeline*, ii. 3.

**Marygold or Marigold.** A million sterling. A *plum* is £100,000. (See **Marygold**.)

**Maryland** (U.S. America) was so named in compliment to Queen Henrietta Maria. In the Latin charter it is called Terra Mariae.

**Marylebone** (London) is not a corruption of *Marie le bonne*, but "Mary on the bourne" or river, as Holborne is "Old Bourne."

**Mas (plural, Masse).** Master, Mr., Messrs.; as, Mas John King, Masse Fleming and Stebbing.

**Masaniello.** A corruption of TomMASO ANIELLO, a Neapolitan fisherman, who led the revolt of July, 1647. The great grievance was a new tax upon fruit, and the immediate cause of Masaniello's interference was the seizure of his wife (an deaf and dumb sister) for having in her possession some contraband flour. Having surrounded himself with 150,000 men, women, and boys, he was elected chief of Naples, and for nine days ruled with absolute control. The Spanish vicerey flattered him, and this so turned his head that he acted like a maniac. The people betrayed him, he was shot, and his body flung into a ditch, but next day it was interred with a pomp and ceremony never equalled in Naples (1647).

Auber has an opera on this subject called *La Mueette de Portici* (1828).

**Masche-croute** (mas′-k르-rut′). A hideous wooden statue carried about Lyons during Carnival. The nurses of Lyons frighten children by threatening to throw them to Masche-croute.

**Mascoette.** One who brings good luck, and possesses a "good eye." The contrary of Jettatore, or one with an evil eye, who always brings bad luck.

"Les envoyés du paradis
Sont des Mascoettes, mes amis.
Heureux celui qui le ciet dote d'une Mascoette."

The opera called *La Mascoette* (1888).

"I tell you, she was a Mascoette of the first water."—The Ludgate Monthly, No. 1, vol. ii.; Tipplin's Whistle, Nov. 1841.

**Masdeu (Catalan for God's field).** The vineyard not far from Perpignan was anciently so called.

**Masetto.** A rustic engaged to Zerlina; but Don Giovanni intercepts them in their wedding festivities, and induces the foolish damsel to believe he meant to make her his wife. (*Mozart: Don Giovanni, an opera."

**Mashackering and Misguggling.** Mauling and disfiguring.

"I humbly protest against mauling and disfiguring this work; against what the great Walter Scott would, I think, have called mashackering and misguggling, after the manner of Nicol Muschett in *The Heart of Midlothian*, when he put an end to his wife's Arlie at the spot afterwards called by his name."—W. E. Gladstone: *Nineteenth Century*, November, 1883.

**Masher.** A dude (q.v.); an exquisite; a lardy-dardy swell who dresses aesthetically, behaves killingly, and thinks himself a Romeo. This sort of thing used to be called "crushing" or killing; and, as mashing is crushing, the synonym was substituted about 1880. A lady-killer, a crushor, a masher, all mean the same thing.

"The prattle of the masher between the acts."

Daily Telegraph, Oct. 10, 1888."
Mask a Fleet (To). To look up an enemy's fleet that it cannot put to sea.

Mason and Dixon's Line. The southern boundary-line which separated the free states of Pennsylvania from what were at one time the slave states of Maryland and Virginia. It lies in 39° 43' 26" north latitude, and was run by Charles Mason and Jeremiah Dixon, two English mathematicians and surveyors (between November 15th, 1763, and December 26th, 1767).

Mass. High Mass or "Grand Mass" is sung by choristers, and celebrated with the assistance of a deacon and sub-deacon. Low Mass is simply read without singing; there is one between these two called the "chanted mass," in which the service is chanted by the priest.

Besides these there are a number of special masses, as the Mass of the Breton, Mass of the Holy Ghost, mass of the dead, mass of a saint, mass of scarcity, dry mass, votive mass, holiday mass, Ambrosian mass, Gallic mass, mass of the presanctified for Good Friday, Mass of Moors, and other services.

Mass (The). Pope Celestius ordained the introit and the Gloria in excelsis.

Pope Gregory the Great ordered the Introit to be repeated nine times, and introduced the votive Mass.

Pope John II. introduced the Epistle and Gospel.

Pope Damascius introduced the Creed.

Pope Alexander put into the canon the following clause: "Qui praedix quos adlactaverit.

Pope Sixtus introduced the Confession.

Pope Innocent the first.

Pope Leo the Holy Father, and the words in the canon: "Sanctum Sacrificium et munem sublimem Hostis.

Massachusetts was so named from the bay massa [great], marsh [mountain], and near. The bay-near-the-great-mountain.

Massacre of the Innocents. The slaughter of the babes of Bethlehem "from two years old and under," when Jesus was born. This was done at the command of Herod the Great in order to cut off "the babe" who was destined to become "King of the Jews.

Masschusett Indians. Speaks of them as a little place, small village, probably containing about five hundred inhabitants. It will be easy to calculate the probable number of infants under two years of age in such a village. It would be about ten.

Massacre of the Innocents (The), in parliamentary phraseology, means the withdrawal at the close of a session of the bills which time has not rendered it possible to consider and pass. The phrase was so used in The Times, 1869.

"If the secretarial M.P. is to be condemned for voting against the Miner's Right Hours Bill, he is equally wiser if he... does not support the numerous... reforms which get the sanction of the Congress during the massacre of the innocents at the close of the sitting."—Nineteenth Century, October, 1882, p. 619.

Mass'omore (3 syl.) or Massy More. The principal dungeon of a feudal castle. A Moorish word.

"Proximus est lex, regna subterranea sine ut Manti appellavit 'Nazarmma.'"—Old Latin Itinerary.

Mast. (See Before the Mast.)

Master Humphrey. Narrator of the story called The Old Curiosity Shop, by Charles Dickens.

Master Leonard. Grand-master of the nocturnal orgies of the demons. He is represented as a three-horned goat, with black human face. He marked his novitiates with one of his horns. (Middle Age demonology.)

Master Magrath. The dog which won the Waterloo Cup for three successive years, and was introduced to the Queen. "Waterloo" is on the banks of the Mersey, about three miles north of Liverpool.

Master of Sentences. Pierre Lombard, author of a work called Sentences, a compilation from the fathers of the leading arguments, pro et con, bearing on the hair-splitting theological questions of the Middle Ages. (1100-1164.)

Master of the Mint. A punning term for a gardener.

Master of the Rolls. A punning term for a baker.

Mastic. A tonic which promotes appetite, and therefore only increases the misery of a hungry man.

"Like the starved wretch that hungry mystic chews... But cheets himself and fosters his disease.

West: Triumphs of the Greek (Bruce).

Matadore (3 syl.). In the game of Ombre, Spinelle (the ace of spades), Manille (the seven of trumps), and Basto (the ace of clubs), are called "Matadores."

"Now more to war her noble Matadora... (spadilla first, uncountable lord), Led off two captives trumps, and swept the board. As many more Manille forced to yield. And marched a victor from the verdant field. Him Basto followed."

Pope: Hope of the World, canto liii.

Matamoras. Mexicans or savages.

Mat' amore (3 syl.). A poltroon, a swaggerer, a Major Bobadil (q.v.). A
Mate  

French term composed of two Spanish words, *matar-Moros* (a slayer of Moors.)

"Your followers... must hand and draw in so many Matamoros."—Sir W. Scott : Kenilworth, chap. xvi.

**Mate.** A man does not get his hands out of the tar by becoming second mate. A second mate is expected to put his hands into the tar bucket for tarring the rigging, like the men below him. The first mate is exempt from this dirty work. The rigging is tared by the hands, and not by brushes.

Materialism. The doctrines of a Materialist, who maintains that the soul and spirit are effects of matter. The orthodox doctrine is that the soul is distinct from the body, and is a portion of the Divine essence breathed into the body. A materialist, of course, does not believe in a "spiritual deity" distinct from matter. Tertullian contended that the Bible proves the soul to be "material," and he charges the "spiritual" view to the heretical doctrines of the Platonic school.

Matfélon. Villa better Marro de Matfellon. Whitechapel, dedicated to Mary the Mother.

**Mathew (Father),** 1799-1856, called The Apostle of Temperance. His success was almost miraculous.

Mathíson. One of the three Anabaptists who induced John of Leyden to join their rebellion. (See John of Leyden.)

Mathurin (St.). Patron saint of idiots and fools. A pun on his name. (See below.) The malady of St. Mathurin. Folly, stupidity. A French expression.

Maturity, in French argot, means *dav et ‘maturin plat,* a dummy.

"Ces deux objets doivent leur nom a leur ressemblance avec le costume des Trinitaires (ulteriorment appelés Maturins), qui, chez nous, portent une mantoue de soie blanche sur qu'elle, quand ils sortent, ils portent un manteau noir."—Franciscus Michel.

Matilda. Daughter of Lord Robert Fitzwalter. Michael Drayton has a poem of some 670 lines so called.

Matilda. Daughter of Rokey, and niece of Mortham. She was beloved by Wilfrid, son of Oswald, but loved Redmond, her father's page, who turns out to be Mortham's son. (Scott : *Rokey*)

Matilda. Sister of Gessler; in love with Arnold, a Swiss, who had saved her life when threatened by the fall of an avalanche. After the death of Gessler, who was shot by William Tell, the marriage of these lovers is consummated. (Rossini : Guiseppe Tell, an opera.)

**Matriculate** means to enrol oneself in a society. The University is called our *alma mater* (propitious mother). The students are her *alumni* (foster-children), and become so by being enrolled in a register after certain forms and examinations. (Latin, *matricula* a roll.)

**Matte-of-fact.** Unvarnished truth, prosaic, unimaginative. Whyte Melville speaks of a "matter-of-fact woman."

**Matte's afoot** (Thr.). In train, is stirring. *It marche bien, it goes well; ce va.*

"Now let it work. Mischief, thou art afoot; Take thou what course thou wilt."—Shakespeare : *Julius Cæsar,* iii. 2.

**Matterhorn.** The matrimonial Matterhorn. The leap in the dark. The Matterhorn is the German name for Mont Cervin, a mountain of the Pennine Alps, about 40 miles east-north-east of Mont Blanc. Above an unbroken glacier-line of 11,000 feet high, it rises in an inaccessible obelisk of rock more than 3,000 feet higher. The total elevation of the Matterhorn is 14,836 feet. Figuratively any danger, or desperate situation threatening destruction.

**Matthew (St.),** in Christian art is represented (1) as an evangelist—an old man with long beard; an angel generally stands near him dictating his Gospel. (2) As an apostle, in which capacity he bears a purse, in reference to his calling as a publican; sometimes he carries a spear, sometimes a carpenter's rule or square. (See Luke.)

**In the last of Matthew.** At the last gasp, on one's last legs. This is a German expression, and arose thus: A Catholic priest said in his sermon that Protestantism was in the last of Matthew, and, being asked what he meant, replied, "The last five words of the Gospel of St. Matthew are these: 'The end of this dispensation.'" Of course he quoted the Latin version; ours is less correctly translated "the end of the world."

Matthew Bramble, in Smollett's *Humphry Clinker,* is Roderick Random grown old, somewhat cynical by experience of the world, but vastly improved.
in taste. Chambers says, "Smollett took some of the incidents of the family tour from Anstey's New Bath Guide." (English Literature, vol. ii.)

Matthew Parker's Bible, 1572. The second edition of the "Great Bible," with corrections, etc., by Archbishop Parker.

Matthew's Bible, 1557. A version of the Bible in English, edited by John Rogers, superintendent of the English Church in Germany, and published by him under the fictitious name of Thomas Matthews.

Mattias (St.) in Christian art is known by the axe or halbert in his right hand, the symbol of his martyrdom. Sometimes he is bearing a stone, in allusion to the tradition of his having been stoned before he was beheaded.

Maudlin. Stupidly sentimental. Maudlin drunk is the drunkenness which is sentimental and inclined to tears. Maudlin slip-slop is sentimental chit-chat. The word is derived from Mary Magdalene, who is drawn by ancient painters with a lacradaisical face, and eyes swollen with weeping.

Maugis. The Nestor of French romance, like Hildebrand in German legend. He was one of Charlemagne's paladins, a magician and champion.

Maugis d'Agremont. Son of Duke Bevis of Agremont, stolen in infancy by a female slave. As she rested under a white-thorn a lion and a leopard devoured her, and then killed each other in disputed for the infant. The babe cried lustily, and Orlaunde de Feé, who lived at Rosseleu, hearing it, went to the white-thorn and exclaimed, "By the towers above, this child is maudit (badly lapped)"); and ever after he was called maugis". Orlaunde took charge of him, and was assisted by her brother Baudris, who taught him magic and necromancy. When grown a man Maugis achieved the adventure of gaining the enchanted horse Bayard, which understood like a human being all that was said, and took from Anthenor, the Sarmec, the sword Flamorger or Floberge. Subsequently he gave both the horse and sword to his cousin Renaud. In the Italian romances Maugis is called "Malagii" (q.v.); Renaud is called "Renaldo" (q.v.); Bevis is called "Bovo"; the horse is called "Bayardo"; and the sword, "Fusberta." (Romance of Maugis d'Agremont et de Vivian son frère.)

Maugrabin (Heyraddin). Brother of Zamen Maugrabin the Bohemian. He appears disguised as Rouge Sangleur, and pretends to be herald from Liege. (Sir Walter Scott: Quentin Durward.)

Maugyrs. A giant who keeps a bridge leading to a castle by a riverside, in which a beautiful lady is besieged. Sir Lybius, one of Arthur's knights, do battle with the giant; the contest lasts a whole summer's day, but terminates with the death of the giant and liberation of the lady. (Lideaux, a romance.)

Maul. To beat roughly, to batter. The maul was a bludgeon with a leaden head, carried by ancient soldiery. It is generally called a "mull".

Maul (The Giant). A giant who used to spoil young pilgrims with sophistry. He attacked Mr. Greatheart with a club, and the combat between them lasted for the space of an hour. At length Mr. Greatheart pierced the giant under the fifth rib, and then cut off his head. (Bunyan: Pilgrim's Progress, pt. ii.)

Maul of Monks (The). Thomas Cromwell, visitor-general of English monasteries, many of which he summarily suppressed (1490-1540).

Maunches Tale. A mediæval version of Ovid's tale about Coronis (Met. ii. 543, etc.). Phoebus had a crow which he taught to speak; it was downy white, and as big as a swan. He had also a wife whom he dearly loved, but she was faithless to him. One day when Phoebus came home his bird 'gan sing "Cuckoo! cuckoo! cuckoo!" Phoebus asked what he meant, and the crow told him of his wife's infidelity. Phoebus was very angry, and, seizing his bow, shot his wife through the heart: but no sooner did she fall than he repented of his rashness and cursed the bird. "Nevermore shalt thou speak," said he; "henceforth thy offspring shall be black." Moral— "Lordlings, by this example, take heed what you say; be no tale-bearers, but—

Mauds (Royal). Gifts distributed to the poor on Maundy Thursday (q.e.). The number of doles corresponds to the number of years the monarch has been regnant, and the doles used to be distributed by the Lord High Almoner. Since 1883 the doles have been money payments distributed by the Clerk of the Almonry Office. The custom began in

1 Where-so thou comest amongst high or low,
Keep thy tongue and think upon the crow.
Chaucer. Canterbury Tales.
Maundrel

A foolish, vapouring gossip. The Scotch say, "Hand your tongue, maundrel." As a verb it means to babbie, to prate. In some parts of Scotland the talk of persons in delirium, in sleep, and in intoxication is called maundrel. The term is from Sir John Mandeville, the traveller, who published an account of his travels, full of idle gossip and most improbable events.

There is another verb, munnder (to mutter, to vapour, or wander in one's talk). This verb is from mounder (to beg).

Maundy Thursday. The day is so called from the Latin dies maundy (the day of Christ's great mandate). After He had washed His disciples' feet, He said, "A new commandment give I unto you, that ye love one another" (St. John xiii. 31).

Spelman derives it from maund (a basket), because on the day before the great fast all religious houses and good Catholics brought out their broken food in maunds to distribute to the poor. This custom in many places gave birth to a fair, as the Tombland fair of Norwich, held on the plain before the Cathedral Close.

Mauri-gasima. An island near Forno'sa, said to have been sunk in the sea in consequence of the great crimes of its inhabitants. (Kemper.)

Mauritania. Morocco and Algiers, the land of the ancient Mauri or Moors.

Mausoleum. One of the seven "wonders of the world;" so called from Mausolus, King of Caria, to whom Artemisia (his wife) erected at Halicarnasseos a splendid sepulchral monument A.C. 333. Parts of this sepulchre are now in the British Museum.

The chief mausoleums, besides the one referred to above, are: the mausoleum of Augustus; that of Hadrian, now called the castle of St. Angelo, at Rome; that erected in France to Henry II. by Catherine de Medicis; that of St. Peter the Martyr in the church of St. Eustatius, by G. Balduccio in the fourteenth century; and that erected to the memory of Louis XVI.

Maut gets abuse the Meal (Ther.). Malt liquor or drink gets more potent than the food eaten—that is, when men get heady or boozey.

"If the maut gets abuse the meal with you, it is time for me to take myself away; and you will come to my room, gentlemans, when you want a cup of tea."—Sir W. Scott: Redquaint.

Maute Dog. A "spectre hound" that for many years haunted the ancient castle of Peel town, in the Isle of Man. This black spaniel used to enter the guard-room as soon as candles were lighted, and leave it at day-break. While this spectre-dog was present the soldiers forborne all oaths and profane talk. One day a drunken trooper entered the guard-house alone out of bravado, but lost his speech and died in three days. Scott refers to it in his Lay of the Last Minstrel, vi. stanza 26.

* For the legend, see a long note at the beginning of Scott's Peverel of the Peak, chapter xv.

Manuais Ton (French). Badmanners. Ill-breeding; vulgar ways.

Manuais Honte (French). Bad or silly shame. Bashfulness, sheepishness.

Manuais Plaisanterie (A). A rude or ill-mannered jest; a jest in bad taste.

Mavournin. Irish for darling. Erin mavournin = Ireland, my darling: Erin go brach = Ireland for ever!

"Land of my forefathers, Erin go brach!...
Erin mavournin, Erin go brach!"

Crompott: Exile of Erin.

Mawther. (See Morther.)

Mawworm. A vulgar copy of Dr. Cantwell, the hypocrite, in The Hypocrite, by Isaac Bickerstaff.

Max. A huntsman, and the best marksman in Germany. He was betrothed to Agatha, who was to be his bride if he obtained the prize in the annual trial-shot. Having been unsuccessful in his practice for several days, Caspar induced him to go to the wolf's glen at midnight and obtain seven charmed balls from Sa'miel the Black Huntsman. On the day of contest, the prince bade him shoot at a dove. Max aimed at the bird, but killed Caspar, who was concealed in a tree. The prince abolished in consequence the annual fête of the trial-shot. (Weber: Der Freischütz, an opera.)

Max O'Rell. The pen name of M. Blouet, author of John Bull and his Island, etc.

Maximum and Minimum. The greatest and the least amount; as, the
maximum profits or exports; and the minimum profits or exports; the maximum and minimum price of corn during the year. The terms are also employed in mathematics.

Maximus or Maxime (2 syl.). Officer of the prefect Almachius, and his cornicular. Being ordered to put Valerian and Tiburce to death because they would not worship the image of Jupiter, he took pity on his victims and led them to his own house, where Cecilia was instrumental in his conversion; whereupon he and "all his" house were at once baptised. When Valerian and Tiburce were put to death, Maximus declared that he saw angels come and carry them to heaven, whereupon Almac"hius caused him to be beaten with whips of lead "til he his lif gan lete." (Chaucer: The Squire's Tale.)

May. A lovely girl who married January, an old Lombard baron, sixty years of age. She had a linison with a young squire named Damyan, and was detected by January; but she persuaded the old fool that his eyes were to blame and that he was labouring under a great mistake, the effect of senseless jealousy. January believed her words, and "who is glad but he?" for what is better than "a fruitful wife, and a confiding spouse?" (Chaucer: The Marchioness Tale. Pope: January and May.)

May (the month) is not derived from Maia, the mother of Mercury, as the word existed long before either Mercury or Maia was introduced. It is the Latin Mauus—i.e., Majus, from the root mag, same as the Sanskrit mah, to grow: and means the growing or shooting month.

May unlucky for weddings. This is a Roman superstition. Ovid says, "The common people profess it is unlucky to marry in the month of May." In this month were held the festivals of Bona Dea (the goddess of chastity), and the feasts of the dead called Lemuralia. "Nec videtur tali caelesti nec virginitati apto Tempore: una imputate, non uniamque form. Hec quidquid est culpa, si te proctor bancat, Mente malum Maia, autus valus aut," Ovid: Fast., v. 466, etc.

Here we go gathering nuts of May. (See Nuts of May.)

May-day. Polydore Virgil says that the Roman youths used to go into the fields and spend the calends of May in dancing and singing in honour of Flora, goddess of fruits and flowers. The early English consecrated May-day to Robin Hood and the Maid Marian, because the favourite outlaw died on that day. Stow says the villagers used to set up May-POLES, and spend the day in archery, morris-dancing, and other amusements.

May-day (1517), when the London apprentices rose up against the foreign residents, and did incalculable mischief. The riot lasted till May 22nd.

May-duke Cherries. Medoc, a district of France, whence the cherries first came to us.

May Meetings. A title applied to the annual gatherings in May and June, of the religious and charitable societies, to hear the annual reports and appeals for continued or increased support. The chief meetings are the British Asylum for Deaf and Dumb Females, British and Foreign Bible Society, British and Foreign Schools, Children's Refuge, Church Home Mission, Church Missionary Society, Church Pastoral Aid Society, Clergy Orphan Society, Corporation of the Sons of the Clergy, Desticute Sailors' Asylum, Field Lane Refuge, Governesses' Benevolent Institution, Home and Colonial School Society, Irish Church Missionary Society, London City Mission, Mendicity Society, National Temperance League, Propagation of the Gospel among the Jews, Ragged School Union, Religious Tract Society, Royal Asylum of St. Anne's, Sailors' Home, Sunday School Union, Thames Church Missionary Society, United Kingdom Band of Hope, Wesleyan Missionary Society, with many others of similar character.

May Moloch, or The Maid of the Ha
ty Arms. An elf who condescends to mingle in ordinary sports, and even to direct the master of the house how to play dominoes or draughts. Like the White Lady of Avenel, May Moloch is a sort of banished.

May-pole, May-queen, etc. Dancing round the May-pole on May-day, "going a-Maying," electing a May-queen, and lighting bonfires, are all remnants of Sun-worship, and may be traced to the most ancient times. The chimney sweeps used to lead about a Jack-i'-the-green, and the custom is not yet quite extinct (1893).

May-pole (London). The races in the Duncead take place "where the tall May-pole overlooked the Strand." On the spot now occupied by St. Mary-le-Strand, anciently stood a cross. In the place of this cross a May-pole was set up by John Chorges, a blacksmith,
whose daughter Ann became the wife of Monk, Duke of Albermarle. It was taken down in 1713, and replaced by a new one erected opposite Somerset House. This second May-pole had two gilt balls and a vane on its summit. On holidays the pole was decorated with flags and garlands. It was removed in 1718, and sent by Sir Isaac Newton to Wanstead Park to support the largest telescope in Europe. (See UNDERSHRAFT.)

"Captain Dally . . . employed four hackney coaches, with drivers in livery, to pick up at the Maypole in the Strand, fixing his own rates about the year 1621. Bailey's coaches seem to have been the first of what are now called hackney coaches."—Note 1. The Tatler, iv. p. 415.

May-pole. The Duchess of Kendal, mistress of George I.; so called because she was thin and tall as a May-pole.

Mayeur. The stock name in French plays for a man deformed, vain and licentious, brave and witty.

"Mayflower" (The). A ship of 180 tons, which, in December, 1620, started from Plymouth, and conveyed to Massachusetts, in North America, 102 Puritans, called the "Pilgrim Fathers." They called their settlement New Plymouth.

Mayonnaise. A sauce made with pepper, salt, oil, vinegar, and the yolk of an egg beaten up together. A "may" in French is a "convener or strainer, also a "fort plancheur sur laquelle on met les

Mayor. The chief magistrate of a city, elected by the citizens, and holding office for twelve months.

The chief magistrate of London is the Right Hon. the Lord Mayor, one of the Privy Council. Since 1200 the chief magistrate of York has been a Lord Mayor, and in both those towns, Liverpool and Manchester.

There are two Lord Mayors of Ireland, viz those of Dublin (1685) and of Belfast - and four of Scotland—Glasgow, Edinburgh, Aberdeen and Dundee.

At the Conquest the sovereign appointed the chief magistrates of cities. That of London was called the Port-reeve, but Henry II. changed the word to the Norman "mayor." John made the office annual; and Edward III. (in 1351) conferred the title of "The Right Hon. the Lord Mayor of London."

The first Lord Mayor’s Show was 1458, when Sir John Normau went by water in state, to be sworn in at Westminster; and the cap and sword were given by Richard II. to Sir William Walworth, for killing Wat Tyler.

Mayor of Garratt. (See GARRATT.)

Mayor of the Bull-ring (Old Dublin). This official and his sheriffs were elected on May-day and St. Peter’s Eve “to be captain and gardian of the bacheleurs and the unwedded youth of the civitie.” For the year the Mayor of the Bull-ring had authority to punish those who frequented brothels and houses of ill-fame. He was termed Mayor of the Bull-ring from an iron ring in the Corn Market, to which bulls for bull-baiting were tied, and if any bachelor happened to marry he was conducted by the Mayor and his followers to the market-place to kiss the bull-ring.

Mayors of the Palace (Maire du Palais). Superintendents of the king’s household, and stewards of the royal loyers or companies of France before the accession of the Carlovingian dynasty.

Mazarinades (1 syl.). Violent publications issued against Mazarin, the French minister (1630, etc.).

Mazarine Bible (The). The earliest book printed in movable metal type. It contains no date, but a copy in the Bibliothèque Mazarine contains the date of the illuminator Cremer (1456), so that the book must have been printed before that date. Called “Mazarine” from Cardinal Mazarin, who founded the library in 1683.

In 1573, at the Perkin’s sale, Lord Ashburnham gave £2,000 for a copy in vellum, and Mr. Quaritch, bookseller, gave £500 for one on paper. At the Thorold sale, in 1864, Mr. Quaritch gave £3,000 for a copy. In 1867 he bought one for £2,000; and in 1890 he gave £2,000 for a copy slightly damaged.

Mazeppa (Jan.), historically, was hetman of the Cossacks. Born of a noble Polish family in Podolia, he became a page in the court of Jan Casimir, King of Poland. Here he intrigued with There’sia, the young wife of a Podolian count, who had the young page lashed to a wild horse, and turned adrift. The horse dropped down dead in the Ukraine, where Mazeppa was released by a Cossack family, who nursed him in their own hut. He became secretary to the hetman, and at the death of the prince was appointed his successor. Peter I. admired him, and created him Prince of the Ukraine, but in the wars with Sweden Mazeppa deserted to Charles XII., and fought against Russia at Pultowa. After the loss of this battle, Mazeppa fled to Valencia, and then to Bender. Some say he died a natural death, and others that he was put to death for treason by the Czar. Lord Byron makes Mazeppa tell his tale to Charles after the battle of Pultowa. (1640-1709.)
MAZER. A cup; so called from the British mazara (maple); Dutch, mazer. Like our coops-cups in Cambridge, and the loving-cup of the London Corporation.

"A mazer wrought of the maple ware."
—Spenser: Calendar (August).

"‘Bring bitter, he said, the mazer, four
My noble fathers loved of yore.’"—Sir Walter Scott: Lord of the Isles.

MAZ’I’KON or Sheddeem. A species of beings in Jewish mythology exactly resembling the Arabian Jinn or genii, and said to be the agents of magic and enchantment. When Adam fell, says the Talmud, he was excommunicated for 130 years, during which time he begat demons and spectres; for, it is written, "Adam lived 130 years and (i.e. before he) begat children in his own image" (Genesis v. 3). (Rabbi Jeremiah ben Eliezar.)

"And the Mazikeen shall not come nigh thy tent."—Psalm xcv. 5 (Chaldee version).

Surely out like the Mazikeen ass. The allusion is to a Jewish tradition that a servant, whose duty it was to rouse the neighbourhood to midnight prayer, found one night an ass in the street, which he mounted. As he rode along the ass grew bigger and bigger, till at last it towered as high as the tallest edifice, where it left the man, and where next morning he was found.

MAZZ’I’NI-ISM. The political system of Giuseppe Mazzini, who filled almost every sovereign and government in Europe with a panic-terror. His plan was to establish secret societies all over Europe, and organise the several governments into federated republics. He was the founder of what is called "Young Italy," whose watchwords were "Liberty, Equality, and Humanity," whose motto was "God and the People," and whose banner was a tricolour of white, red, and green. (Born at Genoa, 1808.)

MEAL or MALT (In). In meal or in malt. Directly or indirectly, some sort of subsidy. If much money passes through the hand, some profit will be sure to accrue either "in meal or in malt."

"When other interests in the country (as the cotton trade, the iron trade, and the coal trade) had been depressed, the government had not been called upon for assistance in meal and malt."—Sir William Harcourt: On Agricultural Depression, 12th April, 1894.

He must pay either in meal or malt. In one way or another. A certain percentage of meal or malt is the miller's perquisite.

"If they [the Turks] wish to get the working-class vote, they have got to pay for it either in meal or in malt."—Nineteenth Century, August, 1862, p. 314.

MEAL-TUB FLLOT. A plot by Dangerfield against James, Duke of York, in 1679; so called because the scheme was kept in a meal-tub in the house of Mrs Cellier. Dangerfield subsequently confessed the whole affair was a forgery, and was both whipped and condemned to stand in the pillory.

MEALS. In the fourteenth century breakfast hour was five; dinner, nine; supper, four. (Chaucer's Works.)

In the fifteenth and sixteenth centuries the breakfast hour was seven; dinner, eleven; supper, six. (Wright: Domestic Manners.)

Towards the close of the sixteenth century dinner advanced to noon.

In Ireland the gentry dined at between two or three in the early part of the eighteenth century. (Swift: Country Life.)

MEALY-MOUTHED is the Greek meli-mouthos (honey-speech), and means velvet-tongued, afraid of giving offence.

MEANDER (3 syl.). To wind; so called from the Meander, a winding river of Phrygia. The "Greek pattern" in embroidery is so called.

MEASURE. Out of all measure, "Outre mesure." Beyond all reasonable degree, "Procter (or supra) modum." "Thus out of measure was."—Shakespeare: Much Ado About Nothing, i. 3.

To take the measure of one's foot. To ascertain how far a person will venture; to make a shrewd guess of another's character. The allusion is to "Ex pede Herculem."

MEASURE STRENGTH (To). To wrestle together; to fight, to contest.

MEASURE SWORDS (To). To fight a duel with swords. In such cases the seconds measure the swords to see that both are of one length.

"So we measured swords and parted."—Shakespeare: As You Like It, v. 4.

MEASURE FOR MEASURE (Shakespeare). The story is taken from a tale in G. Whetstone's Hierusalem, entitled Promus and Cassandra (1578). Promus is called by Shakespeare, "Lord Angelo;" and Cassandra is "Isabella." Her brother, called by Shakespeare "Claudio," is named Andru'gio in the story. A similar story is given in Giovanni Giraldi Cinthio's third decade of stories.
Measure One's Length on the Ground (7b). To fall flat on the ground; to be knocked down.

"If you will measure your labour's length, tarry." —Shakespeare: King Lear, i. 4.

Measure Other People's Corn. To measure other people's corn by one's own bushel. To judge of others by oneself. In French, "Mesurer les autres à son anse;" in Latin, "Alios suo modulo metiri."

Meat, Bread. These words tell a tale; both mean food in general. The Italians and Asiatics eat little animal food, and with them the word bread stands for food; so also with the poor, whose chief diet it is; but the English consume meat very plentifully, and this word, which simply means food, almost exclusively implies animal food. In the banquet given to Joseph's brethren, the viceroy commanded the servants "to set on bread" (Genesis xlii. 31). In Psalm cv. 27 it is said of fishes, creeping things, and crocodiles, that God giveth them their meat in due season.

To carry off meat from the graven—i.e. to be poor as a church mouse. The Greeks and Romans used to make feasts at certain seasons, when the dead were supposed to return to their graves. In these feasts the fragments were left on the tombs for the use of the ghosts.

Mec (French). Slang for king, governor, master; mequier, a commander; mèner, to command. All these are derived from the fourbesque word maggio, which signifies God, king, pope, doctor, seigneur, and so on, being the Latin major. (There are the Hebrew words melach and melchi also.)

Meeca's Three Idols. Lata, Alo'za, and Menat, all of which Mahomet overthrew.

Meche (French). "Il y a mèche," the same as "Il y a moyen;" so the negative "Il n'y a pas mèche" (there is no possibility). The Dictionnaire du Bas-langage says:

"Dans le langage jargonistique, lorsque des ouvriers doivent proposer leurs services dans quelque imprimerie, ils demandent "Il y a mèche"—i.e. si l'on peut les occuper. Les compositeurs demandent "Il y a mèche pour la casse," et les pressiers demandent "Il y a mèche pour la presse."—Vol. ii. p. 122.

"Suis mon dédans cette cuverne
De nul honneur il n'a de mèche." —Moralité de la Vérandition de Joseph.

Medam'othe (Greek, never in any place). The island at which the fleet of Pantagruel landed on the fourth of their voyage, and where they bought many choice curiosities, such as the picture of a man's voice, echo drawn to life, Plato's ideas, the atoms of Epicure, a sample of Philomela's needlework, and other objects of vertu which could be obtained in no other portion of the globe. (Rabelais: Pantagruel, iv. 3.)

Médard (St.). Master of the rain. St. Médard was the founder of the rose-prize of Salency in reward of merit. The legend says, he was one day passing over a large plain, when a sudden shower fell, which wetted everyone to the skin except himself. He remained dry as a toast, for an eagle had kindly spread his wings for an umbrella over him, and ever after he was termed maître de la pluie.

"Il pleut le jour de S. Médard [6th June]
Il pleut quarante jours plus tard."

Medea. A sorceress, daughter of the King of Colchis. She married Jason, the leader of the Argonauts, whom she aided to obtain the golden fleece.

Medea's Kettle or Caldron, to boil the old into youth again. Medea, the sorceress, cut an old ram to pieces, and, throwing the pieces into her caldron, the old ram came forth a young lamb. The daughters of Pelias thought to restore their father to youth in the same way; but Medea refused to utter the magic words, and the old man ceased to live.


Medham [The keen]. One of Mahomet's swords, taken from the Jews when they were exiled from Medinna. (See Swords.)

Medieval or Middle Ages begin with the Council of Chalcedon (451), and end with the revival of literature in the fifteenth century, according to the Rev. J. (I. Dowling. According to Hallam, they begin from the downfall of the Western Empire, in 476, to the Italian expeditions of Charles VIII. of France (1494-1496).

Median Appica. Pome-citrons.

Median Stone (The). Said to cure blindness, and, if soaked in ewe's milk, to cure the gout.

Medicine, in alchemy, was that agent which brought about the transmutation of metals, or renewed old age: the philosopher's stone, and the elixir of life.

"How much unlike art thou, Mark Antony! Yet, coming from him, that great medicine hath
With his tinct glided thee." —Shakespeare: Antony and Cleopatra, i. 6.
**Medicinal Days**

*Father of Medicine.* Aristeos of Cappadocia, who lived at the close of the first and beginning of the second century, and Hippocrates of Cos (B.C. 480-367) are both so called.

**Medicinal Days.** The sixth, eighth, tenth, twelfth, sixteenth, eighteenth, etc., of a disease; so called because according to Hippocrates, no “crisis” occurs on these days, and medicine may be safely administered. (See Crisis.)

**Medicinal Hours.** Hours proper for taking medicine, viz. morning fasting, an hour before dinner, four hours after dinner, and bedtime. (Quincy.)

*Medina.* (Economy, Latin medium, the golden mean.) Step-sister of Elissia and Perissa, who could never agree upon any subject. (Spenser: *Faerie Queen,* Book II.)

*Medina* means in Arabic “city.” The city so called is “Medina al Nabi” (city of the prophet).

**Mediterranean (Key of the).** The fortress of Gibraltar, which commands the entrance.

*Medium* (adj.), in the language of spirit-rappers, etc., is some one possessed of “dyadic force,” who puts the question of the interrogator to the “spirit” consulted.

*Medora.* The betrothed of the Corsair. (Byron: *The Corsair.*)

*Medoro* (in Orlando Furioso). A Moorish youth of extraordinary beauty; a friend of Dardinello, King of Zuma’s. After Dardinello was slain, Medoro is wounded by some unknown spear. Angelica dresses his wounds, falls in love with him, marries him, and they retake to India, where he becomes King of Cathay in right of his wife.

*Medusa.* Chief of the Gorgons. Her head was cut off by Perseus (2 syl.), and Minerva placed it in her aegis. Everyone who looked on this head was instantly changed into stone.

The tale is that Medusa, famous for her hair, presumed to set her beauty above that of Minerva: so the jealous goddess converted her rival’s hair into snakes, which changed to stone anyone who looked thereon.

The most famous painting of Medusa is by Leonardo da Vinci; it is called his *chef d’œuvre.*

*Meerschaum* (2 syl., German, sea-froth.) This mineral, from having been found on the sea-shore in rounded white lumps, was ignorantly supposed to be sea-froth petrified; but it is a compound of silica, magnesia, lime, water, and carbonic acid. When first dug it lathers like soap, and is used as a soap by the Tartars.

**Megg. Mons Meg.** An old-fashioned piece of artillery in the castle of Edinburgh, made at Mons, in Flanders. It was considered a palladium by the Scotch. (See Long Meg.)

“Sent awa’, our crown, and our sword, and our sceptre, and *Mons Meg* to be kept by the English... in the Tower of London [B.B. it was removed in 1593].” —Scott: *Rob Roy,* chap. xxvii.

*A roving Meg.* A cannon given by the Fishmongers of London, and used in 1580. Burton says, “Music is a roving Meg against melancholy.”

**Megg Dods.** An old landlady in Scott’s novel called *St. Roman’s Well.*

*Meg Merrilies* (in Sir W. Scott’s *Tay Manner*). This character was based on that of Jean Gordon, an inhabitant of the village of Kirk Yetholm, in the Cheviot Hills, in the middle of the eighteenth century. A sketch of Jean Gordon’s life will be found in *Blackwood’s Magazine,* vol. i, p. 54. She is a half-crazy sibyl or gipsy.

**Mega’rian School.** A philosophical school, founded by Euclid, a native of Megara, and disciple of Socrates.

**Mega’rians (The).** A people of Greece proverbial for their stupidity; hence the proverb, “Wise as a Megaarian”—i.e. not wise at all; yet see above.

**Mega’the’rium* (Greek, great-beast). A gigantic extinct quadruped of the sloth kind.

**Me’grims.** A corruption of the Greek *hemi-crania* (half the skull), through the French *myraine.* A neuritic affection generally confined to one brow, or to one side of the forehead; whims, fancies.

**Meigle (in Strathmore).** The place where Guinever, Arthur’s queen, was buried.

**Meiny** (2 syl.). A company of attendants. (Norman, meignal and mesnie, a household, our memorial.)

With that the smiling Erlembild forth stepped a little grace.
And Brunhild and her maids greeted with gentle grace.”

Leitrim’s *Nithelungen Lied,* stanza 604.

**Meissonier-like Exactness.** Jean Louis Ernest Meissonier, R.A., a French...
Meistersingers. Minstrel trade-men of Germany, who attempted to revive the national minstrelsy of the minnesingers, which had fallen into decay. Hans Sachs, the cobbler (1494-1574), was by far the most celebrated of these poets.

Meinoun and Leliah. A Persian love-tale, the Romeo and Juliet or Pyramus and Thisbe of Eastern romance.

Melampode (3 syl.). Black heliobore; so called from Melampus, a famous soothsayer and physician, who cured with it the daughters of Pratus of their melancholy. (Virgil: Georgics, iii. 550.)

"Thy sickly sheep, like well below,
They need not melampus.
For they been half enough I know,
And then thee abscond." (Spenser: Eplogue vii.

Melancholy. Lowness of spirits, supposed at one time to arise from a redundance of black bile. (Greek, melas chol.)

Melancholy Jacques (1 syl.). So Jean Jacques Rousseau was called for his morbid sensibilities and unhappy spirit. (1712-1778.) The expression is from Shakespeare, As You Like It, ii. 1.

Melanchthon is merely the Greek for Schweizerde (black earth), the real name of this amiable reformer. (1497-1560.) Similarly, Eccolampado's is the Greek version of the German name Hausmann, and Desiderius Erasmus is one Latin and one Greek rendering of the name Gheverd Gherard.

Melan'tius. A brave, honest soldier, who believes everyone to be true and honest till convicted of crime, and then he a relentless punisher. (Bennett and Fletcher: The Maid's Tragedy.)

Melanuros. Abstain from the Melanuros. This is the sixth symbol in the Proteus. Melanuros means the "black-tailed." Pythagoras told his disciples to abstain from that which has a black tail, in other words, from such pleasures and pursuits as end in sorrow, or bring grief. The Melanuros is a fish of the perch family, sacred to the terrestrial gods.

Melchior, Kaspar, and Balthazar. The three magi, according to Cologne tradition, who came from the East to make offerings to the "Babe of Bethlehem, born King of the Jews."

Melchisedec'sians. Certain heretics in the early Christian Church, who entertained strange notions about Melchisedec. Some thought him superior to Christ, some paid him adoration, and some believed him to be Christ Himself or the Holy Ghost.

Meleager. Distinguished for throwing the javelin. He slew the Calydonian boar. It was declared by the fates that he would die as soon as a piece of wood then on the fire was burnt up; whereupon his mother snatched the log from the fire and extinguished it; but after Meleager had slain his maternal uncles, his mother threw the brand on the fire again, and Meleager died.

The death of Meleager was a favourite subject in ancient sculpture. The famous picture of Charles-le-Roi is in the Museum Imperial of Paris.

Meleisig'enes. So Homer is sometimes called, because one of the traditions fixes his birthplace on the banks of the Meles, in Ionia. In a similar way we call Shakespeare the "Bard of Avon." (See Homer.)

"But listen now, blind Meleisig'enes, then Homer called' (Milton: Paradise Regained

Melc'tians. The followers of Melcitius, Bishop of Lycopolis, in Egypt, who is said to have sacrificed to idols in order to avoid the persecutions of Diocletian. A trimmer in religion.

Mellis'dus (King). Father of Tristan: he was drawn to a chase par mal enguin et negromancy of a fay who was in love with him, and from whose thraldom he was ultimately released by the power of the great enchantress Merlin. (Tristan de Léonor, a romance; 1489.)

Melib'us or Melibo. A wealthy young man, married to Prudence. One day, when Melib'us "went into the fields to play," some of his enemies got into his house, beat his wife, and wounded his daughter Sophie with five mortal wounds. "in her feet, in her hands, in her ears, in her nose, and in her mouth," left her for dead, and made their escape. When Melib'us returned home he resolved upon vengeance, but his wife persuaded him to forgiveness, and Melib'us, taking this wife's counsel, called together his enemies, and told them he forgave them "to this extent and to this end, that God of His endles mercy wole at the tyame of our dyings forgive us our gultes that we have
trespassed to Him in this wretched world.” (Chaucer: Canterbury Tales.)

N.B. This prose tale of Meliboeus is a literal translation of a French story, of which there are two copies in the British Museum. (MS. Reg. 19, c. vii.; and MS. Reg. 19, c. xi.)

**Meliboean Dye.** A rich purple. Meliboeus, in Thessaly, was famous for the ostrum, a fish used in dyeing purple.

“A military vest of purple flowed,
Lovelier than Meliboean."

_Hilton: Paradise Lost, xi. 269._

**Melicertes** (4 syl.). Son of Ino, a sea deity. Ath’amas imagined his wife to be a lioness, and her two sons to be lion’s cubs. In his frenzy he slew one of the boys, and drove the other (named Melicertes) with his mother into the sea. The mother became a sea-goddess, and the boy the god of harbours.

**Melior.** A lovely fairy, who carried off Parthen-opex of Blois to her secret island in her magic bark (French romance called Parthenopex de Blois, 12th cent.)

**Melissen'dra.** Charlemagne’s daughter, married to his nephew Don Gwyfedros. She was taken captive by the Moors, and confined seven years in a dungeon, when Gwyfedros rescued her. (Don Quixote.)

**Melisa’ma** (in Orlando Furioso). The prophetess who lived in Merlin’s cave. Brad’amant gave her the enchanted ring to take to Roi’s; so, assuming the form of Atlantës, she went to Alc’ima’s island, and not only delivered Roi’s, but disenchanted all the forms metamorphosed in the island. In book xix. she assumes the form of Rodomont, and persuades Agraman to break the league which was to settle the contest by single combat. A general battle ensues.

**Mell Supper.** Harvest supper; so called from the French meler (to mix together), because the master and servants sat promiscuously at the harvest board.

** Mellifluous Doctor** (The). St. Bernard, whose writings were called a “river of Paradise.” (1091-1153.)

**Melon.** The Mahometans say that the eating of a melon produces a thousand good works. So named from Melos.

_Et voici un melon._ To be stupid or dull of comprehension. The melon-pumpkin or squash is soft and without heart, hence “être un melon” is to be as soft as a squash. So also “avoir un cœur de melon (or de citrouille)” means to have no heart at all. Tertullian says of Marcion, the heresiarch, “he has a pumpkin [pup’enem] in the place of a heart [cor’dis foro].” It will be remembered that Thers’étés, the tailor, calls the Greeks “pumpkins” (pup’enēs).

**Melons (French).** Children sent to school for the first time; so called because they come from a “hot-bed,” and are as delicate as exotics. At St. Cyr, the new-comers are called in school-slang “Les melons,” and the old staggers “Les anciens.”

**Melons.** There are certain stones on Mount Carmel called Stone Melons. The tradition is that Elijah saw a peasant carrying melons, and asked him for one. The man said they were not melons but stones, and Elijah instantly converted them into stones.

A like story is told of St. Elizabeth of Thuringia. She gave so bountifully to the poor as to cripple her own household. One day her husband met her with her lapful of something, and demanded of her what she was carrying. “Only flowers, my lord,” said Elizabeth, and to save the lie God converted the leaves into flowers. (The Schönberg-Cotta Family, p. 19.)

**Melpomène** (4 syl.). The muse of tragedy. The best painting of this muse is by Le Brun, at Versailles.

**Melrose Abbey** (Register of) from 735 to 1270, published in _Fullana_ (1684).

**Melusïna.** The most famous of the fées of France. Having enclosed her father in a high mountain for offending her mother, she was condemned to become every Saturday a serpent from her waist downward. When she married Raymond, Count of Lusignan, she made her husband vow never to visit her on a Saturday; but, the jealousy of the count being excited, he hid himself on one of the forbidden days, and saw his wife’s transformation. Melusina was now obliged to quit her mortal husband, and was destined to wander about as a spectre till the day of doom. Some say the count immured her in the dungeon of his castle. (See Undine.)

_Crê de Mélusine._ A sudden scream; in allusion to the scream of despair uttered by the fairy when she discovered the indiscreet visit of her beloved husband. (See above.)

**Mélusines** (3 syl.). Gingerbread cakes bearing the impress of a beautiful
woman “bien coiffée,” with a serpent’s tail; made by confectioners for the May fair in the neighbourhood of Lusignan, near Poitiers. The allusion is to the transformation of the fairy Melusina every Saturday. (See above.)

**Melyhalt (Lady)**. A powerful subject of King Arthur, whose domains Galiot invaded. She chose Galiot as her lover.

**Memento Mori (A)**. Something to put us in mind of the shortness and uncertainty of life.

“...I make as good use of it [Hardolph’s face] as many a man doth of a death’s head or a memento mori.”—Shakespeare: Henry IV., iii. 3.

**Menmon.** Prince of the Ethiopians, who went to the assistance of his uncle Priam, and was slain by Achilles. His mother Eos was inconsolable for his death, and wept for him every morning.

The Greeks used to call the statue of Amemopis III., in Thebes, that of Menmon. This image, when first struck by the rays of the rising sun, is said to have produced a sound like the snapping asunder of a chord. Poetically, when Eos (morning) kisses her son at daybreak, the hero acknowledges the salutation with a musical murmur. The word is the Egyptian mut-ament, beloved of Ammon.

“Menmon bencng oer his broken lyre.”

**Darwin**: Economy of Vegetation, i. 3

**Menmon.** One of Voltaire’s novels, designed to show the folly of aspiring to too much wisdom.

*Menmon’s sister*, Himera, mentioned by Dictys Cretensis.

“Black, but such an in esteem
Prince Menmon’s sister might be esteemed.”

*Milton*: Il Penseroso.

The legend given by Dictys Cretensis (book vi.) is that Himera, on hearing of her brother’s death, set out to secure his remains, and encountered at Paphos a troop laden with booty, and carrying Menmon’s ashes in an urn. Pallas, the leader of the troop, offered to give her either the urn or the booty, and she chose the urn.

Probably all that is meant is this: Black so delicate and beautiful that it might be seen a sister of Menmon the son of Aurora or the early day-dawn.

**Memorable.** The very memorable. John Hales, of Eton (1584-1656).

**Memory.** Magliaiachi, of Florence, the book-lover, was called “the universal index and living encyclopaedia.” (1633-1714.) (See Woodfall.)

*Bird of Memory*. Samuel Rogers, author of Pleasures of Memory. (1762-1855.)

**Men in Buckram.** Hypothetical men existing only in the brain of the imaginer. The allusion is to the vaunting tale of Falstaff to Prince Henry. (Shakespeare: 1 Henry IV., ii. 4.)

**Men of Kent.** (See Kent.)

**Men of Lawn.** Bishops of the Anglican Church. (See Man.)

**Men are but Children of a Larger Growth.** (Dryden: All for Love, iv. 1.)

**Menah.** A large stone worshipped by certain tribes of Arabia between Mecca and Medina. This, stone, like most other Arabian idols, was demolished in the eighth year of “the flight.” The “menah” is simply a rude large stone brought from Mecca, the sacred city, by certain colonists, who wished to carry with them some memento of the Holy Land.

**Menalces.** Any shepherd or rustic. The name figures in the Epilogue of Virgil and the Idylle of Theocritus.

**Me’nam.** A river of Siam, on whose banks swarms of fire-flies are seen.

**Menambar.** A rocking-stone in the parish of Sithney (Cornwall) which a little child could move. The soldiers of Cromwell thought it fostered superstition, and rendered it immovable.

**Mendicants.** The four orders are the Jacobins, Francisians, Augustinians, and Carmelites (3 syl.).

**Mendo’sa (Daniel), the Jew.** A prize-fighter who held the belt at the close of the last century, and in 1791 opened the Lyceum in the Strand to teach “the noble art of boxing.” (1719-1791.)

“...When Humphrey stood up to the Israelite’s thumb
In kedge macro brecches and touch-me-not pumps.”

**Mendoza the Jew.**

*The Odiad* (1798) is a mock heroic on the battle between Mendoza and Humphreys. The Art of Boxing (1799) was written by Mendoza. *Memories of the Life of Daniel Mendoza* (1816). See also *Pugilistica*, vol. i. (1880).

**Menechmi’s.** Persons exactly like each other, as the brothers Dromio. So called from the *Menechmi* of Plantus.

*In the Comedy of Errors*, not only the two Dromios are exactly like each others, but also Antipholus of Ephesus is the facsimile of his brother, Antipholus of Syracuse.
Menocrates (4 syl.). A physician of Syracuse, of such unbounded vanity that he called himself Jupiter. Philip of Macedon invited him to a banquet, but served him with incense only.

"Such was Menocrates of little worth, who, to save the state, was called to be consul, to whom of incense Philip made a feast."

Lord Brooke: Inquisition upon France, etc.

Menivia, St. David's (Wales). Its old British name was Henenwenec.

Meng-tse. The fourth of the sacred books of China; so called from its author, Latinised into Mencius. It is by far the best of all, and was written in the fourth century B.C. Confucius or Kong-fu-tse wrote the other three: viz. Ta-heo (School of Adults), Ch'ong-yong (The Golden Mean), and Lun-yu (or Book of Maxims).

Mother of Meng, of Chinese extraction, meaning "an admirable teacher." Meng's father died soon after the birth of the sage, and he was brought up by his mother. (Died B.C. 317)

Men'tie (2 syl.). A contraction of Marianne.

"And mean I still on Menie deat, and hear the sound that's in her eie?" Burns.

Menip'pos, the cynic, called by Lucian "the greatest sinner and snapper of all the old dogs" (cynics). Varro wrote in Latin Satyrn Menippeos.

The Menippean Satire is a political pamphlet, partly in verse and partly in prose, designed to expose the pernicious intentions of Spain in regard to France, and the criminal ambition of the finance family. The chief writers were Lercy (who died 1563), Pithou (1541-1596), Passerat (1534-1602), and Rapun, the poet (1540-1600).

Menn'nonites (3 syl.). The followers of Simon the Mennon, a native of Friesland, who modified the fanatical views of the Anabaptists. (1496-1561.)

Men'st'rum means a monthly dissolvent (Latin, menstruus), from the notion of the alchemists that it acted only at the full of the moon.

"All liquors are called menstrua which are used as dissolvers, or to extract the virtues of ingredients by infusion or decoction." Quanry.

Mental Hallucinations. The mind informing the senses, instead of the senses informing the mind. There can be no doubt that the senses may be excited by the mind (from within, as well as from without). Macbeth saw the dagger of his imagination as distinctly as the dagger which he held in his hand. Malebranche declared that he heard the voice of God. Descartes thought he was followed by an invisible person, telling him to pursue his search for truth. Goethe says that, on one occasion, he met an exact counterpart of himself. Sir Walter Scott was fully persuaded that he had seen the ghost of the deceased Byron. All such hallucinations (due to mental disturbances) are of such stuff as dreams are made of.

Mentor. A guide, a wise and faithful counsellor; so called from Mentor, a friend of Ulysses, whose form Minerva assumed when she accompanied Telemachus in his search for his father. (Fíneon: Telémachy.)

Mé'nu. Son of Brahma, whose institutions are the great code of Indian civil and religious law.

Mec Peric'tule (Latin). On my responsibility; I being bond. . . .

"I will warrant for Edie Orchitree, meo periculo," said Oliphant."—Sir W. Scott: The Antiquary, chap. xxxviii.

Mephib'oseth, in Abraham and Achishophel, by Dryden and Tate, is meant for Pordage, a poetaster (ii. 403).

Mephistoph'ées, Mephistoph'ilus, Mephostophilus. A sneering, jeering, leering tempter. The character is that of a devil in Goethe's Faust. He is next in rank to Satan.

Mero'sador Amante—the basis of our comedy called The Curious Impertinent —was by Gaspar de Avila, a Spaniard.

Mer'cartor's Projection is Mercator's chart or map for nautical purposes. The meridian lines are at right angles to the parallels of latitude. It is so called because it was devised by Gerhard Kauffmann, whose surname Latinised is Mercator (Merchant). (1512-1594.)

Merchant of Venice. A drama by Shakespeare. A similar story occurs in the Gesta Romanorum. The tale of the bond is chapter xlviii... and that of the caskets is chapter xcx. Shakespeare, without doubt, is also indebted for his plot to the novellae II Fecovon of Ser. Giovanni. (Fourteenth century.)

"Loki made a wager with Brock and lost. He wagered his head, but saved it on the plea that Brock could not take his head without touching his neck. (Simroch's Edda, p. 302.)
Mercia. The eighth and last kingdom of the Heptarchy, between the Thames and the Humber. It was the mere or boundary of the Anglo-Saxons and free Britons of Wales.

Mercurial. Light-hearted and gay, like those born under the planet Mercury. (Astrological notion.)

Mercurial Finger (Thy). The little finger.

"The thumb, in chivalry, we give to Venus, the forefinger to love, the middle to Saturn, the ring to Sol, the least to Mercury."—Ben Johnson: The Alchemist, i. I.

If pointed it denotes eloquence, if square it denotes sound judgment.

Mercuriale (4 syl., French). An harangue or rebuke; so called from Mercuriale, as the first Wednesday after the great vacation of the Parliament under the old French régime used to be called. On this day the house discussed grievances, and reprimanded members for misconduct.

Mercury. Images of Mercury, or rather, shapeless posts with a marble head of Mercury on them, used to be erected by the Greeks and Romans where two or more roads met, to point out the way. (Juvencull, viii. 56.)

You cannot make a Mercury of every boy. Pythagoras said: "Non est quislibet homo Mercurius fit." That is, "Not every mind will answer equally well to be trained into a scholar." The property for a statue of Mercury was boxwood—"vel quod hominum pulchrum pro se ferat, vel quod matres sit omnium maxime eterna." (Euripides.)

Mercury, in astrology, "signifieth subtile men, ingenious, inconstant: rymers, poets, advocates, orators, philosophers, arithmeticians, and basic fellows."

Mercury Fig. (In Latin Figus ad Mercurium). The first fig gathered off a fig-tree was by the Romans devoted to Mercury. The proverbial saying was applied generally to all first fruits or first works, as the "Grave to Science was my Mercury fig."

Mercurius. A kind-hearted, witty nobleman, kinsman to the Prince of Verona, in Shakespeare's Romeo and Juliet. Being mortally wounded by Tybalt, he was asked if he were hurt, and replied, "A scratch, a scratch: marry, 'tis enough."

The Mercutio of actors. Lewis, who displayed in acting the combination of the top and real gentleman. (1748-1811.)

Merry. A young pilgrim who accompanied Christiana in her pilgrimage to Mount Zion. She married Matthew, Christian's son. (Bunyan: Pilgrim's Progress, part ii.)

Merry. The seven works of mercy are:

(1) To feed the sick
(2) To feed the hungry
(3) To give drink to the thirsty
(4) To clothe the naked
(5) To house the homeless
(6) To visit the fatherless and the afflicted.
(7) To bury the dead.


Meridian (J.). A midday dram of spirits.

"He received from the hand of the master the meridian, which was placed ready at the bar."—Sir Walter Scott: Redgauntlet, chap. 1.

Merino Sheep. A Spanish breed of sheep, very valuable for their wool.

Merioneth (Wales) is maceronath (a dairy farm).

Merlan (French). A whitening, or a hairdresser. Perruquiers are so called because at one time they were covered with flour like whiting prepared for the frying-pan.

"M'adressent: un merlan, on a perdu une perruque sur un presseoir de fer."—Chatambrant: Memoires d'un Touriste.

Merlin. Prince of Enchanters; also the name of a romance. He was the son of a damsel seduced by a fiend, but Blaise baptised the infant, and so rescued it from the power of Satan. He died spell-bound by his mistress Vivian in a hawthorn-bush. (See Spenser's Faerie Queen; Tennyson's Idylls of the King, and Ellis's Specimens of Early English Metrical Romances.)

The English Merlin. Lilly, the astrologer, who published two tracts under the assumed name of "Merlinus Anglicus."

Merlin Chair (A). A three-wheeled invalid chair, with a double tyre to the two front wheels, the outer tyre being somewhat smaller than that on which the chair rolls, so that by turning it with the hand the chair can be propelled. Named after the inventor.

Merlo or Mele (Juan de). Born at Castile in the 15th century. A dispute
having arisen at Esalo'na upon the question whether Hector or Achilles was the braver warrior, the Marques de Ville'na called out in a voice of thunder, "Let us see if the advocates of Achilles can fight as well as prate." Presently there appeared in the midst of the assembly a gigantic fire-breathing monster, which repeated the same challenge. Everyone shrank back except Juan de Melo, who drew his sword and placed himself before the king (Juan II.) to protect him, for which exploit he was appointed alcalde of Alcala la Real (Granada). (Chronica de Don Alvaro de Luna.)

**Mermaids.** Sir James Emerson Tennent, speaking of the dugong, a cetacean, says, "Its head has a rude approach to the human outline, and the mother while suckling her young holds it to her breast with one flipper, as a woman holds her infant in her arm. If disturbed she suddenly dives under water, and tosses up her fish-like tail. It is this creature which has probably given rise to the tales about mermaids."

*Mermaid.* Mary Queen of Scots (q.v.).

**Mermaid's Glove** [Chalina oceolata], the largest of British sponges, so called because its branches resemble fingers.

**Mermaids' Purses.** The empty cases of fishes' eggs, frequently cast up by the waves on the sea-beach.

**Mer'opē.** One of the Pleiads; dimmer than the rest, because she married a mortal.

**Merops' Son** or *A son of Merops.* One who thinks he can set the world to rights, but can only set it on fire. Agitators and stump orators, demagogues and Nihilists, are sons of Merops. The allusion is to Phaeton, son of Merops, who thought himself able to drive the char of Phoebus, but, in the attempt, nearly set the world on fire.

**Merovin'gian Dynasty.** The dynasty of Merov'ius, a Latin form of *Mer'evig* (great warrior). Similarly Louis is Clovis, and Clovis is *Cloth-wig* (noted warrior).

**Merrie Eng'land** may probably mean "illustrious," from the old Teutonic *mer.* (Anglo-Saxon, *mera,* famous.) According to R. Ferguson, the word appears in the names *Merry, Merri, Merick; the French *Mére, Mareau, Merry, Mérig; and numerous others.*

**Merry Dun.** A mermaid, believed by Irish fishermen to forebode a coming storm. There are male merrows, but no word to designate them. (Irish, *Muiradh* or *Múrraghach,* from *muir,* the sea, and *oigh,* a maid.)

"It was rather amusing to Jack that, though living in a place where the merrows were as plenty as lobsters, he never could get a right view of one."—W. B. Yeats: *Fairy and Folk Tales,* p. 63.

**Merry.** The original meaning is not *mirthful,* but active, famous; hence gallant soldiers were called "merry men;" favourable weather, "merry weather;" brisk wind, "a merry gale;" London was "merry London;" England, "merry England;" Chaucer speaks of the "merry organ at the mass;" Jane Shore is called by Pennant the "merry concubine of Edward IV." (Anglo-Saxon, *mewra,* illustrious, great, mighty, etc.). (See *Merry-men.*)

"To merry in hall, when beards wag all (2 Henry IV., act v. 3). It is a sure sign of mirth when the beards of the guests shake with laughter.

**Merry Andrew.** So called from Andrew Borde, physician to Henry VIII., etc. To vast learning he added great eccentricity, and in order to instruct the people used to address them at fairs and other crowded places in a very ad cap-tandum way. Those who imitated his wit and drollery, though they possessed not his genius, were called Merry Andrews, a term now signifying a clown or buffoon. Andrew Borde Latinised his name into *Andreas Perfor'd* (1500-1549.) Prior has a poem on "Merry Andrew."

"* The above is the usual explanation given of this phrase; but Andrew is a common name in old plays for a varlet or manservant, as Abigail is for a waiting gentlewoman.

**Merry Dancers.** The northern lights, so called from their undulatory motion. The French also call them *chêvres dan-santes* (dancing goats).

**Merry Dun of Dover.** A large mythical ship, which knocked down Calais steeples in passing through the Straits of Dover, and the pennant, at the same time, swept a flock of sheep off Dover cliffs into the sea. The masts were so lofty that a boy who ascended them would grow grey before he could reach deck again. (Scandinavian mythology.)
Merry Men (My). A chief calls his followers his merry men. (See above.)

Merry Men of May. An expanse of broken water which boils like a caldron in the southern side of the Stroma channel.

Merry Monarch. Charles II. (1630, 1660–1685).

Merry-thought. The furcula or wishing-bone in the breast of a fowl; sometimes broken by two persons, and the one who holds the larger portion has his wish, as it is said.

Merry as a Cricket, or as a Lark, or as a Grig. The French say, "Fou (or Folle) comme le branlegai," and more commonly "Cau comme un pinson" (a chaffinch). "Branlegai" is a dance, but the word is not in use now.

Morse. Berwickshire was so called because it was the mere or Frontier of England and Scotland.

Mersenne (2 syl.). The English Mersenne. John Collins, mathematician and physicist, so called from Marin Mersenne, the French philosopher (1588–1648).

Merton (Tonym). One of the chief characters in the tale of Sandford and Merton, by Thomas Day.

Merton College. Founded by Walter de Merton, Bishop of Rochester, and Lord High Chancellor in 1264.

Meru. A fabulous mountain in the centre of the world, 80,000 leagues high, the abode of Vishnu, and a perfect paradise. It may be termed the Indian Olympos.

Mervellous (3 syl., French). The sword of Doolin of Mayence. It was so sharp that when placed edge downwards it would cut through a slab of wood without the use of force. (See Swords.)

Also a term applied to the 18th century French ladies' dress.

Mes'merism. So called from Friedrich Anton Mesmer, of Merseburg, in Saxony, who introduced the science into Paris in 1778. (1734–1815.)

Mesopotamia. The true "Mesopo-tamia" ring (London Review)—i.e., something high-sounding and pleasing, but wholly past comprehension. The allusion is to the story of an old woman who told her pastor that she "found great support in that comfortable word Mesopotamia."

Mess = 4. Nares says because "at great dinners ... the company was usually arranged into fours." That four made a mess is without doubt. Lyly expressly says, "Foure makes a messe, and we have a messe of masters" (Mother Bombie, ii. 1). Shakespeare calls the four sons of Henry his "mess of sons" (2 Henry VI., act i. 4); and "Latine," English, French, and Spanish are called a "messe of tongues" (Vocabulary, 1617). Again, Shakespeare says (Love's Labour's Lost, iv. 3), "You three fools lacked me ... to make up the mess." Though four made a mess, yet it does not follow that the "officer's mess" is so called, as Nares says, because "the company was arranged into fours," for the Anglo-Saxon mess, like the Latin mensa = table, mes Gothic = dish, whence Benjamin's mess, a mess of pottage, etc.

Mess, meaning confusion or litter, is the German mischen, to mix; our word mash.

Messalina. Wife of the Emperor Claudius of Rome. Her name has become a byword for lasciviousness and incontinency. Catherine II. of Russia is called The Modern Messalina (1729–1796). (See MAROZIA.)

Messalina of Germany (The). Barbary of Cilley, second wife of Kaiser Sigismund (15th century).

Metalogicus, by John of Salisbury, the object of which is to expose the absurdity and injurious effects of "wrangling," or dialectic and metaphysics. He says, "Prattling and quibbling the masters call disputing or wrangling, but I am no wiser for such logic."

Metals. The seven metals in alchemy.
Gold, Apollo or the sun.
Silver, Diana or the moon.
Quicksilver, Mercury.
Copper, Venus.
Iron, Mars.
Tin, Jupiter.
Lead, Saturn.

Metamorphic Rocks. Those rocks, including gneiss, mica-schist, clay-slate, marble, and the like, which have become more or less crystalline.

Metamorphic Words. Obsolete words slightly altered, and made current again—as "chestnut" for castanea, from Castana, in Thessaly; "court-cards" for coat-cards; "currants" for corinthus, "frontispiece" for frontispiscus (Latun
Metaphysics

Metaphysics (Greek, after-physics). The disciples of Aristotle thought that matter or nature should be studied before mind. The Greek for matter or nature is physics, and the science of its causes and effects is physics. Metaphysics is the Greek for "after-physics," Sir James Mackintosh takes a less intentional view of the case, and says the word arose from the mere accident of the compilers who sorted the treatises of Aristotle, and placed that upon mind and intelligence after that upon matter and nature. The science of metaphysics is the consideration of things in the abstract—that is, divested of their accidents, relations, and matter.

Metastasio. The real name of this Italian poet was Trappasi (death). He was brought up by Graevius, who Graecised the name. (1698-1782.)

Metathesis. A figure of speech in which letters or syllables are transposed, as "You occupew my pie [py]," instead of "You occupy my pie;" "daygle-trail" for "draggle-tail," etc.

Methodical. Most methodical doctor. John Bussol, a disciple of Duns Scotus. (1347.)

Methodists. A name given (1729) by a student of Christ Church to the brothers Wesley and their friends, who used to assemble on given evenings for religious conversation.

* This word was in use many centuries before the birth of Wesley and of Whitfield. Gale (1678) speaks of a religious sect called "the New Methodists" (Court of the Gentiles). John Spencer uses the word as one familiarly known in Cromwell's time. Even before the birth of Christ, Celsus tells us that those physicians were called "Methodists" (methodics) who followed medical rules rather than experience. Modern Methodism dates no farther back than 1729.

Primitive Methodism. Founded by Hugh Bourne (1772-1852).

Met'onic Cycle (The). A cycle of nineteen years, at the end of which period the new moons fall on the same days of the year, and eclipses recur. Discovered by Meton, B.C. 432.

Metra. Qu'en dit Metra (Louis XVI)? Metra was a noted news-vendor of Paris before the Revolution—a notability with a cocked hat, who went about with his hands folded behind his back.

Metropolitian (A). A prelate who has suffragan bishops subject to him. The two metropolitan bishops of England are the two archbishops, and the two of Ireland the archbishops of Armagh and Dublin. In the Roman Catholic Church of Great Britain, the four archbishops of Armagh, Dublin, Cashel, and Tuam are metropolitan. The word does not mean the prelate of the metropolis in a secular sense, but the prelate of a "mother city," in an ecclesiastical sense—i.e. a city which is the mother or ruler of other cities. Thus, the Bishop of London is the prelate of the metropolis, but not a metropolitan. The Archbishop of Canterbury is metropolit'anus et primus totius Anglicae, and the Archbishop of York primus et metropolit'anus Anglicae.

Metre de la Paille dans ses Souliers, or Mettre du Foin dans ses Bottes. To amass money, to grow rich, especially by illicit gains. The reference is to a practice, in the sixteenth century, followed by beggars to extort alms.

... Des quenans et helstres qui, pour abuser le monde, mettent de la paille en leurs souliers."—

Supplication du Catholicon, ch. 12.

Me'un and Tu'un. That which belongs to me and that which is another's. Meun is Latin for "what is mine," and tuun is Latin for "what is thine." If a man is said not to know the difference between meun and tuun, it is a polite way of saying he is a thief.

"Meun est propositum in taberna mori." A famous drinking song by Walter Mapes, who died in 1210.

Mews. Stables, but properly a place for hawks on the mound. The mietet was an edifice in a park where the officers of venery lodged, and which was fitted up with dog-kennels, stables, and hawkeries. They were called miettes from me, the slough of anything; the antlers shed by stags were collected and kept in these enclosures. (Lacombe: Dictionnaire Portatif des Beaux-Arts.)

Mex'til. Tutelary god of the Aztecs, in honour of whom they named their empire Mexico. (Southey.)
Mesentius, king of the Tyrrenhians, noted for his cruelties and impiety. He was driven from his throne by his subjects, and fled to Turnus, King of the Rutuli. When Æneas arrived he fought with Mesentius, and slew both him and his son Lausus. Mesentius put his subjects to death by tying a living man to a dead one.

"He stretches out the arm of Mesentius, and fetters the dead to the living."—C. Bronte: Shirley. chap. xxxi.

"This is like Mesentius in Virgil,... Such critics are like dead coals: they may blucben, but cannot burn."—Brooks: Preface to Poems.

Messalinevo. Moderate relief (Italian). This is applied to figures which project more than those of basso relievo (g.r.), but less than those of alto relievo (g.r.).

Messina. An earthly paradise somewhere in Africa, but accessible by only one narrow road. Gaudentio di Lucca discovered this secret road, and resided in this paradise for twenty-five years. (Simon Berrington: Gaudentio di Lucca.)

Micah Rood's Apples. Apples with a spot of red (like blood) in the heart. Micah Rood was a prosperous farmer at Franklin. In 1693 a pedlar with jewelery called at his house, and next day he was found murdered under an apple-tree. He had done him wrong. The crime was never brought home to the farmer, but next autumn all the apples of the fallen tree bore inside a red blood-spot, called "Micah Rood's Curse," and the farmer died soon afterwards.

Micawber (Mr. Wilkins). A great speechifier and letter-writer, projector of bubble schemes sure to lead to fortune, but always ending in grief. Notwithstanding his ill success, he never despaired, but felt certain that something would "turn up" to make his fortune. Having failed in every adventure in the old country, he emigrated to Australia, where he became a magnate. (Dickens: David Copperfield.)

Micawberism. Conduct similar to that of Mr. Micawber's. (See above.)

Michael. Prince of the celestial armies, commanded by God to drive the rebel angels out of heaven. Ga'biel was next to him in command. (See Seven Spirits.)

Longfellow, in his Golden Legend, says he is the presiding spirit of the planet Mercury, and brings to man the gift of prudence.

"The planet Mercury, whose place is nearest to the sun in space, is my allotted sphere; and with celestial armour swift I bear upon my hands the gift of heavenly prudence here."—The Miracle Play, ll.

St. Michael, in Christian art, is sometimes depicted as a beautiful young man with severe countenance, winged, and either clad in white or armour, bearing a lance and shield, with which he combats a dragon. In the final judgment he is represented with scales, in which he weighs the souls of the risen dead.

St. Michael's chair. It is said that any woman who has sat on St. Michael's chair, Cornwall, will rule the roost as long as she lives.

Michael Angelo. The celebrated painter, born 1474, died 1563. The Michael-Angelo of battle-scenes. Michael-Angelo Cerquozzi, a native of Rome, famous for his battle-scenes and shipwrecks. (1560-1610.)

Michael-Angelo des Bamboches. Peter van Laar, the Dutch painter. (1613-1673.)

Michael-Angelo of music. Johann Christoph von Gluck, the German musical composer. (1714-1787.)


Michaelmas Day. September 29th, one of the quarter-days when rents are paid, and the day when magistrates are elected. (Michael the archangel is represented in the Bible as the general of the celestial host, and as such Milton represents him. September 29th is dedicated to Michael and All Angels, and as magistrates were once considered "angels" or their representatives, they were chosen on the day of "All Angels."

"I saw another sign in heaven,... seven angels (magistrates, or executors of God's judgments), having the seven last plagues... .filled with the wrath of God." (Rev. xiv.) Those ministers of religion who acted as magistrates were also called angels. "There is no power but of God. The powers that be are ordained of God."

Michael, in the satire of Absalom and Achitophel, by Dryden and Tate, is meant for Queen Catherine, wife of Charles II. As Charles II. is called David in the satire, and Michael was David's wife, the name is appropriate.

Michael or Cousin Michael. A German. Michael means a dolt; thus the French call a fool who allows himself to
be taken in by thimble-rigs and card tricks mikel. In Old French the word *mice* occurs, meaning a fool. *(See Michon.)*

"L'Anglais aime à être représenté comme un John Bull; pour nous, notre type est l'Allemand Michel, qui regoit une tape par derrière et qui demande encore 'Qu'y a-t-il pour votre service?'"—Dr. Weber: *De l'Allemande*, etc.

**Miching Malicho.** Secret or underhand mischief; a veiled rebuke; a bad deed probed by disguised means. To *mich* or *mash* means to skulk or shrink from sight. *Michers* are poisoners or secret pifferers. Malicho is a Spanish word meaning an "evil action;" as a personified name it means a malefactor. *(Hamlet, iii. 2.)*

The "quarto" reads munching malice; the "folio" has miching malicho. Qy. The Spanish mucho mothecho (much mischief)?

**Michon,** according to Cotgrave, is a "block, dunce, dolt, jobernol, dullard, loggerhead." Probably *michon*, Mike (an ass), mikel, and cousin Michel, are all from the Italian micco, an ass. *(See Mike.)*

**Mickleton Jury (The).** A corruption of mickle-tourn (magna turnus). The jury of court leets. These leets were visited Easter and Michaelmas by the county sheriffs in their towns.

**Microcosm.** *(Greek, little world.)* So man is called by Paracelsus. The ancients considered the world as a living being; the sun and moon being its two eyes, the earth its body, the ether its intellect, and the sky its wings. When man was looked on as the world in miniature, it was thought that the movements of the world and of man corresponded, and if one could be ascertained, the other could be easily inferred; hence arose the system of astrology, which professed to interpret the events of a man's life by the corresponding movements, etc., of the stars. *(See Diapason.)*

**Mid-Lent Sunday.** The fourth Sunday in Lent. It is called dominica* refectio*nis (refection Sunday), because the first lesson is the banquet given by Joseph to his brethren, and the gospel of the day is the miraculous feeding of the five thousand. In England it used to be called *Mothering Sunday*, from the custom of visiting the mother or cathedral church on that day to make the Easter offering.

**M'idas.** Like Midas, all he touches turns to gold. Midas, King of Phrygia, requested of the gods that everything he touched might be turned to gold. His request was granted, but as his food became gold the moment he touched it, he prayed the gods to take their favour back. He was then ordered to bathe in the Pacto'tus, and the river ever after rolled over golden sands.

**Midas-ears.** Without discrimination or judgment. Midas, King of Phrygia, was appointed to judge a musical contest between Apollo and Pan, and gave judgment in favour of the satyr; whereupon Apollo in contempt gave the king a pair of ass's ears. Midas hid them under his Phrygian cap; but his servant, who used to cut his hair, discovered them, and was so tickled at the "joke," which he durst not mention, that he dug a hole in the earth, and relieved his mind by whispering in it "Midas has ass's ears." Budaeus gives a different version. He says that Midas kept spies to tell him everything that transpired throughout his kingdom, and the proverb "that kings have long arms" was changed in his case to "Midas has long ears." "Ex eo in proverbium venit, quod multis otacustas—i.e. auriculatios habebat." *(De Ass.)* *(See Pope: *Prologues to Satires.)*

*Domenichino* (1581-1661) has a painting on the Judgment of Midas.

**Midas has ass's ears.** An exact parallel of this tale is told of Portzmach, king of a part of Brittany. It is said Portzmach had all the barbers of his kingdom put to death, lest they should announce to the public that he had the ears of a horse. An intimate friend was found willing to shave him, after swearing profound secrecy; but not able to contain himself, he confided his secret to the sands of a river bank. The reeds of this river were used for pan-pipes and hautbois, which repeated the words "Portzmach—King Portzmach has horse's ears."

**Midden.** The kitchen midden. The dust-bin, the farmer's midden is the dunghill. The word is Scotch. *(Danish, *mudding*: Norwegian, *mudder*: Welsh, *muro*: to wet, our mud and mire.)*

Better marry over the midden than over the moor. Better seek a wife among your neighbours whom you know than among strangers of whom you know nothing. The midden, in Scotland, is the domestic rubbish heap.

**Ilka cock crows loudest on its ain midden.** In English, "Every cock crows loudest on his own dunghill." A midden is an ash-pit, a refuse-heap.
Middle Ages. A term of no definite period, but varying a little with almost every nation. In France it was from Clovis to Louis XI. (481 to 1461). In England, from the Heptarchy to the accession of Henry VII. (409 to 1485). In universal history it was from the overthrow of the Roman Empire to the revival of letters (the fifth to the fifteenth century).

Middlesex. The Middle Saxons—that is, between Essex, Sussex, and Wessex.

Midgard. The abode of the first pair, from whom sprang the human race. It was made of the eyebrows of Ymer, and was joined to Asgard by the rainbow bridge called Bifrost. (Scandinavian mythology.)

Asgard is the abode of the deities.
Utgard is the abode of the giants.
Midgard is between the two—better than Utgard, but inferior to Asgard.

Midgard Sormen (earth’s monster). The great serpent that lay in the abyss at the root of the celestial ash. (Scandinavian mythology.) Child of Loki.

Midi. Chercher midi à quatorze heures. To look for knots in a bulrush; much ado about nothing; to explain prosily what is perfectly obvious.

There is a variant of this location: Chercher midi où il n’est qu’onze heures, to look for a needle in a bottle of hay; to give oneself a vast lot of trouble for nothing. At one time, hundreds of persons looked for the millennium and end of the world on fixed dates, and to them the proverb would apply.

Midlothian. Sir Walter Scott’s Heart of Midlothian is a tale of the Porteous riot, in which are introduced the interesting incidents of Effie and Jeanie Deans. Effie is seduced while in the service of Mrs. Saddletree, and is imprisoned for child-murder; but her sister Jeanie obtains her pardon through the intercession of the queen, and marries Reuben Butler.

Midnight Oil. Late hours.

Burning the midnight oil. Sitting up late, especially when engaged on literary work.

Smells of the midnight oil. Said of literary work, which seems very elaborate, and has not the art of concealing art. (See Lamp.)


Midsummer. The Midsummer banquet, Brand mentions nine ale-feasts: “Bride-ales, church-ales, clerk-ales, give-ales, lamb-ales, fruit-ales, Midsummer-ales, Scot-ales, Whit-ales, and several more.” Here “ale” does not mean the drink, but the feast in which good stout ale was supplied. The Cambridge phrase, “Will you wine with me after half?” means, “Will you come to my rooms for dessert, when wines, fruits, and cigars will be prepared, with coffee to follow?”

Midsummer Madness. Olivia says to Malvolio, “Why, this is very midsummer madness” (Twelfth Night, iii. 4). The reference is to the rabies of dogs, which is generally brought on by Midsummer heat.

Midsummer Men. The plants called Orpine or Live-long, one of the Sedum tribe. Stonecrop is another variety of the same species of plants. Orpine is the French word for stonecrop. Live-long, so called because no plant lives longer after it is cut. It will live for months if sprinkled once a week with a little water. Sedum means the plant sedens in rupibus (sitting or growing on stones). It is called midsummer men because it used to be set in pots or shells on midsummer eve, and hung up in the house to tell damsels whether their sweethearts were true or not. If the leaves bent to the right, it was a sign of fidelity; if to the left, the true-love’s heart was cold and faithless.”

Midsummer-Moon Madness. ‘Tis midsummer-moon with you. You are stark mad. Madness is supposed to be affected by the moon, and to be aggravated by summer heat; so it naturally follows that the full moon at midsummer is the time when madness is most outrageous.

“What’s this midsummer moon?
Is all the world gone madding?”
Ibygna: Amphitryon, iv. 1.

Midsummer Night’s Dream. Some of the most amusing incidents of this comedy are borrowed from the Dina of Montemayor, a Spanish writer of pastoral romance in the sixteenth century; and probably the Knight’s Tale in Chaucer may have furnished hints to the author.

Midsummer Night’s Dream. Egeus of Athens went to Theseus, the reigning duke, to complain that his daughter Hermia, whom he had commanded to marry Demetrius, refused to obey him,
being returned, she became insane and died. (Goethe: Wilhelm Meister.)

Mikado (Japan, mi, exalted; kado, gate), is not a title of the emperor of Japan, but simply means the person who lives in the imperial palace.

Mika. To loiter. A corruption of miche (to skulk); whence, mischief (a thief), and mischief (theft). (Old Norse, nak, leisure; Swedish, maka; Saxon, 'migan, to creep.) (See MICKON.)

"Shall the blessed son of heaven prove a mischief (loiterer)?"—Shakespeare: 1 Henry IV, ii. 4.

Milan Decree (The). A decree made by Napoleon I., dated "Milan, Dec. 27, 1807," declaring "the whole British Empire to be in a state of blockade, and forbidding all countries either from trading with Great Britain or from even using an article of British manufacture."

This very absurd decree was killing the goose which laid the golden eggs for England, and was the best customer of the very countries thus restricted from dealing with her.

Milan Steel. Armored in Milan steel. Milan was famous in the Middle Ages for its armoury. (Procissart, iv. 507.)

Milaneso (3 syl.). A native of Milan—i.e. mi-lano. (Old Italian for middleland, meaning in the middle of the Lombardian plain.)

Milden-do. The metropolis of Lilliput, the wall of which was two feet and a half in height, and at least eleven inches thick. The city was an exact square, and two main streets divided it into four quarters. The emperor's palace, called Bella'orne, was in the centre of the city. (Gulliver's Travels: Voyage to Lilliput, iv.)

Mildew has nothing to do with either mulls or deir. It is the Gaelic mehl-thor (injurious or destructive blight).

Mileian Fables. The romances of Antonius Diogénecus, described by Photius, but no longer extant. They were greedily read by the luxurious Sybarites, and appear to have been of a very coarse amatory character. They were compiled by Aristidés, and translated into Latin by Sisénna, about the time of the civil wars of Ma'rius and Sylla.

The tales of Parthenius Nice'nus were borrowed from them. The name is from the Milesians, a Greek colony, the first to catch from the Persians their rage for fiction. Parthenius taught Virgil Greek.
Milesian Story or Tale (A). One very wanton and ludicrous. So called from the Milesie Fabula, the immoral tendency of which was notorious. (See above.)

Mile'sians (The). The ancient Irish. The legend is that Ireland was once peopled by the Fibolges, who were subdued by the Milesians, called the “Gaeuls of Ireland.”

“By family, by my father's side, are all the true cold Milesians, and related to the O'Flahertys, and O'Saunderses, and the McLauchlins, the O'Donnaghes, O'Callaghans, O'Geoghegans, and all the thick blood of the nation; and I myself am an O'Sullivan, which is the quintess of them all.”—Martin: Love it a Mote.

Milk. To cry over spilt milk. (See under CRY.)

Milk and Honey. A land of milk and honey. That is, abounding in all good things, or of extraordinary fertility. Joel iii. 18 speaks of “the mountains flowing with milk and honey.” Figuratively used to denote all the blessings of heaven.

“Jerusalem the golden,
With milk and honey blest.”

Milk and Water. Insipid, with no energy or character; baby-pup (literature, etc.).

Milk of Human Kindness (The). Sympathy, compassion.

Milksep (A). An effeminate person; one without energy, one under petticoat government. The allusion is to very young children, who are fed on bread and milk.

Milky Way (The). A great circle of stars entirely surrounding the heavens. They are so crowded together that they appear to the naked eye like a "way" or stream of faint "milky" light. The Galaxy or Via Lactea.

“A broad and ample road, whose dust is gold
And pav'ment stars, as stars to thee appear,
seen in the galaxy—that Milky Way.
Thick, nightly, as a circling zone, thou seest
Powdered with stars.”—Milton: Paradise Lost, vii. 557, etc.

Mill. To fight: not from the Latin milites, a soldier, but from the noun mill. Grinding was anciently performed by pulverising with a stone or pounding with the band. To mill is to beat with the fist, as persons used to beat corn with a stone.

The word is Gaelic, in which there are numerous derivatives, meaning to ravage, destroy, etc.

Mills of God grind slowly (The). “Didi pedes tanatos habent” (Petronius). Vengeance may be delayed, but it will come when least expected.

“The mills of God grind slowly, yet they grind exceeding small:
Thou knowest it, He stands waiting, with exactness He grinds all.”—Longfellow: Retribution.

Millen'ium means simply a thousand years. (Latin, mille annus.) In Rev. xx. 2 it is said that an angel bound Satan a thousand years, and in verse 4 we are told of certain martyrs who will come to life again, and "reign with Christ a thousand years." “This,” says St. John, “is the first resurrection;” and this is what is meant by the millennium.

Miller. To drown the miller. (See Drown, etc.)

To give one the miller is to engage a person in conversation till a sufficient number of persons have gathered together to set upon the victim with stones, dirt, garbage, and all the arms which haste supplies a mob with. (See MILL.)

More water glideth by the mill than wots the miller of (Titus Andronicus, ii. 1). Many things are done in a house which the master and mistress never dream of.

Miller. A Joe Miller. A stale jest. John Mottley compiled a book of facetiae in the reign of James II., which he entitled Joe Miller’s Jests, from a witty actor of farce during the time that Congreve’s plays were in vogue. A stale jest is called a “Joe Miller,” implying that it is stolen from Mottley’s compilation. (Joe Miller, 1684-1738.)

Miller’s Eye (A). Lumps of unleavened flour in bread; so called because they are little round lumps like an eye.

To put the miller’s eye out. To make broth or pudding so thin that the miller’s eye would be put out or puzzled to find the flour.

Miller’s Thumb (A). A small fish, four or five inches long, so called from its resemblance to a miller’s thumb. The fish is also called Bullhead, from its large head.

Milliner. A corruption of Mil'iner; so called from Mil'an, in Italy, which at one time gave the law to Europe in all matters of taste, dress, and elegance.

* Milliner was originally applied to the male sex; hence Ben Jonson, in Every Man in his Humour, i. 3, speaks of a “milliner’s wife.” The French have still une modiste and un modiste,
Millstone. To look (or see) through a millstone. To be wonderfully sharp-sighted.

"Then . . . since your eyes are so sharp that you can not only look through a millstone, but cleave through the minds . . ."—Shakespeare; etc.

**Millstone used for a Ferry (A).** The saint who crossed the Irish Sea on a millstone was St. Piran, patron saint of tanners.

**Millstones. To weep millstones. Not weep at all.**

"Bid Gloster think on this, and he will weep—Aye, millstones, as he learmed us to weep."

**Shakespeare; Richard III., i. 6.**

**Millstones of Montiscil (The).** They produce four of themselves, whence the proverb, "Grace comes from God, but millstones from Montiscil." (Boccaccio: Decameron, day viii. novel 3.)

**Millwood (Sarah).** The courtisan who enticed George Barnwell to robbery and murder. (See Barnwell.)

**Milo.** An athlete of Croto'na. It is said that he carried through the stadium at Olympia a heavier four years old, and ate the whole of it afterwards. When old he attempted to tear in two an oak-tree, but the parts closed upon his hands, and while held fast he was devoured by wolves. (See Pityamus.)

**Milton borrowed from St. A'vitus his description of Paradise (book i.), of Satan (book ii.), and many other parts of Paradise Lost. He also borrowed very largely from Du Bartas (1544-1591), who wrote an epic poem entitled The Week of Creation, which was translated into almost every European language. St. A'vitus wrote in Latin hexameters The Creation, The Fall, and The Expulsion from Paradise. (460-525.)**

"Milton, "Milton," says Dryden, in the preface to his Fables, "was the poetical son of Spenser. . . . Milton has acknowledged to me that Spenser was his original."—Milton of Germany. Friedrich G. Klopstock, author of The Messiah. (1724-1803.) Coleridge says he is "a very German Milton indeed."

**M'imer.** The Scandinavian god of wisdom, and most celebrated of the giants. The Vanir, with whom he was left as a hostage, cut off his head. Odin embalmed it by his magic art, pronounced over it mystic runes, and ever after consulted it on critical occasions. (Scandinavian mythology.)

**M'imer's Well.** A well in which all wisdom lay concealed. It was at the root of the celestial ash-tree. Mimer drank thereof from the horn Gjallar. Odin gave one of his eyes to be permitted to drink of its waters, and the draught made him the wisest of the gods. (Scandinavian mythology.)

**Mimo'sa.** Niebuhr says the Mimosa "droops its branches whenever anyone approaches it, seeming to salute those who retire under its shade."

**Mince (French).** A bank-note. The assignats of the first republic were so called, because the paper on which they were printed was exceedingly thin. (Dictionnaire du Bas Langage, ii. 139.)

**Mince Pies at Christmas time are emblematical of the manger in which our Saviour was laid. The paste over the "offering" was made in form of a cratch or hay-rack. (See Plum Pudding.) Mince pies. Slang for "the eyes." (See Chivy.)

**Mince the Matter. Not to mince the matter.** To speak outright; not to palliate or gloss over the matter. Terence has "Rem profer palam" (Heautontimoroumenos, v. 2, 41). The French say, "Je ne le lui ai point murmuré." About the same is the phrase "Not to put too fine a point on the matter."

**Mincemeat. To make mincemeat of. Utterly to demolish; to shatter to pieces. Mincemeat is meat cut up very fine.**

**Minch-house (A). A nunnery.** (Anglo-Saxon, minicen, a nun.) Sometimes it means an ale- or road-house.

**Mincing Lane (London). A corruption of Mycénchen Loun; so called from the tenements held there by the mycenaeans or nuns of St. Helen's, in Bishopsgate Street. (Minicen, Anglo-Saxon for a nun; minchery, a nunnery.)**

**Min'cio or Min'tio.** The birthplace of Virgil. The Clitumnus, a river of Umbria, was the residence of Proper'tius; the Anio is where Horace had a villa; the river Meles, in Ionia, is the supposed birthplace of Homer. Littleton refers to all these in his Monody on Miss Fortescue.

**Mind your Eye. Be careful or vigilant; keep a sharp look out; keep your eyes open to guard against mischief. School-boy wit, Mens tuus ego.**

"Perchance it may be so" (says I); "but mind your eye, and take care you don't put your foot in it."—Rambler.

"You must mind your eye, George; a good many tents are robbed every week."—G. Beards.
Mind your Own Business. "Sceat thou a man diligent in his business, he shall stand before kings" (Prov. xxii. 29).

"He who doeth his own business defileth not his fingers" (Fielding's Proverbs). Let every tub stand on its own bottom. Never meddle with what does not concern you.

"Bon homme, garde la vache. Chacun son métier et les vaches sont bien gardées. Chacun ses affaires."

"Qui se fasse lui-même, ne s'embarre les mains." Tua quod nihil referre ne cures. Suum cura negatum. Tu ne queris extra."—Horace.

Minden Boys. The 20th Foot; so called from their noted bravery at Minden, in Prussia, August 1, 1759. Now called "The Lancashire Fusiliers."

Minerva (in Greek, Athēné). The most famous statue of this goddess was by Phidias, the Greek sculptor. It was wood encased with ivory; the drapery, however, was of solid gold. It represented the goddess standing, clothed with a tunic reaching to the ankles, a spear in her left hand, and an image of Victory (four cubits high = about six feet) in her right. She is girded with theegis, has a helmet on her head, and her shield rests by her side on the ground. The entire height was nearly forty feet. This statue was anciently one of the "Seven Wonders of the World." A superb statue of the goddess was found at Velletri, but whether this was the famous statue of Phidias is not known. It is preserved in the Imperial Museum.

Minerva, Invita Minerva, without sufficient ability; against the grain. Thus, Charles Kean acted comedy invita Minerva, his forte lying another way. Sir Philip Sidney attempted the Horatian metres in English verse invita Minerva.

Minerva Press (The). A printing establishment in Loadenhall Street, London, famous about a century ago for its trashy, ultra-semitical novels. These novels were remarkable for their complicated plots, and especially for the labyrinths of difficulties into which the hero and heroine got involved before they could get married to each other.

Miniature (3 syl.). Paintings by the Miniato're, a set of monks noted for painting with surnium or red-lead. The first miniatures were the initial letters of rubrics, and as the head of the Virgin or some other saint was usually introduced into these illuminated letters, the word came to express a small likeness.

The best miniature-painters have been Holbein, Nicholas Hilliard, Isaac Oliver and his son Peter, Samuel Cooper and his brother Alexander, etc.

Mintle Ride. (See Gun.)

Minims (Latin, Fratres Minium, least of the brethren). A term of self-abasement assumed by an order of monks founded by St. Francis of Paula, in 1453. The order of St. Francis of Assisi had already engrossed the "humble" title of Fratres Minores (inferior brothers). The superior of the minims is called corretor.

Minister means an inferior person, in opposition to magister, a superior. One is connected with the Latin minus, and the other with minus. Our Lord says, "Whosoever will be great among you, let him be your minister," where the antithesis is well preserved. The minister of a church is a man who serves the parish or congregation; and the minister of the Crown is the sovereign's servant.

Minister. Florimond de Remond, speaking of Albert Babinot, one of the disciples of Calvin, says, "He was a student of the Institutes, road at the hall of the Equity school in Poitiers, and was called la Ministerrae." Calvin, in allusion thereto, used to call him "Mr. Minister," whence not only Babinot but all the other clergy of the Calvinistic church were called ministers.

Minna Troll. Eldest daughter of Magnus Troll, the old Udaller of Zetland. Captain Clement Cleveland (Vaughan) the pirate loved her, and Minna reciprocated his affection, but Cleveland was killed by the Spaniards in an encounter on the Spanish main. (Sir Walter Scott. : The Pirate.)

Minneahna [Laughing-water]. The lovely daughter of the old arrow-maker of the Dao'tahs, and wife of Hiawatha. She died of famine. Two guests came uninvited into Hiawatha's wigwam, and the foremost said, "Behold me! I am Famine;" and the other said, "Behold me! I am Fever;" and Minneahna shuddered to look on them, and hid her face, and lay trembling, freezing, burning, at the looks they cast upon her. "Ah!" cried Laughing-water, "the eyes of Pauguk [death] glare upon me, I can feel his icy fingers clasping mine amidst the darkness," and she died crying, "Hiawatha! Hiawatha!" (Long-fellow : Hiawatha.)

Minnæsingers. Minstrels. The earliest lyric poets of Germany were so
called, because the subject of their lyrics was minne-song (love-ditty). These poets lived in the twelfth and thirteenth centuries.

Min'ories (3 syl.) (London). The cloister of the Minims or, rather, Minoresses (nuns of St. Clare). The Minims were certain reformed Franciscans, founded by St. Francis de Paula in the fifteenth century. They went bare-footed, and wore a coarse, black woolen stuff, fastened with a woolen girdle, which they never put off, day or night. The word is derived from the Latin minus (the least), in allusion to the text, "I am less than the least of all saints" (Eph. iii. 8).

Min'nos. A king and lawgiver of Crete, made at death supreme judge of the lower world, before whom all the dead appeared to give an account of their stewardship, and to receive the reward of their deeds.

Minotech [Minos-bull]. The body of a man and head of a bull. Theseus slew this monster.

Minotti. Governor of Corinth, then under the power of the doge. In 1715 the city was stormed by the Turks, and during the siege one of the magazines in the Turkish camp blew up, killing 600 men. Byron says it was Minotti himself who fired the train, and leads us to infer that he was one of those who perished in the explosion. (Byron: Siege of Corinth.)

Minstrel simply means a servant or minister. Minstrels were kept in the service of kings and princes for the entertainment of guests. James Beattie has a poem in Spenoserian verse, called The Minstrel, divided into two books.

The last minstrel of the English stage.

James Shirley, with whom the school of Shakespeare expired. (1594-1666.)

Mint. So called from the nymph Minthe, daughter of Cocus, and a favourite of Pluto. This nymph was metamorphosed by Pluto's wife (Proserpine) out of jealousy, into the herb called after her name. The fable is quite obvious, and simply means that mint is a capital medicine. Minthe was a favourite of Pluto, or death, that is, was sick and on the point of death; but was changed into the herb mint, or was cured thereby.

"Could Pluto's queen, with jealous fury storm
And Minthe to a fragrant herb transform?"

Minuit (2 syl.). "Enfants de la messe de minuit," pickpockets. Cotgrave gives "night-walking rakeshells, such as haunt these nightly rites only to rob and play the knaves."

Mi' rate. Make a minute of that. Take a note of it. A law term; a rough draft of a proceeding taken down in minute or small writing, to be afterwards engrossed, or written larger.

Mi'rate Gun. A signal of distress at sea, or a gun fired at the death of a distinguished individual; so called because a minute elapses between each discharge.

Mi'ol'ner (3 syl.) [the crusher]. The magic hammer of Thor. It would never fail to hit a Troll; would never miss to hit whatever it was thrown at; would always return to the owner of its own accord; and became so small when not in use that it could be put into Thor's pocket. (Scandinavian mythology.)

Mir'abel. A traveller, dissipated fellow, who is proof against all the wiles of the fair sex. (Beaumont and Fletcher: Wildgoose Chase.)

Mir'acles (Latin, miraculum).

Vespasian, the Roman emperor, is said to have cured a blind man and a cripple by his touch during his stay in Alexandria.

Mahomet's miracles. He took a scroll of the Koran from the horn of a bull; a white dove came from heaven to whisper in his ear a message from God; he opened the earth and found two jars, one of honey and one of milk, as emblems of abundance; he brought the moon from heaven, made it pass through his sleeve, and return to its place in heaven; he went to heaven on his horse Al Borak; was taught the Koran by the angel Gabriel, etc. And yet we are told that he laid no pretexts to miracles.

The Abbé Paris, or more correctly François de Paris, the descan, buried at the cemetery of St. Médard. The numberless cures performed at his tomb are said by Paley to be the best authenticated of any, except those of the Bible.

Edward the Confessor and all our sovereigns up to the time of Queen Anne are said to have cured scorbatic diseases by their touch. (See Thaumaturgus.)

Mira'molín. The title of the Emperor of Morocco. A miramolín is a temporary Turkish officer.
Miranmont. An ignorant, testy old man, an ultra-admirer of learning. (Fletcher: The Elder Brother.)

Miranda. Daughter of Prospero. (Shakespeare: Tempest.)

Mirror of Human Salvation. An extended "Biblia Pauperum" (q.v.) with the subject of the picture explained in rhymes. Called in Latin "Speculum humanae salvationis."

Mirror of King Ryence (The). This mirror was made by Merlin, and those who looked in it saw whatever they wished to see. (Spenser: Faerie Queene, bk. iii.)

Mirror of Knighthood (The). One of the books in Don Quixote's library, a Spanish romance at one time very popular. Butler calls Hudibras "the Mirror of Knighthood" (book i. 15).

"The harper, taking another book, said, 'This is the Mirror of Knighthood.' "—Part I, book i. 8.

Mirrors.

Alhazan's mirror. The "touchstone of virtue," showed if the lady beloved was chaste as well as beautiful. (Arabian Nights: Prince Zeyn Alhazan.)

Cambridge's mirror. Sent to Cambridge by the King of Araby and Ind; it warned of the approach of ill-fortune, and told if love was returned. (Chaucer: Canterbury Tales: The Squire's Tale.)

Lao's mirror reflected the mind and its thoughts, as an ordinary mirror reflects the outward seeming. (Goldsmith: Citizen of the World, xlv.)

Merlin's magic mirror, given by Merlin to King Ryence. It informed the king of treason, secret plots, and projected invasions. (Spenser: Faerie Queene, iii. 2.)

Reynard's wonderful mirror. This mirror existed only in the brain of Master Fox; he told the queen-lion that whoever looked in it could see what was done a mile off. The wood of the frame was not subject to decay, being made of the same block as King Crampart's magic horse. (Reynard the Fox, ch. xii.)

Tullio's mirror showed the past, the present, and the future. Sir John Davies tells us that Cupid gave the mirror to Autin'ous, and Antinous gave it to Penelope, who saw therein "the court of Queen Elizabeth."

Mires. Emir Zadah [prince's son]. It is used in two ways by the Persians; when prefixed to a surname it is simply a title of honour; but when annexed to the surname, it means a prince of the blood royal.

Miscreant (3 syl.) means a false believer. (French, mis-créance.) A term first applied to the Mahometans. The Mahometans, in return, call Christians infidels, and associate with the word all that we mean by "miscreants."

Mis-money. An honorarium given by the people of Wales to a new "Prince of Wales" on his entrance upon his principality. At Chester a mise-book is kept, in which every town and village is rated to this honorarium.

Tuttleton (Diss.) says the usual sum is £500. Bailey has the word in his Dictionary.

Misers. The most renowned are:

(3) Baron Aguilar or Ephraim Lopes Pereira d'Aguilar, born at Vienna and died at Islington, worth £200,000. (1740-1802.)

(2) Daniel Dancy. His sister lived with him, and was a similar character, but died before him. (1716-1794.)

(3) Colonel O'Doghterty, though owner of large estates, lived in a windowless hut, which he entered by a ladder that he pulled up after him. His horse was mero skin and bone. He wore an old night-cap for wig, and an old brimless hat. His clothes were made up of patches, and his general appearance was that of extreme destitution.

(1) Sir Harvey Elives, who died worth £250,000, but never spent more than £110 a year.

His sister-in-law inherited £100,000, but actually starved herself to death.

Her son John, M.P., an eminent brewer in Southwark, never bought any clothes, nor suffered his shoes to be cleaned, and grudged every penny spent in food. (1714-1789.)

(5) Povey, farmer-general of Langendoc, who hoarded his money in a secret cellar, where he was found dead.

(6) Thomas Tyn, founder of Guy's Hospital. (1614-1724.)

(7) I'Ullie Hopkins.

(8) Dick Jarrett died worth £10,000, but his annual expenses never exceeded £6. The beer brewed at his christening was drunk at his funeral.

(9) Maseera Jervis, of Cambridge.

(10) William Jennings, a neighbour and friend of Elives, died worth £200,000. (1701-1797.)


(12) John Little left behind him £40,000, 180 wigs, 175 pairs of breeches, and an endless variety of other articles of clothing. His physician ordered him to drink a little wine for his health's sake, but he died in the act of drawing the cork of a bottle.
Miserere, the French banker, who died of starvation in 1790, possessed of £120,000.

John Owen, a Southwark ferryman. The King of Patterdale, whose income was £800 a year, but his expenses never exceeded £30. He lived at the head of Lake Ullswater. His last words were, "What a fortune a man might make if he lived to the age of Methuselah!" He died at the age of eighty-nine.

Guy Wilrocq, a female miser. (See Eucize, Harpagos, etc.)

Miserere (4 syl.) Our fifty-first psalm is so called. One of the evening services of Lent is called misere're, because this penitential psalm is sung, after which a sermon is delivered. The under side of a folding-seat in choir-stalls is called a misere're; when turned up it forms a ledge-seat sufficient to rest the aged in a kneeling position.

"Misfortune will never Leave Me till I Leave It," was the expression of Charles VII., Emperor of Germany. (1742-1745.)

Mishna. Instruction. A word applied by the Jews to the oral law. It is divided into six parts: (1) agriculture; (2) Sabbaths, fasts, and festivals; (3) marriage and divorce; (4) civil and penal laws; (5) sacrifices; (6) holy persons and things. The commentary of the Mishna is called the Gemara. (Hebrew, shannah, to repeat.)

Mismomers.

Abalons means a Father's Peace, a fatal name for David's rebellious son.

Acid (sour) applied in chemistry to a class of bodies to which sourness is only accidental and by no means a universal character—thus, rock-crystal, quartz, flint, etc., are chemical acids, though no particle of acidity belongs to them.

America. So called from Amerigo Vespucci, a naval astronomer of Florence. He wrote an account of his discoveries, which were very popular in Germany, but certainly he did not discover the New World.

Ant. Go to the ant, thou sluggard. (See Ants, Honeycomb.)

Antelope is a hopeless absurdity for the Greek antho-os, beautiful eye.

Arabic figures were not invented by the Arabs, but by the Indians.

Baffin's Bay is no bay at all.

Blacklead is a compound of carbon and iron.

Blind-worms are no more blind than moles are; they have very quick and brilliant eyes, though somewhat small.

Brazilian grass does not come from Brazil, or even grow in Brazil, nor is it a grass at all. It consists of strips of a palm-leaf (Chamaerops argentea), and is chiefly imported from Cuba.

Bridegroom has nothing to do with groom. It is the old English guma, a man, byd-guma.

Burgundy pitch is not pitch, nor is it manufactured or exported from Burgundy. The best is a resinous substance prepared from common frankincense, and brought from Hamburg; but by far the larger quantity is a mixture of resin and palm-oil.

Canopy, as if from Canopus (the star in the southern hemisphere), is the Greek konopeion: (from konops, a gnat), and means a cloth to keep off gnats.

Catgut is not the gut of cats, but of sheep.

Celaeein should be chelidon, Greek and Latin for a swallow; so called because it was at one time supposed that swallows cured with it the blindness of their young. (Pitney, xxv. 60.)

China, as a name for porcelain, gives rise to the contradictory expressions British china, Sevres china, Dresden china, Dutch china, Chelsea china, etc.; like wooden milestones, iron milestones, brass shoe-horns, iron pens, etc.

Cinerary, for a cemetery, should be "Cinery." Cinerarius is a woman's tailor.

Cuttle-bone is not bone at all, but a structure of pure chalk embedded loosely in the substance of a species of cuttle-fish. It is encased in a membranous sac, within the body of the "fish," and drops out when the sac is opened, but it has no connection whatever with the sac or the cuttlefish.

Cleopatra's Needles were not erected by Cleopatra, or in honour of that queen, but by Thothmes III.

Crawfish for cravus (Latin carabus, a lobster, French écrevisse).

Cullander, a strainer, should be "colanter" (Latin colans, colantis, straining).

Custard, the food, is from the Welsh for curded milk; but "custard," for a slap on the hand, should be custid, from the Latin custis, a club.

Down for adown (the preposition) is a strange instance of caprice, in which the omission of the negative (a) utterly perverts the meaning. The Saxon dun is an upland or hill, and a-dun is its
Mismomers

opposite—i.e., a lowland or descent. Going down stairs really means "going upstairs," of ascending; and for descending we ought to say "going a-
down."

Dutch clocks are not of Dutch but German (Deutsch) manufacture.

Elements. Fire, air, earth, and water, called the four elements, are not ele-
ments at all.

Fish, a counter, should be fiche (a five-
sou piece), used at one time in France for card-counters. One of them, given "for the rub," was called la fiche de
consolation.

Foxglove is not the glove of the fox,
but of the fays, called folk—the little
folk's glove; or else from fove, red.

Frontispiece. A vile corruption of
frontispiscium (Latin frontispiscium, a view
on the front page). The "piece" is
specific. Frontispiece is an awful
hybrid.

Fusiliers. These foot-soldiers now
carry Enfield rifles, and not fusils.

Galvanised iron is not galvanised. It
is simply iron coated with zinc, and this
is done by dipping it in a zinc bath con-
taining muriatic acid.

German silver is not silver at all, nor
was the metallic mixture invented by a
German, but has been in use in China
time out of mind.

Gothic Architecture is not the archi-
tecture of the Goths, but the ecclesi-
astical style employed in England and
France before the Renaissance.

Guineapig. A plunder for Guiana,
South America. Not a pig but a rodent.

Honeydew is neither honey nor dew,
but an animal substance given off by
certain insects, especially when hunted
by ants.

Honey soap contains no honey, nor is
honey in any way employed in its manu-
facture. It is a mixture of palm-oil
soap and olive soap, each one part, with
three parts of curd soap or yellow soap,
scented.

Greyhound has no connection with the
colour grey. It is the greyhound, or
hound which hunts the grey or badger.

Humble pie, for umbil pie. The umbi-
ils of venison were served to inferior
retainers and servants.

Hydrophobia (Greek, doubt of water)
applied to mad dogs is incorrect, as they
will lap water and even swim in it.

Indians (American). A blunder of
geography on the part of the early dis-
coverers of the New World, who set their
faces westward from Europe to find
India, and believed they had done so
when they discovered Cat's Island, off
the south coast of America.

Irish stew. A dish that is unknown
in Ireland.

Iron-mask was made of velvet.

Japan lacquer contains no lac at all,
but is made from the resin of a kind of
nut-tree called Anacardiaceae.

Jerusalem artichoke has no connection
with Jerusalem, but with the sunflower,
girasole, which it resembles.

Kensington Palace is not in Kensington
at all, but in the parish of St. Margarets,
Westminster.

Kid gloves are not kid at all, but are
made of lamb-skin or sheep-skin.

Landanum should be ladanum, origi-
nally made from the leaves of the luda.
(Pliny, xxvi. 47.)

Longitude and latitude, the great
dimension and little or broad dimension
of the earth. According to the ancient
notion, the world was founded on the
west by the Atlantic, but extended an
infinite length eastward. It was
similarly terminated on the south by the
Tropic of Cancer, whence it extended
northwards, but this extent being much
less than that east and west, was called
the breadth or latitude.

Louis de Bourbon, Bishop of Liége, is
made by Sir Walter Scott, in Quentin
Durward, an "old man," whereas he
was only eighteen, and a scholar at
Louvain. He made his entry into his
sec in a scarlet jerkin and cap set jauntily
on one side. (A. Innæus: Charies the
Bold.)

Lunar cautic is not a substance from
the moon, but is simply nitrate of silver,
and silver is the astrological symbol of
the moon.

Lunatics are not affected by the
changes of the moon more than other
invalids. No doubt their disorder has
its periodicities, but it is not affected by
the moon.

Merescham. (See MEERSCHAM.)

Mosaic gold has no connection with
Moses or the metal gold. It is an alloy
of copper and zinc, used in the ancient
museum or tessellated work.

Mother of pearl is the inner layer of
several sorts of shell. It is not the
mother of pearls, as the name indicates,
but in some cases the matrix of the
pearl.

Natives. Oysters raised in artificial
beds. Surely oysters in their own
natural beds ought to be called the
natives.

Oxygen means the generator of acids,
but there are acids of which it is not the
base, as hydrochloric acid. Indeed, chemists now restrict the term acid to compounds into which hydrogen enters, and oxy-acids are termed salts.

Pen means a feather. (Latin, pennu, a wing.) A steel pen is not a very choice expression.

Philippe VI. of France was called "Le bien fortuné," but never was name more inappropriate. He was defeated at Sluys (Sluys), and again at Cressy; he lost Calais; and a fourth of all his subjects were carried off by the plague called the "Black Death."

Pompey's Pillar, in Alexandria, was erected neither by nor to Pompey. It was set up by the Emperor Diocletian, according to its inscription.

Prussian blue does not come from Prussia, but is the precipitate of the salt of protoxide of iron with red prussiate of potass.

Rice paper is not made from rice, but from the pith of Tung-tseu, or hollow-plant, so called because it is hollow when the pith has been pushed out.

Salt is not salt at all, and has long been wholly excluded from the class of bodies denominated salts. Table-salt is "chloride of sodium."

Salt of lemon is in reality a binoxalate of potash, with a little of the quadroxalate.

Salts. The substance of which junk bottles, French mirrors, window-panes, and opera-glasses are made is placed among the salts, but is not salt at all.

Sand-blind is a mere corruption of senn (half) blind.

Scuttle, to open a hole in a ship, means really to bolt or bar. (See Scuttle.)

Sealing-wax is not wax at all, nor does it contain a single particle of wax. It is made of shellac, Venice turpentine, and cinnamon.

Shrew-mouse is no mouse (mus), but belongs to the genus soror.

Slace means noble, illustrious (alari), but is now applied to the most ignoble and debased. (See Baron.)

Sovereign. The last syllable of this word is incorrect. The word should be soverain (Latin, superare; French, sou- rrain). It has no connection with "reign" (Latin, regnare).

Sperm oil properly means "seed oil," from the notion that it was the spawn or melt of a whale. It is chiefly taken from the head, not the spawn, of the "spermaceti" whale.

Titmice (plur. titmice) is no mouse, but a bird. (Anglo-Saxon, tile-mice, little hedge-sparrow.)

Toadflax has nothing at all to do with toads. It is tod flax, i.e. flax with tons or clusters.

Tonquin beans. A geographical blunder for tonka beans, from Tonka, in Guinea, not Tonquin, in Asia.

Turkeys do not come from Turkey, but North America, through Spain, or India. The French call them "dindon," i.e. d'Inde or cug d'Inde, a term equally incorrect.

Turkey rhubarb neither grows in Turkey, nor is it imported from Turkey. It grows in the great mountain chain between Tartary and Siberia, and is a Russian monopoly.

Turkish baths are not of Turkish origin, nor are they baths, but hot-air rooms or thermes.

Vallombrosa. Milton says:—

"Thick as autumnal leaves that strew the brooks In Vallombrosa." (Paradise Lost, i. 392.)

But the trees of Vallombrosa, being pines, do not shed thickly in autumn, and the brooks are not strewed with their leaves.

Ventriquolism is not voice from the stomach at all, but from the mouth.

Well-beloved. Louis XIII. A most inappropriate title for this most detestable and detested of all kings.

Whalebone is no bone at all, nor does it possess any properties of bone. It is a substance attached to the upper jaw of the whale, and serves to strain the water which the creature takes up in huge mouthfuls.

Wolf's-bane. A strange corruption. Bane is the Teutonic word for all poisonous herbs. The Greeks, mistaking banes for beans, translated it khamos, as they did hen-bane (hinos-khamos). Now wolf's-bane is an aconite, with a pale-yellow flower, and therefore called white-bane to distinguish it from the blue aconite. The Greek for white is leukos, hence "leukos-khamos;" but Lukos is the Greek for wolf, and by a blunder leukos-khamos (white-bean) got muddled into lukos-khamos (wolf-bean). Botanists, seeing the absurdity of calling aconite a bean, restored the original word "bane," but retained the corrupt word lukos (a wolf), and hence we get the name wolf's-bane for white aconite. (H. F. Talbot.)

Wormwood has nothing to do with worms or wood; it is the Anglo-Saxon wer mer, man-inspiring, being a strong tonic.

Misprision. Concealment, neglect of. (French, mepris.)
Mistress.  Mrs.  (mistress, lady-master).  Miss used to be written Mis, and is the first syllable of Mistress; Mrs. is the contraction of mistress, called Miss'ess.  Even in the reign of George II. unmarried ladies used to be styled Mrs.; as, Mrs. Lepel, Mrs. Bellenden, Mrs. Blount, all unmarried ladies. (See Pope's Letters.)

Early in Charles II.'s reign, Evelyn tells us that "lascivious women began to be styled Misse;" now Mistress is more frequently applied to them. (See LAD.)

Mistress is as Good as a Mile.  A failure is a failure be it ever so little, and is no more be it ever so great; a narrow escape is an escape, and a more easy one is no more. If I miss the train by one minute, I miss it as much as if it had run a mile from the station; and if I escape an evil by the skin of my teeth, I escape, and he who escapes it easily does no more.

Mistress and Master.  The highest animals are developed from the lower ones. The lowest form of animal life is protoplasm, which develops into a man; and, hence, successively, into manas, psammeads, gastrula, hydra, medusa, worms, hemataegas, ascidian, fish, amphibians, birds and reptiles, monotremata, marsupials, placental mammals, lemuroids, monkeys [missing link], man.

Mississippi Bubble.  The French "South-Sea Scheme," and equally disastrous. It was projected by John Law, a Scotchman, and had for its object the payment of the National Debt of France, which amounted to 208 millions sterling, on being granted the exclusive trade of Louisiana, on the banks of the Mississippi. (1717-1720.) (See SOUR.)

Mistletoe.  Shakespeare calls it "the baleful mistletoe" (Titus Andronicus, ii. 3), in allusion to the Scandinavian story that it was with an arrow made of mistletoe that Balder was slain. (See KISSING UNDER THE MISTLETOE.)

The word mistletoe is a corruption of mistel-ta, where mist is the German for "dung," or rather the "droppings of a bird," from the notion that the plant was so propagated, especially by the
Mithra or Mith'raes. The highest of
the twenty-eight second-class divinities
of the ancient Persians, and the ruler
of the universe. Sometimes used as a
synonym for the sun. The word means
friend, and this deity is so called because
he befriends man in this life, and pro-
tects him against evil spirits after death.
He is represented as a young man with
a Phrygian cap, a tunic, a mantle on his
left shoulder, and plunging a sword into
the neck of a bull. (Sanskrit, mitrum, a
friend.) (See Thebae, i.)

Mithridate (3 syl.). A confection
said to be invented by Mithridates, King
of Pontus and Bithynia, as an antidote
to poison. It contains seventy-two in-
gredients.

"What brave spirit could be content to sit
in his shop... selling Mithridatum and dracon's
water to infected houses?"—Knight of the Burning
Pointe. (O.C.)

Mitra. The episcopal mitre sym-
bolises the crown tongues of fire which
descended on the apostles on the day of
Pentecost. (Acts ii. 1-12.) Greek and Latin, mitra, a turban.

Mitre Tavern (Th). A place of
resort in the time of Shakespeare: it
was in Bread Street, Cheapside.

Mitten. The Pardoner's mitten. Who-
ever put this mitten on would be sure
to thrive in all things.

"He that have but put in this mitten,
he shall have multiplying of his sheep.
When he hath sown, he is where of his."—
Chaucer: Prologue to The Pardoner's Tale.

To give one the mitten. To reject a
sweetheart; to jilt. (Latin, mitto, to
send [about your business], whence dis-
missal; to get your dismissal.) Some
says, it is to get the mitten instead of
the hand.

"There is a young lady I have set my heart on,
though whether she is going to give me her, or
give me the mitten, I am quite satisfied."—Sam

"I don't believe but what that Hammond isn't
given him the mitten, else he wouldn't come.
I wouldn't play second fiddle for any fellow."—
M. E. Wilkins: A Tardy Thanksgiving (American).

Mittimus (Latin). A command in
writing to a gaoler, to keep the person
named in safe custody. Also a writ for
removing a record from one court to
another. So called from the first word
of the writ, "Mittimus" (i.e. We
send...)." 

Mitten. The Chapter of Mitton. So
the battle of Mitton was called, because
so many priests took part therein. Haines
says that "three hundred ecclesiastics
fell in this battle, which was fought
September 20th, 1319."

"So many priests took part in the fight that
the Scots called it the Chapter of Mitton—a meet-
ing of the clergymen belonging to a cathedral
being called a chapter."—Sir Walter Scott: Tales
of a Grandfather, x.

Mixon. Better weed over the Mixon
than over the Moor. (See MIDDEN.)

Mizentop, maintop, foretop. Service
in these masts has nothing whatsoever
to do with age or merit. A "top"
is a platform fixed over the head of a
lower mast, resting on the treestle-trees,
to spread the rigging of the topmast.

"The mixenmast is the aftermost
mast of a ship; the foremost is in the
forward part of a ship; the mainmast
is between these two.

"He was put into the mixentop, and served
three years in the West Indies; then he was
transferred to the maintop, and served two
years in the Mediterranean; and then he was
made captain of the foretop, and served six
years in the East Indies; and last he was
rated captain's coxswain in the Britt Irane."—
Capt. Mowry: Poor Jack, chap. i.

Mjölnir (pron. yuol-nur). Thor's
hammer. (See MIOLNIR.)

Mnemosyne (4 syl.). Goddess of
memory and mother of the nine Muses.
(Classical mythology.) The best repre-
sentation of this goddess is by A. R.
Mengs, the "Raphael of Germany"
(1720-1779).

Moahte Stone (Th). Presented to
the British Museum by the museum of the
Louvre. It was discovered by the Rev. F. Klein at Dibhan in August,
1868, and is 3 feet 10 inches high, 2 feet
broad, and 14 inches thick. The Arabs
resented its removal, and splintered it
into fragments, but it has been restored.
The inscription, consisting of forty-four
lines, gives an account of the war of
Mesha, King of Moab, against Omri,
Ahab, and other kings of Israel. Mesha
sacrificed his eldest son on the city wall
in view of the invading Israelites. He
set up this stone at Kermaat n.c. 900.

Moakkibat. A class of angels, ac-
ccording to the Mahometan mythology.
Two angels of this class attend every
child of Adam from the cradle to the
grave. At sunset they fly up with the
record of the deeds done since sunrise.
Every good deed is entered ten times by
the recording angel on the credit or
right side of his ledger, but when an
evil deed is reported the angel waits
seven hours, "if haply in that time the
evil-doer may repent." (The Koran.)

Meat. (See under BATTLE.)
Mob. A contraction of the Latin mobile vulgus (the fickle crowd). The term was first applied to the people by the members of the Green-ribbon Club, in the reign of Charles II. (Northern Examiner, p. 574.)

Mob-cap (A). Is a plain cap, from Dutch mob = a cap. Probably map is another form of the same word, and all come from the Latin mappa (a clout), whence our word map (a drawing on cloth), in contradistinction to a cartoon (a drawing on paper).

Mob-lise. To render soldiers liable to be moved on service out of the town where they live; to call into active service men enrolled but not on the war establishment. (Latin, mobilis.)

Mock-beggar Hall or Manor. A grand, ostentations house, where no hospitality is afforded, neither is any charity given.

"No times observed, nor charitable laws. The poor receive their answer from the daws. Who, in their cunning language, call it plaine Mock-beggar Manor, for they come in shame." Taylor: Workes.

Mockery. "It will be a delusion, a mockery, and a snare." Thomas, Lord Denman, in his judgment on the case of O'Connell v. The Queen.

Modal'ity, in scholastic philosophy, means the mode in which anything exists. Kant divides our judgment into three modalities: (1) Problematic, touching possible events; (2) Assertoric, touching real events; (3) Apodictic, touching necessary events.

Modish (Lady Betty), in The Careless Husband, by Cibber. The name explains the character. This was Mrs. Oldfield's favourite character, and The Tatler (No. 10) accordingly calls this charming actress "Lady Betty Modish." (See Narcissa.)

Mo'do. The fiend that urges to murder, and one of the five that possessed "Poor Tom." (See Maku.) (Shakespeare: King Lear, iv. 1.)

Mo'dred. In the romance of The Round Table, is represented as the treacherous knight. He revolted from his Uncle Arthur, whose wife he seduced, was mortally wounded in the battle of Camlan, in Cornwall, and was buried in the island of Avalon.

Sir Modred. The nephew of King Arthur. He hated Sir Lancelot, sowed discord amongst the Knights of the Round Table, and tampered with the "lords of the White Horse," the brood that Hengist left. When the king went to chastise Sir Lancelot for tampering with the queen, he left Sir Modred in charge of the kingdom. Modred raised a revolt, and the king was slain in his attempt to quash it. (Tennyson: Idylls of the King; Guinevere.)

Moda. In Oxford a contracted form of moderations. The three necessary examinations in Oxford are the Smalls, the Mods, and the Greats. No one can take a class till he has passed the Moda. There are no Mods at Cambridge.

"While I was reading for Moda I was not so unsettled in my mind."—Grant Allen: The Back-sider, part iii.

Modus Operandi (Latin). The mode of operation; the way in which a thing is done or should be done.

Modus Vivendi (A). A mutual arrangement whereby persons not at the time being on friendly terms can be induced to live together in harmony. This may apply to individuals, to societies, or to peoples (as the South Africans and the Boers).

Mofuss'il (East Indies). The subordinate divisions of a district; the seat of government being called sudder. Provincial.

"To tell a man that fatal charges have been laid against him, and refuse him an opportunity for explanation, this is not even Moslem justice."—The Times.

Mogul Cards. The best playing-cards were so called because the wrapper, or "duty card" (when cards were subject to excise duty) contained the portrait of the Great Mogul. Those cards which contained some mark, speck, or other imperfection, were called "Harrys."

Moha'dil [Mohammed]. The twelfth Imam, who is said to be living in concealment till Antichrist appears, when he will come again and overthrow the great enemy.

Moha'. (Probably the Arabic mukhayyar, goat's-hair cloth.) It is the hair of the Angora goat, introduced into Spain by the Moors, and thence brought into Germany.

Mohak'abad' (Af). Abu-Rihan, the geographer and astronomer in the eleventh century.

Moha'oks. A class of ruffians who in the 18th century infested the streets of London. So called from the Indian Mohawks. One of their "new inventions" was to roll persons down Snow Hill in a
tub; another was to overturn coaches on rubbish-heaps. (See Gay: Trivia, iii.)

A vivid picture of the misdoings in the streets of London by these and other brawlers is given in The Spectator, No. 324.

"You sent your Mohocks next abroad,
With razors armed, and knives;
Who on night-walkers made inroad,
And scared our maids and wives:
They scared the watch, and windows broke..."

(Flot upon Flot (About 1715).

**Mohun.** Captain Hill and Lord Mohun made a nastardly attack on an actor named Mountford, on his way to Mrs. Bracegirdle’s house in Howard Street. Hill was jealous of the actor, and induced the “noble lord” to join him in this “vulant quarrel.” Mountford died next day. Hill fled, and was never heard of more; Mohun was tried for his life, but acquitted. (See Issachar.) (Howell: State Trials, vol. xii. p. 947.)

**Mohrionus** (Edricius). Said to cure wounds by sympathy. He did not apply his powder to the wounds, but to a cloth dipped in the blood.

**Moiré Antique** (French) is silk, etc., moiré (watered) in the antique style, or to resemble the material worn in olden times. The figuring of tin like frost-work or scales is called moiré métallique.

**Mokan’na.** (See Khorassan.)

**Molière.** The Italian Molìere. Carlo Goldoni (1707-1793).

The Spanish Molìere. Leandro Fernandez Moratin (1760-1829).

**Molinism.** The system of grace and election taught by Louis Molina, the Spanish Jesuit (1535-1600).

"Those Jansenists, re-nicknamed Molinists.”

Browning: The Ring and the Book.

**Moll (Kentish).** Mary Carlson, commonly known as the German Princess. She was sentenced to transportation, but, being found at large, was hanged at Tyburn in 1872.

**Moll Cutpurse.** Mary Frith, a woman of masculine vigour, who not unfrequently assumed man’s attire. She was a notorious thief and cutpurse, who once attacked General Fairfax on Hounslow Heath, for which she was sent to Newgate. She escaped by bribery, and died at last of dropsy in the seventy-fifth year of her age. (Time of Charles I.)

**Moll Flanders.** A woman of extraordinary beauty, born in the Old Bailey. She was twelve years a courtesan, five times a wife, twelve years a thief, eight years a transport in Virginia; but ultimately grew rich, lived honestly, and died a penitent. (Charles II.’s reign.) (See Daniel Defoe’s Moll Flanders.)

**Moll Thomson’s Mark.** As “Take away this bottle, it has Moll Thomson’s mark on it.” Moll Thomson is M. T. (empty).

**Molly.** He’s a regular Molly. Said of a man or big boy who betties or interferes with woman’s work, such as kitchen business, dressmaking, personal decoration, and so on.

**Molly Coddle (A).** A pampered creature, afraid that the winds of heaven should visit him too roughly; though a male, a Molly; not a valetudinarian, but ever fearing lest he should be so.

**Molly Maguires.** An Irish secret society organised in 1843. Stout, active young Irishmen, dressed up in women’s clothes, blackened faces, and otherwise disguised, to surprise those employed to enforce the payment of rents. Their victims were ducked in bog-holes, and many were beaten most unmercifully.

"The judge who tried the murderer was elected by the Molly Maguires; the jurors who assisted him were themselves Molly Maguires. A score of Molly Maguires came forward to swear that the man was sixty miles from the spot on which he had been seen to fire at William Dunn,... and the court returned a verdict of Not Guilty.”—W. Howarth Dunn: New America, i. 28.

**Molly Mog.** This celebrated beauty was an innkeeper’s daughter, at Oakingham, Berks. She was the toast of all the gay sparks, in the former half of the eighteenth century, and died in 1766, at an advanced age. Gay has a ballad on this Fair Maid of the Inn.

Molly Mog died at the age of sixty-seven, a spinster; Mr. Standon, of Arborefield, the enamoured swain alluded to in the ballad, died 1730. It is said that Molly’s sister Sally was the greater beauty. A portrait of Gay still hangs in the inn.

**Molmu’tius.** A mythical king of Britain, who promulgated the laws called the Molmutine, and established the privilege of sanctuary. He is alluded to in Cymbeline, iii. 1 (Shakespeare).

**Moloch.** Any influence which demands from us the sacrifice of what we hold most dear. Thus, ucar is a Moloch, king mob is a Moloch, the guillotine was the Moloch of the French Revolution, etc. The allusion is to the God of the Ammonites, to whom children were made
Moly. Wild garlic, called sorcerer's garlic. There are many sorts, all of which flower in May, except "the sweet moly of Montpelier," which blossoms in September. The most noted are "the great moly of Homer," the Indian moly, the moly of Hungary, serpent's moly, the yellow moly, Spanish purple moly, Spanish silver-capped moly, and Dioscorides's moly. Pope describes it and its effects in one of his odes, and Milton refers to it in his Comus. (Greek, molu.)

"That moly

Mome (French), says Cotgrave, is a Momus, find-fault, carping fellow. So called from Momus, the god of railly.

"Or censur donques les momes,
De mordire les escrits mires.
J. du Belleg, A. P. de Bonnard.

Momiers (French, men of mummery). An Evangelical party of Switzerland, somewhat resembling our Methodists. They arose in 1818, and made way both in Germany and France.

Mommu. The realm of O'heron. (Middle Age romance.)

Momus. One who carps at everything. Momus, the sleepy god, was always railing and carping.

Momus, being asked to pass judgment on the relative merits of Neptune, Vulcan, and Minerva, failed at them all. He said the horns of a bull ought to have been placed in the shoulders where they would have been of much greater force; man's head for man; and Jupiter ought to have made him with a window in his breast, whereby his real thoughts might be revealed. Hence Dr. Gray says that every unreasonable carper is called a "Momus."

Momus's Lattice or Window. Momus blamed Vulcan because he did not set a window or lattice in the human breast for discerning secret thoughts.

"Were Momus lattice in our breasts"—Byron, U. A., iv. 1.

Monachello [little monk]. A sort of incubus in the mythology of Naples. It is described as a thick little man, dressed in a monk's garment and broad-brimmed hat. Those who will follow when he beckons will be led to a spot where treasure is concealed. Sometimes, however, it is his pleasure to pull the bed-clothes off, and sometimes to sit perched on a sleeper.

Monarchians. A theological party of the third century who maintained that God is one, immutable and primary. Their opponents turned upon them, and nicknamed them Patripassians (G. E.), saying that according to such a doctrine God the Father must have suffered on the cross.

Monarchy. Fifth-monarch men. Those who believed that the second coming of Christ was at hand, and that at His second coming He would establish the fifth universal monarchy. The five are these: the Assyrian, the Persian, the Macedonian, the Roman, and the Millennium.

Monday Pops. A contraction of "Monday Populums," meaning popular concerts for classical music, introduced at St. James's Hall by Mr. Arthur Chappell in 1858. There are Saturday Pops also.

Money. Shortly after the Gallic invasion, Lucius Furius built a temple to Juno Moneta (the Monitress) on the spot where the house of Manlius Capitolinus stood. This spot of the Capitol was selected because Manlius was the first man alarmed by the cackling of the sacred geese. This temple was subsequently converted into a mint, and the "asses" there coined were called moneta.

"Juno is represented on medals with instruments of coinage, as the hammer, awl, pincers, and die. (See Livy, vii. 28, and Cicero, De Divinatione, i. 15.)

The oldest coin of Greece bore the impress of an ox. Hence a bribe for silence was said to be an "ox on the tongue." Subsequently each province had its own impress:

Athena, an owl (the bird of wisdom)
Boreas, Boreas (the vineyard of Greece)
Drakon, a dolphin
Macedon, a buckler (from the love of war)
Rhodes, the disc of the sun (the Colossus was an image to the sun)

Rome had a different impress for each coin. For the As, the head of Janus on one side, and the head of Jupiter on the reverse. The Semuncia, the head of Jupiter and the letter S. The Trakes, the head of a woman (? Rome or Minerva) and four points to denote four auri. The Quadrans, the head of Hercules and three points to denote three aures. The Sextans, the head of Mercury, and two points to denote two aures.

Bowed money. Bent coin, given as a pledge of love.

"Taking forth a bowed great and an old penny bowed he gave it [sic] her."—Coney-catching. (True, Elizabeth.)

Money makes the Mare to go. (See Mare.)
Monimia, in Otway's tragedy of The Orphan. Sir Walter Scott says, "More tears have been shed for the sorrows of Monimia, than for those of Juliet and Desdemona."

Monism. The doctrine of the oneness of mind and matter, God and the universe. It ignores all that is supernatural, and the dualism of mind and matter, God and creation; and, as this is the case, of course, there can be no opposition between God and the world, as unity cannot be in opposition to itself. Monism teaches that "all are but parts of one stupendous whole, whose body nature is, and God the soul;" hence, whatever is, only conforms to the cosmical laws of the universal ALL.

Haeckel, of Jena, in 1866, revived this theory, and explains it thus: "Monism (the correlative of Dualism) denotes an unitary conception, in opposition to a supernatural one. Mind can never exist without matter, nor matter without mind." As God is the same "yesterday, to-day, and for ever," creation must be the same, or God would not be unchangeable.

Monitor. So the Romans called the nursery teacher. The Military Monitor was an officer to tell young soldiers of the faults committed against the service. The House Monitor was a slave to call the family of a morning, etc.

Monitor. An ironclad with a flat deck, sharp stern, and one or more movable turrets.

Monk, in printing, is a black smear or blotch made by leaving too much ink on the part. Caxton set up his printing-press in the scriptorium of Westminster Abbey; and the associations of this place gave rise to the slang expressions monk and friar for black and white defects. (See Friar, Chaplet.)

Give a man a monk (French, "Lui bâiller le nez"). To do one a mischief. Rabelais says that Grangouier (after the battle of Picrochole) asked "what was become of Friar John;" to which Gargantua replied, "No doubt the enemy has the monk, alluding to the pugnacious feats of this wonderful churchman, who knocked men down like ninepins. (Rabelais: Gargantua and Pantagruel, book i. 45.)

Monk Lewis. Matthew Gregory Lewis is so called from his novel entitled The Monk. (1773-1818.)

Monk listening to a Bird. (See Felix Heldreth.)

Monk of Westminster. Richard of Cirencester, the historian. (Fourteenth century.)

Monkey (A). £500. (See Marygold.)

Monkey = the Devil; an imp of mischief. Hence, a meddlesome child is spoken to as "you little monkey;" and is called "a regular imp," or "an imp of mischief." The allusion is to the old drawings of devils, with long tails and monkey ugliness.

To get (or have) one's monkey up. To be riled. Here the allusion is also to the devil or evil spirit in man; he will be "in a devil of a temper." Even taken literally, monkeys are extremely irritable and easily provoked.

Monkey, in sailor language, is the vessel which contains the full allowance of grog. Halliwell (Archaeic Dictionary) has—

"Moncorm, 'beer corn, barley huge, or moncorm.'"— (1852.)

To suck the monkey. Sailors call the vessel which contains their full allowance of grog "a monkey." Hence, to "suck the monkey" is surreptitiously to suck liquor from a cask through a straw. Again, when the milk has been taken from a coconut, and rum has been substituted, "sucking the monkey" means drinking this rum. Probably "monkey" in all such cases is a corruption of moncorm (ale or beer). (See Marygold's Peter Simple.) (See Monkey Spoons.)

Monkey Board. The step behind an omnibus on which the conductor stands, or rather skips about like a monkey.

Monkey Boat. A long, narrow boat.

Monkey Jacket. A coat with no more tail than a monkey, or, more strictly speaking, an ape.

Monkey puzzle. The name given to a Chilian pine, whose twisted and prickly branches puzzle even a monkey to climb.

Monkey Spoons. Spoons at one time given in Holland at marriages, christenings, and funerals. They may still be picked up occasionally at curiosity shops. The spoon at weddings was given to some immediate relative of the bride, and just below the monkey on the handle was a heart. At funerals the spoon was given to the officiating clergyman. Among the Dutch, drinking is called "sucking the monkey".
Monkey

(zwiggen de monky), and one fond of drink was called "a monkey sucker." The Dutchman began the day with an appetiser—i.e. rum, with a pinch of salt, served in a monkey spoon (monkey lépel); and these appetisers were freely used at weddings, christenings, and funerals.

**Monkey with a Long Tail (A).** A mortgage. A monkey (g.v.) is slang for £500.

**Monkey's Allowance.** More kicks than halfpence. The allusion is to the monkeys carried about for show; they pick up the halfpence, but carry them to the master, who keeps kicking or ill-treating the poor creatures to urge them to incessant tricks.

**Monkey's Money.** *I will pay you in monkey's money* ("en monnaie de singe")—in goods, in personal work, in mummilng and grime. The French had a law that when a monkey passed the Petit Pont, of Paris, if it was for sale it was to pay four deniers (two-thirds of a penny) for toll; but if it belonged to a showman and was not for sale, it should suffice if the monkey went through his tricks.

"It was an original by Master Charles Charmous, principal painter to King Measatus (of France); paid for in court fashion with monkey's money."—**Rabelais.** *Gargantua and Pantagruel,* B. 3.

**Monkir and Nakir,** according to Mahometan mythology, are two angels who interrogate the dead immediately they are buried. The first two questions they ask are, "Who is your Lord?" and "Who is your prophet?" Their voices are like thunder, their aspects hideous, and those not approved of them lash into perdition with whips half-iron and half-flame. (See Munkar.)

"Do you not see those spectres that are stirring the burning embers? They are Monkir and Nakir."—**Backford.** *Vathek.*

**Monmouth.** The town at the mouth of the Monnow.

**Monmouth.** The surname of Henry V. of England, who was born there.

**Monmouth Cap.** A soldier's cap.

"The soldiers that the Monmouth wear, On cotton tops their crimson rear."

"The best caps were formerly made at Monmouth, where the cappers' chapel doth still remain."—**Fuller.** *Worthies of Wales,* p. 13.

**Monmouth Street (London).** Takes its name from the unfortunate son of Charles II., executed for rebellion in 1685. Now Dudley Street.

**Monnaie de Basoche.** Wordless coin; coin not current; counters. "Boumagem halfpennies." Coins were at one time made and circulated by the lawyers of France, which had no currency beyond their own community. (See Basochiane.)

**Monnia (3 syl.).** Munster.

"Remember the glories of Brian the last, Though the days of the hero are o'er, Though lost to Monna, and cold in the grave, He returns to Kinsella [his palace] no more."—T. Moore. *Irish Melodies,* No. 1.

**Monophagous.** The eater of one sort of food only. (Greek, monos phi-een.)

**Monophysites (4 syl.).** A religious sect in the Levant, who maintained that Jesus Christ had only one nature, and that divine and human were combined in much the same way as the body and soul in man. (Greek, monos phi-een, one nature.)

**Monothelitism** consisted in the doctrine that, although Christ had two distinct natures, He never had but one will, His human will being merged in the divine. (Greek, monos-thel-ena, one single will.)

**Monroe Doctrine.** The American States are never to entangle themselves in the broils of Europe, nor to suffer the powers of the Old World to interfere in the affairs of the New; and they are to account any attempt on the part of the Old World to plant their systems of government in any part of North America dangerous to American peace and safety. James Monroe was twice president of the United States. (1816 and 1820.)

**Monsieur.** Philippe, Duc d'Orléans, brother to Louis XIV., was called Monsieur; other gentlemen were only Monsieur This or That. (1674-1723.)

**Monsieur le Condé.** Paul de Gondi, afterwards Cardinal de Retz (Rene). (1614-1679.)

**Monsieur le Duc.** Henri-Jules de Bourbon, eldest son of the Prince de Condé. (1692-1740.)

**Monsieur le Grand.** The Great Equerry of France.

**Monsieur le Prince.** Prince de Condé (1621-1866). (See Madame.)

**Monsieur de Paris.** The public executioner or Jack Ketch of France.

"Ricardo de Albertes was a personal friend of all the 'Monsieur de Paris,' who served the Republic. He attended all capital executions, and possesses a curious library."—*Newspaper Paragraph,* January 25th, 1880.

**Monsoon** is a corruption of the Malay word mooseem (year or season). For six
Montesinos

is a mountain with sharply-peaked crest (mont-agn or acu).

Montanists. Heretics of the second century; so called from Montanus, a Phrygian, who asserted that he had received from the Holy Ghost special knowledge that had not been vouchsafed to the apostles.

Montanto. Signior Montanto. A master of fence rather than a soldier; a tongue-doughty knight. It is a word of fence, and hence Ben Jonson says, "Your musto, your reverse, your stoocata, your imbrocata, your passada, your montanto." (Every Man in his Humour.)

Monteer Cap. So called from monte los d'Espinca (mountaineers), who once formed the interior guard of the palace of the Spanish king. The way they came to be appointed is thus accounted for:—Sanchica, wife of Don Sancho Garcia, Count of Castile, entered into a plot to poison her husband, but one of the mountaineers of Espinosa revealed the plot and saved the count's life. Ever after the sovereigns of Castile recruited their body-guards from men of this estate.

Monteith. A scalloped basin to cool and wash glasses in; a sort of punch-bowl, made of silver or pewter, with a movable rim scalloped at the top; so called from its inventor.

"New things produce new names, and thus
Monteith
Has by one vessel saved his name from death."—King.

Montem. A custom formerly observed every three years by the boys of Eton school, who proceeded on Whit Tuesday ad montem (to a mound called Salt Hill), near the Bath Road, and exacted a gratuity called salt from all who passed by. Sometimes as much as £1,000 was thus collected. The custom was abolished in 1847.

Monteiro-cap (A) properly means a huntsman's cap, but Sir Walter Scott tells us that Sir Jeffrey Hudson wore "a large Montero hat," meaning a Spanish hat with a feather. (Peregrine of the Peak, chap. xxxv.)

Monteinos (The Cave of). Close to the castle of Rochariflada, to which a knight of the same name, who had received some cause of offence at the French court, retired. Tradition ascribes the river Guadiana to this cave as its source, whence the river is sometimes called Monteinos.

months it is a north-east trade-wind, and
for six months a south-west.

Monster (The). Benwick Williams, a wretch who used to prowl about London, wounding respectable women with a double-edged knife. He was convicted of several offences in July, 1790.

The green-eyed monster. Jealousy; so called by Shakespeare in Othello.

"Beware of Jealousy!
It is a green-eyed monster that doth mock
The meat it feeds on."—Act iii. 3.

Monstros. See each under its name, as Cocksatrice, Chichivache, Chimera, etc.

Mont, in chiroancy, is the technical word for the eminences at the roots of the fingers.

That at the root of the
index finger is the Mont de Mars,
long finger is the Mont de Jupiter,
ring finger is the Mont de Saturne,
small finger in the Mont de Venus.

There are two others: one between the thumb and index finger, called the Mont de Mercure, and one opposite called the Mont de Lune. (See Finger.)

Mont de Piété. A pawn depot. These depôts, called "monvi di pirov" (charity loans), were first instituted under Leo X., at Rome, by charitable persons who wished to rescue the poor and needy from usurious money-lenders. They advanced small sums of money on the security of pledges, at a rate of interest barely sufficient to cover the working expenses of the institution. Both the same and system were introduced into France and Spain. The model Loan Fund of Ireland is formed on the same system. Public granaries for the sale of corn are called in Italian Monti frumentari. "Monte" means a public or State loan, hence also a "bank."

Mont St. Michel, in Normandy, formerly called Belan. Here nine Druidesses sold to sailors the arrows to charm away storms. The arrows had to be discharged by a young man twenty-one years old.

Montagnards ([the mountain party]). The extreme democratic politicians in the French Revolution; so called because they occupied the highest tier of benches in the hall of the National Convention. The opposite party sat on the level of the floor, called the "plain."

Montague (3 syl.). The head of a faction in Verona (Shakespeare: Romeo and Juliet). The device of the family
Montezuma's Realm. Mexico. Montezuma, the last emperor, was seized by Cortes, and compelled to acknowledge himself a vassal of Spain (1519).

Montezuma's Watch. A curious stone, weighing twenty-four tons, of basaltic porphyry, in Mexico. This immense stone is cut into figures denoting the Mexican division of time, and may be termed their calendar.

Montfaucon Watch. "Le guet de Montfaucon." A man hanged. Montfaucon is an eminence near Paris, once used as the Tyburn or place of execution. At one time it was crowded with gibbets, but at the Revolution they were destroyed, and it became the dustbin of the city, "Une voire pour les immolables de Paris et l'escarrasage des chevaux." In 1841 this sink of corruption and infection was moved to "La plaine des Tertres," surely a strange satire on the word.

Montgomery, in North Wales: so called from Roger de Montgomery, Earl of Shrewsbury, who won the castle of Baldwyn, lieutenant of the marches to William the Conqueror. Before this time it was called "Tre Faldwyn."

Montgomery's division, all on one side. This is a French proverb, and refers to the Free Companies of the sixteenth century, of which Montgomery was a noted chief. The booty he took was all given to his banditti, and nothing was left to the victims. (See Lion's Share.)

Month of Sundays. An indefinite long time; never. (See Never.)

Such another chance might never turn up in a month of Sundays."—Balderswood: Robbery Under Arms, chap. xi.

Month's Mind. An irresistible longing (for something); a great desire.

"I see you have a month's mind for them."—Shakespeare: Two Gentlemen of Verona, i, 2.

Months. January. So called from "Janus," the Roman deity that kept the gates of heaven. The image of Janus is represented with two faces looking opposite ways. One face is old, and is emblematical of time past; the other is young, as the emblem of time future. The Dutch used to call this month Janu-waand (frosty-month); the Saxons, Wulf-monath, because wolves were very troublesome then from the great scarcity of food. After the introduction of Christianity, the name was changed to Se aftera geota (the after-yule); it was also called Forma-monath (first month). In the French Republican calendar it was called Nivose (snow-month, December 20th to 20th January).

February. So called from "Februa," a name of Juno, from the Sabine word februo (to purify). Juno was so called because she presided over the purification of women, which took place in this month. The Dutch used to term the month Spokkel-maand (vegetation-month); the ancient Saxons, Spro-te-cal (from the sprouting of pot-wort or kele); they changed it subsequently to Salmonath (from the returning sun). In the French Republican calendar it was called Flamisse (rain-month, 20th January to 20th February).

March. So called from "Mars," the Roman war-god and patron deity. The old Dutch name for it was Leni-maand (lengthening-month), because the days sensibly lengthen; the old Saxon name was Hrieth-monath (rough month, from its boisterous winds); the name was subsequently changed to Length-monath (lengthening month); it was also called Hylad-monath (boisterous-month). In the French Republican calendar it was called Ventile (windy-month, February 20th to March 20th).

April. So called from the Latin aperio (to open), in allusion to the unfolding of the leaves. The old Dutch name was Grae-maad (grassy-month); the old Saxon, Easter-monath (orient or paschal-month). In the French Republican calendar it was called Germinal (the time of budding, March 21st to the 19th of April).

May is the old Latin magius, softened into maius, similar to the Sanskrit mah (to grow), that is, the growing-month. The old Dutch name was Dion-maand (blossoming month); the Old Saxon, Tri-milch (three milch), because cows were milked thrice a day in this month. In the French Republican calendar the month was called Floreal (the time of flowers, April 20th to May 20th).

June. So called from the "juno'res" or soldiers of the state, not from Juno, the queen-goddess. The old Dutch name was Zomer-maad (summer-month); the old Saxon, Sere-monath (dry-month), and Lida-err (joy-time). In the French Republican calendar the month was called Prairial (meadow-month, May 20th to June 18th).

July. Mark Antony gave this month the name of Julius, from Julius Caesar, who was born in it. It had been previously called Quintilius (fifth-month).
The old Dutch name for it was Hooymaand (hay-month); the old Saxon, Med-maonth (because the cattle were turned into the meadows to feed), and Lida after (the second mild or genial month). In the French Republican calendar it was called Mounidor (harvest-month, June 19th to July 18th).

August. So called in honour of Augustus Caesar; not because it was his birth-month, but because it was the month in which he entered upon his first consulship, celebrated three triumphs, received the oath of allegiance from the legions which occupied the Janiculum, reduced Egypt, and put an end to the civil warfare. He was born in September. The old Dutch name for August was Goertmaand (harvest-month); the old Saxon, Wood-monath (weed-month, whose weed signifies vegetation in general. In the French Republican calendar it was called Ther-midor (hot-month, July 19th to August 17th).

September. The seventh month from March, where the year used to commence. The old Dutch name was Herstmaand (autumn-month); the old Saxon, Gerst-monath (barley-month), or Herfest-monath; and after the introduction of Christianity Halig-monath (holy-month, the nativity of the Virgin Mary being on the 8th, the exaltation of the Cross on the 14th, Holy-Rood Day on the 26th, and St. Michael's Day on the 29th). In the French Republican calendar it was called Fructidor (fruit-month, August 18th to September 21st).

October. The eighth month of the Alban calendar. The old Dutch name was Wyn-maand; the Old Saxon, Winmonath (wine-month, or the time of vintage); it was also called Teo-monath (tenth-month), and Winter-fulleth (winter full-moon). In the French Republican calendar it was called Vendémaire (time of vintage, September 22nd to October 21st).

November. The ninth Alban month. The old Dutch name was Slacht-maand (slaughter-month, the time when the beasts were slain and salted down for winter use); the old Saxon, Wind-monath (wind-month, when the fishermen drew their boats ashore, and gave over fishing till the next spring); it was also called Blot-monath—the same as Slacht-maand. In the French Republican calendar it was called Brumaire (fog-month, October 22nd to November 21st).

December. The tenth month of the old Alban calendar. The old Dutch name was Winter-maand (winter-month); the old Saxon, Mid-winter-monath (mid-winter-month); whereas June was Midsummer-monath. Christian Saxons called December Se ura godla (the anti-yule). In the French Republican calendar it was called Primaire (hoar-frost month, from November 22nd to December 20th).

Montauban (A.D.), [the destroyer]. One of Mahomet’s lances, confiscated from the Jews when they were exiled from Medi’na.

Montjoie St. Denis. The war-cry of the French. Montjoie is a corruption of Mona Jones, as the little mounds were called which served as direction-posts in ancient times; hence it was applied to whatever showed or indicated the way, as the banner of St. Denis, called the Oriflamme. The Burgundians had for their war-cry, “Montjoie St. Andre;” the dukes of Bourbon, “Montjoie Notre Dame;” and the kings of England used to have “Montjoie St. George.” There seems no sufficient reason to suppose that Montjoie St. Denis is a corruption of “St. Denis mon joie”—i.e. “St. Denis is my hope,”

Montjoie. The cry of the French heralds in the ancient tournaments; and the title of the French king-of-arms.

Montrognon (Baron of), Lord of Bourglastie, Tortebesse, and elsewhere. A huge mass of muscle, who existed only to eat and drink. He was a descendant of Essu on his father’s side, and of Gargantua on his mother’s. He once performed a gigantic feat—he killed six hundred Saracens who happened to get in his way as he was going to dinner. He was bandy-legged, could lift immense weights, had an elastic stomach, and four rows of teeth. In Croquemitaine he is made one of the paladins of Charlemagne, and was one of the four knights sent in search of Croquemitaine and Fear-fortress.

Montserrat. The Catalonians aver that this mountain was riven and shattered at the Crucifixion. Every rift is filled with evergreens. Similar legends exist with regard to many other mountains. (Latin, mons serrato, the mountain jagged like a saw.)

Monumental City. Baltimore, U.S., is so called because it abounds in monuments: witness the obelisk, the 104 churches, etc.

Monumental Effigies. In the age of chivalry the woman in monumental brasses and effigies is placed on the
Monumental Figures 357

Man’s right hand; but when chivalry declined she was placed on his left hand.

Monumental Figures. No. 1.

(1) Those in stone, with plain sloping roofs, and without inscriptions, are the oldest.

(2) In 1180 these plain prismatic roofs began to be ornamented.

(3) In the same century the sloping roofs gave place to armorial bearings.

(4) In the thirteenth century we see flat roofs, and figures carved on the lids.

(5) The next stage was an arch, built over the monument to protect it. 

(6) The sixth stage was a chapel annexed to the church.

(7) The last stage was the head bound and feet tied, with children at the base, or cherubims at the feet.

Monumental Figures. No. 2.

Figures with their hands on their breasts, and chalices, represent priests.

Figures with crosier, mitre, and pontificals, represent prelates.

Figures with armour represent knights.

Figures with legs crossed represent either crusaders or married men.

Female figures with a mantle and large ring represent nuns.

Monumental Figures. No. 3.

Those in scale armour are the most ancient (time, Henry II.).

Those in chain armour or ring-mail come next (time, Richard I. to Henry III.).

Those with children or cherubims, between the fourteenth and seventeenth centuries.

- Brasses are for the most part subsequent to the thirteenth century.

Monumental Figures. No. 4.

Saints lie to the east of the altar, and are elevated above the ground; the higher the elevation, the greater the sanctity. Martyrs are much elevated.

Holy men not canonised lie on a level with the pavement.

Founders of chapels, etc., lie with their monument built into the wall.

Monumental Inscriptions.

Capital letters and Latin inscriptions are of the first twelve centuries.

Lombardic capitals and French inscriptions, of the thirteenth century,

German text, of the fourteenth century.

English and Roman print, subsequent to the fourteenth century.

Tables against the wall came in with the Reformation.

Moon.

Moon means “measurer” of time (Anglo-Saxon, mēna, masc. gen.). It is masculine in all the Teutonic languages; in the Edda, the son of Mundilfari is Mání (moon), and daughter Sól (sun); so it is still with the Lithuanians and Arabs, and so was it with the ancient Mexicans, Slav, Hindu, etc.; so that it was a most unlucky dictum of Harris, in his *Hymen*, that all nations ascribe to the Sun a masculine, and to the Moon a feminine gender. (Gothic, mena, masc.; Sanskrit, mā, masc. from nā, to measure.) The Sanskrit *nātrām* is an instrument for measuring; hence Greek *metron*; French, *mètre*; English, *meter*.

The Germans have *Frau Sonne* (Mrs. Sun) and *Herr Mond* (Mr. Moon).

*Moon,* represented in five different phases: (1) new; (2) full; (3) crescent or decrescent; (4) half; and (5) gibbous, or more than half.

*Moon,* in pictures of the Assumption of the Virgin, is represented as a crescent under her feet; in the Crucifixion it is eclipsed and placed on one side of the cross, the sun being on the other; in the Creation and Last Judgment it is also introduced by artists.

*Hecate,* The moon before she has risen and after she has set.

*Astarte,* The crescent moon, “the moon with crescent horns.”

*Diana,* The moon in the open vault of heaven, who “hunts the clouds.”

*Synthus.* Same as Diana.

*Selene* or *Luna.* The moon personified, properly the full moon, who loved the sleeping Endymion.

*Endymion.* Moonlight on a bank, field, or garden.

“Here sweet the moonlight sleeps upon this bank!” *Shakespeare: Merchant of Venice,* v.i.

*Phæbe,* The moon as the sister of the sun. (See *Astarte, Ashtaroth*, etc.).

*Moon,* Astolphe found treasures in the moon everything wasted on this earth, such as misspent time and wealth, broken vows, unanswered prayers, fruitless tears, abortive attempts, unfulfilled desires and intentions, etc. All bribes were hung on gold and silver hooks; prince’s favours were kept in bellows; wasted talent was kept in vases, each marked with the proper name; etc. *Orlando Furioso,* bk. xviii. (See *Rape of the Lock,* c. v.)

*Moon.* (See under *Machomet*.)

The moon is called “triform,” because it presents itself to us either round, or
**Moon-calf** is an inanimate, shapeless mass (Pliny: *Natural History*, x. 64). This abomination was supposed to be produced by the influence of the moon. The primary meaning of calf is not the young of a cow, but the issue arising "from throwing out," as a push, a protruberance; hence the calves of the legs.

"A false conception, called mola, i.e. moon-calf; a lump of stuff without shape or life." —Holland: *Pliny*, vii. 15.

**Moon-drop.** In Latin, *virus lucri*, a vaporuous drop supposed to be shed by the moon on certain herbs and other objects, when influenced by incantations.

"E'en the corner of the moon,
There hangs a vaporious drop profound;
I'll catch it ere it come to smudge." —Shakespeare: *Macbeth*, iii. 5.

**Moots** were debates which formerly took place in the halls and libraries of Inns of Court. The benchers and the
barristers, as well as the students, took an active part in these moots. Sir Simonds D'Ewes, in his Diary (1620-1629), says:

"I had lived mooted in law French before I was called to the bar."—Nineteenth Century, November, 1862, p. 779.

Mop. In many places statute fairs are held, where servants seek to be hired. Carters fasten to their hats a piece of whipcord; shepherds, a lock of wool; grooms, a piece of sponge, etc. When hired they mount a cockade with streamers. Some few days after the statute fair, a second, called a Mop, is held for the benefit of those not already hired. This fair mops or wipes up the refuse of the statute fair, carrying away the dregs of the servants left.

Mop. One of Queen Mab's attendants. All mops and brooms. Intoxicated.

Morastone, near Upsala, where the Swedes used anciently to elect their kings.

Moral. The moral Gower. John Gower, the poet, is so called by Chaucer. (1320-1402.)

Father of moral philosophy. Thomas Aquinas (1227-1274).

Moralist. The great moralist of Fleet Street. Dr. Johnson (1709-1784).

Moran's Collar which strangled the weasel, if he deviated from the strict rules of equity. Moran was the wise councillor of Feredach the Just, an early king of Ireland, before the Christian era. Of course, the collar is an allegory of obvious meaning.

Morasteen [great stone]. The ancient Danes selected their king from the sacred line of royalty. The man chosen was taken to the Landsting, or local court, and placed on the morasteen, while the magnates ranged themselves around on stones of inferior size. This was the Danish mode of installation.

Morat. Morat and Marathon twin names shall stand (Childs Harold, iii. 64). Morat, in Switzerland, is famous for the battle fought in 1476, in which the Swiss defeated Charles le Temeraire of Burgundy.

Moratorium. A legal permission to defer for a stated time the payment of a bond, debt, cheque, or other obligation. This is done to enable the creditor to pull himself round by borrowing money, selling effects, or otherwise raising funds to satisfy obligations. The device was adopted in 1891 in the Argentine Republics during the money panic caused by the Baring Brothers' "difficulty," a default of some twenty millions sterling.

Moravian or Bohemian Brethren. A religious community tracing its origin from John Huss, expelled by persecution from Bohemia and Moravia in the eighteenth century. They are often called The United Brethren.

Morselin (French). A corruption of Mort de Jus. (See Ventre St. Gris.)

More. To be no more. To exist no longer: to be dead.

"Casino is no more." Shakespeare: Julius Caesar.

More Kicks than Ha'pence. Like the monkey which plays tricks for his master. The monkey gets the kicks and the master the ha'pence.

More Last Words. When Richard Baxter lost his wife, he published a broadsheet, headed Last Words of Mrs. Baxter, which had an immense sale. The printer, for his own profit, brought out a spurious broadsheet, headed More Last Words; but Baxter issued a small handbill with this concise sentence: "Mrs. Baxter did not say anything else."

More of More Hall. A legendary hero who armed himself with an armour of spikes; and, concealing himself in the cave where the dragon of Wantley dwelt, slew the monster by kicking it on the mouth, where alone it was mortal.

More the Merrier (The). The author of this phrase was Henry Parrot.

More one has, the More he Desires (The). In French, Plus il en a, plus il en veut. In Latin, Quo plus habent, eo plus cupiunt.

"My more having would be a source To make me hunger more." Shakespeare: Macbeth, iv. 3.

Møre'no (3 syl.) Don Antonio Moreno, a gentleman of Barceloña, who entertained Don Quixote with mock-heroic hospitality.

Morestone. Would you remove More-stone? (See Mortstone.)

Morgan le Fay. (See below.) W. Morris, in his Earthly Paradise (August), makes Morgan the bride of Ogier the Dane, after his earthly career was ended.

Morgan le Fay, Morgaine la Fée, or Morgana the Fairy. Daughter of Queen Igraine, and half-sister of King Arthur, who revealed to him the intrigues of Sir Lancelot and Guinevere.
Morganatic

She gave him a cup containing a magic draught, and Arthur had no sooner drunk it than his eyes were opened to the perjury of his wife and friend.

Morganatic Marriage (4). A marriage in which the wife does not take the husband’s rank, because legally, or according to court by-laws, the marriage is not recognised. This sort of marriage is effected when a man of high rank marries a woman of inferior position. The children in this case do not inherit the title or entail of the father. The word is based on the Gothic morganjan, “to curtail” or “limit;” and the marriage settlement was called morgen-gabe or morgen-gnade, whence the Low Latin matrimonium ad legem morganaticum, in which the dowry is to be considered all the portion the wife will receive, as the estates cannot pass to her or to her children.

A morganatic marriage is called “left-handed,” because a man pledges his troth with his left hand instead of his right. The “hand-fasted” marriages of Scotland and Ireland were morganatic, and the “hand-fasted” bride could be put away for a fresh union.

Morgane (2 syl.). A fay to whose charge Zephyr committed young Passelyon and his cousin Bennmec. Passelyon fell in love with Morgane’s daughter, and the adventures of these young lovers are related in the romance of Prerofores, vol. iii. (See MORGAN.)

Morgans. A Stock Exchange term, signifying the French 6 per cents., which were floated by the Morgans.

Morgan’t. A ferocious giant, converted by Orlando to Christianity. After performing the most wonderful feats, he died at last from the bite of a crab. (See below.)

Morgante Maggioré. A serio-comic romance in verse, by Pulci, of Florence (1494). He was the inventor of this species of poetry, called by the French berrevaque, from Berni, who greatly excelled in it. Translated by Byron.

Morgiana. The clever, faithful, female slave of Ali Baba, who pries into the forty jars, and discovers that every jar, but one, contains a man. She takes oil from the only one containing it, and, having made it boiling hot, pours enough into each jar to kill the thief concealed there. At last she kills the captain of the gang, and marries her master’s son. (Arabian Nights: Ali Baba and the Forty Thieves.)

Morglay. A sword (glave de la mort, the sword of Sir Bevis of Southampton), a generic name for a sword. (See Sword.)

“Had I been accompanied with my Toledo or Morgay,—Every Woman in her Element.”

“Carrying their morgays in their hands.” — Beaumont and Fletcher: Honest Man.

Morgue, a dead-house, is generally associated with mors (death); but this is a blunder, as the word means viage, and was first applied to prison vestibules, where new criminals were placed to be scrutinised, that the prison officials might become familiar with their faces and general appearance.


Morgue la Faye, who watched over the birth of Ogier the Dane, and after he had finished his earthly career, restored him to perpetual youth, and took him to live with her in everlasting love in the isle and castle of Avallon.

Moribund. Declining: in a dying state; on its last legs. Turkey is called a moribund state. Institutions on the decline are called moribund. Applied to institutions, commercial companies, states, etc. (Latin, moribundus, ready to die.)

Morisonianism. The religious system of James Morison, the chief peculiarities being the doctrines of universal atonement, and the ability of man unaided to receive or reject the Gospel. James Morison, in 1841, separated from the “United Secession,” now merged into the “United Presbyterian.” The Morisonians call themselves the “Evangelical Union.”

Morley (Mrs.). The name under which Queen Anne corresponded with Mrs. Freeman (the Duchess of Marlborough).

Morma, in Pepys’s Diary, is Elizabeth, daughter of John Dickens, who died October 22nd, 1692.

Mormon. The last of a pretended line of Hebrew prophets, and the pretended author of The Book of Mormon, or Golden Bible, written on golden plates. This work was in reality written by the Rev. Solomon Spalding, but was claimed by Joseph Smith as a direct revelation to him by the angel Mormon. Spalding died in 1816; Smith, 1844.
**Mormon Creed.**  (1) God is a person with the form and flesh of man. (2) Man is a part of the substance of God, and will himself become a god. (3) Man was not created by God, but existed from all eternity, and will never cease to exist. (4) There is no such thing as original or birth sin. (5) The earth is only one of many inhabited spheres. (6) God is president of men made gods, angels, good men, and spirits waiting to receive a tabernacle of flesh. (7) Man’s house-hold of wives is his kingdom not for earth only, but also in his future state. (8) Mormonism is the kingdom of God on earth. (*W. Hepworth Dixon: New America*, I. 24.)

**Mormonism.** The religious and social system of the Latter-day Saints; so called from their gospel, termed *The Book of Mormon*. Joe Smith, the founder of the system, was born in Sharon, Windsor county, Vermont; his partner was Rigdon. The manuscript, which he declared to be written on gold plates, was a novel written by Spalding. He was cited thirty-nine times into courts of law, and was at last assassinated by a gang of riflemen, who broke into his prison at Carthage, and shot him like a dog. His wife’s name was Emma; he lived at Nauvoo, in Illinois; his successor was Brigham Young, a carpenter by trade, who led the “Saints” (as the Mormons are called), driven from home by force, to the valley of the Salt Lake, 1,500 miles distant, generally called Utah, but by the Mormons themselves, *Desert* (Bee-country), the New Jerusalem. Abraham is their model man, and Sarah their model woman, and English their language. Young’s house was called the Bee-hive. Every man, woman, and child capable of work has work to do in the community.

**Morning.** The first glass of whisky drunk by Scotch fishermen in salutation to the dawn. Thus one fisherman will say to another, “Hae ye had your morning, Tam?” or “I haean ma morning, yet, Jock.”

“Having declined Mr. Boscwrt’s compliment of a ‘morning’s ‘ coffee,’ he made his answer.” — Sir W. Scott: *Waterlow*, chap. vth.

**Morning Star of the Reformation.** John Wycliffe (1324–1384).

**Morocco.** The name of Banks’ bay horse. (*See BANKS and HORSE.*)

**Morocco.** Strong ale made from burnt malt, used in the annual feast at Sevenhalls, Westmoreland (the seat of the Hon. Mary Howard), on the opening of Milnthorpe Fair. This liquor is put into a large glass of unique form, and the person whose turn it is to drink is called the “colt.” He is required to stand on one leg, and say “Luck to Sevens as long as Kent flows,” then drain the glass to the bottom, or forfeit one shilling. The act is termed “drinking the constable.” The feast consists of radishes, eaten cake, and butter.

**Morocco Men (The).** Public-house and promenading tours for lottery insurances. Their rendezvous was a tavern in Oxford Market, on the Portland estate, at the close of the eighteenth century. In 1796 the great State lottery employed 7,500 Morocco men to dispose of their tickets.

**Moros.** The fool in the play entituled *The Longer Thou Livest the More Fool Thou Art*, by William Wagier.

**Morpheus (2 syl., the Sleeper).** Son of Sleep, and god of dreams: so called because he gives these airy nothings their form and fashion.

**Morrel.** One of the shepherds in the *Shepherd’s Calendar*, by Spenser.

**Morrice (Gil or Child).** The natural son of an earl and the wife of Lord Barnard or John Stewart, “brought forth in her father’s house wi’ mickle sin and shame,” and brought up “in the gude growe wode.” One day he sent Willie to the baron’s hall, requesting his mother to come without delay to Greenwood, and by way of token sent with him a “gay mantel” made by herself. Willie went into the dinner-hall, and blurted out his message before all who were present, adding, “and there is the silken sarke your ain hand sewed the sleeve.” Lord Barnard, thinking the Child to be a paramour of his wife, forbade her to leave the hall, and, riding himself to Greenwood, slow Morrice with a broad-sword, and setting his head on a spear, gave it to “the meanest man in a’ his train” to carry it to the lady. When the baron returned Lady Barnard said to him, “Wi’ that same spear, O pierce my heart, and put me out o’ pain;” but the baron replied, “Enough of blood by me’s bin spilt. sair, sair I rew the deid,” adding—

“I’ll ay lament for Gil Morice,
As gin he were mine ain;
I’ll neir forget the weary day
On which the youth was slain.”

Reliques of Ancient English Poetry, VER. III. 1.

Dr. Percy says this pathetic tale suggested to Home the plot of *Douglas* (a tragedy).
Morris Dance, brought to England in the reign of Edward III, when John of Gaunt returned from Spain. In the dance, bells were jingled, and staves or swords clashed. It was a military dance of the Moors or Moriscos, in which five men and a boy engaged; the boy wore a morion or head-piece, and was called Mad Morion. (See Maid Marian.)

Morse Alphabet (The). An alphabet used in telegraphic messages, invented by Professor Samuel F. B. Morse, of Massachusetts. The right-hand deflection of the electric needle corresponds to a dash, and the left-hand to a dot; and by means of dashes and dots every word may be spelt at length. Military signalling is performed in England by short and long flashes of a flag or some other instrument; the short flash corresponds with the dot, and the long with the dash. The following ten varieties will show how these two symbols are capable of endless combinations.

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Mort-safe. A wrought-iron frame to prevent dead bodies from being exhumed by resurrectionists. (See Notes and Queries, March 11th, 1891, p. 210.)

Mortal. I saw a mortal lot of people—i.e. a vast number. Mortal is the French à mort, as in the sentence, "Il y avait du monde à mort." Legonidec says, "Ce mot [mortal] ne s'emploie jamais au propre, mais seulement au figuré, avec la signification de multitude, grand nombre, foule."

Mortar-board. A college cap. A corruption of the French mortier, the cap worn by the ancient kings of France, and still used officially by the chief justice or president of the court of justice. As a college cap has a square board on the top, the mortar-board was soon transformed into mortar-board.

Mortars differ from guns, in having their trunnions placed behind the vent. They are short pieces, intended to project shells at high angles (45°), and the shells thus projected fall almost vertically on the object struck, forcing in the strongest buildings, and (bursting at the same time) firing everything around. Their splinters are very destructive.

Morte d'Arthur, compiled by Sir Thomas Malory, from French originals; edited by Southey, the poet-laureate. The compilation contains—

The Prophecies of Merlin.

The Quest of the St. Grail.

The Romance of Sir Lancelot of the Lake.

The History of Sir Tristram; etc. etc. Tennyson has a Morte d'Arthur among his poems.

Mortgage. (See Welsh Mortgage.)

Mother. Well, Mor. where have you been this long while? (Norfolk). Pay, Mor, come hither! (Norfolk). Mor or Mother means a lass, a wench. It is the Dutch moor (a woman). In Norfolk they call a lad a bor, from the Dutch boer (a farmer), English boor.

"Well, bor!" and "Well, mor!" are to be heard daily in every part of the county.

"When once a giggling mother you And a red-faced child you say, Sly tricks you played me not a few, For mischief was your greatest joy."

Bloomfield: Richard and Kate.

Mortimer. So called from an ancestor in crusading times, noted for his exploits on the shores of the Dead Sea. (De Merto Morti.)

Mortlake Tapestry. The best English tapestry made at Mortlake (Middlesex), in the reign of James I.

"Why, lady, do you think me Wrought in a form, some Dutch-piece weaved at Mortlake?"

City Match.

Mortstone. He may remove Mortstone. A Devonshire proverb, said incredulously of husbands who pretend to be masters of their wives. It also means, "If you have done what you say, you can accomplish anything."

Morven. Fingal's realm; probably Argyllshire and its neighbourhood.

Mosaic Work is not connected with the proper name Moses, but with the Musii (Latin, apes mosaicum, mosaicum; Greek, mosaion; French, mosaique; Italian, mosaico). Pliny says it was so called because these tessellated floors were first used in the grottoes consecrated to the Muses (xxx. 21, s. 42). The most famous workman in mosaic work was Sosus of Pergamum, who wrought the rich pavement in the common-hall, called Asaraton oceon. (Pliny: Natural History, xxxvi. 4, 64.)

Moscow. So called from the river Moscowa, on which it is built. The monarch of Moscow. A large bell weighing 193 tons, 21 feet high, and 21 feet in diameter.

So-and-So was my Moscow. The turning-point of my good fortune, leading to future joys and misery. The
Mosen (Spanish). A corruption of Mío Señor, corresponding to the Castilian Don.

Moses' Horns. Exodus xxxiv. 30, "All the children of Israel saw Moses, and the skin of his face shone," translated in the Vulgate, "Cornuta est facies sua." Rays of light were called horns. Hence in Habakkuk (iii. 4) we read of God, "His brightness was as the light, and He had horns [rays of light] coming out of His hand." Michel Angelo depicted Moses with horns, following the Vulgate.

The French translation of Habacuc, iii. 4 is—"Sa splendeur était comme le lumiero meme, et des rayons sortent de sa main."

Moses' Rod. So the divining-rod was usually called. The divining-rod was employed to discover water or mineral treasure. In Blackwood's Magazine (May, 1850) we are told that nobody sinks a well in North Somersetshire without consulting the jouser (as the rod-diviner is called). The Abbé Richard is stated in the Monde to be an extremely expert diviner of water, and amongst others discovered the "Christmas Fountain" on M. de Metternich's estate, in 1863. In the Quarterly Review (No. 44) we have an account of Lady Noel's divining skill. (See World of Wonders, pt. ix. p. 283.)

Moses Slow of Speech. The account given in the Tanakh (vi.) is as follows:—Pharaoh was one day sitting on his throne with Moses on his lap, when the child took off the king's crown and put it on his own head. The "wise men" tried to persuade the king that this was treason, for which the child ought to be put to death; but Jethro, priest of Midian, replied, "It is the act of a child who knows no better. Let two plates" (he continued) "be set before him, one containing gold and the other red-hot coals, and you will readily see he will prefer the latter to the former." The experiment being tried, the little boy snatched up the live coal, put it into his mouth, and burnt his tongue so severely that he was ever after "heavy or slow of speech."

Moses Primrose. Son of the Rev. Dr. Primrose, very green, and with a good opinion of himself. He is chiefly known for his wonderful bargain with a Jew at the neighbouring fair, when he gave a good horse in exchange for a gross of worthless green spectacles, with copper rims and shagreen cases. (Goldsmith: Vicar of Wakefield.)

Mos'lem or Mosolemn. Plural of Musulman, sometimes written Muslimans. The word is Turkish, and means true believer.

Moses. Napping, as Moses took his nap. Wilbraham says Moses took his nap, napping, because he could not catch her when awake. "Till day come, catch him as Moses his grey mare, napping."—Christmas Prince.

Mosstrooper. A robber, a bandit. The marauders who infested the borders of England and Scotland were so called because they encamped on the moses.

Mote and Beam (Matt. vii. 3-5). In ali pediculum video, in te vieum non videi (Petronius). Here pediculum means a house, and vieium u tyke.

Moth. Page to Don Adrian de Arma'do, all jest and playfulness, cunning and versatile. (Shakespeare: Love's Labour's Lost.)

Mother. Mother and Head of all Churches. So is St. John Lateran of Rome called. It occupies the site of the splendid palace of Plantius Lateranus, which escheated to the Crown from treason, and was given to the Church by the Emperor Constantine. From the balcony of this church the Pope blesses the people of the whole world.

Mother Ann. Ann Lee, the "spiritual mother" of the Shakers. (1735-1784.)

Mother Bunch. (1) Mother Bunch whose fairy tales are notorious. These tales are in Pasquill's Jests, with the Merriments of Mother Bunch. (1653.)

(2) The other Mother Bunch is called Mother Bunch's Closet newly Broke Open, containing rare secrets of art and nature, tried and experienced by learned philosophers, and recommended to all ingenious young men and maids, teaching them how to get good wives and husbands. (1760.)

Mother Carey's Chickens. Stormy petrels. Mother Carey is Mater Cara. The French call these birds oiseaux de Notre Dame or axes Sanctae Marie. Chickens are the young of any fowl, or any small bird.

"They are called the 'sailor's' friends, come to warn them of an approaching storm; and it is most unlucky to kill them. The legend is that each bird contains the soul of a dead seaman."
(See Captain Marryat: Poor Jack, where the superstition is fully related.)

Mother Carey's Goose. The Great Black Petrel or Fulmar of the Pacific Ocean. Mother Carey is plucking her goose. It is showing. (See Hulda.)

Mother Country. One's native country, but the term applies specially to England, in relation to America and the Colonies. The inhabitants of North America, Australia, etc., are for the most part descendants of English parents, and therefore England may be termed the mother country. The Germans call their native country Fatherland.

Mother Douglas. A noted procuress, introduced in The Minor by Foote. She also figures in Hogarth's March to Finchley. Mother Douglas resided at the north-east corner of Covent Garden; her house was superbly furnished and decorated. She grew very fat, and with pious up-turned eyes used to pray for the safe return of her "babes" from battle. She died 1761.

Mother Earth. When Junius Brutus (after the death of Lucretia) formed one of the deputation to Delphi to ask the Oracle which of the three would succeed Tarquin, the response was, "He who should first kiss his mother." Junius instantly threw himself on the ground, exclaiming, "Thus, then, I kiss thee, Mother Earth," and he was elected Consul.

Mother Goose. A name associated with nursery rhymes. She was born in Boston, and her eldest daughter Elizabeth married Thomas Fleet, the printer. Mrs. Goose used to sing the rhymes to her grandson, and Thomas Fleet printed the first edition in 1719.

Mother Hubbard. The old lady whose whole time seems to have been devoted to her dog, who always kept her on the trot, and always made game of her. Her temper was proof against this willfulness on the part of her dog, and her politeness never forsook her, for when she saw Master Doggie dressed in his fine clothes—

"The dame made a courtesy, the dog made a bow; The dame said, 'Your servant,' the dog said, 'Bow-wow.'"

Mother Huddle's Oven. Where folk are dried up so that they live for ever. (Howard Pyle: Robin Hood, 211.)

Mother Shipton lived in the reign of Henry VIII., and was famous for her prophecies, in which she foretold the death of Wolsey, Lord Percy, etc., and many wonderful events of future times. All her "prophecies" are still extant.

Mother-sick. Hysterical.

Mother-wit. Native wit, a ready reply; the wit which "our mother gave us." In ancient authors the term is used to express a ready reply, courteous but not profound. Thus, when Louis XIV. expressed some anxiety lest Polignac should be inconveniently by a shower of falling rain, the mother-wit of the cardinal replied, "It is nothing, I assure your Majesty; the rain of Marly never makes us wet."

Mother of Believers. Ay-’shah, the second and favourite wife of Mahomet; so called because Mahomet being the "Father of Believers," his wife of wives was Mother of Believers.

Mother of Books. Alexandria was so called from its library, which was the largest ever collected before the invention of printing.

Mother of Cities [Amm-al-Bulud]. Balkh is so called.

Mother of Pearl. The inner iridescent layers of the shells of many bivalve molluscs, especially that of the pearl oyster.

Mother of the Graoci. A hard, strong-minded, rigid woman, without one soft point or effeminate weakness. Always in the right, and maintaining her right with the fortitude of a martyr.

Mother's Apron Strings. (See Tin . . .)

Mothering Sunday is Sunday in Mid-Lent, a great holiday, when the Pope blesses the golden rose, and children go home to their mothers to feast on "mothering cakes." It is said that the day received its appellation from the ancient custom of visiting their "mother church," and making offerings on the altar on that day. Used by school-children it means a holiday, when they went home to spend the day with their mother or parents.

Motion. The laws of motion, according to Galileo and Newton.

(1) If no force acts on a body in motion, it will continue to move uniformly in a straight line.

(2) If force acts on a body, it will produce a change of motion proportionate to the force, and in the same direction (as that in which the force acts).
Motley. Men of motley. Licensed fools; so called because of their dress.

"Motley is the only wear." Shakespeare: "As You Like It," i. 7.

Motu Proprie. A law brought in by Consalvii, to abolish monopolies in the Papal States (1757).

Mouch (To). To live as a vagrant.

Mouchard (French). A spy, "qui fait comme les mouches, qui voit si bien sans en avoir l’air." At the close of the seventeenth century, those petits-maîtres who frequented the Tuileries to see and be seen were called mouchards (fly-men).

(Dictionnaire Étymologique de Ménage.)

Moulds. In the moulds. In the grave.

"After Sir John and her [the minster's wife] were ... both in the moulds."—Sir W. Scott: Redgauntlet (Letter xi.).

Mound. The largest artificial mound in Europe is Silbury Hill, near Avebury (Wiltshire). It covers 5 acres, 34 perches, and measures at the base 2,027 feet; its diameter at top is 120 feet; its slope is 310 feet; perpendicular height, 107 feet; and it is altogether one of the most stupendous monuments of human labour in the world.

Alyattes, in Asia Minor, described by Herodotus, is somewhat larger than Silbury Hill.

Mount Zion. The Celestial City or Heaven. (Bunyan: Pilgrim's Progress.)

"I am come from the City of Destruction, and am going to Mount Zion." (Part i.)

Mountains. (The) or Montagnards. The extreme democratic party in the First French Revolution: so called because they seated themselves on the highest benches of the hall in which the National Convention met. Their leaders were Danton and Robespierre, but under them were Marat, Couthon, Thuriot, St. André, Legendre, Camille-Deshoullins, Carnot, St. Just, and Collot d'Herbois, the men who introduced the "Reign of Terror." Extreme Radicals are still called in France the "Mountain Party," or Montagnards.

Old Man of the Mountain. Imama Hassan ben Salhah el Houmairi. The Sheik Al Jebal was so called, because his residence was in the mountain fastnesses of Syria. He was the prince of a Mahometan sect called Assassins (q.r.), and founder of a dynasty in Syria, put an end to by the Moguls in the twelfth century. In Rymer's "Fœdera" (vol. i.) two letters of this sheik are inserted. It is not the province of this "Book of Fables" to dispute their genuineness.

If the mountain will not come to Mahomet, Mahomet must go to the mountain. If what I seek will not come to me without my stir, I must exert myself to obtain it; if we cannot do as we wish, we must do as we can. When Mahomet first announced his system, the Arabs demanded supernatural proofs of his commission. "Moses and Jesus," they said, "wrought miracles in testimony of their divine authority; and if thou art indeed the prophet of God, do so likewise." To this Mahomet replied, "It would be tempting God to do so, and bring down His anger, as in the case of Pharaoh." Not satisfied with this answer, he commanded Mount Safa to come to him, and when it stirred not at his bidding, exclaimed, "God is merciful. Had it obeyed my words, it would have fallen on us to our destruction. I will therefore go to the mountain, and thank God that He has had mercy on a stiff-necked generation."

The mountain in labour. A mighty effort made for a small effect. The allusion is to the celebrated line of Horace, "Parvum montem, nosce ferus virilis mus," which Creech translates, "'The travailing mountain yields a silly mouse;' and Boileau, "La montagne en travant enfante une souris."

Mountain Ash (The), or "Rowan-tree," botanically called "Pyrus avium," which does not belong to the same family of plants as the "fraxinum," or Common Ash. The Mountain Ash is "secoandria," but the Common Ash is "dianastria." The Mountain Ash is "pentagyta," but the Common Ash is "monogyta." The Mountain Ash is of the Natural Order "roseteae," but the common Ash is of the Natural Order "spermatae;" yet the two trees resemble each other in many respects. The Rowan or "Rowan-tree" is called in Westmoreland the "Wiggen-tree." It was greatly venerated by the Druids, and was called the "Witchen" by the early Britons, because it was supposed to ward off witches.

"Their staves were vain—The lakes returned—To their queen in sorrowful mood, Crying that witches had no power, Where the lay of the Rowan-tree would."—Laidey Worn of Spandonel Henkhe (a ballad).

Mountain-dew. Whisky.

Mountains of Mole-hills. To make mountains of mole-hills. To make a
Mountebank. The bank or bench was the counter on which shopkeepers of yore displayed their goods. Street-vendors used to mount on their bank to pater to the public. The French word is “salut banque,” and the Italian word “Contambanco” (i.e. canta in banco, one who patters from his bank).

In Italian, montamburaco (a quack-doctor) is also in use.

“... So disant entre quelques trames, ou quelque Juif convaincu, il se fait nommé médecin du roi de Persie, et commet il montant la banque. C'est que, pour donner ses drogues, il十余donc de son latin toute l'assemblee.” — Histoire Generale des Larrons, book 1, chap. xxxix.

There were temporary mountebanks as well as more regular merchants. In Attica, the names of Bophar and Susek of Irakon are distinguished. In France, Tabor, Tabor, Turlup, Gauthier, Gargouille, Gros-Sainhame, Guillot-Guinon, Bou- bing, Gabinet, and Grinmalet (a marvellous number of G's). In England, Andrew Bude, and some few others of inferior note.

Mourning.

Black. To express the privation of light and joy, the midnight gloom of sorrow for the loss sustained. The colour of mourning in Europe. It was also the colour of mourning in ancient Greece and in the Roman Empire.

Black and white striped. To express sorrow and hope. The mourning of the South-Sea Islanders.

Greyish brown. The colour of the earth, to which the dead return. The colour of mourning in Ethiopia.

Pale brown. The colour of withered leaves. The mourning of Persia.

Sky-blue. To express the assured hope that the deceased has gone to heaven. The colour of mourning in Syria, Cappadocia, and Armenia.

Deep blue, in Bohemia, is the colour of mourning (Han.say). The Romans in the Republic wore dark blue for mourning.

Purple and violet. To express royalty, “kings and priests to God.” The colour of mourning for cardinals and the kings of France. The colour of mourning in Turkey is violet.

White. Emblem of “white-handed hope.” The colour of mourning in China. Henry VIII. wore white for Anne Boleyn. The ladies of ancient Rome and Sparta wore white for mourning. It was the colour of mourning in Spain till 1498. In England it is still customary in some of the provinces to wear white silk hat-bands and white gloves for the unmarried.

Yellow. The scar and yellow leaf. The colour of mourning in Egypt and in Burmah, where also it is the colour of the monastic order. In Brittany, widows’ caps among the paysannes are yellow. Anne Boleyn wore yellow mourning for Catherine of Aragon. Some say yellow is in token of exaltation.

Mournival. Four cards albalike, as four aces, four kings, etc., in a game of cards called Glee. Glee is three cards alike.

“A mournival of aces, gleek of knaves, Just nine a-piece.” — Albemarle, ii. 5.

Poole in his English Pacuvius called the four elements Nature’s first mournival.

Mouse. The soul or spirit was often supposed in olden times to assume a zoomorphic form, and to make its way at death through the mouth of man in a visible form, sometimes as a pigeon, sometimes as a mouse or rat. A red mouse indicated a pure soul; a black mouse, a soul blackened by pollution; a pigeon or dove, a saintly soul.

Exorcists used to drive out evil spirits from the human body, and Harmnet gives several instances of such expulsions in his Popular Impositions (1604).

No doubt, pigeons were at one time trained to represent the departing soul, and also to represent the Holy Ghost.

Mouse, Mousie, terms of endearment. Other terms of endearment from animals are, bird or birdie (as “My bonnie bird”); puss, pussy; lamb, lamboin; “You little monkey” is an endearing reproach to a child. Dog and pig are used in a bad sense, as “You dirty dog;” “You filthy pig.” Brave as a lion, sly as a bear, crafty as a fox, proud as a peacock, fleet as a hare, and several phrases of a like character are in common use.

“‘God bless you, mouse, the landgroom said;’
And smelt her on the lips.” — Werner — Alb. Eng., p. 17.

Mouse Tower (The), on the Rhine, said to be so called because Bishop Hatto (q.v.) was there devoured by mice. The tower, however, was built by Bishop Siegfried, two hundred years after the death of Bishop Hatto, as a toll-house for collecting the duties upon all goods which passed by. The word mous or munto means “toll,” and the toll collected on corn being very unpopular, gave rise to the tradition referred to. The catastrophe was fixed on Bishop Hatto, a noted statesman and councillor of Otho the Great, proverbial for his cunning perfidy. (See HATTO.)

Moussa.
Moussali. A Persian musician. Haroun al Raschid was going to divorce his late favourite Mari’iah or Marinda, but the poet Moussali sang some verses to him which so touched his heart, that he went in search of the lady and made peace with her. (D’Herbelot.)

Mouth. Down in the mouth. (See under Down.)

His mouth was made, he was trained or reduced to obedience, like a horse trained to the bit.

"At first, of course, the firework showed spirit... but in the end 'his mouth was made', his paces formed, and he became a very serviceable and willing animal."—La Fonte: House in the Churchyard, ch. xix.

Mouth Waters. That makes my mouth water. "Cela fait venir l'eau à la bouche." The fragrance of appetising food excites the salivary glands. The phrase means—that makes me long for or desire it.

Moutons. Reverons à nos moutons. Return we to our subject. The phrase is taken from an old French play, called L'Aroovel, by Patelin, in which a wood-en-draiper charges a shepherd with stealing sheep. In telling his grievances he kept for running away from his subject; and to throw discredit on the defendant's attorney, accused him of stealing a piece of cloth. The judge had to pull him up every moment with, "Nous, mon ami, reverons à nos moutons" (What about the sheep, tell me about the sheep, now return to the story of the sheep).

Movable. The first movable. Sir Thomas Browne (Religio Medici, p. 56, 27) uses the phrase, "Beyond the first movable," meaning outside the material creation. According to Ptolemy the *primum mobile* (the first movable and first mover of all things) was the boundary of creation, above which came the empyrean heaven, or seat of God.

Moving the Adjournment of the House. This is the only method which the rules of the house leave to a member for bringing up suddenly, and without notice, any business which is not on the order paper.

Moving the Previous Question. A parliamentary dodge for burking an obnoxious bill. The method is as follows:—A "question," or bill, is before the house, an objector does not wish to commit himself by moving its rejection, so he moves, "the previous question," and the Speaker moves, from the chair, "that the question be not put"—that is, that the house be not asked to come to any decision on the main question, but be invited to pass to the "orders of the day." In other words, that the subject be shelved or burked.

N.B. A motion for "the previous question" cannot be made on an amendment, nor in a select committee, nor yet in a committee of the whole house. The phrase is simply a method of avoiding a decision on the question before the House.

Moving the World. Give me where to stand, and I will move the world. So said Archimedes of Syracuse; and the instrument he would have used is the lever.

Mow, a heap, and Mow, to cut down, are quite different words. Mow, a heap, is the Anglo-Saxon *mowre*; but now, to cut down, is the Anglo-Saxon *mair-an.*

"There is a third Mow (a wry face), which is the French mowc, as "Faire la mowc à [quel qu’un]," to make faces at someone, and "Faire la mowc," to pout or sulk. (Dutch, mowc.)

Mowis. The bridegroom of snow, who (according to American Indian tradition) wooed and won a beautiful bride; but when morning dawned, Mowis left the wigwam, and melted into the sunshine. The bride hunted for him night and day in the forests, but never saw him more.

Mosaide (3 syl.) or Monsaida. The "Moor," settled in Calicut, who befriended Vasco da Gama when he first landed on the Indian continent.

"The Moor attains, Mosaide, whose serious care, To Gama's eyes revealed each treasureless shore,"

Mun: or Mudge. The miller's son, in Robin Hood dances, whose great feat was to hang with a bladder of peas the heads of the gaping spectators. Represents the Fool.

Much A'do about Nothing. The plot is from a novel of Belleforest, copied from one by Bandello (18th vol., vi.). There is a story resembling it in Ariosto's Orlando Furioso, bk. v., another in the Genova of G. Turberville, and Spenser has a similar one in the Faerie Queene, book ii., canto iv.

Much A'do about Nothing. After a war in Messina, Claudio, Benedick, and some other soldiers went to visit Léonato, the governor, when the former fell in love with Hero, the governor's daughter; but Benedick and Beatrice, being great rattle-pates, fell to jesting, and each
Muciana Caution. A law-quirk, so called from Mu'cious Scen'volin, a Roman pontifex, and the most learned of jurists.


Maggie Mucklebackit. Wife of Saunders.

Saunders Mucklebackit. The old fisherman at Muselcrag.

Steenie Mucklebackit. Eldest son of Saunders (drowned). (Sir Walter Scott: The Antiquary.)

Mucklewraith. Habakkuk Mucklewraith. A fanatic preacher. (Sir Walter Scott: Old Mortality.)

John Mucklewraith. Smith at Cairnbrockan village. Dame Mucklewraith, his wife, is a perfect virago. (Sir Walter Scott: Waverley.)

Mud-honey. So Teynson calls the dirty pleasures of men-about-town. (Maud.)

Muder'ra. Son of a Moorish princess and Gonzalo Bustos de Salas de Lara, who murdered his uncle Rodrigo, while hunting, to avenge the death of his seven half-brothers. (See LARA, The seven infants of Lara.)

Muff (A). A dull, stupid person. Sir Henry Muff, one of the candidates in Dudley’s interlude, called The Rural Candidates (1774), is a stupid, blundering dolt. He is not only unsuccessful in his election, but he finds that his daughter has engaged herself during his absence.

Muffins and Crumpets. Muffins is pain-moufflet. Du Cange describes the pummo deer as bread of a more delicate nature than ordinary, for the use of prebends, etc., and says it was made fresh every day. Crumpets is crampe-elle, cakes with little crumbles.

Muffed Cats catch no Mice. (In Italian, “Catta quantata non piosa sorice.”) Said of those who work in gloves for fear of soiling their fingers.

Mufti. We went in mufti—out of uniform, incog.

The French say en pékin, and French soldiers call civilians pékins. An officer who had kept Talleyrand waiting, said he had been detained by some pékins. “What are they?” asked Talleyrand. “Oh,” said the officer, “we call everybody who is not military a pékin.” “And we,” said Talleyrand, “call everybody military that is not civil.” Mufti is an Eastern word, signifying a judge.

Mug-house. An ale-house was so called in the eighteenth century. Some hundred persons assembled in a large tap-room to drink, sing, and spout. One of the number was made chairman. Ale was served to the guests in their own mugs, and the place where the mug was to stand was chalked on the table.

Mugello. The giant slain by Averardo de Medici, a commander under Charlemagne. The tale is interesting, for it is said that the Medici took the three balls of this giant’s mace for their device. Everyone knows that pawnbrokers have adopted the three balls as a symbol of their trade. (See under Balls for another account.)

Muggins. A small borough magnate, a village leader. To mny is to drink, and Mr. Muggins is Mr. Drinker.

Muggletonian. A follower of one Lodovic Muggleton, a journeyman tailor, who, about 1651, set up for a prophet. He was sentenced to stand in the pillory, and was fined £500.

Mugwump (A). A word borrowed from the Algonquin, meaning one who acts and thinks independently. In Eliot’s Indian Bible the word “centurion” in the Acts is rendered mugwump. Those who refuse to follow the dictum of a caucus are called in the United States mugwumps. The chief of
the Indians of Esopus is entitled the Mugwump. Turncoats are mugwumps, and all political Pharisees whose party vote cannot be relied on.

"I suppose I am a political mugwump," said the Englishman. "Not yet," replied Mr. Reed. "You will be when you have returned to your allegiance." —The Liverpool Echo, July 19th, 1889.

Mugwump Press (The). Those newspapers which are not organs of any special political party, but being "neither hot nor cold," are disliked by all party men.

"The Mugwump Press, whose function it is to enlighten the feeble-minded..." —The New York Tribune, 1883.

Mutatio (Spanish). A mule, a mongrel; applied to the male offspring of a negress by a white man. A female offspring is called a "mulatta." (See CREOLE.)

Mulberry. The fruit was originally white, and became blood-red from the blood of Pyramus and Thisbe. The tale is, that Thisbe was to meet her lover at the white mulberry-tree near the tomb of Ninus, in a suburb of Babylon. Being scourged by a lion, Thisbe fled, and, dropping her veil, it was besmeared with blood. Pyramus, thinking his lady-love had been devoured by a lion, slew himself, and Thisbe, coming up soon afterwards, stabbed herself also. The blood of the lovers stained the white fruit of the mulberry-tree into its present colour.

The botanical name is Murrus, from the Greek mornos or brown; so called, we are told, by the Hortus Anglicus, because "it is reputed the worst of all flowers, as it never holds till the cold weather is past and gone."

In the Seven Champions (pt. i, chap. iv) we are told that Eschante, daughter of the King of Thessaly, was transformed into a mulberry-tree.

Muleiber — i.e. Vulcan. It is said that he took part of Juno against Jupiter, and Jupiter hurled him out of heaven. He was three days in falling, and at last was picked up, half-dead and with one leg broken, by the fishermen of the island of Lemnos. (See Milton: Paradise Lost, book 1, 740, etc.)

Mule. Mahomet's favourite white mule was Daddah. (See FADDA.)

To shoo one's mule. To appropriate part of the money committed to one's trust. This is a French location—

"Ferrer la mule—i.e. l'action d'un domestique qui trompe son maître en lui faisant payer des choses qu'il a achetées en son nom. Elle doit son origine au pretexte facile à employer, de la dispense faite pour ferrer la mule." —Encyclopédie des Proverbes Français.

"He had the keeping and disposal of the murrays, and yet shod not his own mule." —History of France (1693).

Mull. To make a mull of a job is to fail to do it properly. The failure of a peg-top to spin is called a mull, hence also any blunder or failure. (Scotch, mull, dust, or a contraction of middle.) The people of Madras are called "Mulls," because they are in a less advanced state of civilization than the other two presidencies, in consequence of which they are held by them in low estimation. (Anglo-Saxon, myl, dust.)

Mulla. Awbeg, a tributary of the Blackwater, in Ireland, which flowed close by Spenser's home. Spenser is called by Shenstone "the bard of Mulla's silver stream."

Mulmutine Laws. The code of Dumvallo Mulmeutius, sixteenth King of the Britons (about A.D. 400). This code was translated by Gildas from British into Latin, and by Alfred into Anglo-Saxon. These laws obtained in England till the Conquest. (Holinshed: History of England, iii. 1.)

"Mulmeutius made our laws, Who was the first of Britain which did put His brow within a golden crown, and called Himself a king."

Shakespeare: Cymbeline, iii. 1.

"Mulmeutius was the son of Eledos, King of Cornwall. (See Geoffrey of Monmouth, British History, ii. 17.)

Muleread'y Envelope (Thc., 1840), is an envelope resembling a half-sheet of letter-paper, when folded. The space left for the address formed the centre of an ornamental design by Muleready, the artist. When the posy postage envelopes were first introduced, these were the stumped envelopes of the day, which, however, remained in circulation only one year, and were more fit for a comic annual than anything else.

"A set of those odd-looking envelope-things,
Where Britannia (who seems to be crammed)
To her right and left, funny people with
Among the elephants, Quakers, and Catahaw breeches,

A taper and wax, and small Queen's-heads in packs,
Which, when a knot, you must stick
On their backs."

Inquisitors: Legends.

Multiplier. Alchemists, who pretended to multiply gold and silver. An act was passed (2 Henry IV., c. iv.) making the "art of multiplication" felony. In the Canterbury Tales, the Chanoun Yeman says he was reduced to poverty by alchemy, adding: "I, such advantage is't to multiply." (Prologue to Chaucer's Tale.)

Multitudes. Dame Juliana Berners, in her Booke of St. Albaus, says, in designating companies we must not use the
names of multitudes promiscuously, and examples her remark thus:—

"We say a congregation of people, a host of men, a jolly herd of mutes, and a herd of ladies; we must speak of a herd of herds, a jolly herd of mutes, a jolly herd of mutes, a jolly herd of mutes, a jolly herd of mutes, a jolly herd of mutes, a jolly herd of mutes, a jolly herd of mutes, a jolly herd of mutes, and a superlative of nomens."—Boke of St. Albans (1486).

She adds, that a strict regard to these niceties better distinguishes "gentlemen from ungentleman," than regard to the rules of grammar, or even to the moral law. (See NUMBERS.)

**Multum in Parvo** (Latin). Much [information] condensed into few words or into a small compass.

**Mum.** A strong beer made in Brunswick; so called from Christian Mummer, by whom it was first brewed. **Mum** (a mask), hence mummer. **Mum's the word.** Keep what is told you a profound secret. (See MUMCHANCE.)

"Seal up your lips, and give no word but—hum."—Shakespeare; 2 Henry VI., i. 2.

**Mumbo Jumbo.** A bugle or bug-

**Mumchance.** Silence. Mumchance was a game of chance with dice, in which silence was indispensable. (Mum is connected with mumble; German, mumm, a muffle; Danish, mumble, to mumble.)

"And for 'mumchance,' how'er the chance may fail,
You must be mum for fear of spoiling all."—Chawcetel's Dog's.

**Mummy.** The Egyptian word mum, wax; from the custom of anointing the body with wax and wrapping it in cire-cloth. (Persian, momia, wax; Italian, mummic; French, momie.) (See BEATEN.)

**Mummy Wheats.** Wheat said to have been taken from some of the Egyptian mummies, and sown in British soil. It is, however, a delusion to suppose that seed would preserve its vitality for some hundreds of years. No seed will do so, and what is called mummy wheat is a species of corn commonly grown on the southern shores of the Mediterranean.

**Mumpers.** Beggars. Leland calls it a gipsy word. In Norwich, Christmas waits used to be called "Mumpers." In Lincolnshire, "Boxing-day" is called **Mumping-day** (q.v.). To mump is to beg. Beggars are called the "Mumping Society."

"A parcel of wretches hopping about by the assurance of their crutches, like so many Lincoln's Inn Fields mumpers, drawing into a body to attack (lest or lest) the couch of some charitable lord."—Red Ward; The London Spy, part iv.

**Mumping Day.** St. Thomas's Day, December 21. A day on which the poor used to go about begging, or, as it was called, "going a-gooding," that is, getting gifts to procure good things for Christmas (mump, to beg). *In Warwickshire the term used was "going a-corning," i.e. getting gifts of corn. In Staffordshire the custom is spoken of simply as "a-gooding." (See MUMPERS.)

**Munchausen** (Baron). The hero of a volume of travels, who meets with the most marvellous adventures. The incidents have been compiled from various sources, and the name is said to have been pointed to Hieronymus Karl Friedrich von Munchhausen, a German officer in the Russian army, noted for his marvellous stories (1720-1797). It is a satire either on Baron de Tott, or on Bruce, whose Travels in Abyssinia were looked upon as mythical when they first appeared. The author is Rudolf Erich Raspe, and the sources from which the adventures were compiled, are Behel's Faustine, Castiglione's Origiano, Bildermann's Utopia, and some of the baron's own stories.

**Mundane Egg** (The). In the Phoenician, Egyptian, Hindu, and Japanese systems, it is represented that the world was hatched from an egg. In some mythologies a bird is represented as laying the mundane egg on the primordial waters.

**Mundilford.** One of the giant race, who had a son and daughter of such surpassing beauty that their father called them Mani and Sol (moon and sun). (Scandinavian mythology.)
Mundungus. Bad tobacco.

Mundungus, in Sterne’s *Sentimental Journey* (1768), is meant for Samuel Sharp, a surgeon, who published *Letters from Italy*. Tobias Smollett, who published *Travis through France and Italy* (1767), “one con inful earl,” was called “Smel- fangus.”

Munera. The daughter of Pollente, the Saracen, to whom he gave all the spoils he unjustly took from those who fell into his power. Talus, the iron page of Sir Artegal, chopped off her golden hands and silver feet, and tossed her over the castle wall into the mont. (Spenser: *Faerie Queene*, bk. v. 2.)

Munkar and Nekir. Two black angels of appalling aspect, the inquisitors of the dead. The Koran says that during the inquisition the soul is united to the body. If the scrutiny is satisfactory, the soul is gently drawn forth from the lips of the deceased, and the body is left to repose in peace; if not, the body is beaten about the head with iron clubs, and the soul is wrenched forth by racking torments.

Munnin. Memory: one of the two ravens that sit on the shoulders of Odin; the other is Hugin (thought). (Scandinavian mythology.)

Munta’bur [Mount Tabor]. The royal residence of the soldiers whose daughter married Otaut, King of Lombardy.

Murad. Son of Hadutta and Marsillus, King of Portugal, Castile, Aragon, Leon, and Valencia, when those countries were held by the Moors. He was called “Lord of the Lion,” because he always led about a lion in silken fetters. When he carried defiance to Charlemagne at Fonsan, the lion fell in love with Aude the Fair; Murad chastised it, and the lion tore him to pieces. (Croquembouc, vii.)

Muscadins of Paris. French dudes or exquisites, who used the London top-boots in the first French Revolution. Their dress was top-boots with thick soles, knee-breeches, a dress-coat with long tails, and a high stiff collar; and a thick cudgel called a *constellation*. It was thought to be John Bullish to assume a huskiness of voice, a discourtesy of manners, and a swaggering vulgarity of speech and behaviour. Probably so called from being “perfumed like a popinjay.”

“Cockneys of London, Muscadins of Paris”

Byron: *Don Juan*, vul. 124.

Muscular Christianity. Healthy or strong-minded religion, which braces a man to fight the battle of life bravely and manfully. This expression has been erroneously attributed to Charles Kingsley. (See his *Life*, ii. 74, 75.)

Muses. Nine daughters of Jupiter and Mnemosyne, goddesses of poetry, history, and other arts and sciences. The paintings of Herculaneum show all nine in their respective attributes. In the National-Museum of Paris is the famous collection with which Pius VI. enriched the Vatican. Lesueur left a celebrated picture of the same subject.

Museum. The most celebrated are the British Museum in London; the Louvre at Paris; the Vatican at Rome; the Museum of Florence; that of St. Petersburg; and those of Dresden, Vienna, Munich, and Berlin.

A walking museum. So Longinus, author of a work on *The Sublime*, was called. (A.D. 213–273.)

Mushroom (an archaic form is muschroom). (French, *mousseron*, a white mushroom; Latin, *musaens*, moss.)

“Vocatur fungus muscorum, eo quar in hacte palvaturus intendit musero.” - Albertus Magnus, vi. 326.


Father of Greek music. Terpsander. (Flourished B.C. 670.)


Music hath charms, etc.: from Congreve’s * Mourning Bride*, i. 1.

Music. Men of genius averse to music. The following men of genius were actually averse to music: Edmund Burke; Byron had no ear for music, and neither vocal nor instrumental music afforded him the slightest pleasure. Charles Fox, Hume, Dr. Johnson, Daniel O’Connell, Robert Peel, William Pitt; Pope preferred a street organ to Handel’s oratories; the poet Rogers felt actual discomfort at the sounds of music; Sir Walter Scott, the poet Southey, and Tennyson. Seven of these twelve were actually poets, and five were orators. The Princess Mathilde (Demidoff), an excellent artist, with a versatile passion for art, may be added to those who have had a real antipathy to music.

Music of the Spheres. Pythagoras was the first who suggested the notion so beautifully expressed by Shakespeare—

“‘There’s not the smallest orb which thou behold’st

But in his motion like an angel sings

Still quarring to the young-eyed cherubins.”

Merchant of Venice, v. 2.
Musical Notation

Plato says that a siren sits on each planet, who carols a most sweet song, agreeing to the motion of her own particular planet, but harmonising with all the others. Hence Milton speaks of the "cestial syrens' harmony, that sit upon the nine enfolded spheres." (Arcades.) (See Nine Spheres.)

Maximus Tyrius says that the mere proper motion of the planets must create sounds, and as the planets move at regular intervals the sounds must harmonise.

Musical Notation. (See Do.)


Musicians. Father of musicians. Jubal, "the father of all such as handle the harp and organ" (Gen. iv. 21).

Musidorus. (See Damon.)

Musits or Musets. Gaps in a hedge; places through which a hare makes his way to escape the hounds.

"The many musits through the which he goes Are like a lady rinth to amaze his foes." Shakespeare: Venus and Adonis.

The passing of the hare through these gaps is termed musing. The word is from musa (old French), a little hole.

Musket is the Spanish mosqueta, a musket.

Muslin. So called from Mosul, in Asia, where it was first manufactured. (French, mousseline; Italian, mussolina.)

Musnud. Cushioned seats, reserved in Persia for persons of distinction.

Muspel. A region of fire, whence Surtur will collect flames to set fire to the universe. (Scandinavian mythology.)

Muspelheim (3 syl.). The abode of fire which at the beginning of time existed in the south. It was light, warm, and radiant; but was guarded by Surt with a flaming sword; Sparks were collected therefrom to make the stars. (Scandinavian mythology.) (See Manheim.)

"The Muspelheim is a noted Scandinavian poem of the 4th century. Muspelheim is the Scandinavian hell, and the subject of the poem is the Last Judgment. The great Surt or Surtur is Anschius, who at the end of the world will set fire to all creation. The poem is in alternate verse, and shows both imaginations and poetic talent."

Mustard. Connected with must. In 1382 Philip the Bold, Duke of Burgundy, granted to the town of Dijon, noted for its mustard, armorial bearings with the motto MUART ME TARDE (Multaum ardeo, I ardently desire). The arms and motto, engraved on the principal gate, were adopted as a trade-mark by the mustard merchants, and got shortened into Moutl-terde (to burn much).

The mustardium is of the mustard family. In Spanish mustard; and the Italian mustarda is mustard.

Musard. After meat, mustard. I have now no longer need of it. "C'est de la moutarde après diner."

Musulman (plural, Musulmans or Moslems) - that is, Moslem, plural of Moslem. A Mahometan; so called from the Arabic muslim, a believer.

Mutatur. "Omnia mutantur, nos et mutamur in illis," is by Nicholas Bononius, a Latin poet of the sixteenth century. Dr. Sandys says that the Emperor Lothair, of the Holy Roman Empire, had already said, "Tempora mutantur, nos et mutamur in illis."

Mute as a Fish. Quite silent. Some fish make noises, but these are mechanical, not organic.

Mutes at Funerals. This was a Roman custom. The undertaker, attended with lictors dressed in black, marched with the corpse; and the undertaker, as master of the ceremonies, assigned to each follower his proper place in the procession.

Mutton (French, mouton). A gold coin impressed with the image of a lamb.

Mutton-eating King (The). Charles II. of England. The witty Earl of Rochester wrote this mock epitaph on his patron:—

"Here lies our mutton-eating king,
Whose word no man relies on;
He never said a foolish thing,
And never did a wise one."

Come and eat your mutton with me.
Come and dine with me.

Mutton-fist. A large, coarse, red fist.

Muttons. A Stock Exchange term for the Turkish '65 loan, partly secured by the sheep-tax.

Rerenons à nos moutons. (See Moutons.)

Mutual Friends. Can two persons be called mutual friends? Does not the word of necessity imply three or more than three? (See the controversy in Notes and Queries, June 9, 1894, p. 451.)

"A mutual flame was quickly caught,
Was quickly, too, revealed;
For neither bosom lodged a thought
Which virtue keeps concealed."

(Mutual = reciprocal.)

Edwin and Emma.
**Muzzle.** To muzzle the ox that treadeth out the corn. Not to pay for work done; to expect other persons will work for nothing. The labourer is worthy of his hire, and to withhold that hire is to muzzle the ox that treadeth out your corn.

**My Eye (All).** (See under All.)

**Myneer Closh.** A Dutchman. Closh or Claus is an abbreviation of Nicolaus, a common name in Holland. Sandy, a contraction of Alexander, is a similar nickname for a Scotchman.

**My'lian Sails.** The ship Argo; so called because its crew were natives of Myния.

"When his black whirlwinds o'er the ocean rolled
And rent the Mylian sails."

_Camoes_: _Lusiad_, bk. vi.

**Myr'midons of the Law.** Bailiffs, sheriffs' officers, and other law menials. Any rough fellow employed to annoy another is the employer's myrmidon.

The Myrmidons were a people of Thessaly, who followed Achilles to the siege of Troy, and were distinguished for their savage brutality, rude behaviour, and thirst for rapine.

**Myron.** A Greek statue and sculptor, born in Bocotia, Bc 480. A fellow-disciple of Polyclitus, and a younger contemporary of Phidias. His great works are in bronze. By far the most celebrated of his statues were his Diskobolus and his Cow. The cow is represented lowing. (Diskobolus is a quoit or discus player.) It is said that the cow was so true to nature that a bull mistook it for a living animal.

**Myrra.** An Ionian slave, the beloved concubine of Sardanapalu, the Assyrian king. She roused him from his indolence to oppose Arba'ees the Mede, who aspired to his throne, and when she found that his cause was hopeless induced him to place himself on a funeral pile, which she fired with her own hand, and springing into the flames, perished with her beloved lord and master. (Byron: _Sardanapalus._)

**Myr'rophores (3 syl.; the myrrh bearers).** The three Marys who went to see the sepulchre, bearing myrrh and spices. In Christian art they are represented as carrying vases of myrrh in their hands.

**Myrtle (Thc).** If you look at a leaf of myrtle in a strong light, you will see that it is pierced with innumerable little punctures. According to fable, Phedra, wife of Theseus, fell in love with Hippolotus, her step-son; and when Hippolotus went to the arena to exercise his horses, Phedra repaired to a myrtle-tree in Trezen to await his return, and beguiled the time by piercing the leaves with a hair-pin. The punctures referred to are an abiding memento of this tradition.

In the _Orlando Furioso_ Astolpho is changed into a myrtle-tree by Acrisia.

**Myrtle.** The ancient Jews believed that the eating of myrtle leaves conferred the power of detecting witches; and it was a superstition that if the leaves crackled in the hands the person beloved would prove faithful.

_The myrtle which dropped blood._ Æneas (book iii.) is represented as tearing up the Myrtle which dropped blood. Polydorus tells us that the barbarous inhabitants of the country pierced the Myrtle (then a living being) with spears and arrows. The body of the Myrtle took root and grew into the bleeding tree.

**Mysteries of Woods and Rivers.** The art of hunting and fishing.

**Mystery.** A kind of medieval drama, the characters and events of which were drawn from sacred history.

**Mystery or Mysterium.** Said to make up the number 666 referred to in Rev. xviii. 5. This would not be worthy notice, except for the fact that the word "mystery" was, till the time of the Reformation, inscribed on the Pope's mitre.

Almost any phrase or long name can be twisted into this number. (See _Number of the Beast._)

**Mysteries.** The three greater mysteries (in Christianity). The Trinity, Original Sin, and the Incarnation.

Surely the resurrection of the body should be added.

**Mysterious Three (Thc) of Scandinavian mythology were "Har" (the Mighty), the "Like-Mighty," and the "Third Person," who sat on three thrones above the rainbow. Then came
the "Æsir," of which Odin was chief, who lived in Asgard (between the rainbow and earth); next come the "Vanir," or gods of the ocean, air, and clouds, of which the goddess Niðhög was chief.

N

N. This letter represents a wriggling eel, and is called in Hebrew nun (a fish).

N, in Spanish, has sometimes a mark over it, thus—ñ. This mark is called a tild, and alters the sense and pronunciation of a word. Thus, "peno" means punishment, but "peña," a rock. (See Marks in Grammar.)

N. (One whose name is not given.) (See M or N.)

N, a numeral. Greek ν = 50, but ν = 50,000. Ν (Rom.) = 900, but Ν = 900,000.

N added to Greek words ending in a short vowel to lengthen it "by position," and "1" added to French words beginning with a vowel, when they follow a word ending with a vowel (as si t'ou for si on), is called N or L "épiscopal" (tagged-on); Greek, ἐπί εἶλοκο. (See Marks in Grammar.)

N. H. Bugs. The letters are the initials of Norfolk Howard, in allusion to a Mr. Bugg who, in 1683, changed his name to Norfolk Howard.

nth or nth plus one, in University slang, means to the utmost degree. Thus, "out to the nth" means wholly unnoticed by a friend. The expression is taken from the index of a mathematical formula, where n stands for any number, and n + 1, one more than any number.

Nab. The fairy which offers Orpheus for food in the infernal regions; a roasted ant, a flea's thigh, butterflies' brains, some sucking mites, a rainbow-tart, and other delicacies of like nature, to be washed down with dewdrops, beer made from seven barleycorns, and the supernaculum of earth-born topers. (King: Orpheus and Eurycle.)

Nab. To seize without warning. A contraction of apprehend. (Norwegian, nappe, to catch at, nap, snatch; Swedish, napp.) Our nap (to flinch or steal) is a variety of the same word.

N. The keeper or catch of a latch or bolt is called the pad.
highest point of elevation to the lowest depth.

Nadir. A representation of the planetary system.

"We then lost (160) a most beautiful table, fabricated of different metals. ... Saturn was of copper, Jupiter of gold, Mars of iron, the Sun of selenite, Mercury of amber, Venus of tin, and the Moon of silver; it was the most celebrated hand in all Greece."—Thyrsis.

Nadir Shah. Koutli Khan, a Persian warrior. (1637-1747.)

Nag. A horse. This is an example of a of the article joined to the following noun, as in the word newt—a new world. (Danish and Norwegian, eq.; Anglo-Saxon, eoh or eh; Latin, equus; Dutch, heere.) Taylor (1630) has naggan, as—

"Wert thou Good with thy naggan, That foundest with the drawstone"

"Shakespeare's nant and uncle are mine-aunt and mine-uncle.

Nag. Nagging. Constant fault-finding. (Anglo-Saxon, gung-an, to gnaw, bite.) We call a slight but constant pain, like a tooth-ache, a nagging pain.

Nag's Head Consecration. On the passing of the first Act of Uniformity in Queen Elizabeth's reign, fourteen bishops vacated their sees, and all the other sees, except Llandaff, were at the time vacant. The question was how to obviate consecration so as to preserve the succession called "apostolic" unbroken, as Llandaff refused to officiate at Parker's consecration. In this dilemma (the story runs) Scory, a deposed bishop, was sent for, and officiated at the Nag's Head tavern, in Cheapside, thus transmitting the succession.

"Such is the tale. Strype refutes the story, and so does Dr. Hook. We are told that it was not the consecration which took place at the Nag's Head, but only that those who took part in it dined there subsequently. We are furthermore told that the Bishops Barlow, Scory, Overdale, and Hodgkins, all officiated at the consecration.

Naga. Serpents; the king of them is Sesha, the sacred serpent of Vishnu. (Hindu mythology.)

Nag'ifar. The giants' ship, in which they will embark on "the last day" to give battle to the gods. It is made of the nails of the dead. (Old Norse, nagl, a human nail, and fara, to make.) (Scandinavian mythology.) Piloted by Hrymer.

Nahshutan. Trumpery bits of brass. (2 Kings xviii. 4.)

Naiada. Nymphs of lakes, fountains, rivers, and streams. (Classical mythology.) (See FAIRY.)

Nail.

Down on the nail, pay down on the nail. In ready money. In Latin: "Super nughum;" in French: "Sur l'ongle;" as, "Jette la goutte sur l'ongle" (see SUPERNUCULUM), "Payer rubis sur l'ongle," where rubis means red wine. The Latin nughum (from nugere) means a "shot" or reckoning, hence nughum dure, to pay one's reckoning.

"Qui queris prisa, et carnem pleasa flat poline, super mucem.—In Indiciae datis Julii Lath, 1536 (Ned. Act).

"(O'Keefe says: "In the centre of Limerick Exchange is a pillar with a circular plate of copper about three feet in diameter called The Nail, on which the earnest of all stock-exchange bargains has to be paid.") (Crockett.)

A similar custom prevailed at Bristol, where were four pillars, called nails, in front of the Exchange for a similar purpose. In Liverpool Exchange there is a pillar of copper called The Nail, on which bargains are settled.

Hung on the nail. Up the spout, put in pawn. The custom referred to is that of hanging each pawn on a nail, with a number attached, and giving the customer a duplicate thereof. Very similar to the custom of guarding hats, cloaks, walking-sticks, and umbrellas, in public exhibitions and assemblies.

To hit the nail on the head. To come to a right conclusion. In Latin, "Reutens." The Germans have the exact phrase, "Den Nagel auf den kopf treff'n."

Nail (For want of a). "For want of a nail, the shoe is lost; for want of a shoe, the horse is lost; and for want of a horse, the rider is lost." (Herbert: Jacula Prudentum.)

Nail-money. Six crowns given to the "roy des harmonys" for allying the arms of a knight to the pavilion.

Nail fixed in the Temple (of Jupiter). On September 13th a nail was annually driven into the wall of the temple of Jupiter. This was originally done to tally the year, but subsequently it lapsed into a religious ceremony for warding off calamities from the city. Originally the nail was driven in the wall by the praetor maximus, subsequently by one of the consuls, and lastly by the dictator. (See Livy, vii. 3.)

Nail in One's Coffin. To drive a nail into one's coffin. To shorten life by anxiety, drink, etc. Topers call a dram
“a nail in their coffin,” in jocular allusion to the testosteral axiom.

“Care to our coffin adds a nail, no doubt;
But every grin so merry draws one out.”
- Thomas Dekker (John Wolcot: Reproductive Odes, Ode xvi.

Nail One’s Colours to the Mast (To). To refuse to surrender. When the colours are nailed to the mast they cannot be lowered in proof of submission.

Nailed. Caught and secured in jail.
(See Clove.

I nailed him (or it). I hooked him, I pinned him, meaning I secured him.
- Isaiah (xxii. 20) says, “I will fasten him as a nail in a sure place.” However, the idea may still be, I secured him by making him pay down the earnest on The Nail. (See Pay on the Nail, second clause.)

Nails driven into Cottage Walls. This was a Roman practice, under the notion that it kept off the plague. L. Maullus was named dictator (A.D. 300) “to drive the nail.” Our cottagers still nail horseshoes to thresholds to ward off evil spirits.
- Mr. Coutts, the banker, had two rusty horseshoes fastened on the highest step outside Holly Lodge.

Nails of the Cross. The nails with which our Lord was fastened to the cross were, in the Middle Ages, objects of great reverence. Sir John Maundeville says, “He had two in his hones, and two in his feet; and of on these the emperor of Constantiunoble made a brydillo to his horse, to hore him in batayle; and throughe vertue thereof he overcam his enemies” (c. vii.). Fifteen are shown as relics. (See Iron Crown.)

Nain Rouge. A Lutin or goblin of Normandy, kind to fishermen. There is another called Le petit homme rouge.

Nalvete (pron. nah’-erv-ty). Ingenious simplicity; the artless innocence of one ignorant of the conventions of society. The term is also applied to poetry, painting, and sculpture. The word is formed from the Latin natura, nature, etc., meaning nature without art.

Naked Lady. Meadow saffron (Colchicum Autumnale). Called naked because, like the almond, peach, etc., the flowers come out before the leaves. It is poetically called “the leafless orphan of the year,” the flowers being orphaned or destitute of foliage. Some call it “Naked Boy,” and the “Naked Boy Courts” of London were places where meadow saffron was sold.

Naked Truth. The fable says that Truth and Falsehood went bathing; Falsehood came first out of the water, and dressed herself in Truth’s garments. Truth, unwilling to take those of Falsehood, went naked.

Nakeer. (See Munkar.)

Nala, a legendary king of India, whose love for Damayanti and subsequent misfortunes have supplied subjects for numerous poems. Dean Milman has translated into English the episode from the Mahabharata, and W. Yates the famous Sanskrit poem called Natodaya.

Na’ma. A daughter of the race of man, who was beloved by the angel Zaraph. Her one wish was to love purely, intensely, and holly; but she fixed her love on a seraph, a creature, more than on her Creator; therefore, in punishment, she was condemned to abide on earth, “unchanged in heart and frame,” so long as the earth endureth; but when time is no more, both she and her angel lover will be admitted into those courts “where love never dies.”
- (Moore: Lores of the Angels, story iii.)

Namby Pamby Philips. Ambrose Philips (1671-1719). His nickname was bestowed upon him by Harry Carey, the dramatist, for his verses addressed to Lord Carteret’s children, and was adopted by Pope. This was not John Philips, author of the Splendid Shilling.

“Namby” is a baby way of pronouncing Ambrose, and “Pamby” is a juggling reduplication.

Macaulay says: “This sort of verse has been called [Namby Pamby] after the name of its author.

Name.
“Name. What's in a name? That which we call a rose,
By any other name would smell as sweet.”
- Shakespeare: Romeo and Juliet, ii. 2.

To take God’s name in vain. To use it profanely, thoughtlessly, or irreverently.

“Thou shalt not take the name of the Lord thy God in vain.”—Exod. xx. 7.

Name. Fairies are extremely averse to having their names known, indeed there seems to be a strange identity between personality and name. Thus we are forbidden to take God’s “name in vain,” and when Jacob wrestled with the angel, he was anxious to know his opponent’s name. (Compare the Greek onoma and the Latin anima.)
Name-son. Name-sake; also name-child, etc.

"God for ever bless your honour. I am your name-son, sure enough."—Smollett: Adventures of Sir Launcelot Greave.

Name the Day. Fix the day of marriage.

Names. To call a person names. To blackguard a person by calling him nicknames.

Names of the Puritans. Praise-God Barebones. A leather-seller in Fleet Street.

If Jesus Christ had not died for thee, thou hast/been damned Barebones. His son; usually called Damned Dr. Barebones.

Nancy. The sailor's choice in Dibdin's exquisite song beginning, "'Twas past meridian half-past four." At half-past four he parted by signal from his Nancy; at eight he bade her a long adieu: next morn a storm arose, and four sailors were washed overboard, "but love forbade the waves to snatch our tar from Nancy"; when the storm caused an enemy appeared, but when the battle was hottest our gallant friend "put up a prayer and thought on Nancy."

Miss Nancy. Mrs. Anna Oldfield, a celebrated actress, buried in Westminster Abbey. She died in 1730, and her remains lay in state, attended by two noblemen. She was buried in a very fine Brussels lace head-dress, a holland shift, with a tucker and double-ruffles of the same lace, new kid gloves, etc.

"Ollows! In woolens? 'Twouldn't have prok'd! Were the last words that poor Nancy spoke." Pope: Moral Essays.

A Miss Nancy. An effeminate young man.

Nancy of the Vale. A village maiden who preferred Strephon to the gay lordlings who sought her. (Shenstone.)

Nankeen. So called from Nankin, in China. It is the natural colour of Nankin cotton.

Nanna. Wife of Balder. When the blind-god slew her husband, she threw herself upon his funeral pile and was burnt to death.

Banattie, to whom Burns has addressed several of his songs, was Miss Fleming, daughter of a farmer in the parish of Tarbolton, Ayrshire.

Nantes (1 syll.). Edict of Nantes. The decree of Henri IV. of France, published from Nantes in 1598, securing freedom of religion to all Protestants. Louis XIV. repealed this edict in 1655.

Nap. To go nap. To stake all the winnings on the cards in hand; hence, to risk all on one venture. Nap is a game of cards; so called from Napoleon III.

Nap (A), a doze or short sleep, as "To take a nap," is the Anglo-Saxon hunepian or hunipp-an (to take a nap; the nap of cloth is the Anglo-Saxon hunnap.)

Naphtha. The drug used by Medea for anointing the wedding robe of Glauce, daughter of King Creon, whereby she was burnt to death on the morning of her marriage with Jason.

Napier's Bones. A method invented by Baron Napier, of Merchiston, for shortening the labour of trigonometrical calculations. Certain figures are arranged on little slips of paper or ivory, and simply by shifting these slips the result required is obtained. They are called bones because the baron used bone or ivory rods instead of cardboard.

Napoleon III. Few men have had so many nicknames.

Max of December, so called because his compatriot was December 2nd, and he was made emperor December 2nd, 1852.

Max of Sardin, and, by a pun, M Sedanaire. It was at Sedan he surrendered his sword to William I., king of Prussia (1870).

Max of Silence, from his usual forbearance.

Contr d'Alexandrie, the same and titre he assumed when he escaped from the fingers of Ham.

Raspenet, the name of the marquis who changed clothes with him when he escaped from Ham. The emperor's partisans were called D'Audigoyer, those of the emperor were Montjoie-savoyard.

Boustrapa is a compound of Bun[gnen], Strasbourg, and Pav[e], the places of his noted escapade.

Rantpoleon = harum-scarum, half-foot and half-madman.

Versnel. A patronymic, which cannot be more explained.

* There are some very curious numerical coincidences connected with Napoleon III. and Eugénie. The last complete year of their reign was 1869. (In 1870 Napoleon was dethroned and exiled.)

Now, if to the year of coronation (1852), you add either the birth of Napoleon, or the birth of Eugénie, or the capitulation of Paris, or the date of marriage, the sum will always be 1860. For example:

| Year | Event | Sum
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These are the years when Napoleon III. and Eugénie were most celebrated.
And if to the year of marriage (1853) these dates are added, they will give 1870, the fatal year.

**Napping.** To catch one napping. To find a person unprepared or off his guard. (Anglo-Saxon, *an-napping,* slumbering.)

**Nappy Ale.** Strong ale is so called because it makes one nappy, or because it contains a nap or frothy head.

**Nara.** The hell of the Hindus. It has twenty-eight divisions, in some of which the victims are mangled by ravens and owls; in others they will be doomed to swallow cakes boiling hot, or walk over burning sands. Each division has its name: *L��* (fearful) is for liars and false witnesses; *Katha* (obstruction) for those who plunder a town, kill a cow, or strangle a man; *Sikara* (swine) for drunkards and stealers of gold; etc.

**Narcissus,** in the *Night Thoughts,* was Elizabeth Lee, Dr. Young's stepdaughter. In Night III. the poet says she was clandestinely buried at Montpelier, because being a Protestant, she was "denied the charity that dogs enjoy." (For Pope's *Narcissus* see *Nancy.*)

**Narcissus (Th)l.** This charming flower is named from the son of Cephas. This beautiful youth saw his reflection in a fountain, and thought it the presiding nymph of the place. He tried to reach it, and jumped into the fountain, where he died. The nymphs came to take up the body that they might pay it funeral honours, but found only a flower, which they called Narcissus, after the name of the son of Cephas. (Ovid's *Metamorphoses,* iii. 316, etc.)

The root of the plant is called Narcissus from the terebphalt (mimosa), and that it is properly *narratous,* meaning the plant which produces mimose or terebphalt.

"Sweet Echo, sweetest nymph that I yet unseen..."

"Sweet Echo, sweetest nymph that I yet unseen..."

*Milton: Comus,* 333, etc.

**Narwhal.** Drinking-cups made of the bone of the narwhal used to be greatly valued, from the supposition that they counteracted the fatal effects of poison.

**Naseby** (Northamptonshire) is the *Saxon* *nafeda* (the navel). It is so called because it was considered the navel or centre of England. Similarly, Delphi was called the "navel of the earth," and in this temple was a white stone kept bound with a red ribbon, to represent the navel and umbilical cord.

**Nasi.** The president of the Jewish Sanhedrin.

**Na.** The "surname" of Ovid, the Roman poet, author of *Metamorphoses.* Nasso means "nose," hence Holofernes' pun: "And why Nasso, but for smelling out the odoriferous flowers of fancy?" (Shakespeare: *Love's Labour's Lost,* iv. 2.)

**Nasser.** The Arabian merchant whose fables are the delight of the Arabs. D'Hérellet tells us that when Mahomet read to them the history of the Old Testament, they cried out with one voice that Nasser's tales were the best; upon which Mahomet gave his malapropism to Nasser, and all who read him.

**Naströnd** [dead-men's region]. The worst marsh in the infernal regions, where serpents pour forth venom incessantly from the high walls. Here the murderer and the perjured will be doomed to live for ever. (Old Norse, *nást,* a dead body, and *strönd,* a strand. (Scandinavian mythology.) (See Lie-stroand.)

**Nathaniel (Sir).** A grotesque curate in Shakespeare's *Love's Labour's Lost.*
Nation of Gentlemen. So George IV. called the Scotch when, in 1822, he visited that country.

Nation of Shopkeepers. Napoleon was not the first to call the English "a nation of shopkeepers" in contempt.

National Anthem. Both the music and words were composed by Dr. Henry Carey in 1740. However, in Antwerp cathedral is a MS. copy of it which affirms that the words and music were by Dr. John Bull; adding that it was composed on the occasion of the discovery of Gunpowder Plot, to which the words "frustrate their knaviish tricks" especially allude.

National Anthems.

Of Austria. Haydn's Hymn to the Emperor.

Belgian. The Brahamsong. Left.

Danish. Song of Denmark [a flag with a white cross, which fell from heaven in the 13th century at the prayer of Waldemar II.].

English. Rule Britannia, words by Thomson, music by Handel, and God Save the King. (See above.)

French. Ancien, la Chanson de Roland. Since the Revolution, the Marseillaise and the Chant du Départ.


Hungarian. The Rakoczy March.

Italian. Baghela Avanti un Pauso [i.e. Move a step onward], 1821. Garibaldis warlike Hymn, and Godfredo Mameli's Italian Brother, Italy has Awaked, composed by Mercadante.

Russian. God Protect the Czar.

Scottish. Several Jacobite songs, the most popular being The King shall Enjoy his own Ayman; When the King Comes over the Water, and Lillihammer of 1688.

National Colours. (See Colours.)

National Convention. The assembly of deputies which assumed the government of France on the overthrow of the throne in 1792. It succeeded the National Assembly.

National Debt. Money borrowed by the Government, on the security of the taxes, which are pledged to the lenders for the payment of interest.

The National Debt in William III.'s reign was £13,730,439. At the commencement of the American war, £128,583,635.

At the close thereof, £249,851,628. At the close of the French war, £840,850,491.

Cancelled between 1817 and 1854, £85,538,790.

Created by Crimean war, £288,628,199.

In 1865, £892,842,949.

In 1872 it was £792,740,000.

In 1875 it was £714,797,715.

In 1879 it was £720,430,504.

In 1892 it was £677,677,571.

In 1893 it was £671,042,842.

National Exhibition. So Douglas Jerrold called a public execution at the Old Bailey. These scandals were abolished in 1868. Executions now take place in the prison yard.

National Workshops. -The English name of "ateliers nationaux," established by the French provisional government in February, 1848, and which were abolished in three months, after a sanguinary contest.

Nativo. In feudal times, one born a serf. After the Conquest, the natives were the serfs of the Normans. Wat Tyler said to Richard II.:

"The first petition was that he should make all men free thro' Ysengrin and justice, so that there should not be any native man after that time."—Higden: Polychronicon, viii. 457.

Nativity (The) means Christmas Day, the anniversary of the birth of Jesus.

The Cure of the Nativity is under the chancel of the "church of the Nativity." In the recess, a few feet above the ground is a stone slab with a star cut in it, to mark the spot where the Saviour was born. Near it is a hollow scraped out of the rock, said to be the place where the infant Jesus was laid.

To cast a man's nativity is to construct a plan or map out of the position, etc., of the twelve houses which belong to him, and to explain the scheme.

Natty. Tidy, methodical, and neat. (Italian netto, French net, Welsh nith.)

Natty Bumppo, called "Leather Stocking." He appears in five of Fenimore Cooper's novels: as the Deerslayer; the Pathfinder; the Hawk-eye (La Longe Carabine), in the Last of the Mohicans; Natty Bumppo, in the Pioneers; and the Trapper in the Prairie, in which he dies.

Natural (J). A born idiot; one on whom education can make no impression. As nature made him, so he remains.

A natural child. One not born in lawful wedlock. The Romans called the children of concubines naturatis,
children according to nature, and not according to law.

"Cui pater est populus, rater est abi nullus
Cui pater est populus non habet ille patrem."

Orid.

Nature. In a state of nature. Nude or naked.

Naught (not "nought"). Naught is Ne (negative), aught (anything). Saxon náht, which is ne aht (not anything).

"A headless man had a letter [o] to write.
He who read it [naught] had lost his sight.
The dumb repeated it [naught] word for word,
And deaf was the man who listened and heard [naught]."

Dr. Whewell.

Naught, meaning bad.

"The water is naught."

—2 Kings, ii. 19.

Naughty Figs (Jeremiah xxiv. 2). Worthless, vile (Anglo-Saxon náht, i.e. a negative, aht aught). We still say a "naughty boy," a "naughty girl," and a "naughty child."

"One basket had very good figs, even like the figs that are first ripe. ... The other basket had very naughty figs, which could not be eaten."

Navigation. Father of navigation. Don Henrique, Duke of Viseo, the greatest man that Portugal ever produced. (1394-1460.)

Father of British inland navigation. Francis Egerton, Duke of Bridgewater (1736-1803).

Navvy. A contraction of navigator. One employed to make railways.

"Canals were thought of as lines of inland navigation and a tavern built by the side of a canal was called a "Navigation Inn." Hence it has come that the men employed in excavating canals were called 'navigators,' shortened into navvies."


Nay-word. Pass-word. Slender, in The Merry Wives of Windsor, says—

"We have a nay-word how to know which other. I come to her in white and cry, A a, she cries Budge, and by that we know one another."

Shakespeare.

Nayres (1 syl.). The aristocratic class of India. (See Poleas.)

Nazaréans or Nazarenes (3 syl.). A sect of Jewish Christians, who believed Christ to be the Messiah, that He was born of the Holy Ghost, and that He possessed a Divine nature; but they nevertheless conformed to the Mosaic rites and ceremonies. (See below.)

Nazaréne (3 syl.). A native of Nazareth; hence our Lord is so called (John xviii. 6, 7; Acts xxiv. 5).

Nazareth. Can any good thing come out of Nazareth? (John i. 46). A general insinuation against any family or place of ill repute. Can any great man come from such an insignificant village as Nazareth?

Nazarite (3 syl.). One separated or set apart to the Lord by a vow. These Nazarites were to refrain from strong drinks, and to suffer their hair to grow. (Hebrew, nøzar; to separate. Numb. vi. 1-21.)

Ne plus Ultra (Latin). The perfection or most perfect state to which a thing can be brought. We have Ne plus ultra corkscrews, and a multitude of other things.

Ne Sutor, etc. (See Cobbler.)

Næra. Any sweetheart or lady-love. She is mentioned by Horace, Virgil, and Tibullus.

"To sport with Amaryllis in the shade,
Or with the tangles of Neera's hair."

Milton: Lycidas.

Neapólitán. A native of Naples; pertaining to Naples.

Near, meaning mean, is rather a curious play on the word close (close-fisted). What is "close by" is near.

Near Side and Off Side. Left side and right side. "Near wheel" means that to the coachman's left hand; and "near horse" (in a pair) means that to the left hand of the driver. In a four-in-hand the two horses on the left side of the coachman are the near wheels and the near leader. Those on the right hand side of the coachman are "off horses." This, which seems an anomaly, arose when the driver walked beside his team. The teamster always walks with his right arm nearest the horse, and therefore, in a pair of horses, the horse on the left side is nearer than the one on his right.

Thus, 2 is the near wheeler

\[
\frac{1}{3}
\]

and 1 the near leader. 4 is the off wheeler and 3 coachman, the off leader.

Neat as a Handbox. A hand-box is a slight box for caps, hats, and other similar articles.

Neat as a Pin, or Neat as a New Pin. Very prim and tidy.

Neat as Wax. Certainly the waxen cells of bees are the perfection of neatness and good order.

Nebo, the god of science and literature, is said to have invented cuneiform writing. His temple was at Borsippa, but his worship was carried wherever Babylonian letters penetrated. Thus we
Nebraska, U.S. A word of Indian origin, meaning the "shallow river."

Nebuchadnezzar. A correspondent of Notes and Queries (July 21, 1877) says that the compound Russian word Nebuchad-ad-ne-ezzar means, "There is no god but the czar." Of course this is not the meaning of the Babylonian proper name, but the coincidence is curious. The -ezzar of Nebuchadnezzar means Assyria, and appears in such words as Nabonassar, Bel-ch-azzar, Neb-_pwd-assar, Tiglath-Pil-eser, Esar-hadad, and so on.

Nabonassar is Nebu-adn-Assur (Nebu prince of Assyria); Nebuchadnezzar is Nebu-ash-din-Assur (Nebu, royal prince of Assyria). Nebu was probably an Assyrian god, but it was no unusual thing for kings to assume the names of gods, as Bel-ch-azzar, where Bel = Baal (Baal king of Assyria). (See Nabo.)

Nebuchadnezzar. The prophet Daniel says that Nebuchadnezzar walked in the palace of the kingdom of Babylon and said, "Is not this great Babylon that I have built... by the might of my power, and for the honour of my majesty?" And "the same hour... he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws" (iv. 29-33).

Necromancy. Means prophesying by calling up the dead, as the witch of Endor called up Samuel. (Greek, nekros, the dead; manteia, prophecy.)

and if they could read it, the ordinary of Newgate said, "Legit ut clericius," and the convict saved his neck, being only burnt in the hand and set at liberty.

"If a clerk had been taken
For stealing of bacon,
For burglary, murder, or rape,
If he could but release
(Well I humbly) his neck-verse.
He never could fall to escape." - British Apollo (1710).

Neck-verse (Psalm li. 1). "Have mercy upon me, O God, according to Thy lovingkindness: according unto the multitude of Thy tender mercies blot out my transgressions." This verse was so called because it was the trial-verse of those who claimed benefit of clergy;
Nectar. Wine conferring immortality, and drunk by the gods. The Koran tells us "the righteous shall be given to drink pure wine sealed with musk." The food of the gods is Ambrosia. (Greek nectar.)


Neddy. A donkey; a low cart used in Dublin; so called because its jolting keeps the riders eternally nodding.

"The ‘set-down’ was succeeded by the Noddy, so called from its oscillating motion backwards and forwards."—Sketches of Ireland (1847).

Neddy. A dunce; a euphemism for "an ass."

Need Makes the old Wife Trot. In German, "Die nöth macht ein alte weib treiben;" in Italian, "Bisogna far trotter la vecchia;" in French, "Boum fait trotter la vieille," the Scotch say, "Need gars naked men run."

Needs must when the Devil Drives. The French say: "Il faut marcher quand le diable est aux trousses;" and the Italians say: "Bisogna andare quando il diavolo è nella coda." If I must, I must.

"He must needs go that the Devil drives." Shakespeare: All’s Well That Ends Well. I. 3.

Needfire. Fire obtained by friction. It has been supposed to defeat sorcery, and cure diseases assigned to witchcraft. (Danish, gnide, to rub.)

Needful (Thee). Ready money, cash. The one thing needful for this life.

Needham. You are on the high-road to Needham—torn or poverty. The pun is on the word need. Needham is in Suffolk. (See LAND OF NO.)

Needle. To hit the needle. Hit the nail on the head, to make a perfect hit. A term in archery, equal to hitting the bull’s-eye.

Eye of a needle. (See EYE.)

Negative Pregnant (A). A denial which implies an affirmative, and is so interpreted. A law term.

Negro. Fuller says a negro is "God’s image cut in ebony."


White father and mulatta mother. Offspring, quarteron, -ona.

White father and quarterona mother. Offspring, quintero, quintera.

White father and quintera mother. Offspring, white.

Negro'nt. A princess, a friend of Lucrezia di Borgia, Duchess of Ferrara. She invited to a banquet the nobles who had insulted her friend, and killed them with poisoned wine. (Donizetti: Lucrezia di Borgia, an opera.)

Negus. So called from Colonel Francis Negus, who first concocted it, in the time of George I.

Nehalle'ntia. The Flemish deity who presided over commerce and navigation.

Nehushtan (2 Kings xviii. 4). Bits of brass, worthless fragments. When Hezekiah broke in pieces the brazen serpent, he called the broken pieces Nehushtan.

"Such matters to the ascitators are Nehushtan."—Nineteenth Century, December, 1862, p. 906.

Neiges d’Antan (The). A thing of the past. Literally, "last year’s snows."

"Where are the snows of yester-year?"—Rossetti.

"The whole has melted away like the neiges d’antan."—Nineteenth Century, June, 1891, p. 283.

Nekon. (See NEC.)

Neksheh. The city of Transoxianus.

Nell’s Point, in Barry Island. Famous for a well to which women resort on Holy Thursday, and having washed their eyes with the water of the well, each woman drops into it a pin.


Nem. Diss. Without a dissentient voice. (Latin, nemine dissentente.)

Nem'ean Games (The). One of the four great national festivals of Greece, celebrated at Nem'ea, in Ar'golis, every alternate year, the first and third of each Olympiad. The victor’s reward was at first a crown of olive-leaves, but subsequently a garland of ivy. Pindar has eleven odes in honour of victors at these games.

Nem'ean Lion (The). The first of the labours of Hercules was to kill the Nemesean lion (of Argolis), which kept the people in constant alarm. Its skin was so tough that his club made no impression on the beast, so Hercules caught it in his arms and squeezed it to death. He ever after wore the skin as a mantle.

"Ere Nemean’s boast resigned his shaggy spoils."—Statius, I.
Nemesis. Retribution, or rather the righteous anger of God. A female Greek deity, whose mother was Night.

Nemo Me Impune Lacessit. No one injures me with impunity. The motto of the Order of the Thistle. It was first used on the coins of James VI. of Scotland (James I. of England). A strange motto for Puritans to adopt (Matt. xviii. 21, 22).

Neology. The Rationalistic interpretation of Scripture. The word is Greek, and means new- (theo-) logy. Those who accept this system are called Neologians.

Neoptolomos or Pyrrhos. Son of Achilles: called Pyrrhos from his yellow hair, and Neoptolomos because he was a new soldier, or one that came late to the siege of Troy. According to Virgil, it was this young man that slew the aged Priam. On his return home he was murdered by Oroesto, at Delphi.

Nepenthe (3 syl.) or Nepenthēs, a drug to drive away care and superinduce love. Polydamna, wife of Thoion (or Thone, 1 syl.), King of Egypt, gave nepenthēs to Helen (daughter of Jove and Leda). Homer speaks of a magic potion called nepenthē, which made persons forget their woes. (Odyssey, iv. 228.)

"That nepenthēs which the wife of Thoion In Egypt gave the Jove-bom Helenus."

Metms: Compar, 462, 606.

? The water of Ardenne had the opposite effect.

Nepeta's Bones. (See Napier.)

Nepheleo-cocygia. A town in the clouds built by the cuckoos. It was built to cut off from the gods the income offered by man, so as to compel them to come to terms. (Aristophanes: The Birds.)

"Without flying to Nepheleo-cocygia we can sess with skirmishers and balloons."—Munday.

Nephew (French neveu, Latin nepotes). Both in Latin and in archaic English the word means a grandchild, or descendant. Hence, in 1 Tim. v. 4, we read—"If a woman have children or nephews [grandchildren]." Propertius has it, "Me inter seros laudabit Roma nepotes [posterity].""

* Niece (Latin nepota) also means a granddaughter or female descendant. (See Nepotism.)

Nepomuk. St. John Nepomuk, a native of Bohemia, was the almoner of Wenceslas IV., and refused to reveal to the emperor the confession of the empress. After having heroically endured torture, he was taken from the rack and cast into the Moldau. Nepomuk is the French né, born, and Pomuk, the village of his birth. A stone image of this saint stands on the Carl Bricke over the Moldau, in Prague. (1330-1383.)

Nepotism. An unjust elevation of our own kinsmen to places of wealth and trust at our disposal. (Latin, nepos, a nephew or kinsman.)

Nep'tune (2 syl.). The sea. In Roman mythology, the divine monarch of the ocean. (See Dav.) A son of Neptune. A seaman or sailor.

Neptune's Horse. Hippocampus: it had but two legs, the hinder part of the body being that of a fish. (See Horse.)

Neptunian or Neptunist. One who follows the opinion of Werner, in the belief that all the great rocks of the earth were once held in solution in water, and have been deposited as sediment. The Vulcanae or Plutonians ascribe them to the agency of fire.

Nereids (2 syl.). Sea-nymphs, daughter of Nereus (2 syl.), fifty in number.

Nereids or Nereidēs (4 syl.). Sea-nymphs. Cymoens, in his Lisus, gives the names of three—Doto, Nyse, and Neriene; but he has spiritualised their office, and makes them the sea-guardians of the virtuous. They went before the fleet of Gama, and when the treacherous pilot supplied by Zacokia, King of Mozambique, steered the ship of Vasco da Gama towards a sunken rock, these guardian nymphs pressed against the prow, lifting it from the water and turning it round. The pilot, looking to see the cause of this strange occurrence, beheld the rock which had nearly proved the ruin of the whole fleet (bk. ii.)

Nereus (2 syl.) A sea-god, represented as a very old man, whose special dominion was the Αγελεαν Νερον.

Nerliene (3 syl.). One of the Nereids. (See Nyse.)

Nerissa. Portia's waiting-maid; clever, self-confident, and coquettish. (Shakespeare: Merchant of Venice.)

Ne-ro. Emperor of Rome. Some say he set fire to Rome to see "how Troy would look when it was in flames;" others say he forbade the flames to be put out, and went to a high tower, where he sang verses to his lute "Upon the Burning of Old Troy."
A Nero. Any bloody-minded man, relentless tyrant, or evil-doer of extraordinary savagery.

Nero of the North. Christian II. of Denmark (1480, 1534-1558, 1559).

Nero's Friend. After Nero's fall, when his statues and monuments were torn down by order of the Senate, and every mark of dishonour was accorded to his memory, some unknown hand during the night went to his grave and strewn it with violets.

Nest. An idol of the ancient Arabs. It was in the form of a vulture, and was worshipped by the tribe of Hemyer.

Neareum. A statue some fifty cubits high, in the form of an old woman. It was hollow within for the sake of giving secret oracles. (Arabian mythology.)

Nessus. Skirt of Nessus. A source of misfortune from which there is no escape; a fatal present; anything that wounds the susceptibilities. Thus Heuvel has "the Nessus-skirt of ridicule." Hercules ordered Nessus (the centaur) to carry his wife Dejanira across a river. The centaur ill-treated the woman, and Hercules shot him with a poisoned arrow. Nessus, in revenge, gave Dejanira his tunic, saying to whomsoever she gave it she would give her exclusively. Dejanira gave it to her husband, who was devoured by poison as soon as he put it on; but, after enduring agony, the hero threw himself on a funeral pile, and was consumed. (See Harmonia's Rose.)

"While to my limbs th' envenged mantle clings,
Drenched in the centaur's black, malignant guile.
West: 'Twas nymphs of the Gout (Lucian).

Nest. To feather one's nest. (See Feathery.)

Nest-egg (A). Some money laid by. The allusion is to the custom of placing an egg in a hen's nest to induce her to lay her eggs there. If a person has saved a little money, it serves as an inducement to him to increase his store.

Nestor. King of Pylos, in Greece; the oldest and most experienced of the chieftains who went to the siege of Troy. A "Nestor" means the oldest and wisest man of a class or company. (Homer: Iliad.)

Nestor of the chemical revolution. A term applied by Lavoisier to Dr. Black. (1728-1799.)

Nestor of Europe. Leopold, King of Belgium (1790, 1831-1865).

Nesto'rians. Followers of Nestorius, Patriarch of Constantinople in the fifth century. He maintained that Christ had two distinct natures, and that Mary was the mother of His human nature, which was the mere shell or husk of the divine.

Net'tinnim. The hewers of wood and drawers of water for the house of God, an office which the Gibeonites were condemned to by Joshua (Joshua ix. 27). The word means given to God.

Nettle. Camden says the Romans brought over the seed of this plant, that they might have nettles to chafe their limbs with when they encountered the cold of Britain.

Nettles. It is ill work plucking nettles with bare hands, or belling the cat. It is ill work to interere in matters which cannot but prove disagreeable or even worse. In French, "Attaquer le gretot."

Nettoyer (French). "Nettoyer une personne, c'est à dire luy gagner tout son argent." (Odin: Curiosités Francoises.)

Our English phrase, "I cleaned him out," is precisely tantamount to it.

Never. There are numerous localities to express this idea; as—

At the coming of the Conquest of the Antonins (Rabelais: Pantagruel).
At the latter Lammas. (See Lammas.)
On the Greek Triglives. (See DICK.)
In the reign of Queen Dick. (See Dick.)
On St. Th's Eve. (See Th's Eve.)
In a month of five Sundays. (In the semaine des trois jendis.
When two Fridays come together.
When three Sundays come together.
When Dover and Calais meet. (See Dover.)
When Dudnian and Hanleched meet. (See Dud-
When the world grows honest.
When the Yellow River runs clear.

Never Say Die. Never despair; never give up.

Nevers. Il Conte di Nevers, the husband of Valentina. Being asked by the Governor of the Louvre to join in the massacre of the Protestants, he replied that his family contained a long list of warriors, but not one assassin. He was one of the Catholics who fell in the dreadful slaughter. (Meyerbeer: Gli Ugonotti, an opera.)

New Brooms sweep Clean. New servants work hard; new masters keep a sharp look out. (In French, "Il n'est rien tel que balai neuf.")

New Christians. Certain Jews of Portugal, who yielded to compulsion and suffered themselves to be baptised,
but in secret observed the Mosaic ceremonies. (Fifteenth century.)

**New Jerusalem.** The paradise of Christians, in allusion to Rev. xxi.

**New Man.** The regenerated man. In Scripture phrase the unregenerated state is called the old man (g.v.).

**New Style.** The reformed or Grecian calendar, adopted in England in September, 1752.

**New Testament.** The oldest MSS. extant are:—(1) The Codex Sinaiticcus (N), published at the expense of Alexander II. of Russia since the Crimean war. This codex contains nearly the whole of the Old and New Testaments, and was discovered in the convent of St. Catherine on Mount Sinai, by Constantius Tischendorf. It is ascribed to the fourth century. (2) The Codex Vaticanus (B), in the Vatican Library. Written on vellum in Egypt about the fourth century. (3) The Codex Alexandrinus (A), belonging to the fifth century. It was presented to Charles I. in 1628 by Cyril Lucaris, Patriarch of Alexandria, and is preserved in the British Museum. It consists of four folio volumes on parchment, and contains the Old and New Testaments (except the first twenty-four chapters of St. Matthew) and the Epistle of Clement to the Corinthians.

**New World.** America; the Eastern Hemisphere is called the Old World.

**New Year's Day.** January 1st. The ancient Romans began their year in March; hence such words as September, October, November, December, meaning the 7th, 8th, 9th, 10th month, had a rational meaning. Since the introduction of the Christian era, Christmas Day, Lady Day, Easter Day, and March 1st have in turns been considered as New Year's Day; but since the reform of the calendar in the sixteenth century, January 1st has been accepted as New Year's Day, because it was the eighth day after the Nativity, when Jesus was circumcised (Luke ii. 21). (See **New Style**.)

**New Year's Gifts.** The Greeks transmitted the custom to the Romans, and the Romans to the early Britons. The Roman presents were called strene, whence the French term sténée (a New Year's gift). Our forefathers used to bribe the magistrates with gifts on New Year's Day—a custom abolished by law in 1290, but even down to the reign of James II. the monarchs received their tokens.

N.B. Nonius Marcellus says that Tattius, King of the Sabines, was presented with some branches of trees cut from the forest sacred to the godess Strenia (strength), on New Year's Day, and from this happy omen established the custom.

**News.** The letters e w used to be prefixed to newspapers, to show that they obtained information from the four quarters of the world, and the supposition that our word news is hence derived is at least ingenious; but the old-fashioned way of spelling the word, nevws, is fatal to the conceit. The French nouvelles seems to be the real source. (See Notăria.)

"News is conveyed by letter, word, or mouth, and comes to us from North, East, West, and South." **With's Recreations.**

**Newcastle (Northumberland)** was once called Moncaster, from the monks who settled there in Anglo-Saxon times; it was called Newcastle from the castle built there by Robert, son of the Conqueror, in 1080, to defend the neighbourhood from the Scots.

**Newcastle (Staffordshire)** is so called from the new castle built to supply the place of an older one which stood at Chesterton-under-Lyme, about two miles distant.

**Carry coal to Newcastle.** A work of supererogation, Newcastle being the great seat of coals. The Latins have "Aquam maris infundere" ("To pour water into the sea"); "Sidere olim addere" ("To add stars to the sky"); "Notulis Athénas" ("To carry owls to Athens," which abounds in them).

**Newcastle Programme.** (See People's Charter.)

**Newcome (Colone).** A character in Thackeray's novel called The Newcomes.

**Newcomers.** Strangers newly arrived.

**Newgate.** Before this was set up, London had but three gates: Aldgate, Aldersgate, and Ludgate. The new one was added in the reign of Henry I.

**Newgate.** Nash, in his Pierio Penitens,
Newgate Fashion

says that Newgate is "a common name for all prisons, as homo is a common name for a man or woman."

Newgate Fashion. Two by two. Prisoners used to be conveyed to Newgate coupled together in twos.

"Must we all march?
Yes, two and two, Newgate fashion."
Shakespeare: 1 Henry IV, ii. 3.

Newgate Fringe. The hair worn under the chin, or between the chin and the neck. So called because it occupies the position of the rope when men are about to be hanged.

Newgate Knocker (i. l.). A lock of hair twisted into a curl, usually worn by costermongers and other persons of similar stations in life. So called because it resembles a knocker, and the wearers of it are too often inmates of Newgate. Newgate as a prison is abolished, but many phrases referring to the prison still remain.

Newland. An Abraham Newland. A bank-note, so called from Abraham Newland, one of the governors of the Bank of England in the early part of the nineteenth century, to whom the notes were made payable.

"I've often heard say
Sham Albin yeal may,
But must not sham Abraham Newland."
The English.

"Trees are notes issued from the bank of Nature,
and an ancient as those payable to Abraham Newland."
R. Calman: The Poor Gentleman, p. 2.

Newton (Sir Isaac) discovered the prismatic colours of light. (1642-1727.)

"Nature and Nature's laws lay hid in night;
God said, Let Newton be,' and all was light."
Pope.

The Newton of Harmony. Jean Philippe Rameau was so called from his work entitled a Dissertation on the Principles of Harmony. (1683-1764.)

Newtonian Philosophy. The astronomical system at present received, together with that of universal gravitation. So called after Sir Isaac Newton, who established the former and discovered the latter. (See Apple.)

Next Door to. . . . Very nearly; as "next door to a fool."

Next to Nothing. A very little. As, "It will cost next to nothing," "He eats next to nothing."

Nibelung. A mythical king of Norway, whose subjects are called Nibelungers and territory the Nibelungenland. There were two contemporary kings in his realm, against whom Siegfried, Prince of the Netherlands, fought. He slew the twelve giants who formed their paladins with 700 of their chiefs, and made their country tributary (Lay lii.). The word is from nebel (darkness), and means the children of mist or darkness. (See Nibelungen-Lied.)

Nibelungen Hoard. A mythical mass of gold and precious stones, which Siegfried obtained from the Nibelungs, and gave to his wife Kriemhild as her marriage portion. It was guarded by Albric the dwarf. After the murder of Siegfried, his widow removed the hoard to Worms; here Hagan seized it, and buried it secretly beneath "the Rhine at Loecham, intending at a future time to enjoy it," "but that was never to be."
Kriemhild married Etzel with the view of avenging her wrongs. In time Gunther, with Hagan and a host of Burgundians, went to visit King Etzel, and Kriemhild stirred up a great broil, at the end of which a most terrible slaughter ensued. (See Kriemhild.)

"Twas much as twelve huge waggons in four whole nights and days
Could carry from the mountain down to the salt sea bay.
Though to aid for each waggon thrice journeyed every day.

"It was made up of nothing but precious stones and gold;
Are all the world bought from it, and down the value told,
Not a mark the less, where he left than where he went."
Nibelungen-Lied, xix.

Nibelungen-Lied. A famous German epic of the thirteenth century, probably a compilation of different lays. It is divided into two parts, one ending with the death of Siegfried, and the other with the death of Kriemhild, his widow. The first part contains the marriage of Gunther, King of Burgundy, with Queen Brunnhild; the marriage of Siegfried with Kriemhild, his death by Hagan, the removal of the "Nibelungen hoard," to Burgundy, and its seizure by Hagan, who buried it somewhere under the Rhine. This part contains nineteen lays, divided into 1,188 four-line stanzas. The second part contains the marriage of the widow Kriemhild with King Etzel, the visit of the Burgundians to the court of the Hunnish king, and the death of all the principal characters, including Hagan and Kriemhild. This part, sometimes called The Nibelungen-Nii, from the last three words, contains twenty lays, divided into 1,271 four-line stanzas. The two parts contain thirty-nine lays, 2,459 stanzas, or 9,836 lines. The tale is based on a legend in the Volsunga Saga.
Nibelungen-Nöt. The second part of the famous German epic called the Nibelungen-Lied (q.v.).

Nibelungers. Whoever possessed the "Nibelungen hoard" (q.v.). Thus at one time certain people of Norway were so called, but when Sigfried possessed himself of the hoard he was called King of the Nibelungers; and at the death of Sigfried, when the hoard was removed to Burgundy, the Burgundians were so called. (See NIBELUNG.)

In all these Teutonic names is = e, and e = i.

Nio Frog. (See FROG.)

Nice. The Council of Nice. The first ecumenical council of the Christian Church, held under Constantine the Great at Nice, or Nicea, in Asia Minor, to condemn the Arian heresy (325). The seventh ecumenical council was also held at Nice (787).

Nice as Ninepence. A corruption of "Nice as nine-pins." In the game of nine-pins, the "men" are set in three rows with the utmost exactitude or nicety. Nine-pence is an Irish shilling of 1561. (See NINEPENCE.)

Nice'an Barks or Nisson Barks. Edgar Poe, in his lyric To Helen, says—

"Helen, thy beauty is to me
Like those Nisson barks of yore,
That gently o'er a perfumed sea
The worry, wail, and wanderer bore
To his own native shore."

The way-born wanderer was Dionysos or Bacchus, after his renowned conquests. His native shore was the Western Horn, called the Amathisian Horn. And the Nisson barks were vessels sent from the island Nysa, to which in infancy Dionysos was conveyed to screen him from Rhga. The perfumed sea was the sea surrounding Nysa, a paradisial island.

Nicene Creed. (See NICE, COUNCIL OF.)

Niche. A niche in the Temple of Flora. The Temple of Flora was the Pantheon, converted (1791) into a receptacle for illustrious Frenchmen. A niche in the temple is a place for a monument recording your name and deeds.

Nicholas (St.). The patron saint of boys, as St. Catherine is of girls. In Germany, a person assembles the children of a family or school on the 6th December (the eve of St. Nicholas), and distributes gilt nuts and sweetmeats; but if any naughty child is present, he receives the redoubtable punishment of the klausenpfeiffer. The same as Santa Claus and the Dutch Kris Kringle (q.v.). (See SANTA KLAUS.)

St. Nicholas. Patron saint of parochial clerks. This is because he was the patron of scholars, who used to be called clerks.

St. Nicholas. Patron saint of sailors, because he allayed a storm on a voyage to the Holy Land.

St. Nicholas. The patron saint of Russia.

St. Nicholas. The patron saint of Aberdeen.

St. Nicholas, in Christian art, is represented in episcopal robes, and has either three purses or golden balls, or three children, as his distinctive symbols. The three purses are in allusion to the three purses given by him to three sisters to enable them to marry. The three children allude to the legend that an Asiatic gentleman sent his three boys to school at Athens, but told them to call on St. Nicholas for his benediction; they stopped at Myra for the night, and the innkeeper, to secure their baggage, murdered them in bed, and put their mangled bodies into a pickling-tub with some pork, intending to sell the whole as such. St. Nicholas had a vision of the whole affair, and went to the inn, when the man confessed the crime, and St. Nicholas raised the murdered boys to life again. (See HOME'S Everyday Book, vol. i. col. 1536; MAITRE WACE, METRICAL LIFE OF ST. NICHOLAS.)

Clerks or Knights of St. Nicholas. Thieves; so called because St. Nicholas was their patron saint; not that he aided them in their wrong-doing, but because on one occasion he induced some thieves to restore their plunder. Probably St. Nicholas is simply a pun for Nick, and thieves may be called the devil's clerks or knights with much propriety.

"I think yonder come prancing down the hills from Kingston a couple of St. Nicholas's clerks."

--HOEYER; Match at Midnight (1631).

Nick, in Scandinavian mythology, is a water-wraith or kelpie. There are nicks in sea, lake, river, and waterfall. Both Catholic and Protestant clergy have laboured to stir up an aversion to these beings. They are sometimes represented as half-child, half-horse, the hoofs being reversed, and sometimes as old men sitting on rocks wringing the water from their hair. This kelpie must not be confounded with the nix (q.v.).

Old Nick is the Scandinavian wrath under the form and fashion of an old...
man. Butler says the word is derived from Nicholas Machiavel, but this can be only a poetical satire, as the term existed many years before the birth of that Florentine.

"Nick Machiavel had never a trick
(Though he gives name to our old Nick)
But was below the level of these."* Hudibras, iii. 1.

Old Nick. Grimm says the word Nick is Neken or Nikken, the evil spirit of the North. In Scandinavia there is scarcely a river without its Nikr or wraith. (See Nickar and Nioor. Anglo-Saxon nicor, a monster.)

He nicked it. Won, hit, accomplished it. A nick is a winning throw of dice. Hence Florio (p. 280) says: "To tye or nick fits a cast of dice." To nick the nick. To hit the exact moment. Tallies used to be called "nicksticks." Hence, to make a record of anything is "to nick it down," as publicans nick a score on a tally.

In the nick of time. Just at the right moment. The allusion is to tallies marked with nicks or notches. Shakespeare has, "This now the prick of noon" (Romeo and Juliet, ii. 4), in allusion to the custom of pricking tallies with a pin, as they do at Cambridge University still. If a man enters chapel just before the doors close, he would be just in time to get nicked or pricked, and would be at the nick or prickle of time.

Nick-a-Nan Night. The night preceding Shrove Tuesday is so called in Cornwall, because boys play tricks and practical jokes on that night.

Nickar or Huickar. The name assumed by Odin when he impersonates the destroying principle. (Grimm: Deutsche Mythologie.)

Nickel Silver. A mixed metal of copper, zinc, and nickel, containing more nickel than what is called "German silver." From its hardness it is well adapted for electroplating. (German, nickel, which also means a trumpeter.)

Nickor. One who nick or hits a mark exactly. Certain night-lurkers, whose game was to break windows with halfpence, assumed this name in the early part of the eighteenth century.

* His scattered pence the flying Nickor gains,
And with the copper shower the casement rings." Gay:Trivia, iii.

Nick'lyby (Mrs.). An endless talker, always introducing something quite foreign to the matter in hand, and plausible herself on her penetration. (Dickens: Nicholas Nickleby.)

Nickotine. "An eke name," written A nuke name. An additional name, an ag-nomen. The "eke" of a beehive is the piece added to the bottom to enlarge the hive. (See Now-a-Days.)

Nicknames. National Nicknames:
For an American of the United States: "Brother Jonathan" (q.v.), "For a Dutchman, "Nic Frog" (q.v.), and "Myneheer Closh" (q.v.).
For an Englishman, "John Bull." (See Bull.)
For a Frenchman, "Crapaud" (q.v.), Johnny or Jean, Robert Macaire.
For French Canadians, "Jean Baptiste."
For French reformed, "Brissotins."
For French peasantry, "Jacques Bonhomme."
For a Glaswegian, "Glasgow Kielie."
For a German, "Cousin Michael" or "Michel" (q.v.).
For an Irishman, "Paddy."
For a Liverpudlian, "Dicky Sam."
For a Londoner, "A Cockney" (q.v.).
For a Russian, "A bear."
For a Scot, "Sawney" (q.v.).
For a Swiss, "Colin Tampon" (q.v.).
For a Turk, "Infidel."

Nick'neven. A gigantic malignant hag of Scotch superstition. Dunbar has well described this spirit in his Flying of Dunbar and Kennedy.

Nicodemus into Nothing, that is, the prospects of one's life ruined by a silly name; according to the proverb, "Give a dog a bad name and hang him." It is from Sterne's Tristram Shandy (vol. i, 19), on the evil influence of a silly name on the mind of the bearer of it.

"How many Caesars and Pompies... by mere inspiration of the names have been rendered worthy of them; and how many... might have done... well in the world... had they not been Nicodemus into nothing." (This is, to call a man Nicodemus would be enough to sink a man.)

Nicola'tans. The followers of Nicolaus (second century). They were Gnostics in doctrine and Epicureans in practice.

Nic'olas. (See Nicholas.)


"My brother saw a nicor in the Northern sea.
It was three fathoms long, with the body of a hound-hull, and the head of a man, and took an ell long, lying down on its breast. It was watching for the fishermen." — Kingsley: Hypatia, chap. xii.

Nio'cetrie (3 syl.) is so named from Jean Nicot, Lord of Villeneuve, who
purchased some tobacco at Lisbon in 1500, introduced it into France, and had the honour of fixing his name on the plant. Our word tobacco is from the Indian tabaco (the tube used by the Indians for inhaling the smoke).

Nidhögg. The monster serpent, hid in the pit Hvergelmer, which for ever gnaws at the roots of the mundane ash-tree Yggdrasil. (Scandinavian mythology.)

Niece. (See Nephew.)

Nifheim (2 syl., mist-home). The region of endless cold and everlasting night, ruled over by Hel. It consists of nine worlds, to which are consigned those who die of disease or old age. This region existed "from the beginning" in the North, and in the middle thereof was the well Hvergelmeer, from which flowed twelve rivers. (Old Norse, nif, mist; and heim, home.) In the South was the world called Muspelheim (q.v.). (Scandinavian mythology.) (See Hvergelmer Manheim.)

Night. The celebrated statue of Night, in Florence, is the chef d'oeuvre of Michael Angelo. In the gallery of the Luxembourg, Paris, is the famous picture of Night by Rubens; and at Versailles is the painting of Mignard.

Nightcap (A). A glass of grog before going to bed. Supposed to promote sleep.

"The nightcap is generally a little whisky left in the decanter. 'To do it honour it is taken neat. Then all get up and wish 'good-night.'" — Max O'Rell: Friend Macromend, III.

Nightingale. Tereus, King of Thrace, fetched Philomela to visit his wife; but when he reached the "solitudes of Helcas" he dishonoured her, and cut out her tongue that she might not reveal his conduct. Tereus told his wife that Philomela was dead, but Philomela made her story known by weaving it into a peplos, which she sent to her sister, the wife of Tereus, whose name was Procris. Procris, out of revenge, cut up her own son and served it to Tereus; but as soon as the king discovered it he pursued his wife, who fled to Philomela, her sister. To put an end to the sad tale, the gods changed all three into birds; Tereus (2 syl.) became the hawk, his wife the swallow, and Philomela the nightingale.

Aroadian nightingales. Asses.

Cambridgeshire nightingales. Edible frogs. Liège and Dutch "nightingales" are edible.

Nightmare (A). A sensation in sleep as if something heavy were sitting on our breast. (Anglo-Saxon, mæn, an incubus.) This sensation is called in French conchemer. Anciently it was not unfrequently called the night-hag, or the ruling of the witch. Fuseli used to eat raw beef and pork chops for supper to produce nightmare, that he might draw his horrible creations. (See Maer's Nest.)

"I do believe that the witch we call Mara has been dealing with you." — Sir Walter Scott: The Betrothed, chap. XV.

Nightmare of Europe. Napoleon Bonaparte (1769, 1804-1814, 1821).

Nihilista. A radical society of the maddest proclivities, which started into existence in 1848, under the leadership of Herzen and Bakunin. Their professed object was to annihilate all laws of social community, and reform the world de novo. The following is their code:

1. Annihilate the idea of a God, or there can be no freedom.
2. Annihilate the idea of right, which is only might.
3. Annihilate civilization, property, marriage, morality, and justice.
4. Let your own happiness be your only law.

N'hilo. Ex nihil nihil fit. From nothing comes nothing—i.e., every effect must have a cause. It was the dictum of Xenophanes, founder of the Eleatic school (sixth century), to prove the eternity of matter. We now apply the phrase as equivalent to "You cannot get blood from a stone." You cannot expect clever work from one who has no brains.

When all is said, "deity" in an exception.

Nil Admirari. To be stolidly indifferent. Neither to wonder at anything, nor yet to admire anything.

Nil Desperandum. Never say die; never give up in despair.

Nile. The Egyptians used to say that the swelling of the Nile was caused by the tears of Isis. The feast of Isis was celebrated at the anniversary of the death of Osiris, when Isis was supposed to mourn for her husband.


Nillacea or Sephalica. A plant in the blossoms of which the bees sleep.

Nimble as a Cat on a hot Bake-stone. In a great hurry to get away. The bake-stone in the north is a large stone on which bread and oat-cakes are baked.
Nimble as Ninepence. (See Nine-pence.)

Nimbus characterises authority and power, not sanctity. The colour indicates the character of the person so invested:—The nimbus of the Trinity is gold; of angels, apostles, and the Virgin Mary, either red or white; of ordinary saints, violet; of Judas, black; of Satan, some very dark colour. The form is generally a circle or half-circle, but that of Deity is often triangular.

The nimbus was used by heathen nations long before painters introduced it into sacred pictures of saints, the Trinity, and the Virgin Mary. Procrustes was represented with a nimbus, the Roman emperors were also decorated in the same manner, because they were divi.

Nim'mi Pi'mi. Afflicted simplicity. Lady Emily, in the Heaves, tells Miss Alscip the way to acquire the paphian Minip is to stand before a glass and keep pronouncing nimimi pimimi. "The lips cannot fail to take the right pile." (General Burgoigne, iii. 2.)

This conceit has been borrowed by Charles Dickens in his Little Dorrit, where Mrs. General tells Amy Dorrit—

... gives a pretty form to the lips. Popa, popata, poultry, praines, and pram. You will find it serviceable if you say to yourself on entering a room, Popa, popata, poultry, praines, and pram, praines and pram.

Nimrod. "A mighty hunter before the Lord" (Gen. x. 9), which the Targum says means a "sinful hunting of the sons of men." Pope says of him, he was "a mighty hunter, and his prey was man," so also Milton interprets the phrase. (Paradise Lost, xii. 21, etc.)

The legend is that the tomb of Nimrod still exists in Damascus, and that no dew ever "faileth" upon it, even though all its surroundings are saturated with it.

Nimrod. Any tyrant or devastating warrior.

Nimrod, in the Quarterly Review, is the nom-de-plume of Charles James Apperley, of Denbighshire, who was passionately fond of hunting. Mr. Pittman, the proprietor, kept for him a stud of hunters. His best productions are The Threes, the Twof, and the Road. (1777-1843.)

Nincompoop. A poor thing of a man. Said to be a corruption of the Latin non compos [mentis], but of this there is no evidence.

Nine. Nine, five, and three are mystical numbers—the diapason, diapente, and diatessaron of the Greeks. Nine consists of a trinity of trinities. According to the Pythagorean numbers, man is a full chord, or eight notes, and deity comes next. Three, being the trinity, represents a perfect unity: twice three is the perfect duality; and thrice three is the perfect plurality. This explains the use of nine as a mystical number, and also as an exhaustive plurality, and consequently no definite number, but a simple representative of plural perfection. (See Diapason.)

(1) Nine indicating perfection or completion:—

Duncan's ark, made by the advice of Prometheus, was tossed about for nine days, when it stranded on the top of Mount Parnassus.

Beggad to the nine, or Dressed up to the nine. To perfection from head to foot.

There are nine earths. Hela is goddess of the ninth. Milton speaks of "nine-enfolded spheres." (Adeph.)

There are nine worlds in Nyphium. There are nine heavens. (See Heavens.)

Gods. Macaulay makes Perses swear by the nine gods. (See Nine Gods.)

There are nine orders of angels. (See Angels.)

There are the nine korvigan or fays of Armorica.

There were nine muses.

There were nine Gallicana, or virgin priestesses of the ancient Gallic oracle. The serpents or Nagas of Southern Indian worship are nine in number.

There are nine worthies (q.v.), and nine worthies of London. (See Worthies.)

There were nine rivers of hell, according to classic mythology. Milton says the gates of hell are "thrice three-fold; three folds are brass, three iron, three of adamantine rock. They had nine folds, nine plates, and nine linings." (Paradise Lost, ii. 645.)

Fallen angels. Milton says, when they were cast out of heaven, "Nine days they fell." (Paradise Lost, vi. 571.)

Vulcan, when kicked out of heaven, was nine days falling, and then lighted on the island Lemnos.

Nice as nimpecce. (See Nice.)

(2) Examples of the use of nine as an exhaustive plural:—

Nine tailors make a man does not mean the number nine in the ordinary acceptation, but simply the plural of tailor without relation to number. As a tailor is not so robust and powerful as the ordinary run of men, it requires more than one to match a man. (See Tailors.)

A nine days' wonder is a wonder that lasts more than a day; here nine equals "several."
Nine

Nine Days' Wonder.

Witches. The weird sisters in Macbeth sang, as they danced round the cauldron, "Thrice to thine, and thrice to mine, and thrice again to make up nine;" and then declared "the charm wound up."

Wreathing thread. Nine knots are made on black wool as a charm for a sprained ankle.

(4) Prosaic examples:—
Niobe's children lay nine days in their blood before they were buried.

Nine buttons of official rank in China.
Nine of Diamonds (q.r.). The curse of Scotland.

There are nine mandarins (q.r.).


According to the Ptolemaic system, there were seven planets, the Firmament of the First, and the Crystalline. Above these nine came the Primum Mobile or First Moved, and the Empyrean or abode of Deity.

The followers of Jai'na, a heterodox sect of the Hindus, believe all objects are classed under nine categories. (See Jainas.)

Shakespeare speaks of the "ninth part of a hair."

"I'll curb on the ninth part of a hair."—1 Hen. IV., in 1.

Nine. To look nine ways. To squint.

Nine. The superlative of superlatives in Eastern estimation. It is by uiles that Eastern presents are given when the donor wishes to extend his bounty to the highest pitch of munificence.

"He [Bukhārān] caused himself to be preceded by nine super-causers. The first was adorned with 9 suits of gold and 9 silver; the second wore 9 sabres, the hilt and scabbard of which were adorned with diamonds; upon the third came 9 suits of armour; the fourth had 9 suites of horse furniture; the fifth had 9 cases full of supplies; the sixth last cases full of rubies; the seventh, 9 cases full of emeralds, the eighth 9 cases full of amethysts, and the ninth had 9 cases full of diamonds."—Bukhārān, 15th Century Persian poet.

Nine Crosses. Altar crosses, procession crosses, roods on lofts, flag bearing crosses, consecration crosses, marking crosses, pectoral crosses, spire crosses, and crosses pendant over altars. (Lingu: Glossary of Ecclesiastical Ornaments.)

Nine Crowns. (See Crowns.)

Nine Days' Wonder (A). Something that causes a great sensation for a few days, and then passes into the limbo of things forgotten. In Bohlau's Handbook of Proverbs we have "A wonder lasts nine days, and then the puppy's eyes are open," alluding to cats and dogs, which
are born blind. As much as to say, the eyes of the public are blind in astonishment for nine days, but then their eyes are open, and they see too much to wonder any longer.

"King: You'd think it strange if I should marry her.
Gluker: That would be ten days' wonder, at the least.
King: That's a day longer than a wonder lasts." Shakespeare: 3 Henry VI., iii. 2.

Nine Gods (The). (1) Of the Etruscans: Juno, Minerva, and Tinia (the three chief); the other six were Vulcan, Mars, and Saturn, Hercules, Summanus, and Vedes.

"Lars Porsena of Clusium
By the nine gods he swore
That the great house of Tarquin
Should suffer wrong no more." Macaulay: Lays of Ancient Rome (Horatius, i.).

(2) Of the Sabines (2 syl.). Hercules, Romulus, Esculapius, Bacchus, Æneas, Vesta, Santa, Fortuna, and Fides.

Nine Points of the Law. Success in a law-suit requires (1) a good deal of money; (2) a good deal of patience; (3) a good cause; (4) a good lawyer; (5) a good counsel; (6) good witnesses; (7) a good jury; (8) a good judge; and (9) good luck.

Nine Spheres (The). Milton, in his Arcades, speaks of the "celestial syrens' harmony that sit upon the nine enfolded spheres." The nine spheres are those of the Moon, of Mercury, of Venus, of the Sun, of Mars, of Jupiter, of Saturn, of the Firmament, and of the Cosmantine. Above these nine heavens or spheres come the Primum Mobile, and then the Heaven of the heavens, or abode of Deity and Angels.

The earth was supposed to be in the centre of this system.


"Nine worthies were they called, of different rites—
Three Jews, three pagans, and three Christian knights."
Dryden: The Flower and the Leaf.

Nine worthies (privy councillors to William III.):—
Whigs: Devonshire, Dorset, Monmouth, and Edward Russell.
Tories: Caermarthen, Pembroke, Nottingham, Marlborough, and Lowther.
Nine worthies of London. (See Worthies.)

Ninepence. Nimble as ninepence. Silver ninepences were common till the year 1696, when all unmilled coin was called in. These ninepences were very pliable or nimble, and, being bent, were given as love tokens, the usual formula of presentation being "To my love, from my love." (See Nice as Ninepence.)

Nin'ian (St.). The apostle of the Picts (fourth and fifth centuries).

Ninon de l'Enclos, noted for her beauty, wit, and gaiety. She had two natural sons, one of whom fell in love with her, and blew out his brains when he discovered the relationship. (1615-1706.)

Nin'us. Son of Belus, husband of Semir'amis, and the reputed builder of Nineveh.

Niobe (3 syl.). The personification of female sorrow. According to Grecian fable, Niobe was the mother of twelve children, and taunted Lato'na because she had only two—namely, Apollo and Diana. Lato'na commanded her children to avenge the insult, and they caused all the sons and daughters of Niobe to die. Niobe was inconsolable, wet herself to death, and was changed into a stone, from which ran water. "Like Niobe, all tears" (Hamlet.)

The group of Niobe and her children, in Florence, was discovered at Rome in 1863, and was the work either of Scopas or Praxit'cles.

The Niobe of nations. So Lord Byron styles Rome, the "lone mother of dead empires," with "broken thrones and temples;" a "chaos of ruins;" a "desert where we steal stumbling o'er recollections." (Childe Harold, canto iv. stanza 79.)

Niord. The Scandinavian sea-god. He was not one of the Æsir. Niord's son was Frey (the fairy of the clouds), and his daughter was Freyja. His home was Noatun. Niord was not a sea-god, like Neptune, but the Spirit of water and air. The Scandinavian Neptune was Ægir, whose wife was Skadi.

Nip. As a "nip of whisky," a "nip of brandy," "just a nip." A nippurkin was a small measure. (Dutch, nippen, a sip.)


Nip-cheese or Nip-farthing. A miser, who nips or pinches closely his cheese and farthings. (Dutch, nippen.)
Nipperkin. A small wine and beer measure. Now called a "nip."

"His hawk-economy won't thank him for's
Which stops his petty nipperkin of port."
Peter Pindar: Hasr Powder.

Nirvāṇa. Annihilation, or rather the final deliverance of the soul from transmigration (in Buddhism). Sanskrit, nir, out; edna, blow. (See Gautama.)

Nishapoor and Tosa. Mountains in Khorassan where turquoises are found.

Nisi Prius. A Nisi Case, a cause to be tried in the assize courts. Sittings at Nisi Prius, sessions of Nisi Prius Courts, which never try criminal cases. Trial at Nisi, a trial before Judge of assize. An action at one time could be tried only in the court where it was brought, but Magna Carta provided that certain cases, instead of being tried at Westminster in the superior courts, should be tried in their proper counties before judges of assize. The words "Nisi Prius" are two words on which the following clause attached to the writs entirely hinges: "We command you to come before our justices at Westminster or on the morrow of All Souls". NISI PRIUS justiciarii domini regis ad assias capiendas venirent—i.e. unless previously the justices of our lord the king come to hold their assises at (the court of your own assize town).

Nisroch. An idol of the Ninevites represented in their sculptures with a hawk's head. The word means Great Eagle.

Nit. One of the attendants of Queen Mab.

Nitouche (St.) or Miss Touche (Touch-me-not). A hypocrite, a demure-looking pharisee. The French say, Faire la Sainte Nitouche, to pretend to great sanctity, or look as if butter would not melt in your mouth.

"It is certainly difficult to believe hard things of a woman who looks like St. Nitouche in profile."—J. O. Hobbes: Some Knacks and a Moral, chap. iii.

Nix (mas.), Nixon (fem.). Kind buxom. Little creatures not unlike the Scotch brownie and German kobold. They wear a red cap, and are ever ready to lend a helping hand to the industrious and thrifty. (See Nick.)

Another tribe of water-fairies are the Nixes, who frequently assume the appearance of beautiful maidens."—T. F. T. Dyce: Folk-lore of Plants, chap. vii. p. 80.


* Like the red-faced Nixon.—Picklewick.

Nitram. A title of sovereignty in Hyderabad (India), derived from Nitam-ul-mulk (regulator of the state), who obtained possession of the Deccan at the beginning of the 18th century. The name Cesar was by the Romans used precisely in the same manner, and has descended to the present hour in the form of Kaiser (of the German Empire).

Njord. God of the winds and waves. (Edda.)

No Man is a Hero to his own Valet. Montaigne (1533-1592) said:

"Peu d'hommes ont esté admirés par leurs domestiques." Mad. Cornuel (who died 1694) wrote to the same effect: "Il n'y a pas de grand homme pour son valet de chambre."

"A prophet is not without honour save in his own house."—Matt. xiii. 56.

No More Poles. Give over work. The cry in hop-gardens when the pickers are to cease working.

"When the sun set, the cry of 'No more poles' rebounded, and the work of the day was done."—The Ladoga Monthly: Hope and Hop-pickers, November, 1893.


Noah's Ark (Genesis vi. 15) was about as big as a medium-sized church, that is, from 450 to 500 feet long, from 75 to 85 feet broad, and from 45 to 50 feet high, with one window in the roof. Toy arks represent it with rows of windows on each side, which is incorrect.

Noah's Ark. A white band spanning the sky like a rainbow; if east and west expect dry weather, if north and south expect wet.

Noah's Wife [Noraida], according to legend, was unwilling to go into the ark, and the quarrel between the patriarch and his wife forms a very prominent feature of Noah's Flood, in the Chester and Townley Mysteries.

"Hasow nought herd, quod Nic shear, also
The sour of Nee with his felowchappe
That he bade or he set his wyt to achieve."
Chaucer: Canterbury Tales, B. 531.

Noakes (John) or John o' Noakes. A fictitious name, formerly made use of by lawyers in actions of ejectment. His name was generally coupled with that of Tom Styles. Similarly, John Doe and Richard Roe were used. The Roman names were Titius and Seins (Juv. Sat. iv. 13). All these worthies are the hopeful sons of Mrs. Harris.
Nob (The). The head. For knob.

Nob of the First Water (A). A mighty boss; a grand panjandrum (q.v.). First water refers to diamonds. (See DIAMONDS.)

Nobes and Noba. Nobles and pseudo-nobles. (See Mon, Snob.)

Noble. An ancient coin, so called on account of the superior excellence of its gold. Nobles were originally disposed of as a reward for good news, or important service done. Edward III. was the first who coined rose nobles (q.v.), and gave 100 of them to Gobin Agace of Picardy, for showing him a ford across the river Somme, when he wanted to join his army.

The Noble. Charles III. of Navarro (1361-1425). Soliman Tekelb, Turkish prince at Adrianoople (died 1410).

Noble Soul. The surname given to Khosrâh I., the greatest monarch of the Sassanid dynasty. (* 531-579.)

Noblesse Oblige (French). Noble birth imposes the obligation of high-minded principles and noble actions.

Noces Ambrosia. While Lochhart was writing Ælfric's, he was in the habit of taking walks with Professor Wilson every morning, and of supping with Blackwood at Ambrose's, a small tavern in Edinburgh. One night Lochhart said, "What a pity there has not been a short-hand writer here to take down all the good things that have been said!" and next day he produced a paper from memory, and called it Noces Ambrosia. That was the first of the series. The part ascribed to Hogg, the Ettrick Shepherd, is purely suppositional.

Noc'tuas Athene's Ferrer. To carry coals to Newcastle. .Athenus abounded with owls, and Minerva was therefore symbolised by an owl. To send owls to Athens would be wasteful and extravagant excess.

Nod. A nod is as good as a wink to a blind horse. Whether you nod or whether you wink, if a horse is blind he knows it not; and a person who will not see takes no notice of hints and signs. The common use of the phrase, however, is the contrary meaning, viz. "I tug your meaning, though you speak darkly of what you purpose, but mum's the word!"

"A nod is as good as a wink to a blind horse; and there are certain understandings, in public as well as in private life, which it is better for all parties not to put into writing." —The Nineteenth Century (July, 1890, p. 6).

Nolle Prosequi (Don't prosecute). A petition from a plaintiff to stay a suit. (See Non Pros.)

Nod (The Land of). (See Land of Nod.)

Noddy. A Tom Noddy is a very foolish or half-witted person, "a noodle." The marine birds called Noddies are so silly that anyone can go up to them and knock them down with a stick. A donkey is called a Noddy Noddy.

"Minshau has a capital guess derivation, well fitted for a Dictionary of Fable. He says, "Noddy, a fool, so called because he nodd'd his head when he ought to speak." Just as well derive wise-man from why, because he wants to know the why of everything.

Nodol. The lion in the beast-epic called Reynard the Fox. Nodol represents the regal element of Germany; Isengrim, the wolf, represents the baronial element; and Reynard represents the church element.

Noël. Christmas day, or a Christmas carol. A contraction of nouvelles (tildings), written in old English, nouvelles.

"A child this day was born,
A child of high renown.
Most worthy of a scepter,
A scepter and a crown.
Nouvelles, nouvelles, nouvelles!
Sing all we may,
Because that Christ the King,
Was born this blessed day." —Old Carol.

Noko'mis. Daughter of the Moon. Sporting one day with her maidens on a swing made of vine canes, a rival cut the swing, and Nokomis fell to earth, where she gave birth to a daughter named Weno'nah.

Nole's Vo'len. Whether willing or not. Two Latin participles meaning "being unwilling (or) willing."

Noil me Tan'gere. Touch me not. The words Christ used to Mary Magdalene after His resurrection. It is the motto of the Order of the Thistle. A plant of the genus smpathies. The seed-vessels consist of one cell in five divisions, and when the seed is ripe each of these, on being bruised, suddenly folds itself into a spiral form and leaps from the stalk. (See Darwin: Loves of the Plants, ii. 3.)

Noll. Old Noll. Oliver Cromwell was so called by the Royalists. Noll is a familiar contraction of Oliver—i.e. Ol' with an initial liquid.

Nolle Prosequi [Don't prosecute]. A petition from a plaintiff to stay a suit. (See Non Pros.)
Nolo Episcopari

[I am unwilling to accept the office of bishop.] A very general notion prevails that every bishop at consecration uses these words. Mr. Christian, in his notes to Blackstone, says, "The origin of these words and of this vulgar notion I have not been able to discover; the bishops certainly give no such refusal at present, and I am inclined to think they never did at any time in this country." When the see of Bath and Wells was offered to Beveridge, he certainly exclaimed, "Nolo episcopari," but it was the private expression of his own heart, and not a form of words, in his case. Chamberlayne says in former times the person about to be elected bishop modestly refused the office twice, and if he did so a third time his refusal was accepted. (Present State of England.)

Nom. "Nom de guerre" is French for a "war name," but really means an assumed name. It was customary at one time for every one who entered the French army to assume a name; this was especially the case in the times of chivalry, when knights went by the device of their shields or some other distinctive character in their armour, as the "Red-cross Knight."

"Nom de plume." English-French for the "pen name," and meaning the name assumed by a writer who does not choose to give his own name to the public; as Peter Pindar, the nom de plume of Dr. John Wolcot; Peter Parley, of Mr. Goodrich; Corver Bell, of Charlotte Brontë; Cathbert Bede, of the Rev. Edward Bradley, etc.

Nomad. Wanderers who live in tents; pastoral tribes without fixed residence. (Greek, nomadês: from nómôs, a pasture.)

Nominalists. A sect founded by Roscelin, Canon of Compiègne (1040-1120). He maintained that if the Father, Son, and Holy Ghost are one God, they cannot be three distinct persons, but must be simply three names of the same being; just as father, son, and husband are three distinct names of one and the same man under different conditions. Abéard, William Occam, Buridan, Hobbes, Locke, Bishop Berkeley, Condillac, and Dugald Stewart are the most celebrated disciples of Roscelin. (See Realists.)

Non Angli sed Angeli, si forest Christiani. Words attributed to Gregory (the Great) in 573 when some British children reduced to slavery were shown him at Rome. Gregory was at the time about thirty-five years of age, and was both abbot and cardinal-deacon.

Non Bis in Idem (Latin). Not twice for the same thing—i.e. no man can be tried a second time on the same charge.


Non Compos Mentis or Non Com. Not of sound mind; a lunatic, idiot, drunkard, or one who has lost memory and understanding by accident or disease.

Non Con. (See Nonconformist.)

Non Est. A contraction of Non est reiectus (not to be found). They are the words which the sheriff writes on a writ when the defendant is not to be found in his bailiwick.

Non mi Recordo. A shuffling way of saying "I don't choose to answer that question." It was the usual answer of the Italian courier and other Italian witnesses when on examination at the trial of Queen Caroline, wife of George IV., in 1820.


Non Plus ("no more" can be said on the subject). When a man is come to a non-plus in an argument, it means that he is unable to deny or controvert what is advanced against him. "To non-plus" a person is to put him into such a fix.

Non Pros. for Non prosequi (not to prosecute). The judgment of Non pros. is one for costs, when the plaintiff stays a suit.

Non Sequitur (A). A conclusion which does not follow from the premises stated.

"The name began with B and ended with G. Perhaps it was Wader."—Dickens: Nicholas Nickleby, p. 326.

None. For the none. A corruption of for then anes (for them once), meaning for this once. "An apron for a naperon is an example of n transferred the other way. We have some half-dozen similar examples in the language, as "tother day"—i.e. the other or that other = the other. Nuncle used in King Lear, which was originally nine-uncle. An arrant knife is a narrant knife. (See Nae.)
Noneconformists. The 2,000 clergymen who, in 1662, left the Church of England, rather than conform or submit to the conditions of the Act of Uniformity—i.e. "unfeigned assent to all and everything contained in the Book of Common Prayer." The word is loosely used for Dissenters generally.

None (I syl.), in the Roman calendar.

On March the 7th, June, July, October 10th, the Nones you say; Except in these, those Nones appear On the 5th day of all the year. If to the Nones you add an Of every like you'll find the date.

E. C. R.

Nonjurors. Those clergymen who refused to take the oath of allegiance to the new government after the Revolution. They were Archbishop Sancroft with eight other bishops, and four hundred clergymen, all of whom were ejected from their livings. (1691.)

Nonne Prestes Tale. A thrifty widow had a cock, "right Chaunteclere," who had his harem; but "damnyei Pertilote" was his favourite, who perched beside him at night. Chaunteclere once dreamt that he saw a fox who "tried to make arrest on his body," but Pertilote chided him for placing faith in dreams. Next day a fox came into the poultry-yard, but told Chaunteclere he merely came to hear him sing, for his voice was so ravishing he could not deny himself that pleasure. The cock, pleased with this flattery, shut his eyes and began to crow most lustily, when Dan Russell seized him by the throat and ran off with him. When they got to the wood, the cock said to the fox, "I should advise you to eat me, and that anon," "It shall be done," said the fox, but as he loosed the cock's neck to speak the word, Chaunteclere flew from his back into a tree. Presently came a hue and cry after the fox, who escaped with difficulty, and Chaunteclere returned to the poultry-yard wiser and discreetier for his adventure. (Chaucer: Canterbury Tales.)

This tale is taken from the old French "Roman de Renart." The same story forms also one of the fables of Marie of France, "Don Coe et Don Werpi.

Nor. The giant, father of Night. He dwelt in Utgard. (Scandinavian mythology.)

Norfolk. The folk north of Kent, Essex, and Suffolk.


Norfolk Street (Strand), with Arundel, Surrey, and Howard Streets, were the site of the house and grounds of the Bishop of Bath and Wells, then of the Lord High Admiral Seymour, and afterwards of the Howards, Earls of Arundel and Surrey, from whom it came into the possession of the Earl of Norfolk.

Norma. A vestal priestess who has been seduced. She discovers her paramour in an attempt to seduce her friend, also a vestal priestess, and in despair contemplates the murder of her base-born child. The libretto is a melodrama by Romani, music by Bellini (1831). (Norma, an opera.)

Normandy. The Poles are the vintagers in Normandy. The Norman vintage consists of apples beaten down by poles. The French say, "En Normandie c'est vendange avec la gale," where gale is a play on the word Gaul, but really means a pole.

The Gem of Normandy. Emma, daughter of Richard I. (*-1052.)

Nor. The well of Urda, where the gods sit in judgment, and near which is that "fair building" whence proceed the three maidens called Urda, Verndandi, and Skulda (Past, Present, and Future). (Scandinavian mythology.)

Norma of the Fitful Head. A character in Sir Walter Scott's "Ivorre," to illustrate that singular kind of insanity which is ingenious in self-imposition, as those who fancy a lunatic asylum their own palace, the employes thereof their retinue, and the porridge provided a banquet fit for the gods. Norma's real name was Ulla Troil, but after her amour with Basil Mertoun (Vaughan), and the birth of a son, named Clement Cleveland, she changed her name out of shame. Towards the end of the novel she gradually recovered her right mind.

Nornir or Norns. The three fates of Scandinavian mythology, Past, Present, and Future. They spin the events of human life sitting under the ash-tree Yggdrasil (Igg'-dra-nil).

* Besides these three Norns, every human creature has a personal Nor or Fate. The home of the Norns is called in Scandinavian mythology "Doomstead."

Norrisian Professor. A Professor of Divinity in Cambridge University
Norooy. This professorship was founded in 1760 by John Norris, Esq., of Whitton in Norfolk. The four divinity professors are Lady Margaret’s Professor of Divinity, Regius Professor of Divinity, Norrison Professor, and Hulsean Professor.

Norooy. North-roy or king. The third king-of-arms is so called, because his office is on the north side of the river Trent; that of the south side is called Clarencieux (q.v.).

Norte. Violent northern gales, which visit the Gulf of Mexico from September to March. In March they attain their maximum force, and then immediately cease. (Spanish, norte, the north.)

North (Christopher). A non-de-plume of Professor Wilson, of Gloucester Place, Edinburgh, one of the chief contributors to Blackwood’s Magazine.

North. He’s too far north for me. Too cunning, too cunning to be taken in; very hard in making a bargain. The inhabitants of Yorkshire are supposed to be very canny, especially in driving a bargain.

North-east Passage (The). A way to India from Europe round the north extremity of Asia. It had been often attempted even in the 16th century. Hence Beaumont and Fletcher:

"That everlasting cassock, that has won As many servings out as the North-east Passage Has consumed sailors."

The Tamer Tamed, u. 2.

North Side of the Altar (The). The side on which the Gospel is read. The north is the dark part of the earth, and the Gospel is the light of the world which shineth in darkness—"Luminosa his quae in fenestris in umbra mortis intenta." Facing the altar from the body of the church, the north side is on your left.

North Side of a Churchyard. The poor have a great objection to be buried on the north side of a churchyard. They seem to think only evil-doers should be there interred. Probably the chief reason is the want of sun. On the north side of Glasgow cathedral is shown the hangman’s burial place.

There is, however, an ecclesiastical reason:—The east is God’s side, where His throne is set; the west, man’s side, the Galilee of the Gentiles; the south, the side of the “spirits made just” and angels, where the sun shines in his strength; the north, the devil’s side, where Satan and his legion lurk to catch the unwary. Some churches have still a “devil’s door” in the north wall, which is opened at baptisms and communications to let the devil out.

"As men die, so shall they arise: if in faith in the Lord, both in the south . . . and shall arise in glory; if in unbelief . . . towards the north, then are they past all hope."—Coverdale: Praying for the Dead.

Norhtamponshire Poet. John Clare, son of a farmer at Helpstone. (1793-1864.)

Northern Bear. Russia.

Northern Gate of the Sun. The sign of Cancer, or summer solstice; so called because it marks the northern tropic.

Northern Lights. The Auro’ra Borealis, ascribed by the northern savages to the merriment of the ghosts. (See Aurora.)

Northern Wagoner (The). Ursa Major, called “Charles’s wain,” or wagon. The constellation contains seven large stars. "King Charles’s Wain" is absurd. "Charles’s Wain" is a blunder for the "Churl’s or Peasants’ Wain."

"By this the northern wagoner has set His sevenfold team behind the medlast star [the pole-star]."—Spenser: Faerie Queen, 1. 2.

Norval. An aged peasant and his son in Home’s tragedy of Douglas.

Norway (Maid of). Margaret, infant queen of Scotland. She was the daughter of Eric II., King of Norway, and Margaret, daughter of Alexander III. of Scotland. She never actually reigned, as she died on her passage to Scotland in 1290.

Nose. Bleeding of the nose. Sign of love.

"But my nose ever bleed when I was in your company; and, poor wretch, just as she spoke this, to show her true heart, her nose fell a-bleed- ing."—Boulter: Lectures, p. 139.

Bleeding of the nose. Gross says if it bleeds some drop only if it forebodes sickness, if three drops the omen is still worse; but Melton, in his Astrologaster, says, "If a man’s nose bleeds one drop at the left nostril it is a sign of good luck, and vice versa."

Led by the nose. Isaiah xxxvii. 29 says, "Because thy rage against Me . . . is come up into Mine ears, therefore will I put My hook in thy nose . . . and will turn thee back . . . ." Horses, asses, etc., led by bit and bridle, are led by the nose. Hence Ingo says of Othello, he was "led by the nose as asses are" (i. 3). But buffaloes, camels, and bears are actually led by a ring inserted into their nostrils.
Golden nose. Tycho Brahe, the Danish astronomer. Having lost his nose in a duel with Passberg, he adopted a golden one, which he attached to his face by a cement which he carried about with him.

"That eminent man who had a golden nose, Tycho Brahe."—Marlowe: *Jutland and the Danish Isles*, p. 336.

General Zelzlaus, having lost his right hand in battle, had a golden one given him by Boleslaus III.

To count noses. To count the numbers of a division. It is a horse-dealer's term, who counts horses by the nose, for the sake of convenience. Thus the Times, comparing the House of Commons to Tattersall's, says, "Such is the counting of noses upon a question which lies at the basis of our constitution."

To cut off your nose to spite your face, or... to be revenged on your face. To act out of pique in such a way as to injure yourself: as to run away from home, to marry out of pique, to throw up a good situation in a fit of ill temper, etc., or any similar folly.

To keep one's nose to the grind-stone. To keep one hard at work. Tools, such as scythes, chisels, etc., are constantly sharpened on a stone or with a grind-stone. The nose of a stair is the edge, and "nose" in numerous phrases stands for the person's self. In French nez is so used in some phrases.

"From this he kept his nose to the grindstone."—W. H. Foulis: *Fairy Tales of the Irish Drunken*, p. 269.

Paying through the nose, Grimm says that Odin had a poll-tax which was called in Sweden a nose-tax: it was a penny per nose or poll. (Deutsche RechtsAlterthumer.) (See Nose Tax, Rhin.)

To snap one's nose off. To speak snappishly. "Ready to snap one's nose off." To "pull (or wring) the nose," tirer or arracher le nez is to affront by an act of indignity; to snap one's nose is to affront by speech. Fighting dogs snap at each other's noses.

To wipe [one's] nose. To affront a person; to give one a blow on the nose. Similarly, to wipe a person's eye; to fetch one a wipe over the knuckles, etc., connected with the Anglo-Saxon verb hiregan, to whip, to strike (our whip).

"She was so nose-writh, slighted, and disgraced."—Norse *Glomary*, p. 418.

"To wipe off a score," "to wipe a person down," meaning to cajole or pacify; from the Anglo-Saxon wypian, to wipe, cleanse. Hence to fence one out of his money. Quite another verb to that given above.

To take pepper in the nose. To take offence.

"A man is busy, and anger wrinkles his nose: such a man takes pepper in the nose."—Optick Glass of Humors (1639).

To turn up one's nose. To express contempt. When a person sneers he turns up the nose by curling the upper lip.

Under your [very] nose. This is French also: "Au nez et à la bavie de quelqu'un" ("Just before your face").

Nose = face in numerous locations, both in French and English: as, "Montrer son nez;" "Regarder quelqu'un sous le nez;" "Mettre le nez à la fenêtre," etc.

Nose-bag (A). A visitor to a house of refreshment who brings his own victuals and calls for a glass of water or lemonade. The reference is to carrying the feed of a horse in a nose-bag to save expense.

Nose Literature.

"Knows he, that never took a pinch.

Nosey, the pleasure thereof that flows?

Knows he the titillating joy

Which my nose knows?

O nose, I am as proud of thee

As any mountain of its bones;

I make on thee, and feel that pride

A Roman knows."—E. H. Hunnewell, translated from the French of O. Beaureu.

Chapter on Nose, in *Tristram Shandy*, by L. Sterne.

On the Dignity, Gravity, and Authority of Noses, by Tagliacozzi or Tagliacozzo (1597).

De Virginitate (sec. 77). A chapter in Kornmann.


Pious Meditations on the Nose of the Virgin Mary, by J. Petit.

Review of Noses (Louis Brebivatis), by Théophile Raynaud.

Sermoon on Noses (La Jucrerie de Nasi), by Anibal Caro (1584).

Nose Tax (Thir). In the ninth century the Danes imposed on Irish houses a poll tax, historically called the "Nose Tax," because those who neglected to pay the ounce of gold were punished by having their nose slit.

Nose of Wax (A). Mutilable and accommodating (faith). A waxen nose may be twisted any way.


Nose Out of Joint. To put one's nose out of joint is to supplant a person in another's good graces. To put another person's nose where yours is
now. There is a good French locution, "Lui couper l'herbe sous le pied." (In Latin, "Aliquem de jure suo deceere.") Sometimes it means to humiliate a conceited person.

"Fearing now lest this wench which is brought over hither should put your nose out the joint, coming between home and you."—Terence in English (1814).

**Nosey.** The Duke of Wellington was lovingly so called by the soldierly. His "commander's nose" was a very distinguishing feature of the Iron Duke.

**Nos'tot-Boc'ai [Bo'-ky].** Prince of Purgatory. Purgatory is the "realm of Nos'tot-Boc'ai."

"Sir, I last night received command
To see you out of Fairy land,
Into the realm of Nos'tot-Boc'ai.
But let not fear of sulphur chock ye,
For he's a friend of sense and wit."

*King: Orpheus and Eurydice*

**Nostrad'amus (Michael).** An astrologer who published an annual "Almanack," very similar in character to that of "Francis Moore," and a *Kemwil of Prophecies*, in four-line stanzas, extending over seven centuries. (1503-1568.)

The *Nostradamus of Portugal*, Gonçalo Anne de Bandarra, a poet-cobbler, whose lucubrations were stopped by the Inquisition. (Died 1556.)

*As good a prophet as Nostradamus*—i.e., so obscure that none can make out your meaning. Nostradamus was a provincial astrologer of the sixteenth century, who has left a number of prophecies in verse, but what they mean has not yet been able to discover. (French proverb.)

**Nostrum** means *our own*. It is applied to a quack medicine, the ingredients of which are supposed to be a secret of the compounders. (Latin.)

**Not,** in riding and driving.

"I'm a hilly hurry not,
Down a hill hurry not,
On a mountain herry not."—*On a Milestone in Yorkshire (near Richmond).*

**Not at Home.** Scipio Nasica was intimate with the poet Ennius. One day, calling on the poet, the servant said, "Ennius is not at home," but Nasica could see him plainly in the house. Well, he simply walked away without a word. A few days later Ennius returned the visit, and Nasica called out, "Not at home." Ennius instantly recognised the voice, and remonstrated. "You are a nice fellow" (said Nasica); "why, I believed your slave, and you won't believe me."

This tale is often attributed to Dean Swift; but, if authentic, it was a borrowed not.

*Not Worth a Rap.* (See *Rap*.)

*Not Worth a Rush.* (See *Rush*.)

*Not Worth a Straw.* (See *Staw*.)

**Not Worth Your Salt.** Not worth your wages. The Romans served out rations of salt and other necessaries to their soldiers and civil servants. These rations were called by the generic name of salt (*salt*), and when money was substituted for these rations, the stipend went by the name of *sal-arium*.

**Notables** (in French history). An assembly of nobles or notable men, selected by the king, of the House of Valois, to form a parliament. They were convened in 1626 by Richelieu, and not again till 1787 (a hundred and sixty years afterwards), when Louis XVI. called them together with the view of relieving the nation of some of its pecuniary embarrassments. The last time they ever assembled was November 6th, 1788.

**Notarica**

**Notarica**

A. E. I. O. U. Austria's Empire Is Over all Universal. (See *A. E. I. O. U.*)

*Era.* *A. E. R. A*—i.e. *Anno Domini Augusti.* (See *Era*.)

*Cabal.* Clifford, Ashley, Buckingham, Arlington, Lauderdale. (See *Cabal.*)

*Cun. Chelsea, London, Islington, Office.* (See *Cun.*)

*Hempe.* "When hempe is spun, England is done." *Henry, Edward.*

*Mary, Philip, Elizabeth.* (See *Hempe.*)

*Hisp!: hisp! hurrah! Hierosolyma Est Perdita.* (See *Hisp.*)

*Teuthus, Jesous Chrestos Theou Uios Soter.* (See *Ichthus.*)


*Kofi.* King's Own Light Infantry (the 51st Foot).

*Limp.* Louis, James, Mary, Priuce. (See *Limp.*)

*Macalhore.* Mi Camohah, Bucilim Johovah. (See *Macahah.*)

*Nere.* North, East, West, South. (See *Nere.*)

*Smeckyn'nuus.* Stephen Marshall, Edmund Calamy, Thomas Young, Matthew Newcomen, William Spurstow. (See *Smeck.*)

*Tory.* True Old Royal Yeoman.

Noyades

Whig. We Hope In God.

Wise. Wales, Ireland, Scotland, England—i.e. Wales, Ireland, and Scotland added to England.

Notary Public. A law officer whose duty it is to attest deeds, to make authentic copies of documents, to make protests of bills, and to act as a legal witness of any formal act of public concern.

Notation or Notes. (See Do.)

Notch. Out of all notch. Out of all bounds. The allusion is to the practice of fitting timber: the piece which is to receive the other is notched upon; the one to fit into the notch is said to be notched down.

Note of Hand (-d). A promise to pay made in writing and duly signed.

Nothing. "A tune played by the picture of nobody." (Shakespeare: Tempest, iii. 2.)

Notoriety. Depraved taste for notoriety:—
Clasom'brotos, who leaped into the sea. (See CLEOMBROTOS.)
Emped'cles, who leaped into Etna. (See EMEPEOCLES.)
Heros'tratos, who set fire to the temple of Diana. (See DIANA.)
William Lloyd, who broke in pieces the Portland vase. (1845.)
Jonathan Martin, who set fire to York Minster. (1829.)

Nottingham (Saxon, Nootingaham, place of caves). So called from the caverns in the soft sandstone rock. Montacute took King Edward III. through these subterranean passages to the hill castle, where he found the "gentle Mortimer" and Isabella, the dowager-queen. The former was slain, and the latter imprisoned. The passage is still called "Mortimer's Hole."


Nottingham Lambs. The roughs of Nottingham.

Nourmahal. Sultana. The word means Light of the Haven. She was afterwards called Nourjehan (Light of the World). In Lalla Rookh, the tale called The Light of the Haven is this: Nourmahal was estranged for a time from the love of Selim, son of Achar. By the advice of Namou'na, she prepares a love-spell, and appears as a lute-player at a banquet given by "the imperial Selim." At the close of the feast she tries the power of song, and the young sultan exclaims, "If Nourmahal had sung those strains I could forgive her all;" whereupon the sultana threw off her mask, Selim "caught her to his heart," and, as Nourmahal rested her head on Selim's arm, "she whispers him, with laughing eyes, 'Remember, love, the Feast of Iscas.'" (Thomas Moore.)

Nous (1 syl.). Genius, natural aumen, quick perception, ready wit. The Platonists used the word for mind, or the first cause. (Greek, nous, contraction of nonos' Pronounce nonus.)

Nous Avons Changé Tout Cela. A facetious reproo to a dogmatic prig who wants to lay down the law upon everything, and talks contemptuously of old customs, old authors, old artists, and old everything. The phrase is taken from Molière's Médecin Malgré Lui, act ii. sc. vi. (1666.)

"Gérance. Il n'y a qu'une chose qui m'a choquée: c'est l'endroit du foie et du cœur. Il me semble que vous les places autrement qu'elles ne sont: que le cœur est du côté gauche, et le foie du côte droit.

Sponsorale. Oui; cela est autrefois ainsi; mais nous avons changé tout cela, et nous faisons maintenant la médecine d'une méthode toute nouvelle.

Gérance. C'est ce que je ne sais pas, et je vous demande pardon de mon ignorance."

Novatians. Followers of Novatianus, a presbyter of Rome in the third century, who would never allow anyone who had lapsed to be readmitted into the church.

November 17. (See Queen's Day.)

Novum Or'ganum. The great work of Lord Bacon.

Now-a-days. A corruption of In our-days, I' now days. (See APRON, NAG, NICKNAME, NUGGET, etc.)

Now-now. Old Anthony Now-now. An itinerant fiddler, meant for Anthony Munday, the dramatist who wrote City Pageants. (Chettle: Kindheart's Dream, 1592.)

Nowherea (2 syl.). (See Meda- mothl.)

Noyades (2 syl.). A means of execution adopted by Carrier at Nantes, in the first French Revolution, and called Carrier's Vertical Deportation. Some 150 persons being stowed in the hold of a vessel in the Loire, the vessel was scuttled, and the victims drowned. Nero, at the suggestion of Anice'tus,
drowned his mother in this same manner. (French, nayer, to drown.)

**Nucta**, or miraculous drop which falls in Egypt on St. John's day (June), is supposed to have the effect of stopping the plague. Thomas Moore refers to it in his *Paradise and the Peri*.

**Nude**. Rabelais wittily says that a person without clothing is dressed in "grey and cold" of a comical cut, being "nothing before, nothing behind, and sleeves of the same." King Shrovetide, monarch of Sueak Island, was so arrayed. (Rabelais: *Gargantua*, iv. 29.) The nude statues of Paris are said to be draped in "cerulean blue."

**Nugget of Gold**. Nugget, a diminutive of nvg or nog, as logget is of log. "A nog of sugar" (Scotch) is a lump, and a "nugget of gold" is a small lump. So a "log of wood" is a billet (Latin, lignum), and "loggrets" (Norfolk) are sticks of toffy cut up into small lumps.

A correspondent in *Notes and Queries* says "nog" is a wooden ball used in the game of shinney. *Nig*, in Essex, means a "piece;" and a *noggin* of bread means a hunch.

**Nulla Loxa**. (See Line.)

**Nulli Secundus Club**. The Coldstream Guards.

**Numa**. The second king of Rome, who reduced the infant state to order by wise laws.

**Numanclia**. A tragedy by Cervantes, author of *Don Quixote*, but never published in his lifetime.

**Number Nip**. The gnomus king of the Giant Mountains. (*Mimeses: Popular Tales.*

"She was like one of those partly dawagers in Number Nip's sover of metamorphose and tur- nis."—Le Prieur: *The House in the Churchyard*, p. 182.

**Number One**. Oneself. To take care of number one, is to look after oneself, to seek one's own interest; to be selfish.

**Number of the Beast.** "It is the number of a man, and his number is Six hundred threescore and six" (Rev. xiii. 18). This number has been applied to divers persons previously assumed to be Antichrist; as Apostates, Benedictos, Diocletian, Evanthus, Julian (the Apostate), Lampetia, Lateinos, Luther, Ma- homet, Mysterium, Napoleon I, Nkstas, Paul V., Silvester II., Trajan, and several others. Also to certain phrases supposed to be descriptive of the Man of Sin, as Vicar - General of God, Arnonus (I renounce), Kakek Ode'jns (bad guide), Abin Kadescha Papas (our holy father the pope), e.g.:—

- M a a m e i s a
- 40, 1, 70, 90, 15, 220, 250, 10, 220 = 666
- L a s e i n a
- 30, 1, 340, 5, 70, 75, 340 = 666
- L a u t h a n a s e a
- 30, 400, 1, 105, 1, 50, 70, 6 = 666

The Nile is emblematic of the year.

**Numbers** (from 1 to 13), theological symbols:

(1) The Unity of God.
(2) The hypostatic union of Christ, both God and man.
(3) The Trinity.
(4) The number of the Evangelists.
(5) The wounds of the Redeemer: two in the hands, two in the feet, one in the side.
(6) The creative week.
(7) The gifts of the Holy Ghost (Rev. i. 12).
(8) Seven times Christ spoke on the cross.
(9) The number of the heathen (Matt. v. 3-11).
(10) The nine orders of angels (q.e.r).
(11) The number of the apostles who remained faithful.
(12) The original college.
(13) The final number after the conversion of Paul.

**Numbers.**

**Army of soldiers. Regiment, etc.**
**Assembly of people.**
**Batch or Court of bread.**
**Bench of bishops, magistrates, etc.**
**Bery of roses, quails, larks, pheasants, ladies, etc.**
**Board of directors.**
**Brood of chickens, etc.**
**Catch of fish taken in nets, etc.**
**Champ of trees.**
**Cluster of grapes, nuts, stars, etc.**
**Collection of pictures, curiosities, etc.**
**Company of soldiers.**
**Congregation of people at church, etc.**
**Covey of game birds.**
**Crew of sailors.**
**Cradle of people.**
**Drove of horses, ponies, beasts, etc.**
**Drum, a crush of company.**
**Federation.** A trade union.
**Fell of hair.**
**Fleet of ships.**
**Flock of bees, birds, stirs, etc.**
**Flock of birds, sheep, geese, etc.**
**Forest of trees.**
**Galaxy of beauties.**
**Gang of slaves, prisoners, thieves, etc.**
**Haul of fish caught in a net.**
**Head of cattle.**
**Herd of bucks, deer, harts, seals, swine, etc.**
**Hive of bees.**
Host of men.
House of senators.
Legion of "foul fiends."
Library of books.
Litter of pigs, whelps, etc.
Menagerie of wild beasts.
Mob of roughs, wild cattle, etc.
Multitude of men. In law, more than ten.
Muster of peacocks.
Mute of hounds.
Nest of rabbits, hares, etc.; shelves, etc.
Nursery of trees, shrubs, etc.
Pack of hounds, playing cards, grousse, etc.
Panel of jurymen.
Pond of mussels, etc.
Pile of books, wood stacked, etc.
Pose (a shrewd's). Pose (2 syl.).
Pride of lions.
Rabble of men ill-bred and ill-clad.
Regiment (A) of soldiers.
Rookery of rooks and seals, also of unhealthy houses.
Rouleau of money.
School of whales, etc.
Set of china, or articles assorted.
Shoal of mackeral.
Shock of hair, corn, etc.
Skew of ducks, thread, worsted.
Skulk of foxes.
Stack of corn, hay, wood (piled together).
String of horses.
Stud of mares.
Suit of clothes.
Suite of rooms.
Swarm of bees, locusts, etc.
Tack of fish.
Team of oxen, horses, etc.
Tribe of goats.

Numbers. Odd Numbers. "Numero Deus impare gaudet" (Virgil: Eclogues, viii. 75). Three indicates the "beginning, middle, and end." The Godhead has three persons; so in classic mythology Hecate had threefold power; Jove's symbol was a triple thunderbolt. Neptune's sea-trident, Pluto's a three-headed dog; the Fates were three, the Furies three, the Graces three, the Horae three; the Muses three - times three. There are seven notes, nine planets, nine orders of angels, seven days a week, thirteen lunar months, or 365 days a year, etc.; five senses, five fingers on the hand and toes on the foot, five vowels, five continents, etc. etc. A volume might be filled with illustrations of the saying that "the gods delight in odd numbers." (See Odd, Nine.)

Numbers. To consult the Book of Numbers is to call for a division of the House, or to put a question to the vote. (Parliamentary use.)

Numbers. Pythagoras looked on numbers as influential principles.
1 is Unity, and represents Deity, which has no parts.
2 is Diversity, and therefore disorder. The principle of strife and all evil.
3 is Perfect Harmony, or the union of unity and diversity.
4 is Perfection. It is the first square (2 x 2 = 4).
5 is the prevailing number in Nature and Art.
6 is Justice (Perfect Harmony being 3, which multiplied by Trinity = 6).
7 is the climactic number in all diseases. Called the Medical Number (2 syl.).

2. The Romans dedicated the second month to Pluto, and the second day of the month to the Muses. They believed it to be the most fatal number of all.

3. 4 and 6 are omitted, not being prime numbers; 4 is the multiple of 2; and 6 is the multiple of 3.

Numerals. All our numerals and ordinals up to a million (with one exception) are Anglo-Saxon. The one exception is the word Second, which is French. The Anglo-Saxon word was other, as First, Other, Third, etc. Million is the Latin millio (-onis).

2. There are some other odd exceptions in the language: Spring, summer, and winter are native words, but autumn is Latin. The days of the week are native words, but the names of the months are Latin. We have dey, month, year; but minute is Latin, and hour is Latin through the French.

Numerals (Greek). (See Epieidox.)

Numeri. Homo de numero—that is "un homme fin en affaires," M. Walckenaer says it is a shop phrase, meaning that he knows all the numbers of the different goods, or all the private marks indicative of price and quality.

"Un n'oroi lors de Paris jusqu'à Rome, c'est qui sait bien le numero." La Fontaine: Richard Monato.

Numidicus. Quintus Caecilius Metellus, commander against Jugurtha, of Numidia, about 100 B.C.

Nomenclature. Adding k to an initial vowel, e as Nol for O[liver], Neil for E[ll]en, Ned for E[dward].

Nuncio Dimitiss. The canticle of Simeon is so called, from the first two
words in the Latin version (Luko ii. 29-32).

**Nunc Stans.**

The everlasting Now.

"It exists in the nunc stans of the schoolmen—the eternal Now that represented the consciousness of the Supreme Being in medieval thought."

—Nineteenth Century, December, 1867, p. 383.

**Nuncupative Will.** A will or testament made by word of mouth. As a general rule, no will is valid unless reduced to writing and signed; but soldiers and sailors may simply declare their wish by word of mouth. (Latin, nuncupo, to declare.)

**Nunky pays for all.** (See Sam.)

**Nuremberg Eggs.** Watches were invented at Nuremberg about 1500, and were egg-shaped.

**Nurr and Spell or Know and Spell.** A game resembling trappling, and played with a wooden ball called a nurr or know. The ball is released by means of a spring from a little brass cup at the end of a tongue of steel called a spell or spool. After the player has touched the spring, the ball flies into the air, and is struck with a bat. In bowling, the distances are reckoned by the score for, previously marked off by a Gunter's chain. The game is played frequently in the West Riding of Yorkshire.

**Nurse an Omnibus (7) is to try and run it off the road. This is done by sending a rival omnibus close at its heels, or, if necessary, one before and one behind it, to pick up the passengers. As a nurse follows a child about regardless of its caprices, so these four-wheeled nurses follow their rival.

**Nurseries.** In the language of horse-racing, handicaps for two-year-old horses. These horses can be run only with horses of their own age, after the 1st September; and before the 1st July must not run more than six furlongs in length.

**Nursery Tales.** Well-known ones—

**Arabian Nights.** Aladdin's Lamp, The Forty Thieves, Sindbad the Sailor, and hundreds more.

**Carroll (Lewis).** Alice in Wonderland, Hatter's Tea Party, etc.

**D'Aulnoy (Sine).** Knout of the Pomegranate, The Blue Bird, and many others.

**Forgue (Jean).** Be la Motte Candie.

**Goldsmit (Oliver).** Goody Two-Shoes. 1763.

**Heywood (Golli).** Robin Tales.

**Johnson (Richard).** The Seven Champions of Christendom.

**Knealebill-Rudine (Lord Brabourne).** Stories for Children, etc.

**Le Sage.** The Devil on Two Sticks.

**Lawrence (Charles A. Frenchman).** Blue Beard, Little Red Riding Hood, Pied Piper in Boots, Beguile with the Puff, Sleeping Beauty, etc.

**Ridley (James).** Tales of the Genii.

**Scandinavians: Jack and the Beanstalk, Jack the Giant-Killer, and some others.**

**Southey (The Three Bears).** PETRARCH (An Italian): Fortunatus.

**Swift (Dean).** Gulliver's Travels.

**Villeneuve (Mme.).** Beauty and the Beast.

"It is said that the old nursery rhyme about an old woman tossed in a blanket was written as a satire against the French expedition of Henry V., and that the cobwebs were swept from the sky were the points of contention between the King of England and the King of France.

**Nut.** A hard nut to crack. A difficult question to answer; a hard problem to solve. (Anglo-Saxon, hunt, a nut.)

He who would eat the nut must first crack the shell. The gods give nothing to man without great labour, or "Nel sur magno vita labore debet mortalibus." (Plautus). In French, "Il faut casser le noyau pour en avoir la amande." It was Heracles who said, "Expect nothing without toil."

If you would reap, you must first plough.

For bread must be earned by the sweat of the brow.

**Nuts of May.** Here we go gathering nuts of May. A corruption of knots or springs of May. We still speak of "love-knots," and a bunch of flowers is called a "knot."

**Nuts.** Heads; so called from their resemblance to nuts. Probably "crack," applied to heads, is part of the same figure of speech.

"To go off their nuts about ladies," As in "Aigues Mortes," (Rieu)"

**Nym.** D'Anjou. Ballads (Polio).

It is time to lay our nuts aside (Latin, Relinquere nucem). To leave off our follies, to relinquish boyish pursuits. The allusion is to an old Roman marriage ceremony, in which the bridegroom, as he led his bride home, scattered nuts to the crowd, as if to symbolise to them that he gave up his boyish sport.

**That's nuts to him.** A great pleasure, a fine treat. Nuts, among the Romans, made a standing dish at dinner; they were also common toys for children, hence, to put away childish things is, in Latin, to put your nuts away.

**Nut-brown Maid.** Henry, Lord Clifford, first Earl of Cumberland, and Lady Margaret Percy, his wife, are the originals of this ballad. Lord Clifford had a miserly father and ill-natured stepmother, so he left home and became the head of a band of robbers. The ballad was written in 1502, and says that the "Nut-brown Maid" was woosed and won by a knight who gave out that he was a banished man. After describing the
hardships she would have to undergo if she married him, and finding her love true to the test, he revealed himself to be an earl's son, with large hereditary estates in Westmoreland. (Percy: Rec-ques, series ii.)

**Nutorack Night.** All Hallow's Eve, when it is customary in some places to crack nuts in large quantities.

**Nutorackers.** The 3rd Foot; so called because at Albu'ra they cracked the heads of the Polish Lancers, then opened and retreated, but in a few minutes came again into the field and did most excellent service. Now called "The East Kent."

**Nutshell.** The Iliad in a nutshell. Pliny tells us that Cicero asserts that the whole Iliad was written on a piece of parchment which might be put into a nutshell. Lalanne describes, in his *Curiosités Bibliographiques*, an edition of Rochechouault's *Maxims*, published by Didot in 1829, on pages one inch square, each page containing 26 lines, and each line 44 letters. Charles Toppan, of New York, engraved on a plate one-eighth of an inch square 12,000 letters. The Iliad contains 501,830 letters, and would therefore occupy 42 such plates engraved on both sides. Huet has proved by experiment that a parchment 27 by 21 centimetres would contain the entire Iliad, and such a parchment would go into a common-sized nut; but Mr. Toppan's engraving would get the whole Iliad into half that size. George P. Marsh says, in his *Lectures*, he has seen the entire Arabic Koran in a parchment roll four inches wide and half an inch in diameter. (See Iliad.)

To lie in a nutshell. To be explained in a few words; to be capable of easy solution.

**Nym** (Corporal). One of Falstaff's followers, and an arrant rogue. Nim is to steal. (Merry Wives of Windsor.)

**Nyse** (2 syl.). One of the Nereids (g.e.).

"The lovelv Nyse and Neris'saying,
With all the vehemence and speed of wing."

*Camosus: Lusus,* bk. II.

**O**

O. This letter represents an eye, and is called in Hebrew ayn (an eye).

O. The fifteen O's are fifteen prayers beginning with the letter O. (See *Hore Beataeima Virginis Maries.*

The Christmas O's. For nine days before Christmas (at 7 o'clock p.m.) are seven antiphones (3 syl.), each beginning with O, as O Septemta, O Rain, etc.

O'. An Irish patronymic. (Gaelic, *ogha*; Irish, *ota*, a descendant.)

O', in Scotch, means "of," as "Tam-o'-Shanter."

O.H.M.S. On His [or Her] Majesty's Service.

O.K. A telegraphic symbol for "All right" (*ort correct*, a Sir William Curtis's or Artemus Ward's way of spelling "all correct").

O. F. Riot (*Old Price Riot*). When the new Covent Garden theatre was opened in 1809, the charges of admission were increased; but night after night for three months a throng crowded the pit, shouting "O. P." (*old prices*); much damage was done, and the manager was obliged at last to give way.

O tempora! O morés! Alas! how the times have changed for the worse! Alas! how the morals of the people are degenerated!

O Yes! O Yes! O Yes! French, *oyez* (hear ye).

"Fame with her loud at O yes!
Cries, 'This is he.'"

*Shakespeare: Timon and Cressida,* iv. 5.

**Oaf.** A corruption of orph (elf). A foolish child or dolt is so called from the notion that all idiots are changelings, left by the fairies in the place of the stolen ones.

"This gullrious oaf his vacancy of sense
Supplied, and simply too, by ignorance."

*Byron: Verses found in a Summer-house.*

Oak. **Worn on May 29th.** May 29th was the birthday of Charles II. It was in the month of September that he concealed himself in an oak at Boscobel. The battle of Worcester was fought on Wednesday, September 3rd, 1651, and Charles arrived at Whiteslades, about three-quarters of a mile from Boscobel House, early the next morning. He returned to England on his birthday, when the Royalists displayed a branch of oak in allusion to his hiding in an oak-tree.

To sport one's oak. To be "not at home" to visitors. At the Universities the "chambers" have two doors, the usual room-door and another made of oak, outside it; when the oak is shut or "sported" it indicates either that the occupant of the room is out, or that he does not wish to be disturbed by visitors.
Oak and Ash. The tradition is, if the oak gets into leaf before the ash we may expect a fine and productive year; if the ash precedes the oak in foliage, we may anticipate a cold summer and unproductive autumn. In the years 1816, 1817, 1821, 1823, 1828, 1829, 1830, 1838, 1840, 1845, 1850, and 1859, the ash was in leaf a full month before the oak, and the autumns were unfavourable. In 1831, 1832, 1839, 1843, 1860, the two species of trees came into leaf about the same time, and the years were not remarkable either for plenty or the reverse; whereas in 1818, 1819, 1820, 1822, 1824, 1825, 1826, 1827, 1833, 1834, 1835, 1836, 1837, 1842, 1846, 1854, 1868, and 1869, the oak displayed its foliage several weeks before the ash, and the summers of those years were dry and warm, and the harvests abundant.

Oak-tree. (See Philommon.)
The oak-tree was consecrated to the god of thunder because oaks are said to be more likely to be struck by lightning than other trees.

Oaks (The). One of the three great classic races of England. The Derby and Oaks are run at Epsom, and the St. Leger at Doncaster. The Oaks, in the parish of Woodmanstone, received its name from Lambert’s Oaks, and an inn, called the “Hunter’s Club,” was rented of the Lambert family. It afterwards became the residence of General Burgoyne, from whom it passed to the 11th Earl of Derby. It was Edward Smith Stanley, 12th Earl of Derby, who originated the Oak Stakes, May 14, 1779. On his death, in 1834, the estate was sold to Sir Charles Guy, and was then held by Joseph Smith. The Oak Stakes are for fillies three years old. (See Derby.)

Oaks Famous in Story.
(1) Owen Glendower’s Oak, at Shelton, near Shrewsbury, was in full growth in 1403, for in this tree Owen Glendower witnessed the great battle between Henry IV. and Henry Percy. Six or eight persons can stand in the hollow of its trunk. Its girth is 40 feet.
(2) Cawthorpe Oak, near Wetherby, in Yorkshire, will hold seventy persons in its hollow. Professor Burnett states its age to be 1,600 years.
(3) Fairlop Oak, in Hainault Forest, was 36 feet in circumference a yard from the ground. It was blown down in 1820.
(4) The Oak of the Partisans, in Parcey Forest, St. Ouen, in the department of the Vogeis, is 107 feet in height. It is 700 years old. (1896.)
(5) The Bull Oak, Wedgemoor Park, was growing at the time of the Conquest.
(6) The Wythering Oak was 700 years old at the time of the Conquest.
(7) William the Conqueror’s Oak, in Windsor Great Park, is 38 feet in girth.
(8) Queen’s Oak, Huntingfield, Suffolk, is so named because near this tree Queen Elizabeth shot a buck.
(9) Sir Philip Sidney’s Oak, near Penshurst, was planted at his birth in 1551, and has been memorialised by Ben Jonson and Waller.
(10) The Ellerslie Oak, near Paisley, is reported to have sheltered Sir William Wallace and 300 of his men.
(11) The Sycamore Oak, in Needwood Forest, Staffordshire, is between 600 and 700 years old.
(12) The Abbot’s Oak, near Woburn Abbey, is so called because the Woburn abbot was hanged on one of its branches, in 1537, by order of Henry VIII.
(13) The Major Oak, Sherwood Forest, Edwinstowe, according to tradition, was a full-grown tree in the reign of King John. The hollow of the trunk will hold 15 persons, but of late years a new bark has considerably diminished the opening. Its girth is 37 or 38 feet, and the head covers a circumference of 240 feet.
(14) The Parliament Oak, Clipston, in Sherwood Forest, Notts, is the tree under which Edward I., in 1292, held his parliament. He was hunting in the forest, when a messenger came to tell him of the revolt of the Welsh. He hastily convened his nobles under the oak, and it was resolved to march at once against Llewellyn, who was slain. The oak is still standing (1895), but is supported by props.
(15) Robin Hood’s Larder is an oak in that part of Sherwood Forest which belongs to the Duke of Portland. The tradition is that Robin Hood, the great outlaw, used this oak, then hollow, as his larder, to put the deer he had slain out of sight. Not long ago some schoolgirls boiled their kettle in the hollow of the oak, and burnt down a large part; but every effort has been made to preserve what remains from destruction.
(16) The Reformation Oak, on Mousehold Heath, near Norwich, is where the rebel Ket held his court in 1549, and when the Rebellion was stamped out, nine of the ringleaders were hanged on this tree.
Oakum. Untwisted rope; used for caulking the seams (i.e. spaces between the planks) of a ship. It is forced in by chisel and mallet.

To piek oakum. To make oakum by untwisting old ropes. A common employment in prisons and workhouses.

Oanism. The Chaldean sea-god. It had a fish's head and body, and also a human head; a fish's tail, and also feet under the tail and fish's head. In the day-time he lived with men to instruct them in the arts and sciences, but at night retired to the ocean. Anadotos or Idotion was a similar deity, so was the Dagon [dog-On, fish On] of the Philistines.

Oar. To put your oar into my boat.
To interfere with my affairs. "Paddle your own canoe, and don't put your oar into my boat." "Bon homme, garde ta vache." "Never scald your lips with another man's porridge." (Scotch). "Croyez moi chauvin mon metre, et les vaches sont bien gardées."

"I put my oar in no man's boat." Thackeray.

Oars. To rest on one's oars. To take an interval of rest after hard work. A boating phrase.
To toss the oars. To raise them vertically, resting on the handles. It is a form of salute.

Oasis. A perfect oasis. A fertile spot in the midst of a desert country, a little charmed plot of land. The reference is to those spots in the desert of Africa where wells of water or small lakes are to be found, and vegetation is very abundant. (Coptic word, called by Herodotus amasis.)

Oath. The sacred oath of the Persians is By the Holy Grove—i.e. the Tomb of Shah Bessâ'de, who is buried in Cusamín. (Strutt.)

Oaths. Rhadamanthus imposed on the Creteans the law that men should not swear by the gods, but by the dog, ram, goose, and plane-tree. Hence Socrates would not swear by the gods, but by the dog and goose.

Oats. He has sown his wild oats. He has left off his gay habits and is become steady. The thick vapours which rise on the earth's surface just before the lands in the north burst into vegetation, are called in Denmark Lok kens harr (Loki's wild oats). When the fine weather succeeds, the Danes say, "Loki has sown his wild oats."

Ob, and Sol. Objection and solution.

Contractions formerly used by students in academical disputations.

Obadi'ah. A slang name for a Quaker.

Obadiah. One of the servants of Mr. Shandy. (Sterne: Tristram Shandy.)

Obam'bo. The devil of the Camma tribes of Africa. It is exercised by noise like bees in flight.

Ob'erlisk. (See Dagger.)

Ob'elius. A small brass coin (nearly 1d. in value) placed by the Greeks in the mouth of the dead to pay Charon for ferrying the body over the river Styx. Name as obolos, an obol.

Obermann. The impersonation of high moral worth without talent, and the tortures endured by the consciousness of this defect. (Étienne Peire de Sénoncourt: Obermann.)

O'beron. King of the Fairies, whose wife was Titania. Shakespeare introduces both Oberon and Titania, in his Midsummer Night's Dream. (Abercon, anciently Aberon, German Alberich, king of the elves.)

O'beron the Fay. A humpy dwarf only three feet high, but of angelic face, lord and king of Mommur. He told Sir Huon his pedigree, which certainly is very romantic. The lady of the Hidden Isle (Cephalonia) married Neptamusbus, King of Egypt, by whom she had a son called Alexander the Great. Seven hundred years later Julius Caesar, on his way to Thessaly, stopped in Cephalonia, and the same lady, falling in love with him, had in time another son, and that son was Oberon. At his birth the fairies bestowed their gifts—one was insight into men's thoughts, and another was the power of transporting himself to any place instantaneously. He became a friend to Huon (q.v.), whom he made his successor in the kingdom of Mommur. In the fullness of time, falling asleep in death, legions of angels conveyed his soul to Paradise. (Huon de Bordeaux, a romance.)

Oberthal (Count). Lord of Dordrecht, near the Meuse. When Bertha, one of his vassals, asked permission to marry John of Leydon, the count refused, resolving to make her his mistress. This drove John into rebellion, and he joined the Anabaptists. The count was taken prisoner by Gio'na, a discarded servant, but liberated by John. When John was crowned Prophet-king, the count entered his banquet-hall to arrest
Obidah. An allegory in the Rambler, designed to be a picture of human life. It is the adventures and misfortunes which a young man named Obidah met with in a day's journey.

Obidant. The find of lust, and one of the five that possessed "poor Tom." (Shakespeare: King Lear, iv. 1.)

Obisim. Serpent-worship. From Egyptian Ob (the sacred serpent). The African sorceress is still called Obi. The Greek ophiis is of the same family. Moses forbade the Israelites to inquire of Ob, which we translate wizard.

Obiter dictum (Latin). An incidental remark, an opinion expressed by a judge, but not judiciously. An obiter dictum has no authority beyond that of deference to the wisdom, experience, and honesty of the person who utters it; but a judicial sentence is the verdict of a judge bound under oath to pronounce judgment only according to law and evidence.

Object means forecast, or that on which you employ forecast. (Latin, ob iocio.)

Obolus. (Gave an obolus to old Belisarius.) Tzetzes, a writer of the twelfth century, says that Belisarius, stripped of all his wealth and honours, was reduced to beggary in his grey old age; that he lived in a mud hut, from the window of which he hung an alms-bag, and that he used to cry to the passers-by, "Give an obolus to poor old Belisarius, who rose by his merits and was cast down by envy."

Obsequies are the funeral honours, or those which follow a person deceased. (Latin, ob-sequer.)

Obstacle Race (An). A race over obstacles such as gates, nets, sails laid on the ground, through hoops or tubs, etc.

Obstinate. The name of an inhabitant of the City of Destruction, who advised Christian to return to his family, and not run on fools' errands. (Bunyan: Pilgrim's Progress, pt. i.)

Obverse (The). Of a coin or medal. That side which contains the principal device. Thus, the obverse of our money coin is the side which contains the sovereign's head. The other side is called the "reverse."

Obby. A river in Russia. The word means Great River. Thomson the poet says it is the ultima thule of the habitable globe.

Occam (William of), surnamed Doctor Singularis et Invincibilis. He was the great advocate of Nominalism. (1270-1347.)

Occam's Razor. Entia non sunt multiplicanda (entities are not to be multiplied). With this axiom Occam dissected every question as with a razor.

Occasion. A famous old bag, quite bald behind. Sir Guyon seized her by the forelock and threw her to the ground. Still she railed and reviled, till Sir Guyon gagged her with an iron lock: she then began to use her hands, but Sir Guyon bound them behind her. (Spenser: Faerie Queene, book ii.)

Occult Sciences. Magic, alchemy, and astrology; so called because they were occult or mysteries (secrets).

Oceana. An ideal republic by James Harrington, on the plan of Plato’s Atlantic. Also the title of one of James Anthony Froude’s books.

Ochlitree (Edir). A gaborlunzie man or blue-coat beggar, in Sir Walter Scott’s Antiquary. The original of this bedswoman was Andrew Lennelies.

Ocťavian. Chief character of The Mountainers, a drama by George Colman. Ho goes mad out of love for Donna Florante, whom he suspects of loving another; but Roque, a blunt old attaché, seeks him, tells him Florante is faithful, and induces him to return.

Octavo. A book where each sheet of paper is folded into eight leaves; contracted thus—Svo. (Italian, un’ ottavo; French, in octavo; Latin, octo, eight.)

Oc্যpus, son of Podalirius and Astasia, was eminent for his strength, agility, and beauty: but used to deride those afflicted with the gout. This provoked the anger of the goddess who presided over that distemper, and she sent it to plague the scoffer. (Lucian.)

Od. (See Odyly.)

Odd Numbers. Luck in odd numbers. A major chord consists of a fundamental or tonic, its major third, and its just fifth. According to the Pythagorean system, “all nature in a harmony,” man is a full chord; and all
Odd and Even. According to Pythagoras, by the number of syllables in a man's name, the side of his infortune may be predicted; odd being left, even being right.

Thus, to give only one or two examples: 

**Od** (even) lost his right arm and right eye, 

**Ragan** (even) lost his right arm at Waterloo. 

The fancy is quite worthless, but might afford amusement to a winter's night.

**Odds** or **Odd's**, used in oaths: as—

**Odds be in'kin!** or **Oddsbody!** means "God's body," of course referring to incarnate Deity. 

**O'd heart!** God's heart. 

**O'd pittikins!** God's pity. 

**O'd's pleased will!** (Merry Wives of Windsor, I.1.) 

**Od rot 'ru!** (See Drat.) 

**O'd sounds!** God's wounds.

**Odds.** By long odds. By a great difference; as, "He is the best man by long odds." A phrase used by betting men. In horse-racing, odds are offered in bets on favourite horses; so, in the Cambridge and Oxford races, long odds are laid on the boat which is expected to win. 

That makes no odds. No difference; never mind; that is no excuse. An application of the betting phrase.

**Ode.** Prince of The Ode. Pierre de Ronsard, a French lyrist. (1524-1583.)

**Odharnír.** The mead or nectar made of Kvasir's blood, kept in three jars. The second of these jars is called **Sókn**, and the **Bókn**. Probably the nectar is the "spirit of poetry." (Scandinavian mythology.)

**Odin.** Chief god of the Scandinavian.

His real name was **Siggé**, son of **Fridulph**, but he assumed the name of **Odin** when he left the **Tanais**, because he had been priest of **Odin**, supreme god of the Scythians. He became the All-wise by drinking from Mimer's fountain, but purchased the distinction at the cost of one eye. His one eye is the Sun.

**The father of Odin was Bör.** 
**His brothers are Vilé and Ve.** 
**His wife is Frigg.** 
**His sons, Thor and Balder.** 
**His mansion is Gladheim.** 
**His seat, Valaskaf.** 
**His court as war-god, Valhalla.** 
**His hall, Einherian.** 
**His two black ravens are Hugin (thought) and Munin (memory).** 
**His steed, Sleipnir (g.r.).** 
**His ships, Skíðblaðnir and Naglfar.** 
**His spear, Gungnir, which never fails to hit the mark aimed at.** 
**His ring, Draupner, which every ninth night drops eight other rings of equal value.** 
**His throne is Hlidaskjalf.** 
**His seals, Geri and Freki.** 
He will be ultimately swallowed up by the wolf **Fennir** or **Fenrir.** (Scandinavian mythology.)

The vow of Odin. A matrimonial or other vow made before the "Stone of Odin," in the Orkneys. This is an oval stone, with a hole in it large enough to admit a man's hand. Anyone who violated a vow made before this stone was held infamous.

**O'dium Theologicum.** The bitter hatred of rival religionists. No wars so sanguinary as holy wars; no persecutions so relentless as religious persecutions; no hatred so bitter as theological hatred.

**O'Doherty (Sir Morgan).** Papers contributed to Blackwood's Magazine by William Magurn, LL.D., full of wit, fun, irony, and eloquence, (1819-1842.)

**Odor Luari (Latin).** The sweets of gain; the delights of money-making. 

"Every act of such a person is associated with the odor Luari,"—Sir Walter Scott: The Betrothed (Introduction).

**Odori'co (in Orlando Furioso).** A Biscayan, to whom Zerbino commits Isabella. He proves a traitor and tries to ravish her, but, being interrupted by a pirate crew, flees for safety to Alphonzo's court. Here Alm'onio defies him, and overcomes him in single combat. King Alphonzo gives the traitor to the conqueror, and he is delivered bound to Zerbino, who awards him as a punishment to attend Gabri'na for one year as her champion, and to defend her against every foe. He accepts the charge, but hangs Gabri'a to an elm.
Odour

Almonic in turn hangs Odoricus to an elm.

Odour. In good odour; in bad odour. In favour, out of favour; in good repute, in bad repute. The phrases refer to the "odour of sanctity" (q.v.).

Odour of Sanctity (In the). The Catholics tell us that good persons die in the "odour of sanctity," and there is a certain truth in the phrase, for, when one honoured by the Church dies, it is not unusual to perfume the room with incense, and sometimes to emblaze the body. Homer tells us (Iliad, xxiii. that Hector's body was washed with rose-water. In Egypt the dead are washed with rose-water and perfumed with incense (Montet: Letters, x. p. 88). Herodotus says the same thing (History, ii. 86-90). When the wicked and those hated die, no such care is taken of them.

"In both the Greek and Western Church incense is used, and the aroma of these consecrated oils follows the believer from birth to death."—Nineteenth Century; April, 1884, p. 554.

* The Catholic notion that priests bear about with them an odour of sanctity may be explained in a similar manner: they are so constantly present when the causers diffuse sweet odour, that their clothes and skin smell of the incense.

* Shakespeare has a strong passage on the disodour of impunity. Antigonus and his daughter, whose wickedness abounded, were killed by lightning, and the poet says:—

"A fire from heaven came and shrivelled up Their bodies, even to loathing, for they so stunk That all those ever adored them ere their fall Now scrawled upon their hand should give them burial." —Pericles, Prince of Tyre, ii. 4.

Odrysium Carmen. The poetry of Orpheus, a native of Thrace, called Odrysia tellus, because the Odrysics were their chief inhabitants.

O’dur. Husband of Freyja, whom he deserted. (Semitarian mythology.)

O’dyle (2 syl.). That which emanates from a medium to produce the several phenomena connected with mesmerism, spirit-rapping, table-turning, and so on. The productions of these "manifestations" is sometimes called o’dylum. Baron Reichenbach called it Od force, a force which becomes manifest wherever chemical action is going on.

Odyssey. The poem of Homer which records the adventures of Odysseus (Ulysses) in his home-voyage from Troy. The word is an adjective formed out of the hero's name, and means the things or adventures of Ulysses.

O’dipus. I am no O’dipus. I cannot guess what you mean. O’dipus guessed the riddle of the Sphinx, and saved Thebes from her ravages. (See Sphinx.)

Œil. A l’œil. On credit, for nothing. Corruption of the Italian a nifo (gratis). In the French translation of Don Quixote is this passage:—

"Ma femme, dit Sanchez Panza, ne m’a jamais dit ou que quand il fallait dire mon. Or elles sont toutes de môme... Elles sont toutes bonnes à mendier... passe cela, elles ne valent pas que j’ai dans l’œil."

Œil de Bœuf (L’). A large reception-room (salles) in the palace of Versailles, lighted by round windows so called. The ceiling, decorated by Van der Meulen, contained likenesses of the children of Louis XIV. (seventeenth and eighteenth centuries).

Les Fastes de l’Œil de Bœuf. The annals of the courtiers of the Grand Monarque; anecdotes of courtiers generally. The œil de bœuf is the round window seen in entresols, etc. The ante-room where courtiers waited at the royal chamber of Versailles had these ox-eye windows, and hence they were called by this name.

Off (Saxon, of; Latin, ab, from, away). The house is a mile off,—i.e. is "away" or "from" us a mile. The word preceding off defines its scope. To be "well off" is to be away or on the way towards well-being; to be badly off is to be away or on the way to the bad. In many cases "off" is part of a compound verb, as to cut-off (away), to peel-off, to march-off, to tear-off, to go-off, to get-off, etc. The off-side of horses when in pairs is that to the right hand of the coachman, the horses on his left-hand side are called the "near" horses. This, which seems rather anomalous, arises from the fact that all teamsters walk beside their teams on the left side, so that the horses on the left side are near him, and those on the right side are further off.

He is well off; he is badly off. He is in good circumstances; he is straitened in circumstances, être bien [or mal] dans ses affaires. In these phrases "off" means fares, "he fares well [or ill]; his affairs go off well [or ill]. (Anglo-Saxon, of-jawan.)

Off-hand. Without preparation; impromptu. The phrase, "in hand," as, "It was long in hand," means that it was long in operation, or long a-doing:
so that "off-hand" must mean it was not "in hand."

Off his Head. Delirious, deranged, not able to use his head; so "off his feed," not able to eat or enjoy his food. The latter phrase is applied to horses which refuse to eat their food.

Off the Hooks. Indisposed and unable to work. A door or gate off the hooks is unhinged, and does not work properly. Also, dead.

Off with his Head! So much for Buckingham! (Colley Cibber: The Tragical History of Richard III., altered from Shakespeare.)

Offa's Dyke, which runs from Bechley to Flintshire, was not the work of Offa, King of Mercia, but was repaired by him. It existed when the Romans were in England, for five Roman roads cross it. Offa availed himself of it as a line of demarcation that was sufficiently serviceable, though by no means tallying with his territory either in extent or position.

Og, King of Bashan, according to Rabbinical mythology, was an antediluvian giant, saved from the flood by climbing on the roof of the ark. After the passage of the Red Sea, Moses first conquered Sihon, and then advanced against the giant Og (whose bedstead, made of iron, was above 15 feet long and nearly 7 feet broad, Dent. iii. 11). The Rabbins say that Og plucked up a mountain to hurl at the Israelites, but he got so entangled with his burden, that Moses was able to kill him without much difficulty.

Og, in the satire of Abolam and Achitophel, by Dryden and Tate, is Thomas Shadwell, who succeeded Dryden as poet-in-residence. Dryden called him MacFlecknoe, and says "he never deviates into sense." He is called Og because he was a very large and fat man. (Part ii.)

Oghams. The alphabet used among the ancient Irish and some other Celtic nations prior to the ninth century.

"The ogams seem to have been merely tree-names. The Irish regarded the ogams as a forest, the individual characters being trees (feasa); while each cross-stroke is called a twig (meas).


Oghris. The lion that followed Prince Murad like a dog. (Croquetianis.)

Ogluer the Dane (2 syl.). One of the paladins of King Charlemagne.

Various fairies attended at his birth, and bestowed upon him divers gifts. Among them was Morgue, who when the knight was a hundred years old embarked him for the Isle and Castle of Avalon, "hard by the terrestrial paradise." The vessel in which he sailed was wrecked, and Ogier was in despair, till he heard a voice that bade him "fear nothing, but enter the castle which I will show thee." So he got to the island and entered the castle, where he found a horse sitting at a banquet-table. The horse, whose name was Papillon, and who had once been a mighty prince, conducted him to Morgue the Pay, who gave him (1) a ring which removed all infirmities and restored him to ripe manhood; (2) a Lothenian crown which made him forget his country and past life; and (3) introduced him to King Arthur. Two hundred years rolled on, and France was invaded by the Paynims. Morgue now removed the crown from Ogier's head and sent him to defend "le bout pays de France." Having routed the invaders, Morgue took him back to Avalon, and he has never reappeared on this earth of ours. (Ogier le Danois; a romance.)

Ogier the Dane, Represented as the Knave of Spades in the French pack. He is introduced by Ariosto in his Orlando Furioso.

The works of Ogier the Dane. Curtana (the cutter), and Sauvagine. (See Morris: Earthly Paradise, August.)

Ogleby (Lord). A superannuated nobleman who affects the gaiety and graces of a young man. (Clandestine Marriage, by Garrick and Colman the Elder.)

Ogres of nursery mythology are giants of very malignant dispositions, who live on human flesh. It is an Eastern invention, and the word is derived from the Ogurs, a desperately savage horde of Asia, who overran part of Europe in the fifth century. Others derived it from Orcus, the ugly, cruel man-eating monster so familiar to readers of Bojardo and Ariosto. The female is Ogres.

O'Groat. (See John o' Groat.)

Ogygian Deluge. A flood which overran a part of Greece while Ogyges was king of Attica. There were two floods so called—one in Boiotia, when the lake Copo's overflowed its banks; and another in Attica, when the whole
The territory was laid waste for two hundred years (B.C. 1764).

Varro tells us that the planet Venus underwent a great change in the reign of Ogyges (Sayk). It changed its diameter, its colour, its figure, and its course.

† Ogyges Deluge occurred more than 200 years before Deucalion’s Flood.

O Adel, properly Hoi Pioo. (Greek.) The commonalty, the many, in University slang the “poll men,” or those who take degrees without “honours.”

Oignement de Bretaigne (French). A sound drubbing. Oignement is a noun corruptly formed from hoguen. In Lyons boys called the little culls which they gave each other hoguen.

“Frère Eulhere a treuours,
Et l’argenmment de Bretaigne.
Qui garnt de poenu et de taince”
La Mariére de S. Donne, etc., p. 129.

Oignons d’Egypte. The flesh-pots of Egypt. Hence “regretter les oignons d’Egypte,” to sigh for the flesh-pots of Egypt, to long for luxuries lost and gone.

“Je plume oignons. Je scold or grumble. Also peler des oignons in the same sense. A corruption of hoguen, to scold or grumble.

“T’as pas de saloir oignons peler.”
Villon: Ballade ii.

Oil. To stroke oil. To make a happy hit or valuable discovery. The phrase refers to hitting upon or discovering a bed of petroleum or discovery.

Oil of Palms. Money. Huile is French slang for “money,” as will appear from the following quotation:—

“Il soudra que votre bourse fasse les frais de votre curiosité; il faut de l’huile!” (La Fausse Coquette, ii. 7; 1694.)

Oil on Troubled Waters. To pour oil on troubled waters, as a figure of speech, means to soothe the troubled spirit. “A soft answer turneth away wrath.”

As a physical fact, Professor Horsford, by emptying a vial of oil upon the sea in a stiff breeze, did actually still the ruffled surface. Commodore Wilkes, of the United States, saw the same effect produced in a violent storm off the Cape of Good Hope, by oil leaking from a whale-ship.

Origin of the phrase: The phrase is mentioned by the Venerable Bede in his Ecclesiastical History, written in Latin, and completed in 735. Stapleton translated the book in 1665. St. Aidan, it appears, gave his blessing to a young priest who was to set out by land, but return by water, to convey a young maiden destined for the bride of King Oswin or Osry. St. Aidan gave the young man a cruse of oil to pour on the sea if the waves became stormy. A storm did arise, and the young priest, pouring oil on the waves, did actually reduce them to a calm. Bede says he had the story from “a most creditable man in Holy Orders.”

St. Aidan died in 694, and Bede died in 735. There is no question in archaeology so often asked to be explained as this.

Oil the Knocker (Th). To see the porter. The expression is from Racine, “On n’entre point chez lui sans gracier le marteau” (“No one enters his house without oiling the knocker”). (Les Plainteurs.)

Ointment. Money. From the fable Du la Vieille qui Ount la Palm au Cheradier (thirteenth century).

“Voila tant autem partis d’argent que, ne veste la belle matrone Romesain, que un vaeucrue Ander, que scoudre et argento solen vi quidebae incumbar.”—Chroniques de Canterbury; Chroniques de Scandinavie; Livre des decem ii. 1333.

Olaf or Olave (St.). The first Christian king of Norway, slain in battle by his pagan subjects in 1030. He is usually represented in royal attire, bearing the sword or halberd of his martyrdom, and sometimes carrying a loaf of bread, as a rebus on his name, which in Latin is Holcusus or Whole-loaf. (Born 995.)

Old Bags. John Scott, Lord Eldon; so called from his carrying home with him in different bags, the cases still pending his judgment. (1751-1838.)

Old Blade (An). “A vieux routier” (an old stager), meaning one up to snuff. (See Snuff.)

Old Bonâ Fide. Louis XIV. (1638, 1643-1715).

Old Boots. Like old boots. Famously. “Cheeky as old boots,” very saucy. “He ran like old boots,” i.e. very fast. The reference is to the nursery story of the Seven-leagued Boots, old being simply a word of fondness, as “Well, old boy,” etc. The allusion, suitable enough in many phrases, becomes, when used in slang, very remotely applicable.

Old Dominion. Virginia. Every Act of Parliament to the Declaration of
Independence designated Virginia “the Colony and Dominion of Virginia.” Captain John Smith, in his History of Virginia (1629), calls this “colony and dominion” Old Virginia, in contradistinction to New England, and other British settlements.

**Old England.** This term was first used in 1641, twenty-one years after our American colony of New Virginia received the name of New England.

**Old Faith Men.** (See Philippians.)

**Old Fags.** The 87th Foot; so called from the war-cry “Fag-an-Bealach” (Clear the way), pronounced Fau-g-a-balagh. The 87th Foot is now called “The Royal Irish Fusiliers.”

**Old Fox.** Marshal Soult; so called by the soldiers because of his strategic abilities and never-failing resources, (1769-1851.) (See Fox.)

**Old Gentleman (Th’re).** The devil; a cheating card.

**Old Glory.** The United States’ Flag. Sir Francis Burdett (1770-1844).

**Old Gooseberry.** To play [or play up] old gooseberry. To be a third person; to be de trop. Old Gooseberry is the name given to a person accompanying an engaged couple.

**Old Grog.** Admiral Edward Vernon; so called by British sailors from his wearing a program cloak in foul weather. (1684-1757.)

**Old Hands.** supernumeraries who have been used to the work. “New hands” are those new to the work.

**Old Harry.** The devil. (See Harry.)

**Old Humphrey.** The nom-de-plume of George Macridge, of London, author of several interesting books for children. (Died 1854.)

**Old Mortality.** The itinerant antiquary in Sir Walter Scott’s novel of that name. It is said to be a picture of Robert Paterson, a Scottichman, who busied himself in clearing the moss from the tombstones of the Covenanters.

**Old News.** Stale news. Hawker’s (or piper’s) news. “Le secret de polichinelle.”

A pinch for old news. A schoolboy’s punishment to one of his mates for telling as news what is well known.

**Old Nell.** (See Nell.)

**Old Nell’s Fiddler.** (See Fiddler.)

**Old Port School.** Old-fashioned clergymen, who stick to Church and State, old port and “orthodoxy.”

**Old Reeky.** (See Auld Reekie.)

**Old Rowley.** Charles II. was so called from his favourite racehorse. A portion of the Newmarket racecourse is still called Rowley Mile, from the same horse.

**Old Salt (An).** An experienced sailor.

**Old Scratch.** The devil; so called from Schrattz or Skratti, a demon of Scandinavian mythology. (See Nick.)

**Old Song.** Went for an old song. Was sold for a mere trifle, for a nominal sum or price.

**Old Style—New Style.** Old Style means computed according to the unreformed calendar. New Style means computed according to the calendar reformed and corrected by Gregory XIII. in 1582. The New Style was introduced into England, in 1582, during the reign of George II., when Wednesday, September 2d, was followed by Thursday, September 14th. This has given rise to a double computation, as Lady Day, March 24th, Old Lady Day, April 6th; Midsummer Day, June 24th, Old Midsummer Day, July 6th; Michaelmas Day, September 29th, Old Michaelmas Day, October 11th; Christmas Day, December 25th, Old Christmas Day, January 6th.

**Old Tom.** Cordial gin. Thomas Norris, one of the men employed in Messrs. Hodges’ distillery, opened a gin palace in Great Russell Street, Covent Garden, and called the gin concocted by Thomas Chamberlain, one of the firm of Hodges, “Old Tom,” in compliment to his former master.

**Old Women, in theatrical parlance, means actresses who take the part of “old women.” In full companies there are first and second “old women.” The term Old Men is similarly used.**

**Old World.** So Europe, Asia, and Africa are called when compared with North and South America (the New World).

**Old as Adam.** Generally used as a reproof for stating as news something well known. “That’s as old as Adam,” or was known as far back as the days of Adam. (See Old as Methuselah.)
Old as Methuselah. Of great age, Methuselah was the oldest man that ever lived. (See above.)

Old as the Hills. "Old as Panton Gates." (See PANTON GATES.)

Old Age Restored to Youth. "La fontaine de Jouvence fit rejouir la gent." The brook of Medea did the same. Grinding old men young, Ogier's Ring (q.v.) restored the aged to youth again. The Dancing Water restores the aged woman to youth and beauty. (See WATER.)

Old Dogs will not Learn New Tricks. In Latin, "Senex pictaena negitit ferdam" (An old parrot does not mind the stick). When persons are old they do not readily fall into new ways.

Old Lady of Threadneedle Street. The Bank of England, situated in Threadneedle Street. So called from a caricature by Gillray, dated 22d May, 1797, and entitled The Old Lady in Threadneedle Street in Danger. It referred to the temporary stopping of cash payments 26th February, 1797, and one pound bank-notes were issued 4th March the same year.

Old Man Eloquent. Isocrate's; so called by Milton. When he heard of the result of the battle of Charonea, which was fatal to Grecian liberty, he died of grief.

"That dishonored victory
At Charonea, fatal to liberty,
Killed with report that Old Man Eloquent." Milton: Sonnets.

Old Man of the Moon (The). The Chinese deity who links in wedlock predestined couples. (See MAN IN THE MOON.)

"The Chinese have a firm belief in marriages being made in heaven. A certain deity, whom they call the 'Old Man of the Moon,' links with a stolen cord all predestined couples."—I. A. Jordan: Modern China (Nineteenth Century, July, 1899, p. 45).

Old Man of the Mountain. Hassan-ben-Sabah, the sheik Al Jobul, and founder of the sect called Assassins (q.v.).

Old Man of the Sea. In the story of Sinbad the Sailor, the Old Man of the Sea, hoisted on the shoulders of Sinbad, clung there and refused to dismount. Sinbad released himself from his burden by making the Old Man drunk. (Arabian Nights.)


Oldcastle (Sir John), called the Good Lord Cobham, the first Christian martyr among the English nobility (December 14th, 1617).

Oldenburg Horn. A horn long in the possession of the reigning princes of the House of Oldenburg, but now in the collection of the King of Denmark. According to tradition, Count Otto of Oldenburg, in 967, was offered drink in this silver-gilt horn by a "wild woman," at the Osenborg. As he did not like the look of the liquor, he threw it away, and rode off with the horn.

Oldest Nation and most ancient of all languages. Psaumeticus of Egypt, wishing to penetrate these secrets, commanded that two infants should be brought up in such seclusion that they should never hear a single word uttered. When they had been thus secluded for two years, the boys both cried out to the keeper, "Becos! Becos!" a Phrygian word for Bread, so Psaumeticus declared the Phrygian language to be man's primitive speech. (See LANGUAGE.)

Oleum Adde Camino. To pour oil on fire; to aggravate a wound under pretence of healing it. (Horace: Satires, ii. 3, 321.)

Olib'rius (Au). The wrong man in the wrong place. Olib'rius was a Roman senator, proclaimed emperor by surprise in 472, but he was wholly unsuited for the office.

Olf'vant. Lord Nigel Olf'sand of Glenranoch, on going to court to present a petition to King James I., aroused the dislike of the Duke of Buckingham; Lord Dalgarro gave him the cut direct, when Nigel struck him, and was obliged to seek refuge in Alsatian. After various adventures he married Margaret Ramsay, the watchmaker's daughter. (Sir Walter Scott: Fortunes of Nigel.)

Olgar'chy [ol'gar-kh]. A government in which the supreme power is vested in a class. (Greek, oligos, the few; arché, rule.)

Ol'ndo. The Mahometan king of Jerusalem, at the advice of his magician, stole an image of the Virgin, and set it up as a palladium in the chief mosque. The image was stolen during the night, and the king, unable to discover the perpetrator, ordered all his Christian
subjects to be put to the sword. Sophronia, to prevent this wholesale massacre, accused herself of the deed, and was condemned to be burnt alive. Olindo, her lover, hearing of this, went to the king and took on himself the blame; whereupon both were condemned to death, but were saved by the intercession of Clarinda. (Jerusalem Delivered.)

Olío or Oglio. A mixture or medley of any sort. (Spanish, ajo, a pot for boiling similar to what the French call leur pot aux feu.) The olio is the mixture of bread, vegetables, spices, meat, etc., boiled in this pot.

Olíve (2 syl.) Sacred to Pallas Athene. (See OLIVE-TREE.)

Emblem of (1) chastity. In Greece the newly-married bride wore an olive-garland; with us the orange-blossom is more usual.

(2) Fecundity. The fruit of the olive is produced in vast profusion; so that olive-trees are valuable to their owners. (See ORANGE-BLOSSOMS.)

(3) Merit. In ancient Greece a crown of olive-twig was the highest distinction of a citizen who had deserved well of his country.

(4) Peace. An olive-branch was anciently a symbol of peace. The vanquished who sued for peace carried olive-branches in their hands. And an olive-twig in the hands of a king (on medals), as in the case of Numa, indicated a reign of peace.

To hold out the olive branch. To make overtures of peace.

(5) Prosperity. David says, "I am like a green olive-tree in the house of God" (Psalm liii. 8).

(6) Victory. The highest prize in the Olympic games was a crown of olive-leaves.

Origin of the olive-tree. The tale is, that Athene (Minerva) and Poseidon (Neptune) disputed the honour of giving a name to a certain city of Greece, and agreed to settle the question by a trial of which could produce the best gift for the new city. Athene commanded the earth to bring forth the olive-tree. Poseidon commanded the sea to bring forth the war-horse. Athene's gift was adjudged the better, and the city was called Athens.

Olive Branches. Children of a parent. It is a Scripture term: "Thy wife shall be as a fruitful vine... thy children like olive plants round about thy table" (Psalm cxxxviii. 3).

Oliver. Son and heir of Sir Rowland de Boys, who hated his youngest brother Orlando, and persuaded him to try a wrestling match with a professed wrestler, hoping thus to kill his brother; but when Orlando proved victorious, Oliver swore to set fire to his chamber when he was asleep. Orlando fled to the forest of Arden, and Oliver pursued him; but one day, as he slept in the forest, a snake and a lioness lurked near to make him their prey; Orlando happened to be passing, and slew the two monsters. When Oliver discovered this heroic deed he repented of his ill-conduct, and his sorrow so interested the Princess Celia that she fell in love with him, and they were married. (Shakespeare: As You Like It.)

Oliver or Olivier. Charlemagne's favourite paladin, who, with Roland, rode by his side. He was Count of Genes, and brother of the beautiful Aude. His sword was called Hauenteclaire, and his horse Ferrant d'Espagne. A Round for an Oliver. Tit for tat, quod pro quo. Dr. J. N. Scott says that this proverb is modern, and owes its rise to the Cavaliers in the time of the Civil wars in England. These Cavaliers, by way of rebuff, gave the anti-monarchical party a General Monk for their Oliver Cromwell. As Monk's Christian name was George, it is hard to believe that the doctor is correct. (See ROLAND.)


Oliv'a. Niece of Sir Toby Belch. Malvolio is her steward, Maria her woman, Fabian and a canon her male servants. (Shakespeare: Twelfth Night.)

Olivia. A female Tartuffe (q.v.) in Wycherley's Plain Dealer. A consummate hypocrite, of most unblushing effrontery.

Olla Podrid'a. Oils and emulsions, a mixture of scraps. In Spain it takes the place of the French pot au feu, into which every sort of edible is thrown and stewed. Used figuratively, the term means an incongruous mixture, a miscellaneous collection of any kind, a medley.

Ollapod. An apothecary, always trying to say a witty thing, and looking for wit in the conversation of others. When he finds anything which he can construe into "point" he says, "Thank you, good sir; I owe you one." He had
a military taste, and was appointed “cornet in the volunteer association of cavalry” of his own town. (G. Colman : The Poor Gentleman.)

Olympia (in Orlando Furioso). Countess of Holland, and wife of Bire'no. Cymosco of Friza wanted to force her to marry his son Arbantes, but Arbantes was slain. This aroused the fury of Cymosco, who seized Bireno, and would have put him to death if Orlando had not slain Cymosco. Bireno having deserted Olympia, she was bound naked to a rock by pirates; but Orlando delivered her and took her to Ireland. Here King Oberto espoused her cause, slew Bireno, and married the young widow. (Bks. iv., v.)

Olympiad, among the ancient Greeks, was a period of four years, being the interval between the celebrations of their Olympic Games.

Olympian Jove, or rather Zeus (1 syl.) A statue by Phidias, and reckoned one of the “Seven Wonders of the World.” Pausanias (vii. 2) says when the sculptor placed it in the temple at Elis, he prayed the god to indicate whether he was satisfied with it, and immediately a thunderbolt fell on the floor of the temple without doing the slightest harm.

The statue was made of ivory and gold, and though seated on a throne, was 60 feet in height. The left hand rested on a sceptre, and the right palm held a statue of Victory in solid gold. The robes were of gold, and so were the four lions which supported the footstool. The throne was of cedar, embellished with ebony, ivory, gold, and precious stones. (See Minerva.)

It was placed in the temple at Elis B.C. 433, was removed to Constantinople, and perished in the great fire of A.D. 475. It was completed in 4 years, and of course the materials were supplied by the Government of Elis.

The “ Homer of Sculptors” died in prison, having been incarcerated on the trumpeter charge of having introduced on a shield of one of his statues a portrait of himself.

Olympic Games. Games held by the Greeks at Olympia, in Elis, every fourth year, in the month of July.

Olympus. On the confines of Macedonina and Thessaly, where the fabulous court of Jupiter was supposed to be held. It is used for any pantheon, as “Odin, Thor, Balder, and the rest of the Northern Olympus.” The word means all bright or clear. In Greek the word is Olimpos.

O’Lynn (Brian). Slang for gin. (See Chivy.)

Om. A Sanscrit word, somewhat similar to Amen. When the gods are asked to rejoice in a sacrifice, the god Savitri cries out Om (Be it so). When Pravahan is asked if his father has instructed him, he answers Om (Verily). Brahmans begin and end their lessons on the Veda with the word Om, for “unless Om precedes his lecture, it will be like water on a rock, which cannot be gathered up; and unless it concludes the lecture, it will bring forth no fruit.” Om mani padmum hum. These are the first six syllables taught the children of Tibet and Mongolia, and the last words uttered by the dying in those lands. It is met with everywhere as a charm.

Oman’s Sea. The Persian Gulf.

Ombre. A Spanish game of cards called the royal game of ombre. Prior has an epigram on the subject. He says he was playing ombre with two ladies, and though he wished to lose, won everything, for Fortune gave him “success in every suit but hearts.” Pope has immortalised the game in his Rape of the Lock.

Omega. The alpha and omega. The first and the last, the beginning and the end. Alpha is the first and omega the last letter of the Greek alphabet.

Omens. (See Ill Omens.)

Omyeyanger Saga. An historical tradition of Scandinavia.

Omnibus. The French have a good slang term for these conveyances. They call an omnibus a “Four Banal” (parish oven).

• Of course, omnibus (for all) is the oblique case of omnis (all). Yet Howitt, in his Visits to Remarkable Places (1840), says “Cubs and ears and omnibus and stages” (p. 240). The plural of omnibus is “omnibuses.”

Omnium (Latin, of all). The particulars of all the items, or the assignment of all the securities, of a government loan.

Omnium Gatherum. Dog Latin for a gathering or collection of all sorts of persons and things; a miscellaneous gathering together without regard to suitability or order.

Omorca. The goddess who was sovereign of the universe when it was first created. It was covered with water
and darkness, but contained some few animals of monster forms, representations of which may be seen in the Temple of Bel. (Herodotus.)

Omphale (3 syll.). The masculine but attractive Queen of Lydia, to whom Hércules was bound a slave for three years. He fell in love with her, and led an effeminate life spinning wool, while Omphale wore the lion’s skin and was lady paramount.

: The celebrated picture of Hércules spanning in the presence of Omphale, by Annibal Carracci, is in the Farnese Gallery.

On dit (French). A rumour, a report; as, “There is an on dit on Exchange that Spain will pay up its back dividends.”

On the Loose. Dissolute (which is dissolutus). “Living on the loose” is leading a dissolute life, or out on the spree.

On the Shelf. Pasqué, no longer popular, one of the “has-beens.” The reference is not to pawns laid on the shelf, but to books no longer read, and clothes no longer worn, laid by on the shelf.

One-horse System (A.). A one-sided view; looking at all things from one standpoint; bigotry.

One-horse Universities. Petty local universities.

“The provincial University of Toronto was thrown open to Nonconformists, unluckily not before the practice of chartering sectarian institutions had been introduced, and Canada had been saddled with ‘one-horse universities.’” —Prof. Goldwin Smith: Nineteenth Century, July, 1886, p. 21.

One Step from the Sublime to the Ridiculous. Tom Paine said, “The sublime and the ridiculous are often so nearly related that it is difficult to class them separately. One step above the sublime makes the ridiculous, and one step above the ridiculous makes the sublime again.”

One too Many for Him (I was). I outwitted him; or “One too much for you.”

“You have lost, old fellow: I was one too much for you.” —Gaboriau: The Mystery of Orcival, chap. x.

One Touch of Nature Makes the whole World Kin. (Shakespeare: Troilus and Cressida, iii. 3.)

Oinion Pennies. Roman coins dug up at Silchester; so called from one Onion, a giant, who, the country people say, inhabited the buried city. Silchester used to be called by the British Ard-Oone — i.e. Ardal Onion (the region of Einion or Onion).

Only (The). Jean Paul Friedrich Richter (1763-1825). Carlyle says, “In the whole circle of literature we look in vain for his parallel.” (German, Der Einzige.)

Onslow, invoked by Thomson in his Autumn, was Arthur Onslow, the Speaker of the House of Commons, termed clarum ac renervabile nomen. It was said of him that “his knowledge of the Constitution was only equalled by his attachment to it.”

Onus (Latin). The burden, the blame, the responsibility; as, “The whole onus must rest on your own shoulders.”

Onus Probandi. The obligation of proof; as, “The onus probandi rests with the accuser.”

Onyx is Greek for a finger-nail; so called because the colour of an onyx resembles that of the finger-nail.

Opa! From the Greek ops (the eye). Considered unlucky for the same reason that peacocks’ feathers in a house are said to be unlucky. A peacock’s feather, being full of eyes, act as spies in a house, prying into one’s privacy. Similarly, it is unlucky to introduce the eye-stone or opal into a house, because it will interfere with the sanctity of domestic privacy. (See Cerium.)

“Not an opal
Wrapped in a bay-leaf in my left fist,
To charm their eyes with.” —Ben Johnson: New Inn, i. 6.

Opal of Alphonso XII. (of Spain) seemed to be fatal. The King, on his wedding day, presented an opal ring to his wife (Mercedes, daughter of the Duke of Montpensier), but her death occurred soon afterwards. Before the funeral the king gave the ring to his sister (Maria del Pilar), who died a few days afterwards. The king then presented the ring to his sister-in-law (the Princess Christina, youngest daughter of the Duke of Montpensier), who died within three months. Alphonso, astounded at these fatalities, resolved to wear the ring himself, but died also within a very short time. The Queen Regent then attached the ring to a gold chain, which she suspended on the neck of the Virgin of Almudena of Madrid. (See Fatal Orre.)

Open Air Mission. A mission founded in 1853. Its agents preach in
the open air, especially at races, fairs, and on occasions when large numbers of people congregate.

**Open Question** (A qn.). A statement, proposal, doctrine, or supposed fact, respecting which each individual is allowed to entertain his own private opinion. In the House of Commons every member may vote as he likes, regardless of party politics, on an open question. In the Anglican Church it is an open question whether the Lord's Supper should be taken fasting (before breakfast), or whether it may be taken at noon, or in the evening. Indubitably the institution was founded by Christ: "after supper:" but Catholics and the High Ritualistic party insist on its being taken fasting.

**Open Secret** (O.S.). A piece of information generally known, but not yet formally announced.

"It was an open secret that almost every one [of Lord Palmerston's ecclesiastical appointments] was virtually made by Lord Shaftesbury." —Lecture Hour, 1877.

**Open, Ses'amë.** The charm by which the door of the robber's dungeon flew open. The reference is to the tale of *The Forty Thieves*, in the Arabian Nights.

"These words were the only 'open sesame' to their feasts and symphonies." —E. Sherbon.

"The spell loses its power, and he who should hope to conjure with it would find himself as much mistaken as Caskim when he stood crying, 'Open, Wheat,' 'Open, Barley,' to the door which obeyed no sound but 'Open, Sesamë.'"

**Open the Ball** (To). To lead off the first dance; to begin anything which others will assist in carrying out.

**Ophelia.** Daughter of Polonius the chamberlain. Hamlet fell in love with her, but after his interview with the Ghost, found it incompatible with his plans to marry her. Ophelia, thinking his "strange conduct" the effect of madness, becomes herself demoted, and in her attempt to gather flowers is drowned. *(Shakespeare: Hamlet.)*

**Opt'icus.** A fabulous monster, composed of dragon, camel, and lion, used in heraldry. It forms the crest of the Barber Surgeons of London.

**Op'ulum-eater (The English)** was Thomas de Quincey, author of *Confessions*. *(1753-1850.)*

**Oppidan of Eton.** A student not on the foundation, but who boards in the town. *(Latin, oppidum.)*

**Optimë (plural, op-ti-mës),** in Cambridge phraseology, is a graduate in honours below a wrangler. Of course, the *Latin optimus* (a best man) is the *fons et origo* of the term. *Optimës* are of two grades: a man of the higher group is termed a *senior optimë*, while one of the inferior class is called a *junior optimë*.

**Optimism,** in moral philosophy, is the doctrine that "whatever is, is right," that everything which happens is for the best.

**Opus Ma'jus.** The great work of Roger Bacon.

**Opus Operan'tis,** in theology, means that the personal piety of the person who does the act, and not the act itself, causes it to be an instrument of grace. Thus, in the Eucharist, it is the faith of the recipient which makes it efficient for grace.

**Opus Operat'um,** in theology, means that the act conveys grace irrespectively of the receiver. Thus baptism is said by many to convey regeneration to an infant in arms.

**Or Ever.** Ere ever. *(Saxon, ar, before.)*

"Or ever I had seen that day. Horatio." *(Shakespeare: Hamlet, I, 2.)*

"Dying or ere they sicken." *(Macbeth, iv, 3.)*

**Oracle.** The answer of a god or inspired priest to an inquiry respecting the future; the deity's giving responses; the place where the deity could be consulted, etc.

**Oracle.** The following are famous responses:

1. When Cresus consulted the Delphic oracle respecting a projected war, he received for answer, "*Crea na Halyn penetrans magnum, perrertet opem eisum*" *(When Cresus passes over the river Halys, he will overthrow the strength of an empire).* Cresus supposed the oracle meant he would overthrow the enemy's empire, but it was his own that he destroyed.

2. Pyrrhus, being about to make war against Rome, was told by the oracle: "*Aio te, Xacide, Roma nos vin'vere posse*" *(I say, Pyrrhus, that you the Romans can conquer), which may mean either You, Pyrrhus, can overthrow the Romans, or Pyrrhus, the Romans can overthrow you.

3. Another prince, consulting the oracle concerning a projected war, received for answer, "*This redhibit nunquam per bella peribi*" *(You shall go shall return never you shall perish by the war).* It will be seen that the whole
giant of this response depends on the place of the omitted comma; it may be
You shall return, you shall never perish in the war, or You shall return never, you
shall perish in the war, which latter was the fact.

(4) Philip of Macedon sent to ask the oracle of Delphi if his Persian expedition
would prove successful, and received for answer—

"The ready victim crowned for death
Before the altar stands."

Philip took it for granted that the "ready victim" was the King of Persia,
but it was Philip himself.

(5) When the Greeks sent to Delphi to know if they would succeed against the
Persians, they were told—

"Seedtime and harvest, weeping sires shall tell
How thousands fought at Salamis and fell."

But whether the Greeks or the Persians were to be "weeping sires" de-
pendent statute not, nor whether the thou-
sands "about to fall" were to be Greeks or Persians. (See Punctuation.)

(6) When Maxentius was about to en-
counter Constantine, he consulted the
 guardians of the Sibylline Books as to the fate of the battle, and the prophetess
told him, "Ilo die hostem Romanorum esse perturabant," but whether Maxen-
tius or Constantine was "the enemy of the Roman people" the oracle left un-
dercided.

(7) In the Bible we have a similar
equivoke: When Ahab, King of Israel,
was about to wage war on the king of Syria, and asked Micaiah if Ramoth-
Gilead would fall into his hands, the
prophet replied, "Go, for the Lord will
deliver the city into the hands of the" (1 Kings xxii. 15, 35). Ahab
thought that he himself was the king re-
ferred to, but the city fell into the hands of the king of Syria.

There are scores of punning prophecies equally equivocal.

Oracle (Sir). A dogmatical person,
one not to be gainsaid. The ancient
oracles professed to be the responses of
the gods, from which there could be no appeal.

"I am Sir Oracle,
And when I open my lips no dog back."
Shakespeare: Merchant of Venice, i. 1.

To work the oracle. To induce another
to favour some plan or join in some
project.

"They fetched a rattling price through star-
light's working the oracle with those swells."
Boldwood: Robbery under Arms, chap. xil.

Oracle of the Church (The). St.
Bernard. (1001-1153.)

Oracle of the Holy Bottle, Bac-
buc, near Cathay, in Upper Egypt. Books iv. and v. of Rabelais are oc-
cupied by the search for this oracle. The
ostensible object was to obtain an
answer to a question which had been
put to sibyl and poet, monk and fool,
philosopher and witch, judge and
"sort," viz., "whether Panurge should
marry or not." The whole affair is a
disguised satire on the Church. The
celibacy of the clergy was for a long time
a moot point of great difficulty, and the
"Holy Bottle" or cup to the laity was
one of the moving causes of the "great
vehememns" from the Roman Catholic
Church. The crew setting sail for the
Bottle refers to Anthony, Duke of Ven-
done, afterwards king of Navarre,
setting out in search of religious truth.
Bacbuc is the Hebrew for a bottle. The
anthem sung before the fleet set sail
was When Israel went out of bondage,
and all the emblems of the ships bore
upon the proverb "In vinum vidi-
abant." Bacbuc is both the Bottle and the
priestess of the Bottle.

Oracle of Divination and Shears (The).
This method of divination is mentioned
by Theodoretus. The method was as
follows:—The points of the shears
were stuck in the rim of a sieve, and
two persons supported them with their
tinger-tips. Then a verse of the Bible
was read aloud, and St. Peter and St.
Paul were asked if it was A. B. or C
(naming the persons suspected). When
the right person was named, the sieve
would suddenly turn round.

"Searching for things lost with a sieve and
shears"—Ben Jonson: Alchemist, i. 1.

Oracles were extremely numerous,
and very expensive to those who con-
sulted them. The most famous were
Dodona, Ammon (in Libya), Delphos,
Delos, that of Trophonius (in Bocotia),
and that of Venus in Paphos.

Oracle of Apollo, at Delphi, the priestess
of which was called the Pythia, at Delos, at
Chios.

Oracle of Diana, at Celsicus; of Esclaptus, at
Chaldaia, and another in Rome.

Oracle of Hera Lests, at Athens, and another at
cade.

Oracle of St. Peter, at Dodona (the most noted); another at Ammon, in Libya; another at Crete.

Oracle of Mars, in Thrace; Minerva, in My-
cene; Pax, in Arcadia.

Oracle of Tethosics, in Bocotia, where only
men made the responses.

Oracle of Venus, at Paphos, another at Aphaca,
and many others.

In most of the temples women, sitting
on a tripod, made the responses.

Orange Lilies (The). The 35th Foot.
Called "orange" because their facings
were orange till 1832; and "lilies" because they were given white plumes in recognition of their gallantry in the battle of Quebec in 1759, when they routed the Royal Roussillon French Grenadiers. The white plume was discontinued in 1800. The 35th Foot is now called the "The Royal Sussex."

William of Orange. William III. of England (1650, 1689-1702). "Orange" is a corruption of Arausio, in the department of Vaucluse, some sixteen miles from Avignon. The town was the capital of a principality from the eleventh to the sixteenth century. The last sovereign was Philibert de Chalons, whose sister married William, Count of Nassau. William's grandson (William) married Mary, eldest daughter of Charles I., and their eldest son was our William III., referred to in the text.

Orange Lodges or Clubs are referred to in Herberus Curious, published in 1769. Thirty years later the Orange-men were a very powerful society, having a "grand lodge" extending over the entire province of Ulster, and ramifying through all the centres of Protestantism in Ireland." (See next article, and ORANGEMAN.)

Orange Peel. A nickname given to Sir Robert Peel when Chief Secretary for Ireland (1812-1818), on account of his strong anti-Catholic proclivities. (See above, and ORANGEMAN.)

Orange-tawny. The ancient colour appropriated to clergymen and persons of inferior condition. It was also the colour worn by the Jews. Hence Lord Harrow, says, "Rulers should have orange-tawny bonnets, because they do Judaeise." (Essay xli.) Bottom the weaver asked Quince what coloured beard he was to wear for the character of Pyramus: "I will discharge it in either your straw-coloured beard, your orange-tawny beard, your purple-ingrained beard, or your French crown-colour, which is a perfect yellow." (Woburn's Night's Dream, i. 2.)

Orange Blossoms Worn at Weddings. The Saracen brides used to wear orange blossoms as an emblem of fecundity; and occasionally the same emblem may have been worn by European brides since the time of the Crusades; but the general adoption of wreaths of orange blossoms for brides is comparatively a modern practice, due especially to the recent taste for flower-language. The subject of bridal decorations being made a study, and the orange flower being found suitable, from the use made of it by the ancient Saracens, it was introduced by modistes as a fit ornament for brides. The notion once planted, soon became a custom, now very generally adopted by those who study the conventions of society, and follow the accepted fashions. (See OLIVE.)

To gather orange blossoms. To look for a wife. A bride wears orange blossoms to indicate the hope of fruitfulness, no tree being more prolific. An orange tree of moderate size will yield three or four thousand oranges in a year; and the blossom being white, is a symbol of innocence and chastity. The orange was also used by Cardinal Wolsey as a pomander. It is said that some sweet oranges turn bitter by neglect.

Orangeman. A name given by Roman Catholics to the Protestants of Ireland, on account of their adhesion to William III. of the House of Orange; they had been previously called "Prep-of-Day Boys." The Roman party were Jacobites. (See ORANGE LODGES.)

Oranta. The lady-love of Am'adis of Gaul.

Orator Henley. The Rev. John Henley, who for about thirty years delivered lectures on theological, political, and literary subjects. (1632-1736.)

Orbillian Stick (Thu). A cane or birch-rod.

Orbillius was the schoolmaster who taught Horace, and Horace calls him Photios (the haggler). (Ep. ii. 71.)

Oro (in Orlando Furioso). A sea-monster that devoured men and women. He haunted the seas near Ireland. Orlando threw an anchor into his open jaws, and they dragged the monster to the Irish coast, where he died.

O'ca. The Orkney Islands, or Orcades.

Orchard properly means a kitchen garden, a yard for herbs. (Saxon, ort-yard—i.e. wort-yard.) Wort enters into the names of numerous herbs, as mugwort, liver-wort, spleen-wort, etc.

"The herbiard entering [he admires the fair And plentiful fruits]."

Orcus. The abode of the dead; death. (Roman mythology.)

Ordeal (Saxon, great judgment), instituted long before the Conquest, and not abolished till the reign of Henry III.
Ordeals were of several kinds, but the most usual were by wager of battle, by hot or cold water, and by fire. This method of "trial" was introduced from the notion that God would defend the right, even by miracle if needful.

(1) Wager of battle, was when the accused person was obliged to fight anyone who charged him with guilt. This ordeal was allowed only to persons of rank.

(2) Of fire, was another ordeal for persons of rank only. The accused had to hold in his hand a piece of red-hot iron, or had to walk blindfold and barefoot among nine red-hot plough-shares laid at unequal distances. If he escaped uninjured he was acquitted innocent, alter non. This might be performed by deputy.

(3) Of hot water, was an ordeal for the common people. The accused was required to plunge his arm up to the elbow in scalding hot water, and was pronounced guilty if the skin was injured in the experiment.

(4) Of cold water, was also for the common people. The accused, being bound, was tossed into a river; if he sank he was acquitted, but if he floated he was accounted guilty.

(5) Of the bier, when a person suspected of murder was required to touch the corpse; if guilty the "blood of the dead body would start forth afresh."

(6) Of the cross. Plaintiff and defendant had to stand with their arms crossed over their breasts, and he who could endure the longest won the suit.

(7) Of the Eucharist. This was for clerks suspected of crime. It was supposed that the elements would choke him, if taken by a guilty man.

(8) Of the corned, or consecrated bread and cheese. Godwin, Earl of Kent, is said to have been choked when he submitted to this ordeal, being accused of the murder of the king's brother.

"This sort of ordeal was by no means unusual. Thus in Ceylon, a man suspected of theft is required to bring what he holds dearest before a judge, and placing a heavy stone on the head of his substance, says "May this stone crush thee to death if I am guilty of this offense."

In Tarsus, an eastack sets a wild bear and an hatchet before the tribunal, saying, as he swallows a piece of bread, "May the bear devour me, and the hatchet chop off my head, if I am guilty of the crime laid to my charge."

(9) Of lot, two dice, one marked by a cross, being thrown.

**Ordeal.** It was a most ordeal. A severe test. (See above, No. 2.)

**Ordinary.** When members of the House of Commons and other debaters call out Ordinary, they mean that the person speaking is transgressing the rules of the House.

**Order of the Cookie.** Created by St. Louis in 1269, in memory of a disastrous expedition made by sea for the succour of Christians. Perrot says it scarcely survived its foundation.

**Order of the Day (The),** in parliamentary parlance, is applied to the prearranged agenda of "Private Members' Bills." On Tuesdays these bills always stand after "notices of motions." (See Previous Question.)

"To move for the Order of the Day is a proposal to set aside a government measure on a private members' day (Tuesday), and proceed to the prearranged agenda. If the motion is carried, the agenda must be proceeded with, unless a motion "to adjourn" is carried.

**Orders.** In Orders or In Holy Orders. Belonging to the clerical order or rank. To take Orders. To become a clergyman.

The word "order" means not only a mandate, but also an official rank, and in the Catholic Church, a "rule" of life, as Ordo albus (white friars or Augustines), Ordo niger (black friars or Dominicans). In "Holy Orders" is in the plural number, because in the Protestant Church there are three ranks of clergymen—deacons, priests, and bishops. In the Catholic Church there are four major orders and four minor ones. According to Du Cange, the Ordines minorés are Subdeaconatus, Deaconatus, Presbyteratus, and Episcopalius (Subdeacon, Deacon, Priest, and Bishop).

**Orders of Architecture.** These five are the classic orders: Tuscan, Doric, Ionic, Corinthian, and Composite.

The following was the usual practice:

**Corinthian,** for temples of Venus, Flora, Proserpine, and the Water Nymphs.

**Doric,** for temples of Minerva, Mars, and Hercules.

**Ionic,** for temples of Juno, Diana, and Bacchus.

**Tuscan,** for grotoles and all rural deities.

**Ordigale.** The otter in the tale of Reynard the Fox (part iii.).

**Ordinary (An).** One who has an "ordinary or regular jurisdiction" in his own right, and not by deputation. Thus a judge who has authority to take cognisance of causes in his own right is an ordinary. A bishop is an ordinary
Ordinary (An). A public dinner where each guest pays his quota; a table d'hôte.

"Tis a most dinner: I know they stay for you at the ordinary." —Bunyan and Fletcher: Scornful Lady, v. 1.

Ordeal (plural, Ordiels [3 syl.] or Oridels [4 syl.]). Nymphs of the mountain. (Greek, ὄρεως, a mountain.)

Orella. Sir W Scott (Waverley, x.) speaks of unam prime noter thus:—

"U'eat des deux oreilles," that is, it is strong and induces sleep. It makes one "Dormir sur les deux oreilles." Littre, however, says, "Though wine d'une oreille is excellent, that of two oreilles is excruciable."

"Vin d'une oreille, le bon vin; vin de deux oreilles le mauvais. On appelle, ainsi le bon vin, parce que le bon vin fait pencher la tête de celui qui le goûte d'un côté seulement; et le mauvais vin, parce qu'on secoue la tête, et par consequent le deux oreilles."

Orelo. The steed of Don Roderick, the last of the Goths, noted for its speed and symmetry. (See Horse.)

Orilla'a. The river Amazone in America: so called from Orellana, lieutenant of Pizarro.

Orfeo and Heurô'dia. The tale of Orpheus and Eurydice, with the Gothic machinery of elves or fairies.

Or'gies (2 syl.). Drunken revels, riotous feasts; so called from the nocturnal festivals in honour of Bacchus. (Greek, ὀργάς, violent emotion.)

Orgoglio (pron. Or'-go-lyo). The word is Italian, and means "Arrogant Pride," or The Man of Sin. A ridiculous giant as tall as three men: he was son of Earth and Wind. Finding the Red Cross Knight at the fountain of Ildeness, he beats him with a club and makes him his slave. Una, hearing of these mischances, tells King Arthur, and Arthur liberates the knight and slays the giant. Moral: The Man of Sin had power given him to "make war with the saints and to overcome them" for "forty and two months" (Rev. xiii. 5, 7), then the "Ancient of Days came," and overcame him (Dan. vii. 21, 22). (Spenser: Faerie Queene, book i.)

Arm—i.e. Bohemia was first cut off from the Church of Rome. He then cut off the giant's right leg—i.e. England; and, this being cut off, the giant fell to the earth, and was afterwards dispatched.

Or'gon. Brother-in-law of Tartuffe. His credulity is proverbial: he almost disbelieved his senses, and saw everyone and everything through the couleur de rose of his own honest heart. (Molière: Tartuffe.)

Oria'na. The beloved of Am'adis of Gaul, who called himself Bélenocreus when he retired to the Poor Rock. (Amadis de Gaul, ii. 6.)

Queen Elizabeth is sometimes called the "peerless Oriana," especially in the madrigals entitled The Triumphs of Oriana (1601).

Oriana. The nursing of a lioness, with whom Espulandian, son of Oriana and Amadis of Gaul, fell in love, and for whom he underwent all his perils and exploits. She is represented as the fairest, gentlest, and most faithful of womankind.

Orlando [O-ron-o]. A fay who lived at Rosseuil, and brought up Maneg d'Aygroemont (q.v.). When her protegé grew up she loved him "d'un si grand amour, qu'elle doute fort qu'il ne se déport d'arreques elle." (Romance de Maneg d'Aygroemont et de Virran son Frères.)

Oriel. A fairy whose empire lay along the banks of the Thames, when King Oberon held his court in Kensington Gardens. (Tickell: Kensington Gardens.)

Orientation. The placing of the east window of a church due east, that is, so that the rising sun may at noon shine on the altar. Anciently, churches were built with their axes pointing to the rising sun on the saint's day; so that a church dedicated to St. John was not parallel to one dedicated to St. Peter. The same practice prevailed both in Egypt and ancient Greece.

Modern churches are built as nearly due east and west as circumstances will allow, quite regardless of the saint's day.

Oriflamme (3 syl.). First used in France as a national banner in 1119. It consisted of a crimson flag mounted on a gilt staff (un glaive tout doré où est attaché une bannière vermelle). The flag was cut into three "vandykes" to represent "tongues of fire," and between each was a silken tassel. This celebrated standard was the banner of St. Denis;
but when the Counts of Vexin became possessed of the abbey the banner passed into their hands. In 1082 Philippe I. united Vexin to the crown, and the sacred Oriflamme belonged to the king. It was carried to the field after the battle of Agincourt, in 1415. The romance writers say that "mescreans" (infidels) were blinded by merely looking on it. In the Roman de Girin the Saracens are represented as saying, "If we only set eyes on it we are all dead men? ("Sois attendous tant somnos mors et pris"). Froissart says it was no sooner unfurled at Rosbeeq than the fog cleared off, leaving the French in light, while their enemies remained in misty darkness still. (Dr. gold, referring to the staff; flamme, flame, referring to the tongues of fire.)

**Origenists.** An early Christian sect who drew their opinions from the writings of Origen. They maintained Christ to be the Son of God only by adoption, and denied the eternity of future punishments.

**Original Sin.** That corruption which is born with us, and is the inheritance of all the offspring of Adam. As Adam was the federal head of his race, when Adam fell the taint and penalty of his disobedience passed to all his posterity.

**Orillo or Orillo (in Orlando Furioso, book viii.).** A magician and robber who lived at the mouth of the Nile. He was the son of an ump and fairy. When any limb was lopped off he restored it by his magic power, and when his head was cut off he put it on his neck again. Astolpho encountered him, cut off his head, and fled with it. Orillo mounted his horse and gave chase. Meanwhile Astolpho with his sword cut the hair from the head. Life was in one particular hair, and as soon as that was severed the head died, and the magician's body fell lifeless.

**Orinda, called the "Incomparable," was Mrs. Katherine Philips, who lived in the reign of Charles II., and died of small-pox. Her praises were sung by Cowley, Dryden, and others. (See Dryden's Ode To the Memory of Mrs. Anne Killigrew.)

**Orion.** A giant hunter, noted for his beauty. He was blinded by Enop'ion, but Vulcan sent Ceadion to be his guide, and his sight was restored by exposing his eyeballs to the sun. Being slain by Diana, he was made one of the constellations, and is supposed to be attended with stormy weather. "

**Aswergens fluctus nimbose Orion." (Virgil: Aenid, i. 539.)

"As beautiful as Orion." Homer: Iliad, xviii.

**Wife of Orion.** Side.

**Dogs of Orion.** Actroph'ones and Ptoop'agos.

**Orkborne (Dr.).** A learned student, very dry and uncompanionable; very particular over his books, and the tutor of Eugenia, the niece of Sir Hugh. He is a character in Camilla, the third novel of Mme. D'Arblay. Eugenia was deformed owing to an accident partly caused by her uncle: and Sir Hugh, to make the best compensation in his power, appointed Dr. Orkborne to educate her, and also left her heirs to his estates.

"Mr. Oldmuck hasted putting to rights as much as Dr. Orkborne, or any other proficient student." —Scott: Antiquary.

**Orkneys.** Either the Teutonic Ork-n-eyls (the water or islands of the whirlpool), in allusion to the two famous whirlpools near the Isle of Swima; or else the Norwegian Orkneyar (northern islands), the Hebrides being the Sudreyjar, or southern islands.

**Orlando.** The youngest son of Sir Rowland de Boys. At a wrestling match the banished duke's daughter, Rosalind, who took a lively interest in Orlando, gave him a chain, saying, "Gentleman, wear this for me." Orlando, flying because of his brother's hatred, met Rosalind in the forest of Arden, disguised as a country lad, seeking to join her father. In time they become acquainted with each other, and the duke assented to their union. (Shakespeare: As You Like It.) (See OLIVER.)

**Orlando, called Rolandus or Roland, and Rutlandus in the Latin chronicles of the Middle Ages, the paladin, was lord of Anglant, knight of Brava, son of Milo d'Anglesea and Bertha, sister of Charlemagne. Though married to Aldabella, he fell in love with Angelica, daughter of the infidel king of Cathay; but Angelica married Medoro, a Moor, with whom she fled to India. When Orlando heard thereof he turned mad, or rather his wits were taken from him for three months by way of punishment, and deposited in the moon. Astolpho went to the moon in Elijah's chariot, and St. John gave him an urn containing the lost wits of Orlando. On reaching earth again, Astolpho first bound the madman, then holding the urn to his nose, the errant wits returned, and Orlando, cured
Orlando Furioso. An epic poem in forty-six cantos, by Ariosto (digested by Hoole into twenty-four books, but retained by Rowe in the original form). The subject is the siege of Paris by Agrasim the Moor, when the Saracens were overthrown. In the pagan army were two heroes --Rodo'mont, called the Mars of Africa, and Roge'ro. The latter became a Christian convert. The poem ends with a combat between these two, and the overthrow of Rodomont.

The anachronisms of this poem are most marvellous. We have Charlemagne and his paladins joined by King Edward of England, Richard Earl of Warwick, Henry Duke of Clarence, and the Dukes of York and Gloucester (bk. vi.). We have cannons employed by Try'mose, King of Friza (bk. iv.), and also in the siege of Paris (bk. vi.). We have the Moors established in Spain, whereas they were not invited over by the Saracens for nearly 500 years after Charlemagne's death. In book xvii. we have Practer John, who died 1202; in the last three Constantine the Great, who died 337.

Orlando Innamorato (Roland the paladin in love). A romantic epic in three books, by the Count Boiardo of Scandiano, in Italy (1495).

There is a burlesque in verse of the same title by Berni of Tuscany (1538), author of Burlesque Rhymes.

Orleans. Your explanation is like an Orleans comment -- i.e. Your comment or explanation makes the matter more obscure. The Orleans College was noted for its witty commentaries, which darkened the text by overloading it with words. (A French proverb.)

Ormandise (3 syl.). The necromancer who by his magic arts threw St. David for seven years into an enchanted sleep, from which he was redeemed by St. George. (The Seven Champions of Christendom, i. 9.)

Ormulum. A paraphrase of Scripture in Anglo-Saxon verse; so called from the name of the author, Orm or Ormin (13th cent.).

Ormuzd or Ormuzd. The principle or angel of light and good, and creator of all things, according to the Magian system. (See Ahriman.)

Ormon'tdes (4 syl.). The first of the Zoroastrian trinity. The divine goodness of Plato; the deviser of creation (the father). The second person is Mithras, the eternal intellect, architect of the world; the third, Ahriman (Psyche), the mundane soul.

Or'oundtes. Only son of a Scythian king, whose love for Stattira (widow of Alexander the Great, and daughter of Darius) leads him into numerous dangers and difficulties, which he surmounts. (La Culprende: Cassandra, a romance.)

Or'oun'us (General History of), from Creation to A.D. 417, in Latin by a Spanish presbyter of the 5th century, was translated into Anglo-Saxon by Alfred the Great.

Orotalt, according to the Greek writers, was the Bacchus of the ancient Arabs. This, however, is a mistake, for the word is a corruption of Abak Taubb (God the Most High).

Orpheus (2 syl.). A Thracian poet who could move even inanimate things by his music. When his wife Eurydice died he went into the infernal regions, and so charmed King Pluto that Eurydice was released from death on the condition that Orpheus would not look back till he reached the earth. He was just about to place his foot on the earth when he turned round, and Eurydice vanished from him in an instant. Pope introduces this tale in his St. Cecilia's Tale.

The tale of Orpheus is thus explained: Aesop, King of Thespia'tis, was for his cruelty called Pluto, and having seized Eurydice as she fled from Aristaeus, detained her captive. Orpheus obtained her release on certain conditions, which he violated, and lost her a second time.

There is rather a striking resemblance between the fate of Eurydice and that of Lot's wife. The former was emerging from hell, the latter from Sodom. Orpheus looked back and Eurydice was snatched away, Lot's wife looked back and was converted into a pillar of salt.

A Scandinavian Orpheus. "Odin was so eminently skilled in music, and could
Orpheus

Sing airs so tender and melodious, that the rocks would expand with delight, while the spirits of the infernal regions would stand motionless around him, attracted by the sweetness of his strains. (Scandinavia, by Urichton and Wheaton, vol. i. p. 81.)

Orpheus of Highwaymen. So Gay has been called on account of his Beggar’s Opera. (1688-1732.)

Orrery. An astronomical toy to show the relative movements of the planets, etc., invented by George Graham, who sent his model to Rowley, an instrument maker, to make one for Prince Eugène. Rowley made a copy of it for Charles Boyle, third Earl of Orrery, and Sir Richard Steele named it an orrery out of compliment to the earl. One of the best is Fulton’s, in Kelvin Grove Museum, West End Park, Glasgow.

Orsen. One of the leaders of the rabble that attacked Hudibras at a bear-baiting. He was “famous for wise conduct and success in war.” Joshua Gogling, who kept the bears at “Paris Garden,” in Southwark, was the academy figure of this character.

Orsini (Maffio). A young Italian nobleman, whose life was saved by Gennaro at the battle of Rimini. Orsini became the staunch friend of Gennaro, but both were poisoned at a banquet given by the Princess Negroni. (Donizeti: Lucrezia di Burgos, an opera.) This was the name of the conspirator who attempted the life of Napoleon III.

Orson. Twin brother of Valentine, and son of Bellisant, sister of King Popin and wife of Alexander, Emperor of Constantinople. The twin brothers were born in a wood near Orleans, and Orson was carried off by a bear, which suckled him with her cubs. When he grew up he was the terror of France, and was called the Wild Men of the Forest. He was reclaimed by Valentine, overthrew the Green Knight, and married Feson, the daughter of Duke Savary of Aquitaine. (French. ourson, a little bear.) (Valentine and Orson.)

Orthodox Sunday, in the Eastern Church, is the First Sunday in Lent, to commemorate the restoration of images in 843.

Orta. Crumbs; refuse. (Low German, ort—i.e. what is left after eating.)

I shall not eat your orts—i.e. your leavings.

“Let him have time a beggar’s orts to crave.” Shakespeare: Rape of Lucrece.

Ortus. “Ortus a querens, non a sal-ice.” Latin for “sprung from an oak, and not from a willow”—i.e. stubborn stuff; one that cannot bend to circumstances.

Ortwin (2 syl.). Knight of Metz, sister’s son of Sir Hagen of Trony, a Burgundian in the Nibelungen Lied.

Orvietian (3 syl.) or Venetian treacle, once believed to be a sovereign remedy against poison. From Orvieto, a city of Italy, where it is said to have been first used.

“With these drugs will I, thus very day, compound the true orvietian.”—Sir Walter Scott: Kenilworth, chap. xiii.

Os Sacrum. (See Luz.) A triangular bone situated at the lower part of the vertebral column, of which it is a continuation. Some say that this bone was so called because it was in the part used in sacrifice, or the sacred part; Dr. Nash says it is so called “because it is much bigger than any of the vertebrae;” but the Jewish rabbins say the bone is called sacred because it resists decay, and will be the germ of the “new body” at the resurrection. (Hudibras, part iii. canto 2.)

Osbaldstone. Nine of the characters in Sir Walter Scott’s Rob Roy bear this name. There are (1) the London merchant and Sir Hildebrand, the heads of two families; (2) the son of the merchant is Francis, the pseudonym of Diana Vernon; (3) the “distinguished” offspring of the brother are Percival the scowl, Thorncliffe the bully, John the gamekeeper, Richard the horse-jockey, Wilfred the fool, and Rashleigh the scholar, by far the worst of all. This last worthy is slain by Rob Roy, and dies cursing his cousin Frank, whom he had injured in every way he could contrive.

Osway (Dane). The ewe in the tale of Reynard the Fox.

Osiris (in Egyptian mythology). Judge of the dead, and potentate of the kingdom of the ghosts. This brother and husband of Isis was worshipped under the form of an ox. The word means Many-eyed;
Ostrich Eggs

was not weakened. The nine brothers and sisters-in-law were all transformed into birds for mocking Osseo and Oweenee when they were ugly, and Oweenee, recovering her beauty, had a son, whose delight as he grew up was to shoot at his aunts and uncles, the birds that mocked his father and mother. (Longfellow: Hiawatha, xii.).

Os'sian. The son of Fingal, a Scottish warrior-hard who lived in the third century. The poems called Os'sian's Poems were first published by James M'Pherson in 1760, and professed to be translations from Erse manuscripts collected in the Highlands. This is not true. M'Pherson no doubt based the poems on traditions, but not one of them is a translation of an Erse manuscript; and so far as they are Os'sianic at all, they are Irish, and not Scotch.

Ostend Manifesto. A declaration made in 1857 by the Ministers of the United States in England, France, and Spain, "that Cuba must belong to the United States."

Oster-Monath. The Anglo-Saxon name of April.

Ostler, jeenously said to be derived from out-stuler, but actually from the French hosteler, an innkeeper.

Ostracism. Oyster-shelling, black-balling, or expelling. Ostracism gave the people of Attica the power of removing from the state, without making a definite charge, any leader of the people likely to subvert the government. Each citizen wrote his vote on an earthenware table (ostracon), whence the term.

Ostrich. When hunted the ostrich is said to run a certain distance and then thrust its head into a bush, thinking, because it cannot see, that it cannot be seen by the hunters. (See Crocodile.)

Ostrich Brains. It was Heliogabalus who had buttocks of ostriches for the sake of their brains. Smollett says "he had six hundred ostriches compounded in one mess." (Peregrine Pickle.)

Ostrich Eggs in Churches. Ostrich eggs are suspended in several Eastern churches as symbols of God's watchful care. It is said that the ostrich hatches her eggs by gazing on them, and if she suspends her gaze even for a minute or so, the eggs are addled. Furthermore, we are told that if an egg is bad the
Ostrich Stomachs. Strong stomachs which will digest anything. The ostrich swallows large stones to aid its gizzard, and when confined where it cannot obtain them will swallow pieces of iron or copper, bricks, or glass.

Ostringers, Spervitors, Falconers. Ostringers are keepers of goshawks and terceels. Spervitors are those who keep sparrowhawks or muskets. Falconers are those who keep any other kind of hawk, being long-winged. (Markham: Gentleman's Academie, or Hooke of S. Albans.)

Oswald's Well commemorates the death of Oswald, Christian king of Northumbria, who fell in battle before Penda, pagan king of Mercia, in 642.

Othello (in Shakespeare's tragedy so called). A Moor, commander of the Venetian army, who eloped with Desdemona. Brabantio accused him of necromancy, but Desdemona, being sent for, refuted the charge. The Moor, being then sent to drive the Turks from Cyprus, won a signal victory. On his return, Iago played upon his jealousy, and persuaded him that Desdemona intrigued with Cassio. He therefore murdered her, and then stabbed himself.

Othello the Moor. Shakespeare borrowed this tale from the seventh of Giovanni Giraldi Cinthio's third decade of stories. Cinthio died 1573.

Othello's Occupation's Gone (Shakespeare). "Jam quadrigeae non decernervarent" (Petronius). I am laid on the shelf; I am no longer the observed of observers.

Other Day (Th.). The day before yesterday. The Old English word was used for second, as in Latin, unus, alter, tertius; or proximus, alter, tertius. Starting from to-day, and going backwards, yesterday was the proximus ab illo; the day before yesterday was the altera ab illo, or the other day; and the day preceding that was tertius ab illo, or three days ago. Used to express "a short time ago."

Oth'man, O'th'man, or Oth'man, surnamed the Conqueror. Founder of the Turkish power, from whom the empire is called the Ottoman, and the Turks are called Osmanus, Othmanus, Os'manu, etc. Peter the Great, being hemmed in by the Turks on the banks of the Pruth, was rescued by his wife, Catherine, who negotiated a peace with the Grand Vizier.

O'tium oum Dig. [dignitas'te]. Retirement after a person has given up business and has saved enough to live upon in comfort. The words are Latin, and mean "retirement with honour." They are more frequently used in jest, familiarity, and ridicule.

Otos. A giant, brother of Ephialtus (q.v.). Both brothers grew nine inches every month. According to Pliny, Otos was forty-six cubits (sixty-six feet) in height. (Greek fable.) (See GIANTS.)

O'Trigger (Sir Lucius) in The Rivals (Sheridan).

Out (French for "yes"). A contraction of Hoc ilud. Thus, hoc-il, ho-il, o'il, oit, out.

Out. Out of God's blessing into the warm sun. One of Ray's proverbs, meaning from good to less good. "Ab equis ad asinos." When the king says to Hamlet "How is it that the clouds still hang on you?" the prince answers, "No, my lord, I am too much in the sun," meaning, "I have lost, God's blessing, for too much of the sun"—i.e. this far inferior state.

"Then out of heaven's benediction comest
To the warm sun."
Shakespeare: King Lear, ii. 2.

To have it out. To contest either physically or verbally with another to the utmost of one's ability; as, "I mean to have it out with him one of these days;" "I had it out with him." i.e. "I spoke my mind freely and without reserve." The idea is that of letting loose pent-up disapproval.

Out-Herod Herod (Tv). To go beyond even Herod in violence, brutality, or extravagant language. In the old miracle plays Herod was the type of tyranny and violence, both of speech and of action.

Out and Out. Incomparably, by far, or beyond measure; as, "He was out and out the best man." "It is an out-and-out" means nothing can exceed it. It is the word utter, the Anglo-Saxon uterre.

Out in the Fifteen—i.e. in the rebel army of the Pretender, in 1715
Out in the Forty-five


Out in the Forty-five—i.e. in the rebel army of the Young Pretender, in 1745 (George II.). (Howitt: History of England, vol. iv. p. 506.)

Out of Harness. Not in practice, retired. A horse out of harness is one not at work.

Out of Pocket. To be out of pocket by a transaction is to suffer loss of money thereby. More went out of the pocket than came into it.

Out of Sorts. Indisposed, in bad spirits. The French locution is rather remarkable—Ne pas être dans son assiette. "To sort" is to arrange in order; "a sort" is one of the orders so sorted.

Out of sorts. In printers' language, means not having sufficient of some particular letter, mark, or figure.

Out of the Wood. "You are not out of the wood yet," not yet out of danger. "Don't shout till you are out of the wood," do not think yourself safe till you are quite clear of the threatened danger. When freebooters were masters of the forests no traveller was safe till he had got clear of their hunting ground.

Outis (Greek, nobody). A name assumed by Odysseus in the cave of Polyphemus. When the monster roared with pain from the loss of his eye, his brother giants demanded from a distance who was hurting him: "Nobody," thundered out Polyphemus, and his companions went their way. Odysseus in Latin is Ulysses.

Outrigger. The leader of a unicorn team. The Earl of Malmsbury, in 1867, so called the representative of the minority in the three-cornered constituency.

Outrun the Constable. (See under Constable.)

Outworks, in fortification. All the works between the enceinte (q.v.) and the covered way (q.v.).

Ousel. The blackbird; sometimes the thrush is so called. (Anglo-Saxon, ōse, a blackbird.) Bottom speaks of the "ousel cock, so black of hue with orange tawny bill." (Midsummer Night's Dream.)

Ovation. A triumph; a triumphal reception or entry of the second order; so called from ovis, a sheep, because the Romans sacrificed a sheep to a victorious general to whom an ovation was accorded, but an ox to one who had obtained a "triumph."

Overy. (Greek, kuper; Latin, super; German, über; Anglo-Saxon, afer.)

Overy, in cricket, means that the fielders are to go over to the other side. This is done when five balls have been delivered from one end. It used to be four. The bowling is taken up at the opposite wicket.

Overy and Overy Again. Very frequently. (In Latin, iterum iterumque.)

Overy Edom will I cast my shoe (Psalm lx. 8; evit. 9). Will I march. "Overy Edom will I cast my shoe, over Philistia will I triumph."

Every member of the Travellers' Club who could pretend to have cast his shoe over Edom, was constituted a lawful critic. —Sir W. Scott: The Tauntman (Introduction).

Overy the Left. (See Left.)

O'verdo (Justice), in Ben Jonson's Bartholomew Fair.

O'verreach (Sir Giles). The counterpart of Sir Giles Montpensier, a noted usurer outlawed for his misdeeds. He is an unscrupulous, grasping, proud, hard-hearted rascal in A New Way to Pay Old Debts, by Massinger.

Overture. A piece of music for the opening of a concert. To "make an overture to a person" is to be the first to make an advance either towards a reconciliation or an acquaintance. (French, ouverture, opening.)

Overy. St. Mary Overy (Southwark). John Overy was a ferryman, who used to ferry passengers from Southwark to the City, and accumulated a hoard of wealth by penurious savings. His daughter Mary, at his decease, became a nun, and founded the church of St. Mary Overy on the site of her father's house.

Ovid. The French Ovid. Du Bellay, one of the Fleial poets: also called the "father of grace and elegance." (1524-1590.)

Owain (Sir). The Irish knight who passed through St. Patrick's purgatory by way of penance. (Henry of Saltrey: The Descent of Owain.)

Owen Meredith. Robert Bulwer Lytton.

Owl. I live too near a wood to be scared by an owl. I am too old to be frightened by a bogie; I am too old a stager to be frightened by such a person as you.
Owl, the emblem of Athens. Because owls abound there. As Αθηνα (Minerva) and Αθηνας (Athens) are the same word, the owl was given to Minerva for her symbol also.

Owl-light. Dusk; the blind man's holiday. French, "Entre ciel et loup."

Owl in an Ivy Bush (Like an). Very ugly, a horrible fright of a fellow. Said of (or to) a person who has dressed his head unbecomingly, or that has a scared look, an untidy head of hair, or that looks innately wise. The ivy bush was supposed to be the favourite haunt of owls, and numerous allusions to this supposition might be readily cited.

"Good ivy, say to us what birds last thou."
None but the owl that cries "How, how!"
-Carroll (time Henny V. 1.)

Owl was a Baker's Daugher (The). According to legend, our Saviour went into a baker's shop to ask for something to eat. The mistress of the shop instantaneously put a cake into the oven for Him, but the daughter said it was too large, and reduced it half. The dough, however, swelled to an enormous size, and the daughter cried out, "Heugh! heugh! heugh!" and was transformed into an owl. Ophelia alludes to this tradition in the line—

"Well, God 'bend you! They say the owl was a baker's daughter."—Shakespeare: Hamlet, vi. 3.

Owlery. A haunt or abode of owls.

Owlglass (German, Eulenpiegel). Thyl, son of Klaus (Eulenpiegel) prototype of all the knavish fools of modern times. He was a native of Brunswick, and wandered about the world playing all manner of tricks on the people he encountered. (Died 1350.)

Ox. Emblematic of St. Luke. It is one of the four figures which made up Ezekiel's cherub (I. 10). The ox is the emblem of the priesthood, and has been awarded to St. Luke because he begins his gospel with the Jewish priest sacrificing in the Temple. (See Luke.)

The ox is also the emblem of St. Frideswide, St. Leonard, St. Sylvestre, St. Medard, St. Julietta, and St. Blaindia.

He has an ox on his tongue. (Latin, Bacum in lingua habere, to be bribed to silence.) The Greeks had the same expression. The Athenian coin was stamped with the figure of an ox. The French say, "Il a un ox dans la bouche," referring to a dog which is bribed by a bone.

The black ox hath trampled on you (The Antiquary). Misfortune has come to your house. You are henpecked. A black ox was sacrificed to Pluto, the infernal god, as a white one was to Jupiter.

The black ox never trod upon his foot (common proverb). He never knew sorrow. He is not married. (See above.)

The dumb ox. St. Thomas Aquinas; so named by his fellow students at Cologne, on account of his dulness and taciturnity. (1224-1274.)

Albertus said, "We call him the dumb ox, but he will give one day such a bellow as shall be heard from one end of the world to the other." (Alban Butler.)

Ox-eye. A cloudy speck which indicates the approach of a storm. When Elijah heard that a speck no bigger than a "man's hand" might be seen in the sky, he told Ahab that a torrent of rain would overtake him before he could reach home (1 Kings xvii. 44, 45). Thomson alludes to this storm signal in his Summer.

Ox of the Deluge. The Irish name for a great black deer, probably the Murgac'rus Hiber'nicus, or Irish elk, now extinct.


Balliol, pink, white, blue, white, pink.
Brasenose, black, and gold edges.
Christ Church, blue, with red cardinal's hat.
Corpus, red and blue stripe.
Exeter, black, and red edges.
Jesus, green, with white edges.
Lincoln, blue, with white.
Magdalen, black and white.
Merton, blue, and white edges, with red cross.
New College, three pink and two white stripes.
Oriel, blue and white.
Pembroke, pink, white, pink.
Queen's, red, white, blue, white, blue, white, red.
St. John's, yellow, black, red.
Trinity, blue, with double dragon's head, yellow and green, or blue, with white edges.
University, blue, and yellow edges.
Wadham, light blue.
Worcester, blue, white, pink, white, blue.
Halls.
St. Alban's, blue, with arrow-head.
St. Edmund's, red, and yellow edges.
St. Mary, white, black, white.
Magdalen, black, and blue edges.

Oxford Blues. The Royal Horse Guards were so called in 1690, because of their blue facings.

Oxford Movement. (See Tracts for the Times.)

Oxford Stroke (in rowing). A long, deep, high-feathered stroke, excellent in very heavy water. The Cambridge stroke is a clear, fine, deep sweep, with a very low feather, excellent in smooth water. The Cambridge pull is the best for smooth water and a short reach, but the Oxford for a “lumpy” river and a four-mile course.

Oxgang, as a land measure, was no certain quantity, but as much as an ox could graze over or cultivate. Also called a bovate. The Latin juncum was a similar term, which Varro defines “Quad. junct. hares un. die cavere: possess.”

Eight oxgangs made a carucate. If an oxgang was as much as one ox could cultivate, a carucate would be about fifteen acres.

Oyer and Terminer (Courts of) are general gaol deliveries, held twice a year in every county. Oyer is French for to hear—i.e., hear in court or try; and terminer is French for to conclude. The words mean that the commissioners appointed are to hear and bring to an end all the cases in the county.

Oyster. Fast as a Kentish oyster, i.e., hermetically sealed. Kentish oysters are proverbially good, and all good oysters are fast closed.

Oyster, No more sense than an oyster. This is French: “Il raisonne comme une huître.” Oysters have a mouth, but no head.

Oyster Part (Att.). An actor who appears, speaks, or acts only once. Like an oyster, he opens but once.

Oyster and Huitre (French) are variants of the same Latin word, ostrica. Old French hurre, nitre, huître.

Oysters. Who eats oysters on St. James’s Day will never want. St. James’s Day is the first day of the oyster season (August 5th), when oysters are an expensive luxury eaten only by the rich. By 6, 7 Vict., c. 79, the oyster season begins September 1, and closes April 30.

Oz. (for ounce). ζ made with a tail (ς) resembles the old terminal mark ʒ, indicating a contraction—as vis. a contraction of vid[ed]; quibus, a contraction of quibus; ζ, a contraction of sed (but), and so on.

P. This letter is a rude outline of a man’s mouth, the upright being the neck. In Hebrew it is called pe (the mouth).

P. The free P’s. William Oxberry was so called, because he was Printer, Poet, Publisher, Publican, and Player. (1784-1824.)

P[alliterative]. In 1548, Placentius, a Dominican monk, wrote a poem of 253 hexameter verses (called Pugna Pomorum), every word of which begins with the letter p. It opens thus:—

“Praise Paul’s prize pug’s prolific progeny.”

In English heroes the letter A or T would be far more easy, as they would give us articles.

P.C. (patres conscripti). The Roman senate. The hundred senators appointed by Romulus were called simply patres; a second hundred added by Tattius, upon the union of the Sabines with the Romans, were called patres minores: gentium; a third hundred subsequently added by Tarquinus Priscus were termed patres conscripti, an expression applied to a fourth and fifth hundred conscripted to the original patres or senators. Latterly the term was applied to the whole body.


So f = forte, ff = fortissimo, and SSS = fortississimo.

P.P.C. (pour prendre congé). For leave-taking; sometimes written on the address cards of persons about to leave a locality when they pay their farewell visits. In English, paid parting call.

P.S. (post-scriptum). Written afterwards—i.e., after the letter or book was finished. (Latin.)

P’s and Q’s. Mind your P’s and Q’s. Be very circumspect in your behaviour.

Several explanations have been suggested, but none seems to be wholly satisfactory. The following comes nearest to the point of the caution:—In the reign of Louis XIV., when wigs of un-wieldy size were worn, and bows were made with very great formality, two things were specially required, a “step” with the foot, and a low bend of the body. In the latter the wig would be very apt to get deranged, and even to fall off. The caution, therefore, of
the French dancing-master to his pupils was, "Mind your P's [i.e., pieds, feet] and Q's [i.e., queues, wigs]."

**Pabana (The) or Peacock Dance.** A grave and stately Spanish dance, so called from the manner in which the lady held up her skirt during the performance.

**Pacific Ocean (The).** So called by Magellan, because he enjoyed calm weather and a placid sea when he sailed across it. All the more striking after the stormy and tempestuous passage of the adjoining straits.

**The Pacific.**
Amadeus VIII., Count of Savoy. (1383, 1391-1439: died 1461.)
Frederick III., Emperor of Germany. (1415, 1440-1493.)
Olaf III. of Norway. (*, 1030-1093.)

**Packing a Jury.** Selecting persons on a jury whose verdict may be relied on from probity, far more than on evidence.

**Pac'vre.** A dwarf in the service of Lady Clermond. He had a winged horse, which carried off Valentine, Orson, and Clermon from the dungeon of Ferragus to the palace of King Pepin, and afterwards carried Valentine to the palace of Alexander, Emperor of Constantinople, his father. (Valentine and Orson.)

_It is a horse of Parool. _ (French.) A very swift one, that will carry the rider anywhere; in allusion to the enchanted flying horse of wood, belonging to the dwarf Pac'vre. (See above.)

"I fear neither shot nor arrow, nor any horse how swift soever he may be, not though he could outrun the Pac'vre as of Parool, or of Parool, being assured that I can make good my escape."
—Regamun, II. 24.

**Pactolus.** The golden sands of the Pactolus. The gold found in the Pactolian sands was from the mines of Mount Tmolus; but the supply ceased at the commencement of the Christian era. (See Mnas.) Now called Bagouly.

**Padding.** The filling-up stuff of serials. The padding of coats and gowns is the wool, etc., put in to make the figure of the wearer more shapely. Figuratively, stuff in books or speeches to spin them out.

**Padd'ning Hall.** A public execution. Tyburn, where executions formerly took place, is in the parish of Paddington. Public executions were abolished in 1868.

**Paddle Your Own Canoe.** Mind your own business. The caution was given by President Lincoln, of North America.

**Paddock.** A paddock is a toad or frog; and we have the corresponding phrases "cold as a toad," and "cold as a frog." Both are cold-blooded. "Paddock calls." (Mae- beth, i. 1.)

**Paddi-whack** means an Irish wag, wag being from the Saxon wâg-ion.

**Paddy.** An Irishman. A corruption of St. Patrick, Irish Padhrig.

**Paddua** was long supposed by the Scotch to be the chief school of necromancy; hence Sir Walter Scott says of the Earl of Gowrie—

"He learned the art that none may name."
In Paddua, far beyond the sea.

_—Log of the East Minstrel._

**Padianos or Pâdêsôy.** A silk stuff originally made at Padiana.

**Pean.** The physician of the celestial gods; the deliverer from any evil or calamity. (Greek, panos, to make to cease.)

**Pean.** A hymn to Apollo, and applied to the god himself. We are told in Dr. Smith's _Classical Dictionary_, that this word is from Pean, the physician of the Olympian gods; but surely it could be no honour to the Sun-god to be called by the name of his own vassal. Herodotus suggests panos, to make to cease, meaning to make diseases to cease; but why supply diseases rather than any other noun? The more likely derivation, _me judicis_, is the Greek verb _pâmos_, to dart; Apollo being called the "fur- darter." The hymn began with "_Io Pean._" Homer applies it to a triumphal song in general.

**Pagan** properly means "belonging to a village" (Latin, pagus). The Christian Church fixed itself first in cities, the centres of intelligence. Long after it had been established in towns, idolatrous practices continued to be observed in rural districts and villages, so pagan and villager came to mean the same thing. (See Heatean.)

**Pagan Works of Art.** In Rome there are numerous works of art intended for Pagan deities and Roman emperors perverted into Christian notabilities.

**Angels**, in St. Peter's of Rome, are old Pagan statues of Cupids and winged genii.

**Gabriel**, in St. Peter's of Rome, is an old Pagan statue of the god Mercury.
John the Baptist, in St. Peter's of Rome, is made out of a statue of Hercules.
St. Catherine, in St. Peter's of Rome, is made out of a statue of the goddess Fortuna.
St. Giles (of Kildare), in St. Peter's of Rome, is a statue of a lion.
St. Paul, Sixtus V., erected the original statue of Marcus Aurelius Antoninus into that of St. Paul. This beautiful marble column, 120 feet in height, contains a spool of bas-reliefs of the wars of the Roman emperor, wholly out of character with the statue which surrounds it.
St. Peter. The same Pope (Sixtus V.) erected the original statue of Trajan, on Trajan's column, into a statue of St. Peter. This exquisite column, like that of Antoninus, contains a spool of bas-reliefs, representing the wars of Trajan, surmounted by St. Peter, the perserverence in absolutely ludicrous. In St. Peter's of Rome the statue of St. Peter was meant for the old Roman god Jupiter.
Virginius Marty. This statue, in St. Peter's of Rome, is in reality a statue of Isis, standing on the crescent Moon.

See Tutalaeth Century, 142: Rome

Page. A boy attendant. (Russian, poy, a boy; Greek, pay, a boy; Italian, payo; Spanish, payo; Welsh, baughen. But page, the leaf of a book, is the Latin pagini.)

Page (Mr. and Mrs.). Inhabitants of Windsor. The lady joins with Mrs. Ford to trick Sir John Falstaff.

Anne Page. Daughter of the above, in love with Fenton. Slander, the son of a country squire, shy, awkward, and a busybody, greatly admires the lady, but has too faint a heart to urge his suit further than to sigh in audible whispers, "Sweet Anne Page!"

William Page. A schoolboy, the brother of Anne. (Shakespeare: The Merry Wives of Windsor.)

Paga'da. A temple in China, Hindustan, etc. (Hindustanee, hooch-kunda, abode of God; Persian, pata-guda, idol-house; Spanish, pagoda.)

Paint. The North American Indians paint their faces only when they go to war; hostilities over, they wash it off.

Paint the Lion (To), on board ship, means to strip a person naked and then smear the body all over with tar. (See Notes and Queries, 6th August, 1892.)

Painter. The rope which binds a ship's boat to the ship. (Latin, paunfero; French, panfer, a drag-net; paunfer, a stretcher.)

I'll cut your painter for you. I'll send you to the right about in double quick time. If the painter is cut, of course the boat drifts away.

Painter of the Graces. Andrea Appia'ni is so called. (1754-1817.)

Painter of Nature. Remi Belleau, author of Loves and Transformations of the Precious Stones. One of the Pleiad poets is so called, and well deserves the compliment. The Shepherd's Calendar of Spenser is largely borrowed from Belleau's Song on April. (1528-1877.)

Painters and Artists. Characteristics of great artists. The brilliant truth of a Watteau, the dead reality of Poussin, the touching grace of a Reynolds.

"The colouring of Titian, the expression of Rubens, the grace of Raphael, the purity of Demarochius, the correctness of Correggio, the brilliancy of Poussin, the air of Gains, the taste of the Graces, the grand contour of Angelo."—Boswell.

"The April freshness of Giotta, the pieté of Fra Angelo, the virginal purity of the young Raphael, the sweet gravity of John Bellini, the philosophic depth of Da Vinci, the sublime elevation of Michael Angelo, the swiftness of Fra Bartolommeo, the delicacy of the Bellis Robina, the restrained power of Rossellini."

Defects of great artists.

In Michael Angelo the beauty is too lowly. In Titian the pain of the thumb is too prominent.

In Raphael the ears are badly drawn. In Pinturicchio both ears and hands are badly drawn.

Pある程度 painter. Parrhasios, the Greek painter, so called himself. (Fifth century B.C.)

Apelles of Cos. (Fourth century B.C.)

Painting. It is said that Apelles, being at a loss to delineate the form of Alexander's horse, dashed his brush at the picture in despair, and did by accident what he could not accomplish by art.

Pair Off. When two members of Parliament, or two opposing electors, agree to absent themselves, and not to vote, so that one neutralises the vote of the other. The Whips generally find the pairs for members.

Paishad'ian Dynasty. The Kai-Omurs dynasty of Persia was so called from the third of the line (Houshang), who was surnamed Paishad, or the just lawgiver (n.c. 910-870). (See Kai Omurs.)

Paix. La Paix des Immens. The treaty concluded at Cambrai, in 1529, between Francois I. and Charles V. of Germany; so called because it was brought about by Louise of Savoy (mother of the French king) and Margaret, the emperor's aunt.

Pal. (4). A gipsy-word, meaning a brother, or companion.

Palace originally meant a dwelling on the Palatine Hill of Rome. This hill was so called from Pal'és, a pastoral deity, whose festival was celebrated on April 21st, the "birthday of Rome," to commemorate the day when Romulus,
the wolf-child, drew the first furrow at
the foot of the hill, and thus laid the
foundation of the "Roma Quadrata,"
the most ancient part of the city. On
this hill Augustus built his mansion, and
his example was followed by Tibereius
and Nero. Under the last-named em-
peror, all private houses on the hill had
to be pulled down to make room for
"The Golden House," called the Pala-
tium, the palace of palaces. It con-
tinued to be the residence of the Roman
emperors to the time of Alexander
Seve'trus. (See PALACE.)

Paladin. An officer of the Pala'tium
or Byzantine palace, a high dignitary.

Paladinus. The knights of King Charle-
magne. The most noted are Allory de
l'Estoc; Astolfii; Bas'in de Genevois;
Fierambra or Ferunbras; Florismart;
Ganelon, the traitor; Geoffroy, Seigneur
de Bordefois, and Geoffroy de Frieses;
Guerin, Due de Lorraine; Guillaume de
l'Estoc, brother of Allory; Guy de
Bourgogne; Hoel, Count de Nantes;
Lambert, Prince de Bruxelles; Malagig;
Nami or Nayme de Bavière; Ogier or Oger
the Dane; Olivier, son of
Regnier, Counte de Genoves; Orlando
(see Roland); Otu'il; Richard, Due
de Normandie; Rinaldo; Riol du Mans;
Roland, Comte de Cenonut; son of
Milon and Dume Berthe, Charlemagne's
sister; Samson, Due de Bourgogne;
and Thiry or Thierry d'Ardaune. Of
these, twelve at a time seemed to have
formed the cortic of the king. (Latin,
palatinus, one of the palace.)

"Who bear the blowes were knights in Arthur's
Twelve they, and twelve the peers of Charle-
mans." Tyndale: The Florizel and the Leet.

Palle'mon, originally called Meli-
certes. Son of Ino; called Palémon
after he was made a sea-god. The
Roman Port'nuus, the protecting god
of harbours, is the same. (See PALEMON.)

Palais des Thermes. Once the
abode of the Roman government of
Gaul, as well as of the kings of the
first and second dynasties. Here Julius
fixed his residence when he was Cesar
of Gaul. It is in Paris, but the only
part now extant is a vast hall, formerly
the chamber of cold baths (fuyida-
rum), restored by Napoleon III.

Palamedes of Lombardy joined the
squadron of adventurers with his
two brothers, Achilles and Storza, in
the allied Christian army. He was shot
by Clorinda with an arrow. (Tasso:
Jerusalem Delivered, book iii. c. ii. 4.)

He is a Palamedes. A clever, in-
genious person. The allusion is to
the son of Nauplius, who invented
measures, scales, dice, etc. He also
detected that the madness of Ulysses
was only assumed.

Sir Palame'des. A Saracen knight
overcome in single combat by Sir
Tristram. Both loved Isolede, the wife
of King Mark; and after the lady was
given up by the Saracen, Sir Tristram
converted him to the Christian faith,
and stood his godfather at the font.
(Thomas the Rhymen.)

Pal'mon and Arctie (2 syl.). Two
young Theban knights who fell into the
hands of "Duke Theseus," and were
shut up in a dungeon at Athens. Both
fell in love with Emily, the duke's
sister-in-law. In time they obtained
their liberty, and the duke appointed a
tournament, promising Emily to the
victor. Arctie prayed to Mars to grant
him victory, Pal'mon prayed to Venus
to grant him Emily, and both obtained
their petition. Arctie won the victory,
but, being thrown from his horse, died;
Pal'mon, therefore, though not the
winner, won the prize for which he
fought. The story is borrowed from
Le Teseide of Boccaccio. The Black
Horse, a drama by John Fletcher, is the
same tale; so called because it was a
black horse from which Arctie was
thrown. (Chancer: The Knight's Tale.)

Palat'inate (4 syl.). The province of
a palatine, as the Palatinate of the
Rhine, in Germany. A palatine is an
officer whose court is held in the royal
palace, also called an exchequer or
palagiator. There were three palatine
counties in England — viz. Chester,
Durham, and Lancaster, in which the
court exercised a royal authority, just
as supreme as though he had been the
regal tenant of the palace itself.

Palaver comes from the Portuguese
palavra (talk), which is palaver, a counc-
il of African chiefs.

"Comparisons are odorous: palavras [words],
neighb'ring Vergers." — Shakespeare: Much Ado
about Nothing, iii. 4.

Pale. Within the pale of my observa-
tion — i.e. the scope thereof. The
dominion of King John and his successors
in Ireland was marked off, and the part
belonging to the English crown was
called the pale, or the part paled off.

Pale Faces. So Indians call the
European settlers.
Palemon. "The pride of swains" in Thomson's *Autumn*; a poetical representation of Boaz, while the "lovely young Lavinia" is Ruth.

*Palemon*, in love with the captain’s daughter, in Falconer’s *Shipwreck*.


"It is a razor, and that's a very good one, it came lately from Palermo."

*Damon and Phthias*, i. 227.

*Pala*. The god of shepherds and their flocks. (Roman mythology.)

*Palestinian Soup*. Soup made of Jerusalem artichokes. This is a good example of blunder begetting blunder. Jerusalem artichoke is a corruption of the Italian *Girasole artichoke*—i.e. the "sunflower artichoke." From *girasole* we make Jerusalem, and from Jerusalem artichokes we make Palestinian soup.

*Palestra* (3 syl.). Either the act of wrestling, etc., or the place in which the Grecian youths practised athletic exercises. (Greek, *pala*, wrestling.)

*Palestrina* or *Palestrina*. An island near the south of Venice, noted for its glass-houses.

Giovanni Pier Luigi da Palestrina, called "The Prince of Music." (1529-1594.)

*Paleotot* [pal’-ro-to]. A corruption of *palla-tuque*, a cloak with a hood. Called by Piers Plowman *paltot*. The hood or toque has disappeared, but the word remains the same.

*Palimpsest*. A parchment on which the original writing has been effaced, and something else has been written. (Greek, *palin*, again; *penna*, I rub or efface.) When parchment was not supplied in sufficient quantities, the monks and others used to wash or rub out the writing in a parchment and use it again. As they did not wash or rub it out entirely, many works have been recovered by modern ingenuity. Thus Cicero’s *De Republica* has been restored; it was partially erased to make room for a commentary of St. Augustine on the Psalms. Of course St. Augustine’s commentary was first copied, then erased from the parchment, and the original MS. of Cicero made its appearance.

"Central Asia is a palimpsest; everywhere actual barbarism overlays a bygone civilization."

*The Times*.

*Palindrome* (3 syl.). A word or line which reads backwards and forwards alike, as *Madam*, also *Roma tibi subito motibus itib amor*. (Greek, *palin dromo*, to run back again.) (See *Sotadico*).

† The following Greek palindrome is very celebrated:—

*Ntōnokamonhmamatamonomatōn* (Wash my transgressions, not only my face). The legend round the font at St. Mary’s, Nottingham. Also on the font in the basilica of St. Sophia, Constantinople; also on the font of St. Stephen d’Egrea, Paris; at St. Menin’s Abbey, Orleans; at Dulwich College; and at the following churches: Worlingsworth (Suffolk), Harlow (Essex), Knapton (Norfolk), Melton Mowbray (it has been removed to a neighbouring hamlet), St. Martin’s, Luddenham (London), and Hadleigh (Suffolk). (See *Ingram: Churches of London*, vol. ii.; *Malcolm: Londinium Redivivum*, vol. iv. p. 356; *Allen: London*, vol. iii. p. 590.)

"It is said that when Napoleon was asked whether he could have invaded England, he answered "Able was I ere I saw Elba."

*Palinode* (3 syl.). A song or discourse resusciting a previous one. A good specimen of the palinode is *Horace*, book i. ode 16, translated by Swift. Watts has a palinode in which he retracts the praise bestowed upon Queen Anne. In the first part of her reign he wrote a laudatory poem to the queen, but he says that the latter part deluded his hopes and proved him a false prophet. Samuel Butler has also a palinode to recant what he said in a previous poem to the Hon. Edward Howard, who wrote a poem called *The British Princes*. (Greek, *palin ede*, a song again.)

*Palinus* (in English, *Palmury*). Any pilot; so called from Palinus, the steersman of *Æneas*.

"Oh, think how to his [Pitt’s] latest day,
When death, just hovering, claimed his prey,
With Pulteney’s unaltered mood,
Firm at his dangerous post he stood;
Each call for needful rest repelled,
With dying hand the rudder held,
Till in his fall with fateful sway
The steerage of the realm gave way."

*Palissy Ware*. Dishes and other similar articles covered with models from nature of fish, reptiles, shells, flowers, and leaves, most carefully coloured and in high relief, like the wares of Della Robbia. Bernard Palissy was born at Saintes. (1510-1590.)

*Pall*, the covering thrown over a coffin, is the Latin *pallium*, a square piece of cloth used by the Romans to throw over their shoulders, or to cover them in bed; hence a coverlet.

*Pall*, the long sweeping robe, is the Roman *palla*, worn only by princes and
women of honest fame. This differed greatly from the *pallium*, which was worn by freemen and slaves, soldiers, and philosophers.

"Sometimes let gorgeous *Tragedy*
In sculpted pall come sweeping by.*"  
Milton: *Il Penseroso*.

Pall-bearers. The custom of appointing men of mark for pall-bearers, has come to us from the Romans. Julius Caesar had magistrates for his pall-bearers: Augustus Caesar had senators: Germanicus had tribunes and curios: Emilius L. Paulus had the chief men of Macedonia who happened to be at Rome at the time: but the poor were carried on a plain bier on men's shoulders.

Pall Mall. A game in which a pall or iron ball is struck through an iron ring with a mall or mallet.

Pallace. Is by Phillips derived from *pallium*, pales or palis fences. In Devonshire, a *palace* means a "store-house;" in Totness, "a landing-place enclosed but not roofed in." (See PALECE.)

"All that cellars and the chambers over the same, and the little palace and landing-place adjoining the River Dart." Lease granted by the Corporation of Totnes in 1750.

"Out of the ivory palaces" (Psalm 68:11). *Pallaces* are store places of cabinets made of ivory. For "palaces" read *pallares*.

Palladium. Something that affords effectual protection and safety. The Palladium was a colossal wooden statue of Pallas in the city of Troy, said to have fallen from heaven. It was believed that so long as this statue remained within the city, Troy would be safe, but if removed, the city would fall into the hands of the enemy. The statue was carried away by the Greeks, and the city burnt by them to the ground.

The Scotch had a similar tradition attached to the great stone of Scone, near Perth. Edward I. removed it to Westminster, and it is still framed in the Coronation Chair of England. (See CORONATION, SCONE.)

Palladium of Rome. Ancile (g. c.).

Palladium of Megara. A golden hair of King Nisus. (See SCYLLA, EDEN HALL.)

Pallas. A name of Minerva, sometimes called Pallas Minerva. According to fable, Pallas was one of the Titans, of giant size, killed by Minerva, who played him, and used his skin for armour; whence she was called Pallas Minerva. More likely the word Pallas is from *pallae*, to brandish; and the compound means Minerva who brandishes the spear.

Pallet. The painter in Smollett's *Peregrine Pickle*. A man without one jot of reverence for ancient customs or modern etiquette.

Pal'tiate (3 syl.) means simply to cloak. (Latin, *palitium*, a cloak.)

"That we should not assemble nor cloke them your mind . . . but confuse them with a humble, lowly, and obedient heart."—Common Prayer Book.

Palm. An itching palm. A hand ready to receive bribes. The old superstition is that if your palm itches you are going to receive money.

"Let me tell you, Cassius, you yourself are much condemned to have an itching palm."  
Shakespeare: *Julius Caesar*, iv. 3.

To bear the palm. To be the best. The allusion is to the Roman custom of giving the victorious gladiator a branch of the palm-tree.

Palm Off. To chases, tricks, etc., upon the unawary. The allusion is to jugglers, who conceal in the palm of their hand what they pretend to dispose of in some other way. These jugglers were sometimes called *palmers*.

"You may palm upon us new for old."  
Browne.

Palm Oil. Bribe, or rather money for bribes, fees, etc.

"In Ireland the machination of a political movement will not work unless there is plenty of palm-oil to prevent fiction."—Irish Sketches, from 1752 to 1808, p. 39.

"The rich may escape with whole skins, but those without 'palm-oil' have scant mercy."—Nineteenth Century, Aug. 22, 1865, p. 566.

Palm Sunday. The Sunday next before Easter. So called in memory of Christ's triumphant entry into Jerusalem, when the multitude strewed the way with palm branches and leaves. (John xxi.)

Sad Palm Sunday. March 29, 1463, the day of the battle of Towton, the most fatal of all the battles in the domestic war between the White and Red Roses. Above 37,000 Englishmen were slain.

Whose banks received the blood of many thousand men.
On Sad Palm Sunday advent that Towton field we call . . .

The bloody field bewitn the White Rose and the Red.

Dreweon: *Palumbion*, xxvi.

Palm Tree is said to grow faster for being weighed down. Hence it is the symbol of resolution overcomning calamity. It is believed by Orientals to have sprung from the residue of the clay of which Adam was formed.
Palmer. A pilgrim privileged to carry a palm-staff. In Fosbrooke’s *British Monachism* we read that: “certain prayers and psalms being said over the pilgrims, as they lay prostrate before the altar, they were sprinkled with holy water, and received a consecrated palm-staff. Pilgrims differed from pilgrims in this respect: a pilgrim made his pilgrimage and returned to public or private life; but a pilgrim spent all his days in visiting holy shrines, and lived on charity.

“His sandals were with travel tow, / Staff, bucket, bottle, scrip he wore; / The faded palm-branch in his hand.”

*Sir Walter Scott: Minstrel, i. 27.*

Palmerin of England. A romance of chivalry, in which Palmerin is the hero. There is another romance called *Palmerin de Oliva.* (See Southey’s *Palmerin*.)

Palmy Days. Prosperous or happy days, as those were to a victorious gladiator when he went to receive the palm branch as the reward of his prowess.

Palsy. The gentleman’s palsy, ruin from gambling. (Elizabeth’s reign.)

Paludamentum. A distinctive mantle worn by a Roman general in the time of war. This was the “scarlet robe” in which Christ was invested. (Matt. xxvii. 28.)

“They saw him on an old scarlet paludamentum—some cast-off war-clack with its purple trimming from the Francesco...” — *First Life of Christ, chap. ix. p. 42.*

Pan. The knave of clubs, short for *Pamphile,* the French word for the knave of clubs.

“Dr. Johnson’s derivation of Pan from palm, because ‘Pan’ triumphs over other curds, is extreme. Of course, Pan is short for Pamphile, the French name for the knave of clubs.” — *Notes and Queries* (W. W. Skelat, 1 May, 1880), p. 32.

*Pamela.* The title of the finest of Richardson’s novels, which once enjoyed a popularity almost equal to that of the romances of Sir Walter Scott.

Pamela. Lady Edward Fitzgerald (died 1831).

*Pampas.* Treeless plains, some 2,000 miles long and from 300 to 500 broad, in South America. They cover an area of 750,000 square miles. It is an Indian word meaning flat or plains.

*Pamper,* according to Junius, is from the Latin *pam(passio), French *pampré* (vine-tendril). Hence Milton—

“Where any row / Of fruit-trees, or wood, reached too far / Their pampered boughs; and needed hands to check / Fruitless embraces.” — *Paradise Lost,* v. 214.

The Italian *pamberteto* (well-fed) is a compound of *pan* (bread) and *bere* (drink).

*Pamphlet,* said to be from Pamphila, a Greek lady, whose chief work is a commonplace book of anecdotes, epitomes, notes, etc. Dr. Johnson suggests *per-un-filet* (held “by a thread”)—i.e. stitched, but not bound; another derivation is *pap’ine fil’a tec* (pages tacked together). It was anciently written *punifletus,* *puniflete,* and by Caxton *puniflet.*

*Pamphyle* (3 syl.). A sorceress who converted herself into an owl (*Aquila*). There was another Pamphyle, the daughter of Apollo, who first taught women to embroider with silk.

“In one very remote village lived the sorceress Pamphyle, who through her neighbors into various animals...” — *Lucina, peeping...* thro a chink in the door, [saw] the old witch transform herself into an owl.” — *Peter: Marcus the Epicurus,* chap. 3.

Pan. The personification of deity dis-laid in creation and pervading all things. As flocks and herds were the chief property of the pastoral age, Pan was called the god of flocks and herds. He is also called the god of *dry,* not the “woods” only, but “all material substances.” The lower part was that of a goat, because of the aspersion of the earth; the upper part was that of a man, because ether is the “hegemonic of the world”; the lustful nature of the god symbolised the spermatic principle of the world, the libbard’s skin was to indicate the immense variety of created things; and the character of “blameless Pan” symbolised that wisdom which governs the world. (Greek, *pav,* everything.) (Thornton: *De Nature Deorum,* xxvii. 203.)


*Panacee.* A universal cure, *Panacee* was the daughter of Esculap and (sea-weed) of Guirouin will cure every...
Panama: A word which, in 1892, became synonymous with government corruption. M. de Lesseps undertook to cut a sea passage through the Isthmus of Panama, and in order to raise money from the general public, bribed French senators, deputies, and editors of journals to an enormous extent. An investigation was made into the matter in 1892, and the results were most damaging. In the beginning of 1893 Germany was charged with a similar misappropriation of money connected with the Guelph Fund, in which Prince Ludwig of Bavaria was involved.

"On the other side of the Vosges people will exult that Germany has also her Panama."—Kaiser’s Telegram. Berlin, January 2nd, 1893.

Panadura. Leader of the Lycians in the Trojan war, but represented as a pimp in medieval romances. (See Pander.)

Pandects of Justinian (The), found at Amalfi (1187), gave a spur to the study of civil law which changed the whole literary and legal aspect of Europe. The word means much the same as "cyclopedia." (Greek, pan, everything; dekhnan, I receive.)

Pandemonium (A). A perfect pandemonium. A bear-garden for disorder and licentiousness. In allusion to the parliament of hell in Milton’s Paradise Lost, book i. (Greek, pan daimon, every demon.) (See CORDELLIERs.)

Pander. To pander to one’s vices is to act as an agent to them, and such an agent is termed a pander, from Pandáras, who procures for Troilus the love and graces of Cressida. In Much Ado about Nothing it is said that Troilus was "the first employer of pandars" (v. 2). (Shakespeare: Troilus and Cressida; Chaucer: Troilus and Cressida.)

"Let all the world be cursed who is not a friend to pandar."—Troilus and Cressida, ill. 2.

Pandora’s Box (A). A present which seems valuable, but which is in reality a curse; as when Midas was permitted, according to his request, to turn whatever he touched into gold, and found his very food became gold, and therefore unpalatable. Prometheus made an image and stole fire from heaven to endow it with life. In revenge, Jupiter told Vulcan to make a female statue, and gave her a box which she was to present to the man who married her. Prometheus distrusted Jove and his gifts, but Epimetheus, his brother, married the beautiful Pandora, and received the box. Immediately the bridegroom opened the box all the evils that flesh is heir to flew forth, and have ever since continued to afflict the world. The last thing that flew from the box was Hope.

Panel (A), means simply a piece of rag or skin. (Latin, panarius; Greek, po’nos.) In law it means a piece of parchment containing the names of jurors. To empanel a jury is to enter their names on the panel or roll. The panels of a room are the framed wainscots which supplies the place of tapestry, and the panels of doors are the thin boards like wainscot.
Pangloss (Dr.). A learned pedant, very poor and very conceited, plunging himself on the titles of LL.D. and A.S.S. (Greek, "All-tongue.") (Colman: Heir-at-Law.)

Pan'tio. On one occasion Bacchus, in his Indian expeditions, was accompanied by an army far superior to his own; one of his chief captains, named Panu, advised him to command all his men at the dead of night to raise a simultaneous shout. The shout was rolled from mountain to mountain by innumerable echoes, and the Indians, thinking they were surrounded on all sides, took to sudden flight. From this incident all sudden fits of great terror have been termed panics. (See Judges vii. 18-21.)

Theon gives another derivation, and says that the god Pan struck terror into the hearts of the giants, when they were warned against heaven, by blowing into a sea-shell.

Panjan'drum. The Grand Panjan'drum. A village boss, who imagines himself the "Magnus Apollo" of his neighbours. The word occurs in Footo's furago of nonsense which he composed to test the memory of old Macklin, who said he had brought his memory to such perfection that he could remember anything by reading it over once.

I may have known a man at college who could do the same. He could repeat accurately one hundred lines of Greek by reading them twice over, although he could not accurately translate them. His memory was marvellous, but his uselessness was still more so.

Pan'tables. To stand upon one's pantables. To stand upon one's dignity. Pantables are slippers, and the idea is se tenir sur le haut bout—i.e., to remit nothing.

"He standeth upon his pantables and regardeth greatly his reputation."—Baker: Narbones (1580).

Pantagru'el. So called because he was born during the drought which lasted thirty and six months, three weeks, four days, thirteen hours, and a little more, in that year of grace noted for having "three Thursdays in one week." His father was Gargantua, the giant, who was four hundred fourscore and forty-four years old at the time; his mother, Badebe, died in giving him birth; his grandfather was Grangouer (q.v.). He was so strong that he was chained in his cradle with four great iron chains, like those used in ships of the largest size; being angry at this, he stamped out the bottom of his bassanet, which was made of weavers' beams, and, when loosed by the servants, broke his bonds into five hundred thousand pieces with one blow of his infant fist. When he grew to manhood he knew all languages, all sciences, and all knowledge of every sort, out-Solomoning Solomon in wisdom. Having defeated Anarchus, King of the Dipnodes, all submitted except the Almirods. Marching against these people, a heavy rain fell, and Pantagruel covered his whole army with his tongue. While so doing, Alcofri'has crawled into his mouth, where he lived six months, taking toll of every morse that his lord ate. His immortal achievement was his voyage from Utopi'a in quest of the "oracle of the Holy Bottle" (q.v.).

"Would'st thou not issue forth . . . To see the third part in this earthly cell Of the brave acts of good Pantagruel?"—Babelon: To the Spirit of the Queen of Numancia.

Pantagruel was the last of the race of giants.

"My thirst with Pantagruel's own would rank."—Punch, June 15th, 1868, p. 17.

Pantagruel (meant for Henri II., son of Francois I.), in the satirical romance of Rabelais, entitled History of Gargantua and Pantagruel.

Pantagruelian. The great Pantagruelian law case (Lord Buscune v. Lord Sucklist). This case, having nonplussed all the judges in Paris, was referred to Lord Pantagruel for decision. The writs, etc., were as much as four asses could carry, but the arbiter determined to hear the plaintiff and defendant state their own cases. Lord Buscune spoke first, and pleaded such a rigmarole that no one on earth could unravel its meaning; Lord Sucklist replied, and the bench declared "We have not understood one single circumstance of the defence." Then Pantagruel gave sentence, but his judgment was as obscure and unintelligible as the case itself. So, as no one understood a single sentence of the whole affair, all were perfectly satisfied, a "thing unparalleled in the annals of the law."—Rabelais: Pantagruel, book ii.

Pantagruelian Herb (Ther.). Hemp; so called "because Pantagruel was the inventor of a certain use which it serves for, exceeding hateful to felons, unto whom it is more hurtful than stranglet-weed to flax."—Rabelais: Pantagruel, iii. 49.
Pantalon. A feeble-minded old man, the foil of the clown, whom he aids and abets in all his knavery. The word is derived from the dress he used to wear, a loose suit down to the heels.

"That Licentio that comes a-wooning in my man Tranio bearing my part, that we might herein the old pantalon."—Shakespeare, Twelfth Night, Act II.

Pantalon. Lord Byron says the Venetians were called the Planter of the Lion—i.e. the Lion of St. Mark, the standard of the republic; and further tells us that the character of "pantalon," being Venetian, was called Planter of the Lion. (Childe Harold, bk. iv. stanza 14, note 9.)

"Playing Pantalon. Playing second fiddle; being the cat's-paw of another; servilely imitating."

Pantechinicon. A place where all sorts of manufactured articles are exposed for sale; a storehouse for furniture.

Panthea, wife of Abramatus, King of Susa. Abramatus joined the Assyrians against Cyrus, and his wife was taken captive. Cyrus refused to visit her, that he might not be tempted by her beauty to outstep the bounds of modesty. Abramatus was so charmed by this contingency that he joined the party of Cyrus, and, being slain in battle, his wife put an end to her life, and fell on the body of her husband.

"Here stands Lady Rachel Russell—where the arch-virago old Ben of Hardwicke. The one is our English version of Pantala of Arra; the other of Xantippe in a curt and peaked stomacher."—Mrs. Lyman Linton: Nineteenth Century, Oct. 1891, p. 622.

Panthea (Greek). Statues carrying symbols of several deities, as in the medal of Antonius Pius, where Serapis is represented by a medius, Apollo by rays, Jupiter Ammon by ram's horns, Pluto by a large beard, and Æsculapius by a wand, around which a serpent is twined.

Pantheon. The finest is that erected in Rome by Agrippa (son-in-law of Augustus). It is circular, 130 feet in diameter, and the same in height. It is now a church, with statues of heathen gods, and is called the Rotunda. In Paris the Pantheon was the church of St. Geneviève, built by Louis XV., finished 1790. Next year the Convention called it the Pantheon, and set it apart as the shrine of those Frenchmen whom their country wished to honour ("aux grands hommes la patrie reconnaissante"). (Greek, pantes theoi, all the gods.)

Panther. The Spotted Panther in Dryden's Hind and Panther means the Church of England full of the spots of error; whereas the Church of Rome is faultless as the milk-white hind.

"The panther, sure, the noblest next the hind, And harpest creature of the spotted kind, Oh! could her inborn stains he washed away, She were too proud to be a beast of prey." Part 1.

Panthera. A hypothetical beast which lived in the East. Reynolds affirmed that he had sent her majesty the queen a comb made of panther's bone, "more lustrous than the rainbow, more odoriferous than any perfume, a charm against every ill, and a universal panacea." (H. von Alkmor: Reynard the Fox.) (1498.)

"She wears a comb made of panther's bone. She is all perfection. (See above.)"

Pantile Shop. A meeting-house, from the fact that dissenting chapels were often roofed with pantiles. Hence pantile was used in the sense of dissenting. Mrs. Centlivre, in the Goutian Election, contrasts the pantile crew with a good churchman.

Pantomime (3 syl.), according to etymology, should be "all dumb show, but in modern practice it is partly dumb show and partly grotesque speaking. Harlequin and Columbine never speak, but Clown and Pantalone keep up a constant fire of fun. Dr. Clarke says that Harlequin is the god Mercury, with his short sword called "herpè;" he is supposed to be invisible, and to be able to transport himself to the ends of the earth as quick as thought. Columbine, he says, is Psyche (the soul); the old man is Charon; and the Clown Mornus (the buffoon of heaven), whose large gaping mouth is an imitation of the ancient masks. (Travels, iv. 459.)

The best Roman pantomimists were Bathysalus (a freedman of Maccenas), Pythades, and Hylas.


Pantry. (French, panterre (2 syl.); Latin, panarium, from panis, bread.) An archaic form is "panntery." The keeper of a pantry was at one time called a "panterer." (French, panterre.)

Panurge. (2 syl.). A companion of Pantagruel's, not unlike our Rochester and Buckingham in the reign of the mutton-eating king. Panurge was a
desperate rake, was always in debt, had a dodge for every scheme, knew everything and something more, was a boon companion of the mirthfullest temper and most licentious bias; but was timid of danger, and a desperate coward. He enters upon ten thousand adventures for the solution of this knotty point. "Whether or not he ought to marry," and although every response is in the negative, disputes the ostensible meaning, and stoutly maintains that no means yes. (Greek for certamen.) (Rabelais.)

Pannurge, probably meant for Calvin, though some think it is Cardinal Lorraine. He is a licentious, intemperate libertine, a coward and knave. Of course, the satire points to the celibacy of the clergy.

"Saw Slick is the thoroughbred Yankee, bold, cunning, and, above all, a merchant. In short, he is a sort of Republican Pannurge." — Globe

As Pannurge asked if he should marry. Asking advice merely to contradict the giver of it. Pannurge asked Pantagruel whether he advised him to marry. "Yes," said Pantagruel. When Pannurge urged some strong objection, "Then don't marry," said Pantagruel; to which the favourite replied, "His whole heart was bent on so doing. ""Marry then, by all means," said the prince, but Pannurge again found some insurmountable barrier. And so they went on: every time Pantagruel said "Yes," new reasons were found against this advice; and every time he said "Nay," reasons no less cogent were discovered for the affirmative. (Rabelais: Gargantua and Pantagruel, bk. iii. 9.)

"Besides Pantagruel, Pannurge consulted lots, dreams, a sibyl, a deaf and dumb man, the old poet Raminagrobis, the chiromancer Herr Tripp, the theologian Hippothadée, the physician Rondivilis, the philosopher Trouillot, the court fool Triboulet, and, lastly, the Oracle of the Holy Bottle.

Pannyer Stone (The). A stone let into the wall of a house in Pannyer Alley. It is a rude representation of a boy sitting on a pannier (French, panier; Latin, panarium, a bread-basket.) The stone has the following inscription:

"When you have sought the city round,
Yet still this is the highest ground.
Ann. 1779."

This is not correct, for there are higher spots both in Cornhill, and in Cannon Street.

Pap. He gives pap with a hatchet.
He does or says a kind thing in a very brusque and ungracious manner. The Spartan children were fed by the point of a sword, and the Teuton children with hatchets, or instruments so called—probably of the doll type. "Uranus," in Victor Hugo's novel of "L'Homme qui Rit," gives "pap with a hatchet."

Papa, Father. The former is Greek pappas (father); Chaldæe, abba. For many centuries after the Conquest, the "gentry" taught their children to use the word "papa," but this custom is now almost gone out.

Papal Slippers (Taur) are wrought with a cross of rubies over each instep.

Paper. So called from the papyrus or Egyptian reed used at one time for the manufacture of a writing material. Bryan Donkin, in 1802, perfected a machine for making a sheet of paper to any required length.

Paper a House (7th), in theatrical phraseology, means to fill a house with "deadheads," or non-paying spectators, admitted by paper orders. The women admitted thus, not being dressed so smartly as the paying ones, used to cover their shoulders with a "scarlet opera cloak," often lent or hired for the occasion.

Paper King. John Law, the projector of the Mississippi Scheme. (1671-1729.)

Paper Marriages. Weddings of dons, who pay their fees in bank-notes.


Paphian. Relating to Venus, or rather to Paphos, a city of Cyprus, where Venus was worshipped; a Cyprian; a prostitute.

Papimacy. The country of the Papimans: the country subject to the Pope, or any priest-ridden country, as Spain. (Rabelais: Gargantua and Pantagruel, iv. 45.)

Papyra. The goddess of printing; so called from papyrus, the Nile-reed, from which at one time paper was made, and from which it borrows its name.

Till to astonished realms Papias taught
To pung in mystic colours sound and thought,
With Wisdom's voice to print the pure sublime,
And mark in adamant the steps of Time. (Bunyan: Lords of the Flies, can 10)

Papyri. Written scrolls made of the Papyrus, found in Egypt and Herculaneum.

Par. (A). A newspaper paragraph. (Press slang.)
Par (A4). Stock at par means that it is to be bought at the price it represents. Thus, £100 stock in the 2½ per cent. quoted at par would mean that it would require £100 to invest in this stock; if quoted at £105, it would be £5 above par; if at £95, it would be £5 below par. (Latin, par, equal.)

Paracelstists. Disciples of Paracelsus in medicine, physics, and mystic sciences. A Swiss physician, (1493-1541.)

Paraclete. The advocate; one called to aid or support another. (The word paraclete is from the Greek para-kalos, to call to; and advocate is from the Latin ad-vocas, the same thing.)

Paradise. The Greeks used this word to denote the extensive parks and pleasure-grounds of the Persian kings. (Persian, pavlas; Greek, paradisos.) (See Galata.)

"An old word, 'paradise,' which the Hebrews had borrowed from the Persians, and which at first designated the 'parks of the Achemenides,' summed up the general dream."—Remin. Life of Jesus, 31.

Upper and Lower Paradise. The rabbis say there is an earthly or lower paradise under the equator, divided into seven dwellings, and twelve times ten thousand miles square. A column reaches from this paradise to the upper or heavenly one, by which the souls mount upwards after a short sojourn on the earthly one.

The ten dumb animals admitted to the Modern's paradise are:—

1. The dog Kratim, which accompanied the Seven Sleepers.
2. Balaam's ass, which spoke with the voice of a man to reproves the disobedient prophet.
3. Solomon's ant, of which he said, "Go to the ant, thou sluggard . . ."
5. The ram caught in the thicket, and offered in sacrifice in lieu of Isaac.
6. The calf of Abraham.
7. The camel of Saleb.
8. The cuckoo of Belkis.
9. The ox of Moses.
10. Mahomet's mare, called Borak.

Paradise Lost. Satan rouses the panic-stricken host of fallen angels to tell them about a rumour current in Heaven of a new world about to be created. He calls a council to deliberate what should be done, and they agree to send Satan to search out for the new world. Satan, passing the gulf between Hell and Heaven and the limbo of Vanity, enters the orb of the Sun (in the guise of an angel) to make inquiries as to the new planet's whereabouts; and, having obtained the necessary information, alights on Mount Niphates, and goes to Paradise in the form of a cormorant. Seating himself on the Tree of Life, he overhears Adam and Eve talking about the prohibition made by God, and at once resolves upon the nature of his attack. Gabriel sends two angels to watch over the bower of Paradise, and Satan flees. Raphael is sent to warn Adam of his danger, and tells him the story of Satan's revolt and expulsion out of Heaven, and why and how this world was made. After a time Satan returns to Paradise in the form of a mist, and, entering the serpent, induces Eve to eat of the forbidden fruit. Adam eats "that he may perish with the woman whom he loved." Satan returns to Hell to tell his triumph, and Michael is sent to lead the guilty pair out of the garden. (Milton.)

Paradise Regained (in four books). The subject is the Temptation. Eve, being tempted, fell, and lost Paradise; Jesus, being tempted, resisted, and regained Paradise. (Milton.)

Paradise Shoots. The lign aloe; said to be the only plant descended to us from the Garden of Eden. When Adam left Paradise, it is said, he took with him a shoot of this tree, which he planted in the land where he settled, and from which all other lign alos have been propagated.

Paradise of Fools. The Hindus, Mahometans, Scandinavians, and Roman Catholics have devised a place between Paradise and "Purgatory" to get rid of a theological difficulty. If there is no sin without intention, then infants and idiots cannot commit sin, and if they die cannot be consigned to the purgatory of evil-doers; but, not being believers or good-doers, they cannot be placed with the saints. The Roman Catholics place them in the Paradise of Infants and the Paradise of Fools.

Paradise and the Pe'ri. The second tale in Moore's poetical romance of Lalla Rookh. The Peri laments her expulsion from Heaven, and is told she will be readmitted if she will bring to the Gate of Heaven the "gift most dear to the Almighty." First she went to a battle-field, where the tyrant Mahmoud, having won a victory, promised life to a young warrior, but the warrior struck the tyrant with a dart. The wound,
however, was not mortal, so "The tyrant lived, the hero fell." The Peri took to Heaven's Gate the last drop of the patriot's blood as her offering, but the gates would not open to her. Next she flew to Egypt, where the plague was raging, and saw a young man dying; presently his betrothed bride sought him out, caught the disease, and both died. The Peri took to Heaven's Gate the last sigh of that self-sacrificed damsel, but the offering was not good enough to open the gates to her. Lastly, she flew to Syria, and there saw an innocent child and guilty old man. The vespers call sounded, and the child knelt down to prayer. The old man wept with repentance, and knelt to pray beside the child. The Peri offered the Repentant Tear, and the gates flew open to receive the gift.

Parallel. None but himself can be his parallel. Wholly without a peer; "Quareis Ateida parum?" "Nemo proximus nec secundum." There are many similar sentences; for example:

"Nemo est nisi tibi."—Seneca: Hercules Farnese, i. 1. 22. Secundus: ibid. 58-22. i. 7. 5. 87. 1

"And but herself admits no parallel."—Messanger: Duke of Milbanke, i. 4. (1692)

"None but himself, himself can parallel;"—Aurora on John Liburan (1636)

"Is there a treachery like this in baseness... None but itself can be its parallel."—Theobald: Double Falsehood, i. 1. (1721)

Paramatta. A fabric of wool and cotton. So called from a town in New South Wales, where the wool was originally bought.

Parapet. Fortification, the shot-proof covering of a mass of earth on the exterior edge of the ramparts. The openings cut through the parapets to permit guns to fire in the required direction are called embrasures: about 18 feet is allowed from one embrasure to another, and the solid intervening part is called the merlon. An indentured parapet is a battlement. (Italian, parapetto, breastwork.)

Paraphernalia means all that a woman can claim at the death of her husband beyond her jointure. In the Roman law her paraphernalia included the furniture of her chamber, her wearing apparel and her jewels. Hence personal attire, fittings generally, anything for show or decoration. (Greek, paraphermene, beyond dower.)

Paraite (Greek, para sitos, eating at another's cost). A plant or animal that lives on another; hence a hanger-on, who fawns and flatters for the sake of his food.

Parc aux Cerfs [deer parks]. A mansion fitted up in a remote corner of Versailles, whether girls were inveigled for the licentious pleasure of Louis XV. The rank of the person who visited them was scrupulously kept concealed; but one girl, more bold than the rest, rifed the pockets of M. le Comte, and found that he was no other than the king. Madame de Pompadour did not shrink from superintending the labours of the royal valets to procure victims for this infamous establishment. The term is now used for an Alsatia, or haven of shipwrecked characters.

"Boulogne may be proud of being 'parc aux cerfs' to those whom remorseless greed drives from their island home."—Saturday Review.

Parces. The Fates. The three were Clotho, Lach'esia, and At'ropos. (Latin mythology.) Parce is from pars, a lot; and the corresponding Moire is from meiros, a lot. The Fates were so called because they decided the lot of every man.

Parchment. So called from Per'gamou in Lesser Asia, where it was used for purposes of writing when Ptol'emy prohibited the exportation of paper from Egypt.

Pardon Bell. The Angelus bell. So called because of the indulgence once given for reciting certain prayers forming the angelus.

Par'douneres Tale, in Chaucer, is Death and the Rovers. Three rioters in a tavern agreed to hunt down Death and kill him. As they went their way they met an old man, who told them that he had just left him sitting under a tree in the lane close by. Off posted the three rioters, but when they came to the tree they found a great treasure, which they agreed to divide equally. They cast lots which was to carry it home, and the lot fell to the youngest, who was sent to the village to buy food and wine. While he was gone the two who were left agreed to kill him, and so increase their share; but the third bought poison to put into the wine, in order to kill his two compères. On his return with his stores, the two set upon him and slew him, then sat down to drink and be merry together; but, the wine being poisoned, all the three rioters found Death under the tree as the old man had said.
Pari Passu. At the same time; in equal degrees; two or more schemes carried on at once and driven forward with equal energy, are said to be carried on pari passu, which is Latin for equal strides or the equally measured pace of persons marching together.

“...the cooling effect of surrounding matter on newly pari passu with the heating.”—Greek: Collocation of Physical Forces, p. 61.

Parian Chronicle. A chronological register of the chief events in the mythology and history of ancient Greece during a series of 1,318 years, beginning with the reign of Cecrops, and ending with the archonship of Diogeneus. It is engraved on Parian marble, and is found on the island of Paros. It is one of the Arundelian Marbles (q.v.).

Parian Verse. Ill-natured satire; so called from Archilocho, a native of Paros.

Paras or Parashas. The lowest class of the Hindu population, below the four castes. Literally drummers, from pari, a large drum.

“The lodgers overheard may perhaps be able to take a more unprejudiced view of public questions: they are political Haloes, they are the Pariah of our constitutional Brahminism.”—The Times, March 20, 1867.

Parisel. A young gentleman that travels about and seeks adventure, because he is young, rich, and at leisure. (See below.)

“Thou, too, my Parisel, she marked thee there, with a view of the rack of a London coach, and heard thy everlasting own confess; The pains and penalties of idleness.”—Pope: Dunciad, bk. 18, l. 301.

Sir Parisel. A male coquette, whose delight was to win women’s hearts, and then desert them. The model was the Earl of Westmoreland. (Spenser: Faerie Queene, bk. iii. cant. 10: bk. iv. c. 1.)

Paris or Alexander. Son of Priam, and cause of the siege of Troy. He was hospitably entertained by Menelaus, King of Sparta; and eloped with Helen, his host’s wife. This brought about the siege. Post-Homeric tradition says that Paris slew Achilles, and was himself slain either by Pyrrhus or Philoctetes. (Homer: Iliad.)

Paris. Kinman to the Prince of Verona, the unsuccessful suitor of Juliet. (Shakespeare: Romeo and Juliet.)

Paris. Babelais says that Gargantua played on the Parisians who came to stare at him a practical joke, and the men said it was a sport “par ris” (to be laughed at); wherefore the city was called par-lis. It was called before Leggatia, from the “white skin of the ladies.” (Greek, leukotes, whiteness.) (Gargantua and Pantagruel, bk. i. 17.)

Paris, called by the Romans “Luteia Parisiorum” (the mud-city of the Parisii). The Parisii were the Gallic tribe which dwelt in the “Île du Palais” when the Romans invaded Gaul. (See Isis.)


Little Paris. The “Galleria Vittorio Emanuele” of Milan is so called on account of its brilliant shops, its numerous cafés, and its general gay appearance.

Brussels, the capital of Belgium, situated on the Senne, is also called “Little Paris.”

Paris-Garden. A bear-garden; a noisy, disorderly place. In allusion to the bear-garden so called on the Thames bank-side, kept by Robert de Paris in the reign of Richard II.

“...Do you take the court for a Paris-garden?”—Shakespeare: Henry VIII, v. 3.

Pariah Registers. Bills of mortality. George Crabbe, author of The Borough, has a poem in three parts, in ten-syllable verse with rhymes, entitled The Pariah Register.

Parisian. Made at Paris; after the mode of Paris; a native of Paris; like a native of Paris.

Parisian Wedding (The). The massacre of St. Bartholomew, part of the wedding festivity at the marriage of Henri of Navarre and Margaret of France.

“...Charles IX., although it was not possible for him to recall to life the countless victims of the Parisian Wedding, was ready to explain those murders to every unprejudiced mind.”—Motet: Dutch Republic, p. 6.

Parisienne (La). A celebrated song by Casimir Delsartre, called the Marcheillane of 1830.

“...Parisia un plus qu’un cri de gloire; En avant marchons, Contre nos ennemis, A travers les battalions, Courons de la victoire!”

Parisina, the beautiful young wife of Azo. She falls in love with Hugo, her stepson, and betrays herself to her husband in a dream. Azo condemns his son to be executed, but the fate of Parisina, says Byron, is unknown. (Parisina.)

Frizzi, in his History of Ferrara, tells us that Parisina Malatesta was the second wife of Niccolo, Marquis of Este; that she fell in love with Ogo, her stepson, and that the infidelity of Parisina was revealed by a servant named Zoe's.
He says that both Ogo and Parisina were beheaded, and that the marquis commanded all the faithless wives he knew to be beheaded to the Moloch of his passion.

Parizade (4 syl.). A lady whose adventures in search of the Talking Bird, Singing Tree, and Yellow Water, are related in the Story of the Sisters who Enviéd their Younger Sister, in the Arabian Nights. This tale has been closely imitated in Chery and Fairstar (q.v.).

Parkeorship. The office of poundkeeper: from parces (a pound).

Parks. There are in England 334 parks stocked with deer; red deer are kept in 31 of them. The oldest is Erdige Park, in Sussex, called in Domesday Book Bereaville (Rotherfield). The largest private deer park is Lord Egerton’s, Tatton, in Cheshire, which contains 2,500 acres. Blenheim Park contains 2,900 acres, but only 1,150 acres of it are open to deer. Almost as extensive as Tatton Park are Richmond Park, in Surrey; Eastwark Park, in Kent; Grimsdorpe Park, in Lincolnsire; Thoresby Park, in Notts.; and Knowesley Park, in Lancashire. (E. P. Shirley: English Deer Parks.) Woburn Park is 3,500 acres.

Parlance. In common parlance. In the usual or vulgar phraseology. An English-French word; the French have parler, parlant, parler, etc.—to speak, speaking, talk—but not parlance.

Parlement (French). A crown court, where, in the old régime, councillors were allowed to plead, and where justice was administered in the king’s name. The Paris Parlement received appeals from all inferior tribunals, but its own judgments were final. It took cognisance of all offences against the crown, the peers, the bishops, the corporations, and all high officers of state; and, though it had no legislative power, had to register the royal edicts before they could become law. Abolished by the Constituent Assembly in 1790.

Parliament.

“My Lord Coke tells us Parliament is derived from parler le ment” (to speak one’s mind). He might as honestly have taught us that Armament is “dress ment” (a dress for the mind), or “foundament” the bottom of the mind.”—Hymer: On Parliament.

The Added Parliament (between April 5th, 1614, and June 7th, 1615); so called because it remonstrated with the king on his levying “beneficences,” but passed no acts.


The Club Parliament. (See Parliament of Birds.)

The Convention Parliament. Two Parliaments were so called: one in 1660, because it was not held by the order of the king, but was convened by General Monk; the second was convened January 22nd, 1689, to confer the crown on William and Mary.

The Devil’s Parliament. The Parliament convened at Coventry by Henry VI., in 1459, which passed attainders on the Duke of York and his supporters.

The Drunken Parliament. The Parliament assembled at Edinburgh, January 1st, 1661, of which Burnet says the members “were almost perpetually drunk.”

The Good Parliament (1376, in the reign of Edward III., while the Black Prince was still alive). So called from the severity with which it pursued the unpopular party of the Duke of Lancaster.


The Iliterate or Lack-learning Parliament. (See Unlearned Parliament.)

The Little Parliament. Same as “the Barebone Parliament” (q.v.).

The Long Parliament sat 12 years and 3 months, from November 2nd, 1640, to April 20th, 1653, when it was dissolved by Cromwell; but a fragment of it, called “The Rump,” continued till the Restoration, in 1660.


The Mud Parliament, in the reign of Henry III. (1258), was so called from its opposition to the king. It insisted on his confirming the Magna Charta, and even appointed twenty-four of its own members, with Simon de Montfort as president, to administer the government.

The Merciless (or Unmerciful) Parliament (from February 3rd to June 3rd, 1388). A junta of fourteen tools of Thomas, Duke of Gloucester, which assumed royal prerogatives, and attempted to depose Richard II.
Parliament

The Mongrel Parliament (1661), held at Oxford, consisting of Whigs and Tories, by whom the Exclusion Bill was passed.

The Paciﬁc Parliament. A triennial Parliament, dissolved August 8th, 1713. It signed the treaty of peace at Utrecht, after a war of eleven years.

The Pensioner (or Pensionary) Parliament (from May 8th, 1661, to January 24th, 1678 [i.e. 16 years and 260 days]). It was convened by Charles II., and was called "Pensionary" from the many pensions it granted to the adherents of the king.

The Rump Parliament, in the Protectorate; so called because it contained the rump or rag-end of the Long Parliament (1659). It was this Parliament that voted the trial of Charles I.

The Running Parliament. A Scotch Parliament; so called from its constantly being shifted from place to place.

The Unlearned or Lawless Parliament (Parliamentum Indoctium) (1654). So called by Sir E. Coke, because it contained no lawyer.

The Unmerciful Parliament, in the reign of Richard II.; so called by the people from its tyrannical proceedings.

The Useless Parliament. The Parliament convened by Charles I., on June 18th, 1625; adjourned to Oxford, August 1st; and dissolved August 12th; having done nothing but offend the king.


Parliament Soldiers. The soldiers of General Monk, who restored Charles II. to the throne.

"Ring a ding-ding; ring a ding-ding; The Parliament soldiers are gone for the king, Some they did laugh, and some they did cry To see the Parliament soldiers go by. [To fetch back the king.]"

Parliament of Bats (Thw), 1426, during the regency of the reign of Henry VI. So called because the members, being forbidden by the Duke of Gloucester to wear swords, armed themselves with clubs or bats.

Parliament of Dunce. Convened by Henry IV. at Coventry, in 1404, and so called because all lawyers were excluded from it.

Parlementarian (A). One who favoured the Parliament in opposition to Charles I.

Parlour (A). The reception room in a religious house where the religious see their friends. (French, parlour.)

Paroul'ns. A corrupt form of perilous, in slang = our modern use of "awful," amazing, wondrous.

"Oh! I'm a parlous lad."—Shakespeare: As You Like It, iii. 2.

Pars'monian. A name given to the Donatists; so called from Parmeni-anus, Bishop of Carthage, the great antagonist of Augustine.

Par'mesan'. A cheese made at Parma, in Italy.

Parnassos (Greek), Parnassus (Latin). A mountain near Delphi, in Greece. It has two summits, one of which was consecrated to Apollo and the Muses, the other to Bacchus. It was anciently called Larissa, from larnax, an ark, because Deucalion's ark stranded there after the ﬂood. After the oracle of Delphi was built at its foot it received the name of Parnassus, which Peucetius says is a corruption of His Nahae (hill of divination). The Turks call it Luskura. Parnassus. The region of poetry. Properly a mountain of Phocis, in Greece, sacred to Apollo and the Muses. "Where lies your vein? Are you inclined to soar to the higher regions of Parnassus or to ﬂutter round the base of the hill?" (The Antiquary)—i.e. Are you going to attempt the higher walks of poetry, such as epic and dramatic, or some more modest kind, as simple song?

To climb Parnassus. To write poetry.

Parochial. Relating to a parish. Hence, petty, narrow. (See Little Englanders.)

Parody. Father of Parody. Hippo'nax of Ephesus. The word parody means an ode which perverts the meaning of another ode. (Greek, pura ode.)

Parole (French). A verbal promise given by a soldier or prisoner of war, that he will not abuse his leave of absence; the watchword of the day.

Paroles (3 syl.). A man of vain words, who dubs himself "captain," pretends to knowledge which he has not, and to sentiments he never feels. (French, paroles, a creature of empty words.) (Shakespeare: All's Well that Ends Well.)

"I know him a notorious liar, Think him a great way fool, solely a coward; Yet these fixed evils sit so tight on him That they take place . . . ."—Act 1.1.
He was a mere Paroles in a pedagogue's way. A pretender, a man of words, and a pedant. The allusion is to the bragging, faithless, slandering villain mentioned above.

"Rust, sword, cool, blushes: and, Paroles, live safest in shame: being fooled, by fouling thine: there's peace and means for every man alive."
Shakespeare: All's Well that Ends Well, iv. 3.

Parr. Old Parr. Thomas Parr lived in the reigns of ten sovereigns; married a second wife when he was 120 years old, and had a child by her. He was a husbandman, born at Salop in 1483, and died 1635, aged 152 years. Mr. Thoms, in his Records of Longevity, denies the truth of Parr's great age.

Paricide (3 syl.). La Belle Paricide. Beatrice Cenci (*-1599).

Parrot-coal. A name given to anthracite because of the cracking or chattering noise it makes when burnt.

Parses or Ghebers. Fire-worshippers. We use the word for Persian refugees driven out of their country by the persecutions of the Musulmans. They now inhabit various parts of India. (The word means People of Pars or Pars—i.e. Persia.)

Parson. He has need now of nothing but a little parson—I. e. he is dead. The Greeks decked tombs with parsley, because it keeps green a long time. 

Perdita saevius, he needs parsley: that is, he is dead, and should be strewn with parsley.

Parson. Parson says Blackstone is "person in ecclesias, one that hath full rights of the parochial church." (See Clerical Titles.)

"Among wyres and wodece ich an ymowed sute [what to see]. Yparrocked [unjudged] in poues. The person hit knoweth."
Robert Langland: Piers Plowman Vision.

"God give you good morrow, master person." (i.e. Sir Nathaniel). Parson. Shakespeare: Love's Labour's Lost, iii. 2.


Fielding says that Parson Adams at the age of fifty was provided with a handsome income of £23 a year (1740), Timothy Burrell, Esq., in 1715, bequeathed to his nephew Timothy the sum of £20 a year, to be paid during his residence at the University, and to be continued to him until he obtained some preferment worth at least £30 a year.

(Sussex Archaeological Collections, vol. iii. p. 172.) (See Passing Rich.)

Parson Bate. A stalwart, choleric, sporting parson, editor of the Morning Post in the latter half of the eighteenth century. He was afterwards Sir Henry Bate Dudley, Bart.

"When Sir Henry Bate Dudley was appointed an Irish dean, a young lady of Dublin said, "Oh, how I long to see our dame. They say he is a very handsome man, and that he fights like an angel."


"Other persons famous in story are the Rev. Kirah Balwadder, the vicar of Bray, Brocklehurst, Dr. Primrose, the parson in Goldsmith's Deserted Village, the parson in Chaucer's Canterbury Tales, and some others.

Parsons (Walter), the giant porter of King James, died in 1622. (Fuller's Worthies.)

Part. The character assigned to an actor in a play.

Part. A portion, piece, or fragment. For my part. As far as concerns me. For the most part. Generally, as a rule.

In good part. Favourably.

Part and parcel. An essential part, portion, or element.

Partant pour la Syrie. The national air of the French Empire. The words were composed by M. de Laborde in 1809; the music by Queen Hortense, mother of Napoleon III. It is a ballad, the subject of which is as follows:—Young Dunois followed the count, his lord, to Syria, and prayed the Virgin "that he might prove the bravest warrior, and love the fairest maiden." After the battle, the count said to Dunois, "To thee we owe the victory, and my daughter I give to thee." Moral: "Amour à la plus belle; honneur au plus vaillant."


Parthenope (t syl.). Naples: so called from Parthenope, the siren, who threw herself into the sea out of love for Ulysses, and was cast up on the bay of Naples.

Parthenopean Republic. That of Naples, from January 22, 1799, to the June following.

Parti (A). An eligible person for a big marriage.

"Prince Frederick Leopold is a parti, as he has inherited the bulk of his father's immense fortune [twenty-four millions sterling]."—Newspaper Paragraph, 1832.
Particular Baptists. That branch of the Baptist Dissenters who limit the Sacrament of the Lord's Supper to those who have been recipients of adult baptism. Open Baptists admit any baptised person to receive it.

Particularists. Those who hold the doctrine of particular election and reprobation.

Parting. "Parting is such sweet sorrow. That I shall say 'Good Night' till it be morrow." Shakespeare: Romeo and Juliet, II. 2.

Parting Cup (A), was, by the ancient Romans, drunk in honour of Mercury to insure sound sleep. (See Ovid, Fasti, ii. 635.) (See Stireup Cup.)

Partington. A Mrs. Malaprop, or Tabitha Bramble, famous for her misuse of hard words. (B. P. Shillaber; an American author.)

Dams Partington and her mop. A taunt against those who try to withstand progress. The newspapers say that a Mrs. Partington had a cottage at Sidmouth, in Devonshire. In November, 1824, a heavy gale drove the sea-waves into her house, and the old lady laboured with a mop to sop the wet up, till she was obliged to take refuge in the upper part of the house. The Rev. Sydney Smith, speaking on the Lords rejection of the Reform Bill, October, 1831, compares them to Dame Partington with her mop, trying to push back the Atlantic. "She was excellent," he says, "at a slop or puddle, but should never have meddled with a tempest."

Partlet. The hen in Chaucer's Nun's Priest's Tale, and in the tale of Reynard the Fox (fourteenth century). So called from the partlet or loose collar of "the doublet," referring to the frill-like feathers round the neck of certain hens. (A partlet was a ruff worn in the 16th century by women.)

"In the farm the tenant cock
Close to partlet perched on high"

Sister Partlet with her hooded head, allegorises the cloistered community of nuns in Dryden's Hind and Panther, where the Roman Catholic clergy are likened to barnyard fowls.

Partridge. The attendant of Jones, half-barter and half-schoolmaster; shrewd, but simple as a child. His simplicity, and his strong excitement at the play-house, when he went to see Garrick in Hamlet, are admirably portrayed. (Fielding: Tom Jones.)

Partridge's Day (St.), September 1, the first day of partridge shooting.

Partula, according to Tertullian, was the goddess of pregnancy, who determined the time of gestation. (Aulus Gellius, iii. c. 16.)

Partuirlent Montes. "Partuirlent monter, nascetur ridiculos mus." The Egyptian king Tachos sustained a long war against Artaxerxes Ochus and sent to the Lacedaemonians for aid. King Agesilaus went with a contingent, but when the Egyptians saw a little, ill-dressed lamp man, they said: "Partuirlent monter; formidabat Jupiter; ille vero munus peperit." ("The mountain laboured, Jupiter stood aghast, and a mouse ran out.") Agesilaus replied, "You call me a mouse, but I will soon show you I am a lion."

Party. Person or persons under consideration. "This is the next party, your worship"—i.e. the next case to be examined. "This is the party that stole the things"—the person or persons accused. (French, parti, a person.)

"If an evil spirit trouble any one, he must make a smoke, and the party shall be no more vexed."—Tobit vii. 7.

Party Spirit. The animus or feeling of a party man.

Par'venu' (French). An upstart; one who has risen from the ranks.

Parvis (Londou). The "place" or court before the main entrance of a cathedral. In the parvis of St. Paul's lawyers used to meet for consultation, as brokers do in exchange. The word is now applied to the room above the church porch. (Pararius, a Low Latin corruption of paraviso, a church close.)

"A sergeant of law, and was, that often beside benet's party,
Chaucer: Canterbury Tales (Introduction).

Parvis [Victorius]. Surname of Khosru or Chosroes II., the grandson of Khosru the Magnificent. The reigns of Khosru I. and II. were the golden period of Persian history. Parviz kept 15,000 female musicians, 6,000 household officers, 20,300 saddle-mules, 960 elephants, 200 slaves to scatter perfumes when he went abroad. 1,000 seakabers to water the roads before him, and sat on a pillared throne of almost inconceivable splendour.

The horse of Chosroes Parviz. Shidris, the Persian Bucephalus. (See Horses.)

Parysatis. Wife of Darius Nothos. (A corruption of Peri Zadcher' fairy

Pascas Eggs (pron. Pask). Easter eggs, given as an emblem of the resurrection. They are generally coloured. Not unfrequently a name written with grease, which does not absorb the colouring matter, causes a pusch egg to appear with a name on it.

The day before Easter Sunday is called Egg Saturday.

Donner un œuf, pour avoir un henn. Giving a sprat to catch a mackerel. To give an egg at Easter under the expectation of receiving a more substantial present later on.

Pasha of Three Tails (A). There are three grades of pashas distinguished by the number of horse tails on their standard. In war the horse-tail standard is carried before the pasha, and planted in front of his tent. The highest rank of pashas are those of three tails; the grand vizier is always ex officio such a pasha. Pashas of two tails are governors of provinces; it is one of these officers that we mean when we speak of a pasha in a general way. A pasha of one tail is a sanjak or lowest of provincial governors. (The word pasha is the Persian pu, support of Shah, the ruler.)

Pasqua Eggs. (See Pasch Eggs.)

Pasquinade (3 syl.). A lampoon or political squib, having ridicule for its object; so called from Pasquino, an Italian tailor of the fifteenth century, noted for his sardonic wit. Some time after his death a mutilated statue was dug up, representing either Ajax supporting Menelaus, or Menelaus carrying the dead body of Patroclus, or else a gladiator, and was placed at the end of the Bracchi Palace near the Piazza Navoùi. As it was not clear what the statue represented, and as it stood opposite Pasquin's house, the Italians called it "Pasquin." The Romans made this torso thepository of their political, religious, and personal satires, which were therefore called Pasquino-songs or Pasquinades. In the Capitoli is a rival statue called Marforio, to which are affixed replies to the Pasquinades.

Pass. A pass or A common pass. An ordinary degree, without honours.

Where a person is allowed to pass up the senate-house to his degree without being "plucked." (See Pluck.)

Well to pass. Well to do. Here "pass" is the synonym of fare (Saxon, faran, to go or pass). Shakespeare has the expression, "How goes it?"—i.e. How fares it, how passes it?

Passe Brewell. Sir Tristram's horse. Sir Tristram was one of the round-table knights. (History of Prince Arthur, ii, 68.)

Passe-partout. A sort of picture-frame. The middle is cut out to the size of the picture, and the border or edge is embossed, so as to present a raised margin. The passe-partout and picture, being backed and faced with a glass, are held together by an edging of paper which shows on the glass face. The word means something to "pass over all."

A master-key is also called a passe-partout (a pass through all the rooms).

Passe-lourdina (3 syl.). A great rock near Poitiers, where there is a very narrow hole on the edge of a precipice, through which the university freshmen are made to pass, to "matriculate" them. The same is done at Mantua, where the freshmen are made to pass under the arch of St. Longinnus. Passe-lourdina means "rubber-pass."

Pass'elyon. A young foundling brought up by Morganio la Fee. He was detected in an intrigue with Morganio's daughter, and the adventures of this amorous youth are related in the romance called Peri-forest, vol. iii.

Passing Bell (The). It now means the bell tolled to announce the death of one who has died in the parish; but originally it meant the bell which announced that the person was in extremis, or passing from time into eternity.

When a person lies in agony, the bells of the parish belong to are rung with the clappers until either he dies or recovers again. As soon as this sign is given, everybody in the streets, as well as in the houses, falls on his knees, offering prayer for the sick person. (See Latin of the same line—"Blessing of the Duke of Medina's Joy in."

Passing Fair. Admirably fair. (Dutch, pa:.., to admire.)

Passing Rich. Goldsmith tells us in his Deserted Villages, that the clergyman was "passing rich with £40 a year." This is no covert satire, but a sober fact. Equal to about £350.

A man he was to all the country dear.
And passing rich with forty pounds a year. (Goldsmith: Deserted Villages.)
In Norway and Sweden the clergy are paid from £20 to £40 a year, and in France £40 a year is the usual stipend of the working clergy. Of St. Yves it was said (1251-1303):—

"Il distribuait, avec une sainte profusion aux pauvres les revenus de son bénédice et ceux de son patrimoine, qui étaient de 200 de rente, alors une somme très notable, particulièrement en Normandie."—Dom Lobstein: Lives of the Saints of Great Britain.

**Passion Flower.**

The leaf symbolises the spear.
The five anthers, the five wounds.
The tendril, the cords or whips.
The column of the ovary, the pillar of the cross.
The stamens, the hammers.
The three styles, the three nails.
The sticky threads within the flowers, the crown of thorns.
The calyx, the glory or nimbus.
The white ray, purity.
The blue tint, heaven.
It kept open three days: symbolising the three years minister. (Matt. xxii. 6.)

(See Pike's Head.)

**Passionists.** Certain priests of the Roman Catholic Church, who mutually agreed to preach "Jesus Christ, and Him crucified." The founder of this "congregation" was Paul Francis, surnamed Paul of the Cross. (1694-1775.)

**Passover.** A Jewish festival to commemorate the deliverance of the Israelites, when the angel of death (that slew the first-born of the Egyptians) passed over their houses, and spared all who did as Moses commanded them.

**Passy-measure or Passing-measure.** A slow, stately dance; a corruption of the Italian passamezzo (a middle pace or step). It is called a cinque measure, because it consists of five measures—"two singles and a double forward, with two singles side." (Collier.)

**Passy-measure Pavin.** A pavon is a stately dance (see Payan); a passy-measure pavin is a reeling dance or motion, like that of a drunken man, from side to side. Sir Toby Belch says of Dick Surgeon—

"He's a rogue and a passy-measure pavin. I hate a drunken rogue." —Shakespeare: Twelfth Night, v. 1.

**Pasta-board.** A visiting card; so called from the material of which it is made.

**Paston Letters.** The first two volumes appeared in 1787, entitled Original Letters written during the Reigns of Henry VI., Edward IV., and Richard III. by various Persons of Rank; edited by Mr. (afterwards Sir John) Penn. They are called Paston because chiefly written by or to members of the Paston family in Norfolk. They passed from the Earl of Yarmouth to Peter le Neve, antiquary; then to Mr. Martin, of Pulgrave, Suffolk; were then bought by Mr. Worth, of Diss; then passed to the editor. Charles Knight calls them "an invaluable record of the social customs of the fifteenth century" (the time of the Wars of the Roses), but of late some doubt has been raised respecting their authenticity. Three extra volumes were subsequently added.

**Pastoral of Pope Gregory,** by Alfred the Great.

**Patavinity.** A provincial idiom in speech or writing; so called from Patavium (Padua), the birthplace of Livy. (See Patrois.)

**Patch.** A fool; so called from the motley or patched dress worn by licensed fools.

"What a pied niny's this! thou scurvy patch!"
—Shakespeare: The Tempest, ii. 2.

**Cross-patch.** An ill-tempered person. (See above.)

"Not a patch upon. Not to be compared with; as, "His horse is not a patch upon mine," "My patch is better than his garment.""

**Patch (To).** To express certain political views. The allusion is to the custom, in Queen Anne's reign, of wearing on the face little black patches. If the patch was on the right cheek, it indicated that the wearer was a Whig; if on the left cheek, that she was a Tory; if on the forehead between the eyes, or on both cheeks, that she was of no political bias. (See Court Plaster.)

"Whatever might be her husband's politics, she was at liberty to patch as she pleased."—Nineteenth Century, February, 1860, p. 54.

**Patelin.** The artful dodger. The French say, Savoir son Patelin (to know how to bamboozle you). Patelin is the name of an artful cheat in a farce of the fifteenth century so called. On one occasion he wanted William Jossemaume to sell him cloth on credit, and artfully fell on praising the father of the merchant, winding up his laudation with this ne plus ultra: "He did sell on credit, or even lend to those who wished to borrow." This farce was reproduced in 1706 by Breues, under the name of L'Avocat Patelin.

"Consider, sir, I pray you, how the noble Patelin, having a mind to extort to the third heaven the father of William Jossemaume, said no more than this: 'And he did lend to those who were desirous to borrow of him.'"—Babitt; Pintagrue, ili. 4.
**Patinage.** Foolery, buffoonery; acting like Patelin in the French farce.

"I never in my life laughed so much as at the acting of that Pateline."—Rabelais: Pantagruel, iii. 31.

**Patent Rolls.** Letters patent collected together on parchment rolls. Each roll is a year, though in some cases the roll is subdivided into two or more parts. Each sheet of parchment is numbered, and called a membrane: for example, the 8th or any other sheet, say of the 10th year of Henry III., is cited thus: "Pat. 10, Hen. III., m. 8." If the document is on the back of the roll it is called dorso, and "d." is added to the citation.

**Pater Nos ter.** The Lord’s Prayer; so called from the first two words in the Latin version. Every tenth bead of a rosary is so called, because at that bead the Lord’s Prayer is repeated. Formerly applied to the Rosary beads.

**Pator Patrum.** St. Gregory of Nyssa was so entitled by the Nicene Council. (332-395.)

**Paternoster Row (Loudon) was so named from the rosary or paternoster makers. We read of "one Robert Nikke, a paternoster maker and citizen, in the reign of Henry IV." Some say it was so called because funeral processions on their way to St. Paul’s began their paternoster at the beginning of the Row, and went on repeating it till they reached the church-gate.

**Pathfinder.** Major-General John Charles Fremont, who conducted four expeditions across the Rocky Mountains. (1842.)

**Pathfinder, in Fenimore Cooper’s five novels, is Natty Bumppo, called the Pathfinder, the Deerslayer, the Hawk-eye, and the Trapper. (See Natty Bumppo.)

**Patience cry the Lepers.** A punning proverbial phrase. Lepers seek diligently the herb patience (lupathum) to relieve them from their suffering.

**Patient (The).** Albert IV., Duke of Austria. (1377-1404.) (See Helena.)

**Patient Gris el.** Griseld’des, Grisild, Grisilde, or Griseldas, according to Chaucer, was the wife of Wautier, Marquis of Saluces (Clerkes Tale). According to Boccaccio, Griselda, a poor country lass, became the wife of Gualtie’re, Marquis of Saluzzo (Tenth Day, novel x.). She is put upon by her husband in the most wanton and gratuitous manner, but bears it all, not only without a murmur, but even without loss of temper. She is the model of patience under injuries. The allegory means that God takes away our children and goods, afflicts us in sundry ways, and tries us “so as with fire;” but we should always say, “The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.”

**Patin.** Brother of the Emperor of Rome, who fought with Amadis of Gaul, and had his horse killed under him.

**Patina.** A beautiful surface deposit or fine rust, with which, in time, buried coins and bronzes become covered. It is at once preservative and ornamental, and may be seen to advantage in the ancient bronzes of Pompeii. (Greek, patinē, a paten.)

**Patmos (My).** My solitude, my place of banishment from society, my out-of-the-way home. As “Good-bye, I must go to my Patmos.” The allusion, of course, is to the banishment of St. John to the island of Patmos, in the reign of Domitian.

**Patois (2 syl.).** Dialectic peculiarity, provincialism. Asinius Pollio noticed something of the kind in Livy, which he called patarinitas, from Patavium, Livy’s birth-town.

**Patri-Passians.** One of the most ancient sectaries of the Christian Church, who maintained the oneness of the Godhead. The founder was Praxeas, of Phrygia, in the second century. The appellation was given to them by their opponents, who affirmed that, according to their theory, the Father must have suffered on the cross.

**Patrician, properly speaking, is one of the patres or fathers of Rome. These patres were the senators, and their descendants were the patricians. As they held for many years all the honours of the state, the word came to signify the magnates or nobility of a nation.

N.B. In Rome the patrician class was twice augmented: first by Tatius, after the Sabine war, who added a whole "century;" and again by Tarquinius Priscus, who added another. The Sabine century went by the name of patricians of the senior races (majo’rum gentium), and the Tarquinian patricians were termed of the junior creation (mino’rum gentium).
Patrick. Chambers says, "We can trace the footsteps of St. Patrick almost from his cradle to his grave by the names of places called after him." Thus, assuming the Scottish origin, he was born at Kil-patrick (the cell of Patrick), in Dumfriesshire; he resided for some time at Dal-patrick (the district of Patrick), in Lanarkshire; and visited Cragh-patrick (the rock of Patrick), near Inverness. He founded two churches, Kirk-patrick in Kirkcudbright, and Kirk-patrick in Dumfries; and ultimately sailed from Port-patrick, leaving behind him such an odour of sanctity that among the most distinguished families of the Scottish aristocracy Patrick has been a favourite name down to the present day.

Arriving in England, he preached at Pater-dale (Patrick's valley), in Westmorland; and founded the church of Kirk-patrick, in Durham. Visiting Wales, he walked over Succ-haery (causeway of Patrick), which now forms a dangerous shoal in Carnarvon Bay; and, departing for the Continent, sailed from Llan-badry (church of Patrick), in the Isle of Anglesea. Undertaking his mission to convert the Irish, he first landed at Innis-patrick (island of Patrick), and next at Holan-patrick, on the opposite shore of the mainland, in the county of Dublin. Sailing northwards, he touched at the Isle of Man, called Innis-patrick, where he founded another church of Kirk-patrick, near the town of Peel. Again landing on the coast of Ireland, in the county of Down, he converted and baptised the chieftain Dicbu on his own threshing-floor, an event perpetuated in the word Sunil—i.e., Sabbath-patrick (basa of Patrick). He then proceeded to Temple-patrick, in Antrim; and from thence to a lofty mountain in Mayo, ever since called Cragh-patrick. In East Meath he founded the abbey of Downach-Patrick (house of Patrick), and built a church in Dublin on the spot where St. Patrick's Cathedral now stands. In an island of Lough Derg, in Donegal, there is St. Patrick's Fergusatory; in Leinster, St. Patrick's Wood; at Cashel, St. Patrick's Rock. There are scores of St. Patrick's Wells from which he drank; and he died at Sunil, March 17th. 493. (Book of Days.)

Patrick's Cave (St.), through which was a descent to purgatory, for the benefit of the living who wished to expiate their evil deeds before death.

Patrick's Cross (St.). The same shape as St. Andrew's Cross (X), only different in colour, viz. red on a white field. (See ANDREW.)

Patrick's Grave (St.), in the yard of Downpatrick cathedral. The visitor is shown a spot where some of the mounds has been removed, and is told that pilgrims take away a few grains as a charm, under the belief that the relic will insure good health, and help to atone for sin.

Patrick's Monument (St.), in the cemetery of Downpatrick cathedral. Visitors are shown the spot where the "saint" was buried, but, on asking why there is no memorial, is informed that both Protestants and Catholics agreed to erect a suitable one, but could not agree upon the inscription. Whatever the Protestants erected in the day the Catholics pulled down at night, and vicered. Tired of this toil of Denuxe, the idea was abandoned, and the grave was left unmarked by monumental stone.

Patrick's Purgatory (St.). Ireland, described in the Italian romance called Guerino Moscino. Here gourmands are fattened with delicious banquets which elude their grasp, and are at the same time troubled with colic. (See TANTALUS.)

Patrick and the Serpent (St.). According to tradition, St. Patrick cleared Ireland of its vermin; one old serpent resisted him; but St. Patrick overcame it by cunning. He made a box, and invited the serpent to enter it. The serpent objected, saying it was too small; but St. Patrick insisted it was quite large enough to be comfortable. After a long contention, the serpent got in to prove it was too small, when St. Patrick slammed down the lid, and threw the box into the sea. To complete this wonderful tale, the legend says the waves of the sea are made by the writhings of this serpent, and the noise of the sea is that of the serpent imploving the saint to release it.

Patricio or Pater-cove. Hedge priests who for a few married people under a hedge, as Abraham-men (q.v.).

Patroclos. The gentle and amiable friend of Achilles, in Homer's Iliad. When Achilles refused to fight in order to annoy Agamemnon, he sent his
friend Patroclus to battle, and he was slain by Euphorbos.

Patten. Martha or Patty, says Gay, was the daughter of a Lincolnshire farmer, with whom the village blacksmith fell in love. To save her from wet feet when she went to milk the cows, the village Mulciber invented a clog, mounted on iron, which he called patty, after his mistress. This pretty fable is of no literary value, as the word is the French patin (a high-heeled shoe or skate), from the Greek pat'cin (to walk).

The patten now supports each frag all dame,
Whose from the blue-eyed Patty takes its name.

Pattens-Money. (Chapina de la Reina). A subsidy levied in Spain on all crown tenants at the time of a royal marriage.

Patter. To chatter, to chaff. Dr. Pusey thinks it is derived from Pater-noster (the Lord’s Prayer). The priest recited it in a low, mumbling voice till he came to the words, ““and lead us not into temptation,” which he spoke aloud, and the choir responded, “but deliver us from evil.” In our reformed Prayer Book, the priest is directed to say the whole prayer “with a loud voice.” Probably the “patterning of rain”—i.e., the rain coming with its pit-pat—is after all the better derivation.

“Patter” is a corruption of the French potterie. (See MARRIAGE.)

Pattern. A corruption of patron. As a patron is a guide, and ought to be an example, so the word has come to signify an artistic model. (French, patron Latin, patronum.)

Patteson (Mr. Peter). Introduced by Sir Walter Scott in the Introductions of the Heart of Midlothian and Brid. of Lammermoor. He is represented as “assistant” at Ganderleigh, and author of the Tales of My Landlord, published posthumously by Jezediah Cleishbotham.

Paul (St.). Patron saint of preachers and tentmakers. Originally called Saul. The name was changed in honour of Sergius Paulus, whom he converted.

His symbols are a sword and open book, the former the instrument of his martyrdom, and the latter indicative of the new law propagated by him as the apostle of the Gentiles. He is represented of short stature, with bald head and grey, bushy beard.

Born at Tarsus, a town of Judæa, from which he removed, with his parents, to Tarsus, of Cilicia.

Praise, that of Benjamin.
Touched by Canaill.
Beheaded by a sword in the fourteenth year of Nero. On the same day as Peter was crucified.
Buried in the Ossian Way. (See Eusebius: Hieromgus.)

Paul Pry. An idle, meddlesome fellow, who has no occupation of his own, and is always interfering with other folk’s business. (John Poole: Paul Pry, a comedy.) The original was Thomas Hill.

Paul and Virginia. A tale by Bernardin de St. Pierre. At one time this little romance was as popular as Uncle Tom’s Cabin.

Paul the Hermit (St.) is represented as an old man, clothed with palm-leaves, and seated under a palm-tree, near which are a river and loaf of bread.

Paul of the Cross. Paul Francis, founder of the Passionists. (1694-1775.)

Paul’s Man (.d). A braggart; a captain out of service, with a long rapier; so called because St. Paul’s Walk was at one time the haunt of stole nights. Jonson called Bobadil (q.v.) a Paul’s man.


Paul’s Walkers. Loungers who frequented the middle of St. Paul’s, which was the Bond Street of London up to the time of the Commonwealth. (See Ben Jonson’s Every Man out of his Humour, where there are a variety of scenes given in the interior of St. Paul’s. Harrison Ainsworth describes these “walkers” in his novel entitled Old St. Paul’s.)

“The young strolling used to meet at the central point, St. Paul’s, and from this circumstance obtained the appellation of Paul’s Walkers, as we now say Bond Street, Loungers.”—Monthly European Magazine, July, 1876.

Paulianists. A sect of heretics so called from Paulinus Samosatæus (Paul of Samosata), elected Bishop of Antioch in 262. He may be considered the father of the Socinians.

Paulicians. A religious sect of the Eastern Empire, an offshoot of the Manicha’ans. It originated in an Armenian named Paul, who lived under Justinian II. Neander says they were the followers of Constantine of Mananalis, and were called Paulicians because the apostle Paul was their guide. He says they rejected the worship of the Virgin and of saints, denied the doctrine of transubstantiation, and maintained the
right of everyone to read the Scriptures freely.

Paulina, wife of Antigonus, a Sicilian nobleman, takes charge of Queen Hermione, when unjustly sent to prison by her jealous husband, and after a time presents her again to Leontes as a statue "by that rare Italian master, Julio Romano." (Shakespeare: Winter's Tale.)

Paulo. The cardinal, brother of Count Guido Franceschi, who advised his scapegrace bankrupt brother to marry an heiress, in order to repair his fortune. (Robert Browning: The Ring and the Book.)

Pa'ven or Pavin. Every pavan has its galliard (Spanish). Every sago has his moments of folly. Every white horse must have its black, and every sweet its sour. The pavan was a stately Spanish dance in which the ladies and gentlemen stalked like peacocks (Latin, pavo's), the gentlemen with their long robes of office, and the ladies with trains like peacocks' tails. The pavan, like the minuet, ended with a quick movement called the galliard, a sort of gavotte.

Pavilion of Prince Ahmed (The). This pavilion was so small it could be covered with the hand, and yet would expand so largely as to encamp a whole army. (Arabian Nights: Ahmed and Pari-Banon.) (See Solomon's Carpet.)

Pawnbroker. The three golden balls. The Lombards were the first money-lenders in England, and those who borrowed money of them deposited some security or pawn. The Medici family, whose arms were three gilded pilles, in allusion to their profession of medicine, were the richest merchants of Florence, and greatest money-lenders. (See Balls.)

"Roscoe, in his Life of Lorenzo de Medici, gives a different solution. He says that Averardo de Medici, a commander under Charlemagne, slew the giant Muggello, whose club he bore as a trophy. This club or mace had three iron balls, which the family adopted as their device.

Pace is the Latin pina[w] (a pawn or pledge).

Pawnee. Brandy paviour. Brandy grog. (Hindu, pe'ni, water.)

Pax. The "kiss of peace." Also a sacred utensil used when mass is celebrated by a high dignity. It is sometimes a crucifix, sometimes a tablet, and sometimes a reliquary. The pax is omitted on Maundy Thursday, from horror at the kiss of Judas.

Pay (sea term). To cover with pitch. (Latin, picare, to cover with pitch.)

Here's the devil to pay, and no pitch hot. (See under DEVIL.)

Pay (To). To discharge a debt. (French, payer.)

Who's to pay the piper? Who is to stand Sam? Who is to pay the score? The phrase comes from the tradition about the Pied Piper of Hamelin, who agreed to cure the town of rats and mice; when he had done so, the people of Hamelin refused to pay him, whereupon he piped again, and led all the children to Koppenberg Hill, which closed over them.

"From the corresponding French phrase, "payer les violons," it would seem to mean who is to pay the fiddler or piper if we have a dance [on the green]; who is going to stand Sam?

Pay (To). To slacken a cable; as, "Pay away" [more cable]; that is, "discharge" more cable. (French, payer.)

Pay (To). To requite, to punish. I'll pay him out. I'll be a match for him, I'll punish him.

"They with a fine-tale him soundly did pay eo." The King and Northern Man (1668).

Pay off old Scores (To). To pay off a debt, whether of money or revenge.

Pay with the Roll of the Drum (To). Not to pay at all. No soldier can be arrested for debt when on the march.

"How happy the soldier who lives on his pay, And spends half-a-crown out of sixpence a day; He cares not for justices, headlets, or hum, But pays all his debts with the roll of the drum." O'Kene.

Payraising. A process of preserving and hardening wood invented by Mr. Payne. (See KYANISE.)

Pea-jacket (4). Dutch, pig or pije, a coarse thick cloth or felt. A "pipe jacket."

Peace. The Perpetual Peace. The peace concluded January 24th, 1602, between England and Scotland. But a few years afterwards the battle of Flodden Field was fought.

Peacemakers (The). The nickname of the Bedfordshire regiment. So called from having no battles on the colours.
Peace of Antal'cidæ (The), between Artaxerxes and the states of Greece. It was brought about by Antal'cidæ, the Spartan (b.c. 387).

Peace of God. In 1035 the clergy interfered to prevent the constant feuds between baron and baron; they commanded all men to lay down their arms on pain of excommunication. The command and malediction were read daily from the pulpits by the officiating priests after the proper gospel:—"May they who refuse to obey be accursed, and have their portion with Cain, the first murderer; with Judas, the arch-traitor; and with Dathan and Abi'ran, who went down alive into the pit. May they be accursed in the life that now is; and in that which is to come may their light be put out as a candle." So saying, all the candles were instantly extinguished, and the congregation had to make its way in the dark out of church as it best could.

Peace with Honour. The rallying cry of the late Lord Beaconsfield; it originated with his speech after the Berlin Conference (1878), when he stated that he had brought back Peace with Honour.

Peaceful (The). Kung-wáng, third of the Thow dynasty of China, in whose reign no one was either put to death or imprisoned. (1098-1152.)

Peach. To inform, to "split;" a contraction of impeach.

Peacock. Let him keep peacock to himself. Let him keep to himself his eccentricities. When George III. had partly recovered from one of his attacks, his Ministers got him to read the King's Speech, but he ended every sentence with the word "peacock." The Minister who drilled him said that peacock was an excellent word for ending a sentence, only kings should not let subjects hear it, but should whisper it softly. The result was a perfect success: the pause at the close of each sentence had an excellent effect.

By the peacock! A common oath which at one time was thought sacred. The fabled incorruptibility of the peacock's flesh caused the bird to be adopted as a type of the resurrection.

Peacock's Feather Unlucky (4). The peacock's tail is emblem of an Evil Eye, or an ever-vigilant traitor. The tale is this: Argus was the chief Minister of Ostris, King of Egypt. When the king started on his Indian expedition, he left his queen, Isis, regent, and Argus was to be her chief adviser. Argus, with one hundred spies (called eyes), soon made himself so powerful and formidable that he shut up the queen-regent in a strong castle, and proclaimed himself king. Mercury marched against him, took him prisoner, and cut off his head; whereupon Juno metamorphosed Argus into a peacock, and set his eyes in its tail.

Peak (The). Derbyshire. "The Queen of Scots' Pillar" is a column in the cave of the peak as clear as an alabaster, and so called because Mary Queen of Scots proceeded thus far, and then returned.

PEAL. To ring a peal is to ring 5,040 changes; any number of changes less than that is technically called a touch or flourish. Bulbs are first raised, and then peeled. (Qy. Latin pelle, to strike.)

"This society rang ... a true and complete peal of 5,040 grandly triples in three hours and fourteen minutes."—Inscription in Windsor Carillon Tower.

Pearl (The). Dioscorides and Pliny mention the belief that pearls are formed by drops of rain falling into the oyster-shells while open; the rain-drops thus received being hardened into pearls by some secretions of the animal.

According to Richardson, the Persians say when drops of spring-rain fall into the pearl-oyster they produce pearls.

"Precipus the tear as that rain from the sky Which turns into pearls as it falls on the sea."—Thomas Moore.

"Pears ... are believed to be the result of an abnormal secretory process caused by an irritation of the mollusk consequent on the intrusion into the shell of some foreign body, as a grain of sand, an egg of the mollusk itself, or perhaps some cercarian parasite."—F. King: Tinea, etc., chap. xii. p. 211.

"Cardian says that pearls are polished by being pecked and played with by doves. (De Beren Varietate, vii. 34.)

Pearl. For Cleopatra melting her pearl in honour of Antony, see CLEOPATRA.

A similar act of vanity and folly is told by Horace (2 Satire, iii. verse 230). Clodius, son of Æsop the tragedian, drew a pearl from his ear of great value, melted it in a strong acid, and drank to the health of Cecilia Metella. This story is referred to by Valerius Maximus, Macrobius, and Pliny. Horace says,

"Qui maior, ne si iulius idem in rapidum fumen jaceret, clavam um?"

Sir Thomas Gresham, it is said, when Queen Elizabeth dined with him at the
City banquet, melted a pearl worth £15,000, and drank to her health.

"Here fifteen thousand pounds alone clasp goes instead of sugar; Gresham drinks the pearl unto his queen and mistress." — Thomas Heywood.

**Pearl of the East.** Zenobia, Queen of Palmyra (reigned 268-272).

**Peasant Bard.** Robert Burns, the lyric poet of Scotland. (1759-1796.)

**Peasant-boy Philosopher (The).** James Ferguson. (1710-1776.)

**Peasants' War (The),** between 1500 and 1525. It was a frequent rising of the peasantry of Swabia, Franconia, Saxony, and other German states, in consequence of the tyranny and oppression of the nobles. In 1522 was the rebellion called the Laced Shoe, from its cognisance; in 1514, the League of Poor Curates; in 1523, the Latin War. The insurgents were put down, and whereas they had been whipped before with scourges, they were now chastised with scorpions.

**Peasod.** Father of Peasblossom, if Bottom's pedigree may be accepted.

"I pray you commend me to Mistress Squash your mother, and to Master Peasod your father, great Master Peasblossom." — Shakespeare: Mid-summer Night's Dream, iii. 1.

**Winter for showing, peaseod for wooling.** The allusion in the latter clause is to the custom of placing a peased (with nine peas in it) on the door-lintel, under the notion that the first man who entered through the door would be the husband of the person who did so. Another custom is alluded to by Browne:

"The peased greene eft withooute a litle toke.
Heed seeketh for the fattest, furtilest calle.
And rend it from the silke to bring it to her.
And in her hone by 't was ye pleasantest way her." — Britannia's Pastoral.

**Peo.** Eton slung for money. A contraction of the Latin pecunia.

**Peoca'vi.** To cry peocavi. To acknowledge oneself in the wrong. It is said that Sir Charles Napier, after the battle of Hyderabad, in 1813, used this word as a pun upon his victory "Freca' " (I have sinned, i.e. Sinned).

**Peck (Law).** Some food. "To have a peck," is to have something to eat.

**Peckish.** Hungry, or desirous of something to eat. Of course "peck" refers to fowls, etc., which peck their food.

"When shall I feel peckish again?" — Dryden: Gyp, book vi. chap iii.

**Pecker.** Keep your pecker up. As the mouth is in the head, pecker (the mouth) means the head; and to "keep your pecker up," means to keep your head up, or, more familiarly, "keep your tail up;" "never say die."

**Peckham.** All holiday at Peckham.

—i.e. no appetite, not peckish: a pun on the word peck, as going to Bedfordshire is a pun on the word bed.

Going to Peckham. Going to dinner.

**Pecksniff.** A canting hypocrite, who speaks homilies of morality, does the most heartless things "as a duty to society," and forgives wrong-doing in nobody but himself. (Dickens: Martin Chuzzlewit.)

**Peculiar.** A parish or church exempt from episcopal jurisdiction, as a royal chapel, etc.

**Peculiars (The Court of).** A branch of the Court of Arches having jurisdiction over the "peculiars" of the archbishop of Canterbury. (See above.)

**Peculium.** My own peculium. Private and individual property or possession. The Roman slaves were allowed to acquire property, over which their masters had no right or control: this was called their peculium.

**Pecuniary.** From pecur, cattle, especially sheep. Varo says that sheep were the ancient medium of barter and standard of value. Ancient coin was marked with the image of an ox or sheep. We have the Gold Sheep (moneta d'or) and Gold Lamb (agneau d'or) of ancient France, so called from the figure struck on them, and worth about a shilling. (Latin, pecuniarium, pecunia.)

**Ped'agogue (syl.)** means a boy-leader. It was a slave whose duty it was to attend the boy whenever he left home. A schoolmaster "leads" his boys, morally and otherwise. (Greek, pais agoeus.)

**Pedlar** is not a tramp who goes on his feet, as if from the Latin pedes (feet), but a man who carries a ped or hamper without a lid, in which are stored fish or other articles to hawk about the streets. In Norwich there is a place called the Ped-market, where women expose eggs, butter, cheese, etc., in open hampers.

**Pedlar's Acre** (Lambeth). According to tradition, a pedlar of this parish left a sum of money, on condition that his picture, with a dog, should be preserved for ever in glass in one of the
church-windows. In the south window of the middle aisle, sure enough, such a picture exists: but probably it is a rebus on Chapman, the name of some benefactor. In Swaffham church there is a portrait of one John Chapman, a great benefactor, who is represented as a pedlar with his pack: and in that town a similar tradition exists.

**Pedlars' French.** The slang of the Romany folk. Even Backett uses the word Frenchman as a synonym of foreigner, and it is not long since that everyone who could not speak English was called a Frenchman. The Jews, with a similar width, used the word Greek.

"instead of Pedlars' French gives him plain language." — *Zanambit and.Other Pedlan Psalms.*

**Peeples.** Poor Peter Peeples. The pauper litigant in *Redgumnath,* by Sir Walter Scott.

**Peel.** A Peel district. A clerical district (not a parish) devised by Sir Robert Peel.

**Peeler** (4). Slang for a policeman; so called from Sir Robert Peel, who reconstructed the police-system. Bobby, being the nickname of Robert, is applied to the same person. (Ne Borry.)

**Peeler.** It is an extraordinary circumstance that this word, now applied to a policeman or thief-catcher, was in the sixteenth century applied to robbers. Holinshed, in his *Scottish Chronicle* (1570), refers to Patrick Dunbar, who "delivered the contrivance of these peelers." Thomas Mortimer, in his *British Plutarch*: Milton, in his *Paradise Regained* (book iv.); and Dryden, all use the word "peeler" as a plunderer or robber. The old Border towers were called "peels." The two words are, of course, quite distinct.

**Peep.** To look at. As a specimen of the ingenuity of certain etymologists in tracing our language to Latin and Greek sources, may be mentioned Mr. Casaubon's derivation of peep from the Greek opipteo (to stare at). (Pe-pe-pr bo.)

"Playing bo-peep or peep-loo. Hiding or skulking from creditors; in allusion to the infant nursery game.

**Peep-o'-Day Boys.** The Irish insurgents of 1784: so called because they used to visit the houses of their opponents (called defenders) at peep of day, searching for arms or plunder.

**Peeping Tom of Coventry.** Leofric, Earl of Mercia and Lord of Coventry, imposed some very severe imposts on the people of Coventry, which his courtiers, Godiva, tried to get mitigated. The earl, thinking to silence her importunity, said he would comply when she had ridden naked from one end of the town to the other. Godiva took him at his word, actually rode through the town naked, and Leofric remitted the imposts. Before Godiva started, all the inhabitants voluntarily confined themselves to their houses, and resolved that anyone who stirred abroad should be put to death. A tailor thought to have a peep, but was rewarded with the loss of his eyes, and has ever since been called Peeping Tom of Coventry. There is still a figure in a house at Coventry said to represent Peeping Tom.

"Matthew of Westminster (1307) is the first to record the story of Lady Godiva: the addition of Peeping Tom dates from the reign of Charles II. In Smithfield Wall is a grotesque figure of the inquisitive tailor in "flowing wig and Stuart cravat."

In regard to the terms made by Leofric, it may be mentioned that Kudder, in his *History of Gloucester* (p. 146), tells us that the privilege of cutting wood in the Herdonoes was granted to the parishioners of St. Briavel's Castle, in Gloucestershire, on precisely similar terms by the Earl of Hereford, who was at the time lord of Dean Forest. Tennyson, in his *Godiva,* has reproduced the story.

**Peercage of the Apostles.** In the preamble of the statutes instituting the Order of St. Michael, founded in 1260 by Louis XI., the archangel is styled "my lord," and is created a knight. The apostles had been already ennobled and knighted. We read of "the Earl Peter," "Count Paul," "the Baron Stephen," and so on. Thus, in the introduction of a sermon upon St. Stephen's Day, we have these lines:

"Peers of the Realm. The five orders of duke, marquis, earl, viscount, and baron. The word peer is the Latin pars (equals), and in feudal times all great vassals were held equal in rank.
The following is well fitted to a dictionary of Phrase and Fable:

"It is well known that, although the English aristocracy recruits itself from the sons of serjeants, as Lord Tentersden; merchant taylors, as Count Craven; mercers, as the Counts of Coventry, etc., it will never tolerate poverty within its ranks. The male representatives of Simon de Monfort is now a saddler in Tooley Street; the great-grandson of Oliver Cromwell, a porter in Cork market; and Stephen James Penny, Verger of St. George's, Hanover Square, is a direct descendant of the fifth son of Edward III."—The Gaieties.

Peg or Peggy, for Margaret, corrupted into Meg or Meggy. Thus, Pat or Patty for Martha; Polly or Polly, for Mary, corrupted into Moll or Molly; etc.

Peg too Low (A). Low-spirited, moody. Our Saxon ancestors were accustomed to use peg-tunkards, or tankards with a peg inserted at equal intervals, that when two or more drank from the same bowl, no one might exceed his fair proportion. We are told that St. Dunstan introduced the fashion to prevent brawling.

I am a peg too low means, I want another draught to cheer me up.

"Come, old fellow, drink down to your peg!
But do not drink any farther, I beseech thee."—Longfellow: Golden Legend, iv.

To take one down a peg. To take the conceit out of a braggart or pretentious person. The allusion here is not to peg-tankards, but to a ship’s colours, which used to be raised and lowered by pegs; the higher the colours are raised the greater the honour, and to take them down a peg would be to award less honour.

"T' was your party with intrigue,
And took your grandness down a peg.
Rule: Heales, ii. 2.

There are always more round pegs than round holes. Always more candidates for office than places to dispose of.

Pegasus (Greek: Pégasus, Latin). The inspiration of poetry, or, according to Bolardo (Orlando Innamorato), the horse of the Muses. A poet speaks of his Pegasus, as "My Pegasus will not go this morning," meaning his brain will not work. "I am mounting Pegasus"—i.e., going to write poetry. "I am on my Pegasus," i.e., engaged in writing verses.

Pegasus or Peg’asus, according to classic mythology, was the winged horse on which Bellerophon rode against the Chimera. When the Muses contended with the daughters of Pîerios, Hel’icon rose heavenward with delight; but Peg’asus gave it a kick, stopped its ascent, and brought out of the mountain the soul-inspiring waters of Hippocrene [Hip’-po-green].

Pegg (Katharine). One of the mistresses of Charles II., daughter of Thomas Pegg, of Yeldesey, in Derbyshire, Esquire.

Pegging Away (Keep). Keep on attacking, and you will assuredly prevail. "But screw your courage to the sticking-place, and we’ll not fail." (Macbeth), Patience and perseverance will overcome mountains. It was President Lincoln who gave this advice to the Federals in the American civil war.

Peleus Forte et Duro. A species of torture applied to contumacious felons. In the reign of Henri IV, the accused was pressed to death by weights; in later reigns the practice prevailed of tying the thumbs tightly together with whipcord, to induce the accused to plead. The following persons were pressed to death by weights:—Juliana Quick, in 1442; Anthony Arrowsmith, in 1596; Walter Calverly, in 1605; Major Strangways, in 1657; and even in 1741 a person was pressed to death at the Cambridge assizes. Abolished 1772.

Pela’gianism. The system or doctrines taught by Pela’gius (q.v.). He denied what is termed birth-sin or the taint of Adam, and he maintained that we have power of ourselves to receive or reject the Gospel.

Pela’gius. A Latinised Greek form of the name Morgan—the Welsh mór, like the Greek pe’lagios, meaning the sea.

Pelt. Filthy pelt. Money. The word wasanciently used for refuse or rubbish. "Who steals my purse steals trash." Filthy means ungraciously; the Scripture expression is "unrighteous mammon." It is certainly not connected with pifer, as it is usually given; but it may possibly be with the Anglo-Saxon peith, a pile or heap.

* The old French word pelfre means spoil.

Pel‘ins. The huge spear of Achilles, which none but the hero could wield; so called because it was cut from an ash growing on Mount Pel’ion, in Thesaly.

Pel‘ican, in Christian art, is a symbol of charity. It is also an emblem of Jesus Christ, by "whose blood we are healed" (Eucherius and Jerome). (See below.)

Pel’ican. A mystic emblem of Christ, called by Dante nostro Pelican. St.
Hieronymus gives the story of the pelican restoring its young ones destroyed by serpents, and his salvation by the blood of Christ. The *Beauties* says that Physiologus tells us that the pelican is very fond of its brood, but when the young ones begin to grow they rebel against the male bird and provoke its anger, so that he kills them; the mother returns to the nest in three days, sits on the dead birds, pours her blood over them, revives them, and they feed on the blood. (Bibl. Nat. Belg., No. 10,074.)

"Then sayd the Pellycan.
When my lyufts he slayne
With my bloud I them renge [revine].
Scripture doth record.
The same syd our Lord,
And rote from dieth to lyne."  
*Shotton: Armory of Birds.*

**Pelicans.** The notion that pelicans feed their young with their blood arose from the following habit:—They have a large bag attached to their under bill. When the parent bird is about to feed its brood, it macerates small fish in this bag or pouch, then pressing the bag against its breast, transmits the macerated food to the mouths of the young.

*A pelican in her pety is the representation of a pelican feeding her young with her blood. The Romans called filial love pieti, hence Virgil’s hero is called *puls Eneas,* because he rescued his father from the flames of Troy.*

**Pellides.** Son of Peleus (2 syl.)—that is, Achilles, the hero of Homer’s *Iliad,* and chief of the Greek warriors that besieged Troy.

"When, like Pellides, bold beyond control,
Homer raised high to heaven the limpid; sonnet."
*Beaumarchais: Menelaus.*

**Pelion.** Heaping *Ossa* upon Pelion. Adding difficulty to difficulty, embarrassment to embarrassment, etc. When the giants tried to scale heaven, they placed Mount Ossa upon Mount Pelion for a scaling ladder.

"Ter sunt commi impostra Pelion ostium.
Yervel, *Graec.* 1, 246.*

* A noteworthy hexameter verse. The *to* of "commi" does not glide, nor yet the *o* of "Pelio."

**Pell-mell.** Headlong; in reckless confusion. From the players of *pell-mall,* who rush heedlessly to strike the ball. The "pall" is the ball (Italian, *palla,* and the "mall" is the mallet or bat (Italian, *maggia,* Latin, *malleus,*). Sometimes the game is called "pall mall;" and sometimes the ground set apart for the game, as Pall Mall, London.

It is not quite certain that *pell-mell* is the same compound word as *pall-mall.*

**Pelle'san Conqueror.** Alexander the Great, born at Pella, in Macedo'nia.

"Remember that Pellecan conqueror."
*Millon: Paradise Lost,* bk. ii, st. 42.

**Pelissa (Sr).** One of the knights of the Round Table. In the *Puerre Quene* he goes after the "blatant beast," when it breaks the chain with which it had been bound by Sir Calidore.

**Pells.** Clerk of the Pells. An officer of the Exchequer, whose duty it was to make entries on the *pells* or parchment rolls. Abolished in 1834.

**Pelops.** Son of Tan’talos, cut to pieces and served as food to the gods. The More a’ was called Peloponnesos or the "island of Pelops," from this mythical king.

*The ivory shoulder of the sons of Pelops.*
The distinguishing or distinctive mark of anyone. The tale is that Demeter ate the shoulder of Pelops when it was served up by Tan’talos, and when the gods put the body back into the cauldron to restore it to life, he came forth lacking a shoulder. Demeter supplied an ivory shoulder, and all his descendants carried this mark in their bodies. (See *Pythagoras.*)

**Pelorus.** Cape di Faro, a promonitory of Sicily. (Virgil: *Aenid,* iii. 667.)

"As when the force of subterranean wind transports a bale
Took from Pelorus."
*Millon: Paradise Lost,* bk. vi, st. 22.

**Pelos [med].** Father of Physigmo’s, king of the frogs. (Battle of the Frogs and Mice.)

**Pelt,** in printing. Untanned sheepskins used for printing-balls. (French, pelle; Latin, *pellis,* a skin.)

**Pen Name,** sometimes written nom-de-plume. A fictitious name assumed by an author who does not wish to reveal his real name. (See *Nom de Guerre.*)

**Pen and Feather** are varieties of the same word, the root being the Sanskrit *put,* to fly. (We have the Sanskrit *pattya,* a wing or instrument for flying; Latin, *petra* or *pena,* pen; Greek, *pteran*; Teutonic, *phuthria,* Anglo-Saxon, *fether;* our "feather.")

* Analogous examples are *Tear and Iarve,* NAG and EQUUS, WIG and *Ferme, Heart and Coeur,* etc.

**Penang Lawyers.** Clubs. Penang sticks come from Penang, or the Prince of Wales Island, in the Malacassas.
Penates. The household gods of the Romans.

Pencil of Rays. All the rays that issue from one point, or that can be focussed at one point (Latin, *penicillum*, little tail, whence *penicillum*, a painter’s brush made of the hair of a cow’s tail); so called because they are like the hairs of a paint-brush, except at the point where they aggregate.

Pendennis (Arthur). The hero of Thackeray’s novel, entitled *The History of Pendennis*, etc.

*Major Pendennis.* A tuft-hunter, similar in character to Macklin’s celebrated Sir Pertinax M’Syrophart.

Pendente Lito (Latin). Pending the suit, while the suit is going on.

Pendragon. A title conferred on several British chiefs in times of great danger, when they were invested with dictatorial power: thus Uter and Arthur were each appointed to the office to repel the Saxon invaders. Cassibilanus was pendragon when Julius Caesar invaded the island; and so on. The word *penna* is British for head, and *dragun* for leader, ruler, or chief. The word therefore means *somnis rex* (chief of the kings).

So much for fact, and now for the *table*: Geoffrey of Monmouth says, when Aurelius, the British king, was poisoned by Ambros, during the invasion of Pescennius, son of Vortigern, there “appeared a star at Winchester of wonderful magnitude and brightness, darting forth a ray, at the end of which was a globe of fire in form of a dragon, out of whose mouth issued forth two rays, one of which extended to Gaul and the other to Ireland.” Uter ordered two golden dragons to be made, one of which he presented to Winchester, and the other he carried with him as his royal standard, whence he received the name of Uter Pendragon. (Books viii. xiv. xvii.)

Penelope (4 syl.). The Wif or Shroud of Penelo. A work “never ending, still beginning,” never done, but ever in hand. Penelope, according to Homer, was pestered by suitors while her husband, Ulysses, was absent at the siege of Troy. To relieve herself of their importunities, she promised to make a choice of one as soon as she had finished weaving a shroud for her father-in-law. Every night she unravelled what she had done in the day, and so deferred making any choice till Ulysses returned, when the suitors were sent to the right-about without ceremony.

Penelope. The beggar loved by King Cophetua. (See Cophetua.)

Penelopa. A knight whose adventures and exploits form a supplemental part of the Spanish romance entitled *Amadis of Gaul*. The first four books of the romance, and the part above referred to, were by Portuguese authors—the former by Vasco de Lobeira, of Oporto, who died 1403: the latter by an unknown author.

Penetralia. The private rooms of a house; the secrets of a family. That part of a Roman temple into which the priest alone had access; here were the sacred images, here the responses of the oracles were made, and here the sacred mysteries were performed. The Holy of Holies was the penetralia of the Jewish Temple. (Latin plural of *penetralia*.)

Penfeather (Lady Penelope). The lady patroness of the Spw. (Sir Walter Scott: *St. Roman’s Well*.)

Peninsular War. The war carried on, under the Duke of Wellington, against the French in Portugal and Spain, between 1808 and 1812.


Penmanship.

The “(good King Réne,” titular king of Naples in the middle of the fifteenth century, was noted for his initial letters. St. Thecla, of Issuria, wrote the entire Scriptures out without a blot or mistake.

St. Theodosius wrote the Gospels in letters of gold without a single mistake or blur. (See Longfellow’s *Golden Legend.* iv.) (See Angel.)

Penmanship. Dickens says of John Bell, of the Chancery, that he wrote three hands—one which only he himself could read, one which only his clerk could read, and one which nobody could read. Dean Stanley wrote aloud as bad a hand as man could write.

Pennals [pen-als]. So the Freshmen of the Protestant universities of Germany were called, from the *penna* or inkburn which they carried with them when they attended lectures.
Pennonism. Fagging, bullying, petty persecution. The penannals or freshmen of the Protestant universities were the fags of the elder students, called schorists. Abolished at the close of the seventeenth century. (See above.)

Pennant. The common legend is, that when Tromp, the Dutch admiral, appeared on our coast, he hoisted a broom on his ship, to signify his intention of sweeping the ships of England from the sea; and that the English admiral hoisted a hosewhip to indicate his intention of dragging the Dutch. According to this legend, the pennant symbolises a hosewhip, and it is not unfrequently called "the whip."

Penniless (The). The Italians called Maximilian I. of Germany Pochi Denari. (1459, 1493-1519.)

Penny (in the sense of pound). Sixpenny, eightpenny, and tenpenny nails are nails of three sizes. A thousand of the first will weigh six pounds; of the second, eight pounds; of the third, ten pounds.

Penny sometimes expresses the duodecimal part, as tenpenny and elevenpenny silver—meaning silver 10-12ths and 11-12ths fine.

One was to be tenpenny another eleven, another steling silver. —Wodenfah: Secrets of the Adepts.

Penny (A) (Anglo-Saxon, penny or pesg). For many hundred years the unit of money currency, hence penny-saver (a money-saver). There were two coins so named, one called the greater sixpenny of a shilling, and the other called the less the 12th part of a shilling.

My penny of observation (Love's Labour's Lost, iii. 1). My pennyworth of wit; my natural observation or motherwit. Probably there is some pun or confusion between penetration and "penny of observation" in "penn'orth of wit."

A penny for your thoughts. See Heywood's Dialogue, pt. ii. 4. (See: Pennyworth.)

Penny-a-liner (A). A contributor to the local newspapers, but not on the staff. At one time these collectors of news used to be paid a penny a line, and it was to their interest to spin out their report as much as possible. The word remains, but is now a misnomer.

Penny Dreadfuls. Penny sensational papers, which delight in horrors.

Penny-father (A). A miser, a penurious person, who "husbands" his pence.

"Good old penny-father was glad of his liquor." —Stafford: Jests (1629).

Penny Gaff (A). A theatre the admission to which is one penny. Properly a gaff is a ring for cock-fighting, a sensational amusement which has been made to yield to sensational dramas of the Richardson type. (Irish, gaf, a hook.)

Penny Hop (A). A rustic dancing club, in which each person pays a penny to the fiddler. In towns, private dancing parties were at one time not uncommon, the admission money at the doors being one penny.

Penny Lattice-house (A). A low pothouse. Latticito shutters are a public-house sign, being the arms of Fitzwarren, which family, in the days of the Henrys, had the monopoly of licensing victuallers and publicans.

Penny Pots. Pimples and spots on the tippler's face, from the too great indulgence in penny pots of beer.

Penny Readings. Parochial entertainments, consisting of readings, music, etc., for which one penny admission is charged.

Penny Saved (A). A penny saved is twopence gained. In French, "Un centime épargné en cent deniers.

Well, suppose a man asks twopence apiece for his oranges, and a flaxdresser hunts hundred at a penny apiece, would he save 200 pence by his 'banz'"? If so, let him go on selling, and he will soon become a millionaire. "Or suppose, instead of paying £1 00 for a bad hat, I had not, measured any money, at all, would this have been worth £1 00 to me?"

Penny Weddings. Wedding banquets in Scotland, to which a number of persons were invited, each of whom paid a small sum of money not exceeding a shilling. After defraying the expenses of the feast, the residue went to the newly-married pair, to aid in furnishing their house. Abolished in 1615.

"Very true, sir, we'll have a to pay a part of penny-wedding it will prove, where all men contribute to the 'young folk's maintenance.'—Sir Walter Scott: The Four Nobles of Nigel, chap xxi. 7.

Penny Wisc. Unwise thrift. The whole proverb is Penny wise and pound foolish, like the man who lost his horse from his penny wisdom in saving the expense of shoeing it abroad when one of its shoes was loose.

Pennyroyal. Flea-bane, the odour being, as it is supposed, to hateful to fleas.
Pennyweight. So called from being the weight of an Anglo-Norman penny. Dwt. is d = penny wt.

Pennyworth or Pen'oth. A small quantity, as much as can be bought for a penny. Butler says: “This was the pen’oth of his thought” (Histories, ii. 3), meaning that its scope or amount was extremely small.

He has got his pennyworth. He has got due value for his money.

To turn an honest penny. To earn a little money by working for it.

Pen'sion is something weighed out. Originally money was weighed, hence our pound. When the Gauls were bribed to leave Rome the ransom money was weighed in scales, and then Brennus threw his sword into the weight-pan. (Latin, pondo, to weigh money.)

Pen'sioners at the Universities and Inns of Court. So called from the French pension (board), pensomnaire (a boarder, one who pays a sum of money to dine and lodge with someone else).

Pen'tacle. A five-sided head-dress of fine linen, meant to represent the five senses, and worn as a defence against demons in the act of conjuration. It is also called Solomon’s Seal (signum Salomonis). A pentacle was extended by the magician towards the spirits when they proved insubstantial.

“...and on her head, let's spirits should invade.
A pentacle, for more assurance, stand.”
Rom. Orlando Furioso, iii. 21.

The Holy Pentacles numbered forty-four, of which seven were consecrated to each of the planets Saturn, Jupiter, Mars, and the Sun; five to both Venus and Mercury; and six to the Moon. The divers figures were enclosed in a double circle containing the name of God in Hebrew, and other mystical words.

Pen'tap'olin. An imaginary chieftain, but in reality the drover of a flock of sheep. Don Quixote conceived him to be the Christian King of the Garamantians, surnamed the Naked Arm, because he always entered the field with his right arm bare. The driver of a flock from the opposite direction was dubbed by the Don the Emperor Alifanfaron of the isle of Taprobana, a pagan. (Cervantes: Don Quixote, pt. i. bk. iii. 4.)

Pentap'elia. (Greek, pente polis.) (1) The five cities of the plain: Sodom, Gomorrah, Admah, Zeboim, and Zoar; four of which were consumed with fire, and their site covered with the Lake Asphaltites, or the Dead Sea. (2) The five cities of Cyrenaica, in Egypt: Bureniæ, Arsinoe, Ptolemais, Cyrene, and Apollovia. (3) The five cities of the Philistines: Gaza, Gath, Ascalon, Ashdod, and Ekron.

(4) The five cities of Italy in the exarchate of Ravenna: Rimini, Pesaro, Fano, Sinigaglia, and Ancora. These were given by Pepin to the Pope. (5) The Dorian pentapolis: Cnidos, Cos, Lindos, Ialysos, and Camiros.

Pentateuch. The first five books of the Old Testament, supposed to be written by Moses. (Greek, pente, five; teuchos, a book.)

The Chinese Pentateuch. The five books of Confucius—(1) The Shoo-Kung, or Book of History; (2) The Lee-Kung, or Book of Rites; (3) The Book of Odes, or Chinese Homer; (4) The Ikh-Kung, or Book of Changes; and (5) The Chun-Tien, or Spring and Autumn Annals.

The Samaritan Pentateuch. A version of the Pentateuch in the Samaritan character. It varies in some measure from the Jewish version. Not earlier than the fourth, nor later than the seventh century. (See Apocrypha: 2 Esdras xiv. 21-48.)

Pentecost (Greek, pentecostē; fiftieth). The festival held by the Jews on the fiftieth day after the Passover; our Whit-Sunday.

Penthesilae's. Queen of the Amazons, slain by Achilles. Sir Toby Belch says to Maria, in the service of Olivia—

“Good-night, Penthesilæ [my fine woman].”—Shakespeare: Twelfth Night, ii. 2.

Penthouse (2 syl.). A hat with a broad brim. The illusion is to the hood of a door, or coping of a roof. (Welsh, penty; Spanish, pentec; French, appentice, also penter, a slope.)

Pentreath (Dolly). The last person who spoke Cornish. Daines Barrington went from London to the Land’s End to visit her. She lived at Mouseshole.

“Hail, Mouseshole! birthplace of old Doll Pentreath.
The last who jabbered Cornish, so says
Daines Barrington.
Peter Fidler (Ode xxi. To Myself).
Peony. The name Peony is derived from the Greek word peinō, meaning to suffer or to endure. The Peony, or Paeonia officinalis, is a herbaceous plant native to Asia and Europe. It is noted for its large, showy flowers and its medicinal properties.

People. The word "people" comes from the Old English peopel, which means a crowd or a mass.

People's Charter. The People's Charter of 1848 was a political reform movement in Britain, advocating for the extension of the right to vote to all adult males.

Pepper. Pepper was a valuable commodity in ancient times, and its use as a spice dates back to ancient civilizations.

Pepper Gate. Pepper Gate was a gate in the city of Chester, England.

Pepper and Salt. Pepper and salt were used in ancient times for their flavor and preservative properties.

Peppercorn Rent. Peppercorn rent, a nominal rent, was a type of rent that required the payment of a small amount of peppercorns.

Peppy Bap. Peppy Bap is a term used to describe a lively and energetic child.

Per Salum (Latin). Per Salum, or "by the sea," is a phrase used in the Vulgate Bible to describe the location of the island of Sicily.

Perdita. Perdita was a daughter of Leontes and Hermione, and she was the object of much suffering and intrigue in Shakespeare's play "The Winter's Tale."
read his epistles in a new light. They reject all law, saying the guidance of the Spirit is superior to all human codes. If they would know how to act in matters affecting others, they consult "public opinion," expressed by a committee; and the "law of sympathy" so expressed is their law of action. In material prosperity, this society is unmatched by all the societies of North America. (W. Hepworth Dixon: New America, vii, 30, 21.)

Perdrix, toujours Perdrix. Too much of the same thing. Walpole tells us that the confessors of one of the French kings reproofed him for conjugal infidelity, and was asked by the king what he liked best. "Partridge," replied the priest, and the king ordered him to be served with partridge every day, till he quite loathed the sight of his favourite dish. After a time, the king visited him, and hoped he had been well served, when the confessors replied, "Mais oui, perdrix, toujours perdrix." "Ah! ah!" replied the amorous monarch, "and one mistress is all very well, but not perdrix, toujours perdrix." "Soup for dinner, soup for supper, and soup for washing again." —Fauquhar: The Inconstant, iv, 2.

Père Duchêne. Jacques René Hébert, one of the most profligate characters of the French Revolution. He was editor of a vile newspaper so called, containing the grossest insinuations against Marie Antoinette. (1753-1794.)

Père la Chaise, the Parisian cemetery, is the site of a great monastery founded by Louis XIV., of which his confessors, Père la Chaise, was made the superior. After the Revolution, the grounds were laid out for a public cemetery; first used in May, 1804.

Perigrine (3 syl.) ran away from home, and obtained a loan of £10 from Job Thornbury, with which he went abroad and traded: he returned a wealthy man, and arrived in London on the very day Job Thornbury was made a bankrupt. Having paid the creditors out of the proceeds made from the hardwareman’s loan, he married his daughter. (George Colman the Younger: John Bull.)

Perigrine Falcon (A). The female is larger than the male, as is the case with most birds of prey. The female is the falcon of falconers, and the male the tercel. It is called perigrine from its wandering habits.

Perigrine Pickle. The hero of Smollett’s novel so called. A savage, ungrateful spendthrift; fond of practical jokes to the annoyance of others, and suffering with evil temper the misfortunes brought on by his own wilfulness.

Perfectionista. A society founded by Father Noyes in Oneida Creek. They take St. Paul for their law-giver, but
The most common inscription was, "Draw me not without reason, sheathe me not without honour."

Perillos and the Brazen Bull. Perillos of Athens made a brazen bull for Phalaris, Tyrant of Agrigentum, intended for the execution of criminals. They were shut up in the bull, and, fires being lighted below the belly, the metal was made "red hot." The cries of the victims, reverberating, sounded like the lowing of the bull. Phalaris admired the invention, but tested it on Perillos himself. (See Inventors.)

Perillos Castle. The castle of Lord Douglas was so called in the reign of Edward I., because good Lord Douglas destroyed several English garrisons stationed there, and vowed to be revenged on anyone who should dare to take possession of it. Sir Walter Scott calls it "Castle Dangerous." (See Introduction of Castle Dangerous.)

Perion. A fabulous king of Gaul, father of "Amadius of Gaul." His encounter with the lion is one of his best exploits. It is said that he was hunting, when his horse reared and snorted at seeing a lion in the path. Perion leaped to the ground and attacked the lion, but the lion overturned him: whereupon the king drove his sword into the belly of the beast and killed him. (Amadis de Gaul, chap. i.)

Peripatetics. Founder of the Peripatetics—Aristotle, who used to teach his disciples in the covered walk of the Lyceum. This colonnade was called the peripatés, because it was a place for walking about (pers patēs).

Peris. (See Perl.)

Perissáa (excess of prodigality: Greek, Perissos). Step-sister of Elissa and Medina. These ladies could never agree on any subject. (Spenser: Faerie Queen, bk. ii.)

Periw. (See Peruke.)

Periwinkle. The bind-around plant. (Anglo-Saxon, pinecwele; French, pérénèche; Latin, perennis, to bind thoroughly.) In Italy it was used to wound dead infants, and hence its Italian name, fior de morte.

Perk. To perk oneself. To plume oneself on anything. (Welsh, peren, to smarten or plume feathers, pere, neat.)

You begin to perk up a bit—i.e. to get a little fatter and more plump after an illness. (See above.)

Perku'nos. God of the elements. The Scylovian Trinity was Perku'nos, Rikollos, and Potrimpos. (Grum.: Deutsche Mythologie.)

Pern'ian Strata. So called from Perm, in Russia, where they are most distinctly developed.

Pernelle (Madame). A scolding old woman in Molière's Tartuffe.

Perpendiculars. Parties called crushes, in which persons have to stand almost stationary from the time of entering the suite of rooms to the time of leaving them.

"The night before I daily attended my mother to three thousand crowds, a scolding old woman is the best name for them, for there is seldom more than standing room."—Edna Lyall: Donora, chap. 13.

Perpetual Motion. Restlessness; fidgety or nervous disquiet; also a chimerical scheme wholly impracticable. Many have tried to invent a machine that shall move of itself, and never stop; but, as all materials must suffer from wear and tear, it is evident that such an invention is impossible.

"It was better to be eaten to death with meat, than to be ruined to nothing with perpetual motion."—Shakespeare: Henry IV, i. 2.

Pers. Persia; called Far. (French, Pers.)

Persecution (The ten great). (1) Under Nero, A.D. 64; (2) Domitian, 95; (3) Trajan, 98; (4) Hadrian, 118; (5) Pertinax, 202, chiefly in Egypt; (6) Maximin, 236; (7) Decius, 249; (8) Valerian, 257; (9) Aurelian, 272; (10) Diocletian, 302.

"It would be well if these were the only religious persecutions, but alas! those on the other side prove the truth of the Founder: 'I came not to send peace but a sword.' (Matt. 10:34.) Witness the long and relentless persecutions of the Waldenses and Albigenses, the six or seven crusades, the wars of Charlemagne against the Saxons, and the thirty years' war of German Witness, again, the persecution of the times the Bartholomew slaughter, the wars of Louis XIV on the revocation of the Edict of Nantes, the Decembrists, and the wars against Witness the bitter persecutions stirred up by Luther, which spread to England and Scotland.

No more so lasting, so relentless as bloody religious wars. It has been no thin red line.

Persop'olis, called by the Persians "The Throne of Jam-shed," by whom it was founded. Jamshed removed the seat of government from Balk to Istakhar.

* Per'seus (2 syl.). A bronze statue in the Loggia dei Lanzi, at Florence. The best work of Benvenuto Cellini (1500-1562).
Persian's flying horse. A ship.

"Persians conquered the head of Medu'mas, and did make Persiana, the most swift ship, which he always calls Persiana flying horse."—Destruction of Troy.

"The strong-ribbed bark through liquid mountains cut. Like Persiana's horse."—Shakespeare: Troilus and Cressida, i. 3.

Persevere (3 syl.). This word comes from an obsolete Latin verb, persevera (to stick rigidly); hence perseverans (severe or rigid). Asseverate is to stick rigidly to what you say; persevere is to stick rigidly to what you undertake till you have accomplished it. (Persevere.)

Persian Alexander (The). Sandjar (1177-1184). (See Alexander.)

Persian Bucephalon (The). Sheibdos, the charger of Chosroes Parviz. (See Bucephalon.)

Person (Latin, persona, a mask; personatus, one who wears a mask, an actor). A "person" is one who impersonates a character. Shakespeare says, "All the world's a stage, and all the men and women merely players" or persons. When we speak of the "person of the Deity" we mean the same thing, the character represented, as that of the Father, or that of the Son, or that of the Holy Ghost. There is no more notion of corporeality connected with the word than there is any assumption of the body of Hamlet when an actor impersonates that character.

Persona Grata (Latin). An acceptable person; one liked.

"The Count (Minister) is not a persona grata at court, as the royal family did not allow the count to walk in Hanoverian affairs in 1699."—Truth, October 22nd, 1880.

Perth is Celtic for a bush. The county of Perth is the county of bushes.

Fair Maid of Perth. Catherine Glover, daughter of Simon Glover, Glover, of Perth. Her lover is Henry Gow, alias Henry Smith, alias Gow Crom, alias Hal of the Wynd, the armorer, fosterson of Dame Shoolbred. (Sir Walter Scott: Fair Maid of Perth.)

The Five Articles of Perth were those passed in 1618 by order of James VI., enjoining the attitude of kneeling to receive the elements; the observance of Christmas, Good Friday, Easter, and Pentecost; the right of confirmation, etc. They were ratified August 4, 1621, called Black Saturday, and condemned in the General Assembly of Glasgow in 1638.

Peru. That's not Peru. Said of something utterly worthless. A French expression, founded on the notion that Peru is the El Dorado of the world.

Pernian Bark, called also Jesuit's Bark, because it was introduced into Spain by the Jesuits. "Quinine," from the same tree, is called by the Indians quinquina. (See Cinchona.)

Peruke or Perwig. Menage ingeniously derives these words from the Latin pilus ("hair"). Thus, pilus, pelus, pelicies, pelricia, perwa, perwig. The wigs are first mentioned in the 16th century; in the next century they became very large. The fashion began to wane in the reign of George III. Perwig is a corrupt form of the French word perruque.

Pessecola. The famous swimmer drowned in the pool of Charybdis. The tale says he dived once into the pool, and was quite satisfied with its horrors and wonders; but the King Frederick then tossed in a golden cup, which Pessecola dived for, and was never seen again. (See Schiller's Donner.)

Pessimist. One who fancies everything is as bad as possible. (Latin, pessimus, the worst.)

Petard. Host on his own petard. Caught in his own trap, involved in the danger he meant for others. The petard was a conical instrument of war employed at one time for blowing open gates with gunpowder. The engineers used to carry the petard to the place they intended to blow up, and fire it at the small end by a fusee. Shakespeare spells the word petar: "To strike the sport to have the engineer hoist with his own petar." (Hamlet, II, 4.)

"Turning the muzzles of the guns Magdalawards, and getting a piece of lighted rope the party blazed away vigorously as possible, and tried to boast that he had killed the petar himself."—Boat paper.

Petaud. 'Tis the court of King Petaud, where everyone is master. There is no order or discipline at all. This is a French proverb. Petaud is a corruption of pote (I bag), and King Petaud means king of the beggars, in whose court all are equal. (See Albast.)

Peter. (See Blue Peter.)

Great Peter. A bell in York Minster, weighing 10½ tons, and hung in 1845.


Rob Peter to pay Paul. (See Robbing.)

St. Peter. Patron saint of fishers and fishmongers, being himself a fisherman.
St. Peter, in Christian art, is represented as an old man, bald, but with a flowing beard; he is usually dressed in a white mantle and blue tunic, and holds in his hand a book or scroll. His peculiar symbols are the keys, and a sword, the instrument of his martyrdom.

He has got St. Peter’s fingers—i.e., the fingers of a thief. The allusion is to the fish caught by St. Peter with a piece of money in its mouth. They say that a thief has a fish-hook on every finger.

Peter Botte Mountain, in the island of Mauritius; so called from a Dutchman who scaled its summit, but lost his life in coming down. It is a rugged cone, more than 2,800 feet in height.

Peter Parley. The nom de plume of Samuel Gilman Goodrich, an American (1793-1860).

Peter Peebles. Peter Peebles’ Landsat. In Sir Walter Scott's novel of Redgauntlet. Peter is a litigious hard-hearted drunkard, poor as a churchmouse, and a liar to the backbone. His “gangling plea” is Hogarthian comic, as Carlyle says.

Peter-pence. An annual tribute of one penny, paid at the feast of St. Peter to the see of Rome. At one time it was collected from every family; but afterwards it was restricted to those “who had the value of thirty pence in quick or live stock.” This tax was collected in England from 740 till it was abolished by Henry VIII.

Peter Findar. The nom de plume of John Wolcot (Woolcut), of Dollbrooke, Devonshire. (1738-1819)

Peter Porcupine. William Cobbett, when he was a Tory. We have Peter Porcupine’s Gazette and the Porcupine Papers, in twelve volumes. (1762-1833.)

Peter Wilkins was written by Robert Pulock, of Clifford’s Inn, and sold to Dodsley, the publisher, for £20.

Peter of Provence came into possession of Merlin’s wooden horse. There is a French romance called Peter of Provence and the Fair Magaloine, the chief incidents of which are connected with this flying charger.

Peter the Great of Russia built St. Petersburg, and gave Russia a place among the nations of Europe. He laid aside his crown and sceptre, came to England, and worked as a common labourer in our dockyards, that he might teach his subjects how to build ships.

Peter the Hermit (in Tasso), “the holy author of the crusade” (bk. i.). It is said that six millions of persons assumed the cross at his preaching.

Peter the Wild Boy, found 1725 in a wood near Hame, in Hanover, at the supposed age of thirteen. (Died 1785.)

Peterboat. A boat made to go either way, the stem and stern being both alike.

Peterborough (Northamptonshire). So called from the monastery of St. Peter, founded in 653. Tracts relating to this monastery are published in Sparke’s collection.

Peterloo. The dispersal of a large meeting in St. Peter’s Field, Manchester, by an armed force, August 16th, 1819. The assemblage consisted of operatives, and the question was purely men’s. The word, suggested by Hunt, is a parody upon what he absurdly called “the bloody butchers of Waterloo.”

It is a most exaggerated phrase. The massacres consisted of six persons accidentally killed by the rush of the crowd, when the military and some 450 special constables appeared on the field.

Petit-Maitre. A term of address: a man who assumes the manners, dress, and affectations of a man. The term arose before the Revolution, when a great dignitary was styled a grand-maitre, and a pretentions one a petit-maitre.

Petit Serjeantry. Holding lands of the Crown by the service of rendering annually some small implement of war, as a bow, a sword; a lance, a flag, an arrow, and the like. Thus the Duke of Wellington holds his country seat at Stratfieldsaye and Aspley House, London, by presenting a flag annually to the Crown on the anniversary of the battle of Waterloo. The flag is hung in the guardroom of the state apartments of Windsor Castle till the next anniversary, when it becomes the perquisite of the officer of the guard. The Duke of Marlborough presents also a flag on the anniversary of the battle of Blenheim, for his estate at Blenheim. This also is placed in the guardroom of Windsor Castle.

Petitio Prinicip’i (A). A begging of the question, or assuming in the premises the question you undertake to prove. Thus, if a person undertook to
prove the infallibility of the pope, and were to take for his premises—(1) Jesus Christ promised to keep the apostles and their successors in all the truth; (2) the popes are the regular successors of the apostles, and therefore the popes are infallible—it would be a vicious syllogism from a petitio principii.

**Petitioners and Abhorrens.** Two political parties in the reign of Charles II. When that monarch was first restored he used to grant everything he was asked for; but after a time this became a great evil, and Charles enjoined his loving subjects to discontinue their practice of "petitioning." Those who agreed with the king, and disapproved of petitioning, were called Abhorrens; those who were favourable to the objectionable practice were nicknamed Petitioners.

**Petarach. The English Petrarch.** Sir Philip Sidney; so called by Sir Walter Raleigh. Cowper styles him "the warbler of poetic prose." (1554-1586.)

**Petræo.** The stormy petrel. So named, according to tradition, from the Italian Petrella (little Peter), in allusion to St. Peter, who walked on the sea. Our sailors call them "Mother Carey's chickens." They are called stormy because in a gale they surround a ship to catch small animals which rise to the surface of the rough sea; when the gale ceases they are no longer seen.

**Petæræ florida.** The petrified city. Isinome, in Upper Egypt, is so called from the number of petrified bodies of men, women, and children to be seen there. (Latin, petra-fio, to become rock.)

**Petrobrusianus or Petrobrusians.** A religious sect, founded in 1110, and so called from Peter Bruys, a Provençal. He declared against churches, asserting that a stable was as good as a cathedral for worship, and a manger equal to an altar. He also declared against the use of crucifixes.

**Petronii.** Sir Petronel Flash. A braggadocio, a tongue-doughty warrior.

"Give your scholar doles and your lawyer his fees,
And some dice for Sir Petronel Flash."

**Petra'ch'io.** A gentleman of Verona who undertakes to tame the haughty Katharine, called the Shrew. He marries her, and without the least personal chastisement brings her to lamb-like submission. (Shakespeare: Taming of the Shrew.)

**Petticoat. A woman.** "There's a petticoat will prove to be the cause of this."—Hawley Smart: Struck Down, chap. xi.

**Petticoat Government.** Female rule.

**Petticoat and Gown.** The dress. When the gown was looped up, the petticoat was an important item of dress.

The poppy is said to have a red petticoat and a green gown; the daffodil, a yellow petticoat and green gown; a candle, a white petticoat; and so on in our common nursery rhymes—

1 "The king's daughter is coming to town,
With a red petticoat and a green gown."
2 "Jackdaw dilly is now come to town,
In a yellow petticoat and green gown."

**Petto. In petto. In secrecy, in reserve (Italian, in the breast).** The pope creates cardinals in petto—i.e., in his own mind—and keeps the appointment to himself till he thinks proper to announce it. "Belgium, a department of France in petto—i.e., in the intention of the people."—The Herald, 1867.

**Petty Cu'ry (Cambridge) means "The Street of Cooks." It is called Petra Cok'eria in a deed dated 13 Edward III. Probably at one time it was part of the Market Hall. It is a mistake to derive Curie from Cecunie. Dr. Pegge derives it from cura'vre, to cure or dress food.

**Pettinger'ian Map.** A map of the roads of the ancient Roman world, constructed in the time of Alexander Severus (A.D. 226), made known to us by Conrad Peutinger, of Augsburg.

**Peveril of the Peak.** Sir Geoffrey the Cavalier, and Lady Margaret his wife; Julian Peveril, their son, in love with Alice Bridgenorth, daughter of Major Bridgenorth, a Roundhead; and William Peveril, natural son of William the Conqueror, ancestor of Sir Geoffrey. (Sir Walter Scott: Peveril of the Peak.)

**Pewter. To scour the pewter.** To do one's work.

"But if she vastly scour her pewter,
Give her the money that is due to her."

**Phedria** (vanity). Handmaid of Acrasia the enchantress. She sails about Idle Lake in a gondola. Seeing Sir Guyon she ferries him across the lake to the floating island, where Cymoeh'les attacks him. Phedria interposes, the combatants desist, and the little waunton ferries the knight Temperance over the lake again. (Spenser: Faerie Queene, ii.)

**Pha'eton.** The son of Phoebus, who undertook to drive the chariot of the
sun, was upset, and caused great mischief; Libya was parched into barren sands, and all Africa was more or less injured, the inhabitants blackened, and vegetation nearly destroyed.

"Galloping, space, you fiery-footed steeds,
Toward Phœbus' mansion: such a waggoner
As Phaeton would whip you to the war,
And bring in cloudy night, immediate."—
Shakespeare: "Romeo and Juliet," ii. 2.

Pha'eton. A sort of carriage; so called from the sun-car driven by Phaeton. (See above.)

Phaeton's bird. The swan. Cyenus was the friend of Phaeton, and lamented his fate so grieveously that Apollo changed her into a swan, and placed her among the constellations.

Phalax. The close order of battle in which the heavy-armed troops of a Grecian army were usually drawn up. Hence, any number of people distinguished for firmness and solidity of union.

Phal'aris. The brazen bull of Phal'aris. Perillos, a brass-founder of Athens, proposed to Phal'aris, Tyrant of Agri-gentum, to invent for him a new species of punishment; accordingly, he cast a brazen bull, with a door in the side. The victim was shut up in the bull and roasted to death, but the throat of the engine was so contrived that the groans of the sufferer resembled the bellows of a mad bull. Phal'aris commanded the invention, and ordered its merits to be tested by Perillos himself.

The epistles of Phal'aris. Certain letters said to have been written by Phal'aris, Tyrant of Agrigentum, in Sicily. Boyle maintained them to be genuine, Bentley affirmed that they were forgeries. No doubt Bentley is right.

Phaleg, in the satire of Abalom and Achiteloph, by Dryden and Tate, is Mr. Forbes, a Scotthan.

Phantom Ship. (See CARMILHAN.)

"Or of that phantom ship, whose form
Shoots like a meteor through the storm:
When the dark scull comes driving hard,
And lowered in every rippling yard...
And well the doomed spectators know
The harbinger of wreck and woe!"
Sir Walter Scott: "RobRoy," ii. 11.

Pha'zon. A young man greatly ill-treated by Furor, and rescued by Sir Guyon. He loved Claribel, but Philemon, his friend, persuaded him that Claribel was unfaithful, and, to prove his words, told him to watch in a given place. He saw what he thought was Claribel holding an assignation with what seemed to be a. groom, and, rushing forth, met the true Claribel, whom he slew on the spot. Being tried for the murder, it came out that the groom was Philemon, and the supposed Claribel only her lady's maid. He poisoned Philemon, and would have murdered the handmaid, but she escaped, and while he pursued her he was attacked by Furor. This tale is to expose the intemperance of revenge. (Spenser: "Faerie Queene," ii. 4, 28.)

Phar'amond. King of the Franks and a knight of the Round Table. He is said to have been the first king of France. This reputed son of Marcemir and father of Clo'dion, is the hero of one of Calprenée's novels.

Pha'ren (2 syl.) The king. It is the Coptic article P and the word arow (king). There are eleven of this title mentioned in Holy Scripture:—

i. Before Solomon's time.
(1) The Phuran on contemporary with Abraham (Gen. xi. 25).
(2) The good Pharan who advanced Joseph (Gen. xli.).
(3) The Pharan who "knew not Joseph" (Exod. i. 8).
(4) The Pharan who was drowned in the Red Sea (Exod. xiv. 28); said to be Memphrhos or Meneptah, son of Ramesses II.
(5) The Pharan that protected Hadad (1 Kings xi. 19).
(6) The Pharan whose daughter Solomon married (1 Kings iii. 1; ix. 16).

ii. After Solomon's time.
(7) Pharan Shishah, who was warring against Rohobo'am (1 Kings xiv. 25, 26).
(8) Pharan Shabakok, or "So," with whom Hoshea made an alliance (2 Kings xvii. 4).
(9) The Pharan that made a league with Hezekiah against Sennacherib, called Tirhakah (2 Kings xviii. 21; xix. 9).
(10) Pharan Necho, who was warring against Josiah (2 Kings xxii. 29, etc.).
(11) Pharan Hophra, the ally of Zedekiah (Jer. xlvii. 39); said to be Aprizes, who was strangled B.C. 570. (See KING.)

"After Solomon's time the titular word Pharan is joined to a proper name.

iii. Other Pharaohs of historic note.
(1) Cheops or Suphis I. (Dynasty IV.), who built the great pyramid.
(2) Cemphres or Suphis II., his brother, who built the second pyramid.
(3) Memcheres, his successor, who built the most beautiful pyramid of the three.
(4) Memnon or A-menophis III. (Dynasty XVIII.), whose musical statue is so celebrated.
(5) Sethos I., the Great (Dynasty XIX.), whose tomb was discovered by Belzoni.
(6) Sethos II., called Proteus (Dynasty XIX.), who detained Helen and Paris in Egypt.
(7) Phœbœ or Thûbœ, who sent aid to Priam in the siege of Troy.
(8) Rampsinótus or Rameses Nêter, the miser (Dynasty XX.), mentioned by Herodótus.
(9) Osorothôn IV. or Osorkon (Dynasty XXII.), the Egyptian Hercules.

Pharaoh, in Dryden's satire of Absalom and Achitophel, means Louis XIV. of France. "If Pharaoh's doubtful succour be [Charles II.] should use, A foreign aid would more incense the Jews [English nation]."

Pharaoh who Knew not Joseph. Supposed to be Menephtah, son of Rameses the Great. Rider Haggard adopts this hypothesis. After Rameses the Great came a period of confusion in Egypt, and it is supposed the Pharaoh who succeeded was a usurper. No trace of the destruction of Pharaoh and his host has been discovered by Egyptologists.

His wife was Asia, daughter of Mezannah. Pharaoh cruelly maltreated her for believing in Moses. He fastened her hands and feet to four stakes, and laid a millstone on her as she lay exposed to the scorching sun; but God took her, without dying, into Paradise. (Sale: Al Korán, lxvi. note.) Among women, four have been perfect: Asia, wife of Pharaoh; Mary, daughter of Imran; Khadîjah, daughter of Khawwâl (Mahomet's first wife); and Fatima, Mahomet's daughter. Attributed to Mahomet.

Pharaoh who made Joseph his Viceroy. Supposed to be Osertesen II. There is a tablet in the sixth year of his reign which is thought to represent Jacob and his household.

Pharaoh's Chicken. The Egyptian vulture, so called from its frequent representation in Egyptian hieroglyphics.

Pharaoh's Daughter, who brought up Moses, Bathia.

"Bathia, the daughter of Pharaoh, came, attended by her maidservants, and entered the water she chanced to see the box of bulrushes, and pitying the infant, she rescued him from death."—The Talmud.

Pharos, an island on the coast, noted for its lighthouse.

"And passed from Phœnian fields to Phœnian land."—Milton: Psalm cxi.

Pharisees means "separatists" (Heb. parash, to separate), men who looked upon themselves as holier than other men, and therefore refused to hold social intercourse with them. The Talmud mentions the following classes:
(1) The "Dashers," or "Bandy-legged" ('Neill), who scarcely lifted their feet from the ground in walking, but "dashed them against the stones," that people might think them absorbed in holy thought (Matt. xxi. 41).
(2) The "Mortars," who wore a "mercier," or cap, which would not allow them to see the passers-by, that their meditations might not be disturbed. "Having eyes, they saw not" (Mark viii. 18).
(3) The "Bleeders," who inserted thorns in the borders of their gaberdines to prick their legs in walking.
(4) The "Cryers," or "Inquirers," who went about crying out, "Let me know my duty, and I will do it" (Matt. xix. 16-22).
(5) The "Almsgivers," who had a trumpet sounded before them to summon the poor together (Matt. vi. 2).
(6) The "Stumblers," or "Bloodily-browed" (Kizer), who shut their eyes when they went abroad that they might see no women, being "blind leaders of the blind" (Matt. xxv. 14). Our Lord calls them "blind Pharisees," "fools and blind.
(7) The "Immovables," who stood like statues for hours together, "praying in the market places" (Matt. vi. 5).
(8) The "Footloose Pharisees" (Moluskis), who kept themselves bent double like the handle of a pestle.
(9) The "Strong-shouldered" (Shikmi), who walked with their back bent as if carrying on their shoulders the whole burden of the law.
(10) The "Dyed Pharisees," called by our Lord "Whited Sepulchres," whose externals of devotion cloaked hypocrisy and moral uncleanness. (Talmud of Jerusalem, Erubeth, ix: Sota, v. 1: Talmud of Babylon, Sota, 22 b.)

Pharos. A lighthouse; so called from the lighthouse built by Sostratus Cudius in the island of Pharos, near the port of Alexandria, in Egypt. It was 450 feet high, and could be seen at the distance of 100 miles. Part was blown down in 738. This Pharos was one of the Seven Wonders of the World.
Pharsalia. An epic in Latin hexameters by Lucan. The battle of Pharsalia was between Pompey and Caesar. Pompey had 45,000 legionaries, 7,000 cavalry, and a large number of auxiliaries; Caesar had 22,000 legionaries and 1,000 cavalry. Pompey's battle-cry was 'Hercules invictus'; that of Caesar was 'Fama victoria.' On this occasion Caesar won the battle.

Pheasant. So called from Phasis, a stream of the Black Sea.

Phæbe (2 syl.). A shepherdess. (Shakespeare: As You Like It.)

Phælia. Called the Fair. The wife of Sir Guy, Earl of Warwick. (See Guy.)

Phæmonen (plural, phæmonena) means simply what has appeared (Greek, phainomenon, to appear). It is used in science to express the visible result of a phenomenon. In popular language it means a prodigy. (Greek, phæmonenon.)

Phidias. The French Phidias. Jean Goujon (1510-1572) also called the Caravage of sculptors. (2) J. B. Pigalle (1711-1785).

Phigalian Marbles. A series of twenty-three sculptures in alto-relievo, discovered in 1812 at Phigalia, in Arcadia, and in 1814 purchased for the British Museum. They represent the combat of the Centaurs and Lapiths, and that of the Greeks and Amazons. They are part of the Elgin Marbles (q.v.).

Philadelphia Stones. Called Christian Bones. It is said that the walls of Philadelphia, in Turkey, were built of the bones of Christians killed in the Holy Wars. This idle tale has gained credit from the nature of the stones, full of pores and very light, not unlike petrified bones. Similar incrustations are found at Knaresborough and elsewhere.

Philander (in Orlando Furioso). A sort of Joseph. (See Gabrina.)

Philandering. Coquetting with a woman: paying court, and leading her to think you love her, but never declaring your preference. The word is coined from Philander, the Dutch Knight who coquetted with Gabrina (q.v.).

Philanthropist (The). John Howard, who spent much of his life in visiting the prisons and hospitals of Europe. (1726-1790.) (Greek, philanthropos.)

Philémon and Baucis entertained Jupiter and Mercury when everyone else refused them hospitality. Being asked to make a request, they begged that they might both die at the same time. When they were very old, Philémon was changed into an oak, and Baucis into a linden tree. (Ovid: Metamorphoses, iii. 631, etc.)

Philip. Philip, remember thou art mortal. A sentence repeated to the Macedonian king every time he gave an audience.

Philip sober. When a woman who asked Philip of Macedon to do her justice was snubbed by the petulant monarch, she exclaimed, "Philip, I shall appeal against this judgment." "Appeal!" thundered the enraged king, "and to whom will you appeal?" "To Philip sober," was her reply.

Philip Nye (in Aulularia). One of the assembly of Dissenting ministers, noted for his ugly beard.

Philip Quari. A castaway sailor, solitude on a desert island by a monkey. Imitation of Robinson Crusoe. (1727.)


Philip'pic. A severe scolding; an invective. So called from the orations of Demosthenes against Philip of Macedon, to rouse the Athenians to resist his encroachments. The orations of Cicero against Antony are called "Philippikes."

Philip'pines. A Russian act; so called from the founder, Philip Pustoswiat. They are called Old Faith Men, because they cling with tenacity to the old service books, old version of the Bible, old hymn-book, old prayer-book, and all customs previous to the reforms of Nekon, in the 17th century.

Philip (John) author of The Splendid Shilling, wrote a georgic on Cider in blank verse: a serious poem modelled upon Milton's epics.

"Philip, Pomona's bard, the second thou
Who nobly durst, in rhyme-unlettered verse,
With British freedom sing the British song." Thomson: Autumn.

Philisides (4 syl.). Philip Sidney (Philip Sid). Spenser uses the word in the Pastoral Eclogue on the Death of Sir Philip.

"Philisides is dead."
Philistines, meaning the ill-behaved and ignorant. The word so applied arose in Germany from the Charies or Philisters, who were in everlasting collision with the students; and in these "town and gown rows" identified themselves with the town, called in our universities "the mob." Matthew Arnold, in the *Cornhill Magazine*, applied the term Philistine to the middle class, which he says is "ignorant, narrow-minded, and deficient in great ideas," insomuch that the middle-class English are objects of contempt in the eyes of foreigners.

Philistines (3 syl.). Earwigs and other insect tormentors are so called in Norfolk. Bailiffs, constables, etc. "The Philistines are upon thee, Samson" (Judges xvi.).

Philistinism. A cynical indifference and supercilious sneering at religion. The allusion is to the Philistines of Palestine.

Philis. A play written in Spanish by Lupercio Leonardo of Argensola. (See *Don Quijote*, vol. iii. p. 70.)

Philoeleia, in Sidney's *Arcadia*, is Lady Penelope Devereux, with whom he was in love; but the lady married another, and Sir Philip transferred his affections to Frances, eldest daughter of Sir Francis Walsingham.

Philoctetes. The most famous archer in the Trojan war, to whom Hercules, at death, gave his arrows. He joined the allied Greeks, with seven ships, but in the island of Lemnos, his foot being bitten by a serpent, ulcerated, and became so offensive that the Greeks left him behind. In the tenth year of the siege Ulysses commanded that he should be sent for, as an oracle had declared that Troy could not be taken without the arrows of Hercules. Philoctetes accordingly went to Troy, slew Paris, and Troy fell.

*Philoctetes* of Sophocles is one of the most famous Greek tragedies. Laharpe wrote a French tragedy, and Warren, in 1871, a metrical drama on the same subject.

Philomel or Philomele. (See *Nightingale*.)

Philomeleia. The Druid bard that accompanied Sir Industry to the *Castle of Indolence*. (Thomson, canto ii. 34.)

Philosophers, general of the Achæan league, made Epaminondas his model.

He slew Mecha'n'idæ, tyrant of Sparta, and was himself killed by poison.

Philosopher. The sages of Greece used to be called *sophoi* (wise men), but Pythagoras thought the word too arrogant, and adopted the compound *philosoph'oi* (lover of wisdom), whence "philosopher," one who courts or loves wisdom.

Philosopher. "There was never yet philosopher who could endure the toothache patiently, however they have writ the style of gods, and made a push at chance and suffrance." (Shakespeare: *Much A'do About Nothing*, v. 1.)

The Philosopher. Marcus Aurelius Antonius is so called by Justin Martyr. (121, 161-180.)

Leo VI., Emperor of the East. (866, 886-911.)

Porphyry, the Antichristian. (233-305.)

The Philosopher of China. Confucius. His mother called him *Little Hillock*, from a knob on the top of his head. (n. c. 551-479.)

The Philosopher of France. Voltaire; so called from his chateau of Ferney, near Gen'e'ven. (1694-1778.)

The Philosopher of Maltravers, Thomas Hobbes, author of *Leviathan*. (1588-1679.)

The Philosopher of Persia. Abou Ebn Sina, of Shiraz. (Died 1037.)

The Philosopher of Samos'ta. Lucan.

"Just such another feast as was that of the Lapithæ, described by the philosopher of Samosata."—*Babæus*: *Pentateuch*, book iv. 19.

The Philosopher of Seso'sones. Frederick the Great (1712, 1740-1786).

The Philosopher of Wimbledon, John Horne Took, author of *Divisions of Purity*. (1786-1812.)

Philosopher with the Golden Thigh. Pythagoras, General Zelislaus had a golden hand, which was given him by Bolislaus III. when he lost his right hand in battle. Nuid had an artificial hand made of silver by Cred.

"Quite discard the symbol of the old philosopher with the golden thigh."—*Babæus*: *Penta-treuch* (Prologue to book v.).

Philosopher's Egg (The). A preservative against poison, and a cure for the plague; a panacea. The shell of a new egg being pricked, the white is blown out, and the place filled with saffron or a yolk of an egg mixed with saffron.

Philosopher's Stone. The way to wealth. The ancient alchemists thought there was a substance which would
Philosopher's Tree (The), or Diana's tree. An amalgam of crystallised silver, obtained from mercury in a solution of silver; so called by the alchemists, with whom Diana stood for silver.

Philosophers.
The Seven Sages or Wise Men of Greece. Thalès, Solon, Chión, Pittácus, Bias, Cleobúlus, Periander; to which add Sois'adès, Anacharsis the Scythian, Mýson the Spartan, Epimenídes the Cretan, and Pherecýdes of Syros.

Philosophers of the Académic sect. Plato, Sócrates, Xenoc'rátas, Pole- mon, Crátês, Crantor, Aresília'os, Care'a dés, Clítomachos, Philo, and Ant'i'amóchus.

Philosophers of the Cyrénac sect. Antí'sthenes, Diog'énés of Sinópë, Mon'míos, O molócrítos, Crátês, Metrócrítos, Hippárr'chia, Menippus, and Menedé'mos of Lamba'cacos.

Philosophers of the Cyrenæic sect. Arístippos, Hegé'sias, Animé'ris, Theodó'ros, and Bion.

Philosophers of the Eleac or Eret'riac sect. Phe'do, Plísthenës, and Menedé'mos of Eret'riá.

Philosophers of the Eleatic sect. Xenóph'anes, Parménidès, Melissos, Zeno of Tarseos, Leucippos, Democ'rítos, Protag'ora, and Anaxar'chus.

Philosophers of the Epicure'an sect. Epicú'ros, and a host of disciples.

Philosophers of the Heraclï'tan sect. Heraclï'tos; the names of his disciples are unknown.


Philosophers of the Megaric sect. Euclid, Eubú'lices, Alex'inos, Euphántos, Apollo'ños, Chronó'os, Diodó'tos, Ich'thyas, Clínom'áchos, and Stílpo.

Philosophers of the Priorat'ec' sect. Aristotle, Theophrastus, Straton, Lyco, Aristo, Critola'os, and Diodó'tos.

Philosophers of the Socratic sect. Pyrrho and Timon.

Philosophers of the Socrat'ic sect. Socr'a'tes, Xenóph'anes, Thesp'ídon, Crito, Simón, Glauко, Simnías, and Ce'ás.


Philosophy. Father of Philosophy. Albrecht von Haller, of Berno. (1708-1777.)

Philó'timé. The word means lover of honour. The presiding Queen of Hell, and daughter of Minnmon. (Spenser: Faërie Queene, ii.)

"And fair Philotimé, the ruddy light,
The fairest wight that wonneth under sky."

Book ii. canto vii.

Philoxénos of Cythêra. A most distinguished dithyrambic poet. He was invited to the court of Dionysus of Syracuse, who placed some poems in his hand to correct. Philoxenos said the only thing to do was to run a line through them and put them in the fire. For this frankness he was cast into prison, but, being released, he retired to Ephesia. The case of Voltaire and Frederick II, the Great of Prussia is an exact parallel.

"Bolder than Philoxenos,
Down the veil of truth I tear.
Amanu Chalchimah, Los Grandes Verdes."

Philoxénos of Leucadia. A great epicure, who wished he had the neck of a crane, that he might enjoy the taste of his food the longer. (Aristotle: Ethicus, iii. 10.)

Phîll'êr (A). A draught or charm to incite in another the passion of love. The Thessalian philters were the most renowned, but both the Greeks and Romans used these dangerous potions, which sometimes produced insanity. Lucre'tius is said to have been driven mad by a love-potion, and Caligê'ula's death is attributed to some philters.
Phineus

administered to him by his wife, Cassònia. Brabantio says to Othello—

"Thou hast practised on her [Desdemona] with foul charmers.
Abused her delicate youth with drugs or minerals
That weaken motion."

Shakespeare: Othello, I. 1.

("Philter," Greek, philtron, philos, loving.)

Phineus (2 syl.). A blind king of Thrace, who had the gift of prophecy. Whenever he wanted to eat, the Harpies came and took away or defiled his food.

"Blind Thian's pin, and blind Molennës,
And Firenys, and Phineus, prophets old."

Milton: Paradise Lost, III. 31.

Phis, the face, is a contraction of physignomy.

Phis. Hablot K. Browne, who illustrated the Pickwick Papers, etc.

Phleg'athon. A river of liquid fire in Hadês. (Greek, phlegy, to burn.)

"Fierce Phlegathon,
Whose waves of torrent fire inflame with glare."

Milton: Paradise Lost, I. 1.

Phlegr'a, in Macedonia, was where the giants attacked the gods. Asclevados was the chief of the giants.

Phlogiston. The principle or element of heat, according to Stahl. When latent the effect is imperceptible, but when operative it produces all the effects of heat from warmth to combustion. Of course, this theory has long been exploded. (Greek, phlogiston, inflammable.)

Phocæan Despair. Desperation which terminates in victory. In the days of Philip, King of Macedonia, the men of Phocis had to defend themselves single-handed against the united forces of all their neighbours, because they presumed to plough a sacred field belonging to Delphi. The Phocæans suggested that they should make a huge pile, and that all the women and children should join the men in one vast human sacrifice. The pile was made, and everything was ready, but the men of Phocis, before mounting the pile, rushed in desperation on the foe, and obtained a signal victory.

Pho'elon, surnamed The Good, who resisted all the bribes of Alexander and his successor. It was this real patriot who told Alexander to turn his arms against Persia, their common enemy, rather than against the states of Greece, his natural allies.

"Phoelon the good, in public life severe,
To virtue still inexorably true."

Thomson: Winter.

Phoenix Period

Phæbë. The moon, sister of Phæbus.

Phæbus. The sun or sun-god. In Greek mythology Apollo is called Phæbos (the sun-god), from the Greek verb phæo (to shine).

"The rays divine of Phæbus shine."

Thomson: Spring.

Phænix. Said to live a certain number of years, when it makes in Arabia a nest of spices, sings a melodious dirge, flaps its wings to set fire to the pile, burns itself to ashes, and comes forth with new life, to repent the former one. (See Phoenix Period.)

"The enchanted pile of that lonely bard,
Who sings at the last his own death-tune.
Add in music and perfume dies away."

Thomas Moore: Paradise and the Peri.

Phænix, as a sign over chemists' shops, was adopted from the association of this fabulous bird with alchemy. Paracelsus wrote about it, and several of the alchemists employed it to symbolise their vocation.

A phænix among women. A phænix of his kind. A paragon, unique; because there was but one phænix at a time.

"If she be furnished with a mind so rare,
She is alone: the Arabian lord."

Shakespeare: Cymbeline, I. 7.

The Spanish Phænix. Lope de Vega is so called by G. H. Lewes.

"Insueno poeta, a cupido en versa una presa
Ninguno le vaentera en tus Vega."

Phænix Alley (London). The alley leading to the Phoenix theatre, now called Drury Lane.

Phænix Park (Dublin). A corruption of the Gaelic Pho-mhise (fair water), so called from a spring at one time resorted to as a chalybeate spa.

Phænix Period or Cycle, generally supposed to be 500 years; Tacitus tells us it was 250 years; it is, Stuart Poole, that it was 1,400 Julian years, like the Gothic Cycle; and Lipsius that it was 1,500 years. Now, the phænix is said to have appeared in Egypt five times: (1) in the reign of Sesostris; (2) in the reign of Am-masis; (3) in the reign of Ptolemy Philadelphus; (4) a year or two prior to the death of Tiberius; and (5) 1834, during the reign of Constantine. These dates being accepted, a Phoenix Cycle consists of 300 years: thus, Sesostris, B.c. 860; Am-masis, B.c. 566; Ptolemy, B.c. 266; Tiberius, A.D. 34; Constantine, A.D. 334. In corroborating this suggestion it must be borne in mind that Jesus Christ, who died A.D. 34, is termed the Phoenix by monastic writers. Tacitus mentions the first three of these appearances. (Annales, vi. 28.)
Phoenix Theatre. (See Phoenix Alley.)

Phoenix Tree. The palm. In Greek, phoenix means both phoenix and palm-tree.

"Now I will believe ... that in Arabia There is one tree, the phoenix' throne—one Phoenix At this hour regneth there." 

Shakespeare: The Tempest, iii. 3

Phoo'ka or Foo'ka. A spirit of most malignant disposition, who hurries people to their destruction. He sometimes comes in the form of an eagle, and sometimes in that of a horse, like the Scotch kelpie (q.v.). (Irish superstition.)

Phor'cos. "The old man of the sea." He was the father of the three Gruin, who were grey from their birth, and had but one eye and one tooth common to the three. (Greek mythology.)

Phormio. A parasite who accommodates himself to the humour of everyone. (Tyrone: Phormio.)

Phryg'ians. An early Christian sect, so called from Phrygia, where they abounded. They regarded Mithras as their prophet, and laid claim to the spirit of prophecy.

Phry'ne (2 syl). A courteuse or Athenian hetaira. She acquired so much wealth by her beauty that she offered to rebuild the walls of Thebes if she might put on them this inscription: "Alexander destroyed them, but Phryne the hetaira rebuilt them." The Cnidian Venus of Praxiteles was taken from this courteuse. Apelles' picture of Venus Rising from the Sea was partly from his wife Campaspe, and partly from Phryne, who entered the sea with dishabilleved hair as a model.

Phylactery. A charm or amulet. The Jews wore on their wrist or forehead a slip of parchment bearing a text of Scripture. Strictly speaking, a phylactery consisted of four pieces of parchment, enclosed in two black leather cases, and fastened to the forehead or wrist of the left hand. One case contained Ex. viii. 1-10, 11-16; and the other case, Deut. vi. 4-9, xi. 13-21. The idea arose from the command of Moses, "Therefore shall ye lay up these my words in your heart ... and bind them for a sign upon your hand ... as frontlets between your eyes." (Deut. xi. 18.) (Greek, phylacteron, from the verb phylasseo, to watch.)

Phyllis. A country girl. (Virgil: Eclogues, iii. and v.)

"Country messes, Which the neat-handed Phyllis dresses."

Milton: L'Allegro.

Phyllis and Brunetta. Rival beauties who for a long time vieled with each other on equal terms. For a certain festival Phyllis procured some marvellous fabric of gold brocade to outshine her rival; but Brunetta dressed the slave who bore her train in the same material, clothing herself in simple black. Upon this crushing mortification Phyllis went home and died. (Spectator.)

Phyllis the Fair. Philandering - making soft speeches and winning faces at them. Garth says of Dr. Atterbury:

"He passed his easy hours, instead of prayer, In nuptials and phylis the fair." 

The Dispensary, i.

Phynned d'ere [the Harry-one]. A Manx spirit, similar to the Scotch "brownie," and German "kobold." He is said to be an outlawed fairy, and the offence was this: He absented himself without leave from Fairy-court on the great levée-day of the Harvest-moon, being in the glen of Husson, dancing with a pretty Manx maid whom he was courting.

Physician. The Beloved Physician. Lucius, supposed to be St. Luke, the evangelist (Col. iv. 11).

The Prince of Physicians. Avicenna, the Arabian (980-1037).

Physician or Fool. Plutarch, in his treatise On the Preservation of Health, tells us that Tiberius was wont to say, "A man of thirty is his own physician or a fool."

Physician, heal Thyself. "First cast out the beam from thine own eye, and then shalt thou see clearly to cast out the mote which is in thy brother's eye."

Physina'thos [one who swells the cheeks]. King of the Frogs, and son of Pelus [mud], slain by Troxartas, the Mouse-king.

"Great Pysina'thos I, from Pelus race, Reged in fair Hydrambo’s embrace, Where, by the napal tank, that ranks his side, The swift Enchom-delights to glide."

Piment - Battle of the Frogs, bk. i.

P'iarists, or Brethren of the Iona School. A religious congregation founded in the 10th century by Joseph of Calsanza, for the better instruction and education of the middle and higher classes.
Pic-nic. Dr. John Anthony derives it from the Italian piccola vischius (a small task), each person being set a small task towards the general entertainment. (French, petite-nique.)

Picador (Spanish). A horseman: one who in bull fights is armed with a gilt spear (pica dorada), with which he pricks the bull toadden him for the combat.

Picardie. An immoral sect of fanatics in the 16th century; so called from Picard of Flanders, their founder, who called himself the New Adam, and tried to introduce the custom of living nude, like Adam in Paradise.

You are as hot-headed as a Picard. This is a French expression, and is tantamount to our "Peppery as a Welshman."

Picer. A pirate; one who plunderers wreaks. (French, procureur, piqueur, to plunder; Scotch, pikar, rapine; Spanish, picar, a villain.)

Picaatrix. The pseudonym of a Spanish monk, author of a book on demonology, collected from the writings of 224 Arabic magicians. It was dedicated to King Alfonso.

Piccadilly (London). So called from Piccadilly Hall, the chief depot of a certain sort of lace, much in vogue during the reign of Queen Elizabeth. The lace was called percully lace, from its little spear-points (a diminutive of pike, a pike or spear). In the reign of James I. the high stuff was called a percully, though divested of its lace edging. Barnaby Riche, speaking of the piccadillies, says: "He that some forty years since had have asked after a piccadilly, I wonder who would have understood him, and would have told him whether it was fish or flesh" (1614). Another derivation is given in the Glossographia (1681). Piccadilly, we are there told, was named from Higgins' famous ordinary near St. James's, called Higgins's Piccadilly, "because he made his money by selling piccadillies" (p. 485). (See also Home: Every-day Book, vol. ii. p. 381.)

Pickle. A rod in pickles. One ready to chastise with at any moment. Pickled means preserved for use. (Danish, pikel.)

I'm in a pretty pickle. In a sorry plight, or state of disorder.

"How can't thou in this pickle?" Shakespeare: Tempest, v. 1

Pickwick (Mr. Samuel). The hero of the Pickwick Papers, by Charles Dickens. He is a simple-minded, benevolent old gentleman, who wears spectacles, breeches, and short black gaiters, has a bald head, and "good round belly." He founds a club, and travels with its

Pickwickians (1774-1780). A French musicocratic faction, who contended that pure Italian music is higher art than the mixed German school. In other words, that music is the Alpha and Omega of opera, and the dramatic part is of very minor importance.

Niccolo Piccinni, of Naples (1726-1800), was the rival of Christoph Gluck, of Bohemia, and those two musicians gave birth to a long paper war. Those who sided with the Italian were called Piccinists, those who sided with the German were called Gluckists.

PICK. To throw; same as pitch. The instrument that throws the shuttle is called the picket. (Anglo-Saxon, pyc-an, to throw, pull, or pick.)

"I'll pick you over the pales." Shakespeare: Henry VIII, v. 3.

Pick Straw (70). To show fatigues or weariness, as birds pick up straws to make their nests (or bed).

"Thine eyes did not once pick straws,
And winkle, and winkle away:
No, no, they were as brisk as bees,
And doing things did say." Peter Pindar: Orson and Ellen, cant. 1.

Pick a Hole in his Coat (70). To find fault with one; to fix on some small offence as censurable.

"And shall such mock as this, not worth a great
Dare pick a hole in such a great man's coat?" Peter Pindar: Epistle to John Norris.

Pickaninny. A young child. A West Indian negro word. (Spanish, pequin, little; mew, child.)

Pick'elher'inge (5 syll.). A buffoon, is so called by the Dutch.

Pickers and Stealers. The hands. In French argent hands are called harpès, which is a contracted form of harpins; and harpion is the Italian arpione, a hook used by thieves to pick linen, etc., from hedges. A harpe d'un chien means a dog's paw, and "Il mante très bien ses harpes" means he used his fingers very dexterously.

"Romancier: My lord, you once did love me.
Hamlet: And do still, by these pickers and stealers." Shakespeare: Hamlet, ii. 5.

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members over England, each member being under his guardianship.

Pickwickian. In a Pickwickian sense. An insult whitewashed. Mr. Pickwick accused Mr. Blotton of acting in "a vile and calumnious manner," whereupon Mr. Blotton retorted by calling Mr. Pickwick "a humbug." It finally was made to appear that both had used the offensive words only in a Pickwickian sense, and that each had, in fact, the highest regard and esteem for the other. So the affront was adjusted, and both were satisfied.

"Lawyers and politicians daily abuse each other in a Pickwickian sense."—Boroditch.

Picrochole, King of Lernæ. A Greek compound, meaning "bitter-bile," or choleric. The rustics of Utopia one day asked the cake-bakers of Lernæ to sell them some cakes, but received only abuse; whereupon a quarrel ensued. When Picrocholo was informed thereof, he marched with all his men against Utopia. King Grangoussi tried to appease the choleric king, but all his efforts were in vain. At length Gargantua arrived, defeated Picrocholo, and put his army to the rout. (Rabelais: Gargantua, bk. i.)

King Picrocholo's statesman. One who without his host reckons of mighty achievements to be accomplished. The Duke of Smalltrash, Earl of Swashbuckler, and Captain Durtaille advised King Picrocholo to divide his army into two parts: one was to be left to carry on the war in hand, and the other to be sent forth to make conquests. They were to take England, France and Spain, Asia Minor, the Greek Islands, and Turkey, Germany, Norway, Sweden, Russia, etc., and to divide the lands thus taken among the conquerors. "Ezech'ron, an old soldier, replied "A shoemaker bought a half-pint of milk; with this he was going to make butter; the butter was to buy a cow, the cow was to have a calf, the calf was to be changed for a colt, and the man was to become nabob; only he cracked his jug, spilt his milk, and went supperless to bed." (Rabelais: Gargantua, bk. i. 33.)

* In 1870 the French emperor (Napoleon III.) was induced to declare war against Germany. He was to make a demonstration and march in triumph to Berlin. Having taken Berlin, he was to march to Italy to restore the Pope to his dominions, and then to restore the Queen of Spain to her throne; but he failed in the first, lost his throne, and Paris fell into the hands of the allied Prussian army.

His uncle's "Berlin Decree," for the subjection of Great Britain, was a similar miscalculation. This decree ordained that no European state was to deal with England; and, the trade of England being thus ruined, the kingdom must force submit to Napoleon. But as England was the best customer of the European states, the states of Europe were so impoverished that they revolted against the dictator, and the battle of Waterloo was his utter downfall.

Plots. The inhabitants of Albion, north-east of Scotland. The name is usually said to be the Latin picti (painted [or tattooed] with woad), but in the Irish chronicles the Picts are called Pictones, Pictores, Picendy, etc.

Plots' Houses. Those underground buildings more accurately termed "earth houses," as the Pict's House at Kettleburn, in Caithness.

Picture. A model, or bean-ideal, as, He is the picture of health; A perfect picture of a house. (Latin, pictus.)

The Picture. Massinger has borrowed the plot of this play from Bandello of Piedmont, who wrote novellas or tales in the fifteenth century.

Picture Bible. (See Biblia.)

Picture Galleries.
London is famous for its Constables, Turners, Landseers, Gainsboroughs, etc.
Madrid for its Murillos, Van Dycks, Da Vincis, Rubenses, etc.
Dresden for its Raphael, Titian, and Correggiio.
Amsterdam for its Dutch masters.
Rome for its Italian masters.

Pictures. (See Cabinet, Cartoons, etc.)

Pie. Looking for a pie's nest (French). Looking for something you are not likely to find. (See below.)

He is in the pie's nest (French). In a fix, in great doubt, in a quandary. The pie places her nest out of reach, and fortifies it with thorny sticks, leaving only a small aperture just large enough to admit her body. She generally sits with her head towards the hole, watching against intruders.

"Je m'en vais chercher un grand ventouse. Il est au nid du pie."—Rabelais.

Pie Poudre. A court formerly held at a fair on St. Giles's Hill, near Winchester. It was originally authorised by the Bishop of Winchester from a grant of Edward IV. Similar courts were held elsewhere at wakes and fairs for the rough-and-ready treatment of pedlars and hawkers, to compel them and those with whom they dealt to fulfill their contracts. (French, pied poudreux, dusty foot. A vagabond is called in French pied poudreux.)

"Have its proceedings dissolved or Allowed, at fancy of pie-powder." —Butler: Hudibras, pt. ii. 2

Piebald. Partly coloured. A corruption of pie-buriel, speckled like a pie. The words Ball, Dun, and Favel are frequently given as names to cows. "Ball" means the cow with a mark on its face; "Dun" means the cow of a dun or brownish-yellow colour; and "Favel" means the bay cow. (Ball, in Gaelic, means a mark; ballack, speckled.)

Pied de la Lettre. (1st). Quite literally.

"Of course, you will not take everything I have said quite au pied de la lettre."—F. Ollier: A Philosophical Trilogy

Pied Piper of Hamelin. The Pied Piper was promised a reward if he would drive the rats and mice out of Hamelin (Westphalia). This he did, for he gathered them together by his pipe, and then drowned them in the Weser. As the people refused to pay him, he next led the children to Koppelp berg Hill, where 130 of them perished (July 22nd, 1376). (See Harro.)

"To blow the pipe his lisp he wrinkled And green and blue his sharp yes wrinkled ... And ere three notes his pipe had uttered ... Out of the houses rats came tumbling— tiresalt rats, small rats, lean rats, brownvy rats, brown rats, black rats, grey rats, buckey rats, and step by step they followed him dancing, Till they came to the river Weser." —Robert Browning.

"Hamelin, on the river Hamel, is where the Rattenfanger played this prank. It is said that the children did not perish in the mountain, but were led over it to Transylvania, where they formed a German colony.

Pierre. A conspirator in Otway's Venier Preserved. He is described as a patriot of the bluntest manners, and a stoical heart.

"Tiger than Pierre du Coignet (French). Coignets was an advocate-general in the reign of Philippe de Valois, who stoutly opposed the encroachments of the Church. The monks, in revenge, called, by way of pun, those grotesque monkey-like figures carved in stone, used in church architecture, pierres du Coignet or pierres du Coigners. At Notre Dame de Paris they used to extinguish their torches in the mouths and nostrils of these figures, which thus acquired a superadded ugliness. (See Recherches de Pasquier, iii. chap. xxvii.)

"You may associate them with Master Peter du Coignet, in the middle of the porch... to perform the office of extinguishers, and with their noses put out the lighted candles, torches, papers, and flambeaux." —Fabius.

Pierrot [pe-er-ro]. A character in French pantomime representing a man in growth and a child in mind and manners. He is generally the tallest and thinnest man that can be got, has his face and hair covered with white powder or flour, and wears a white gown with very long sleeves, and a row of big buttons down the front. The word means Little Peter.

Piers. The shepherd who relates the fable of the Kid and her Dun, to show the danger of bad company. (Spenser: Shepherd's Calendar.)

Piers Plowman. The hero of a satirical poem of the fourteenth century. He falls asleep, like John Bunyan, on the Malvern Hills, and has different visions, which he describes, and in which he exposes the corruptions of society, the dissoluteness of the clergy, and the allurements to sin, with considerable bitterness. The author is supposed to be Robert or William Langland.

Pieta. A representation of the Virgin Mary embracing the dead body of her Son. Filial or parental love was called pietry by the Romans. (See Prots.)

Pietists. A sect of Lutherans in the seventeenth century, who sought to introduce a more moral life and a more "evangelical" spirit of doctrine into the reformed church. In Germany the word Pietist is about equal to our vulgar use of Methodist.

Pietro (2 syl.). The putative father of Pompilia, criminally assumed as his child to prevent certain property from passing to an heir not his own. (Robert Browning: The Ring and the Book, ii. 580.) (See Ring.)

Pig (Thé) was held sacred by the ancient Cretans, because Jupiter was suckled by a sow; it was immolated in the mysteries of Eleusis; was sacrificed to Hercules, to Venus, the Lares (2 syl.), and all those who sought relief from bodily ailments. The sow was sacrificed to Ceres (2 syl.), 'because it taught men
to turn up the earth; and in Egypt it was slain on grand weddings on account of its fecundity.

Pig. In the forefront of pigs is a very small hole, which may be seen when the hair has been carefully removed. The tradition is that the legion of devils entered by these apertures. There are also round it some six rings, the whole together not larger than a small spangle; they look as if burnt or branded into the skin, and the tradition is that they are the marks of the devil's claws when he entered the swine (Mark v. 11-15).

(See Christian Traditions.)

Riding on a pg. It was Jane, afterwards Duchess of Gordon, who, in 1770, undertook for a wager to ride down the High Street of Edinburgh, in broad daylight, on the back of a pig, and she won her bet.

Some men there are lore not a gaping pg (Merchant of Venice, iv, 1). Marshal d'Albert always hunted at the sight of a roast sucking pig. (See Antipathy, Cat.)

The same is said of Vaughein, the renowned Hanoverian huntsman. Keller used to faint at the sight of smoked bacon.

Pig-back, Picka-back, or a-Pigger-back, does not mean as a pig is carried by a butcher, but as a pg or child is carried. It should be written apiggy-back. A butcher carries a pig head downwards, with its legs over its shoulders; but a child is carried with its arms round your neck, and legs under your arms.

"She carries the other a pack upon her shoulders." (Bunyan.)

Pig-eyed. Very small black eyes, like those of a pig. Southey says, "Those eyes have taught the lover flattery." The ace of diamonds is called "a pig's eye."

Pig Hunt (A). A village sport, in which a certain number of persons blindfolded hunt a small pig confined by hurdles within a limited space. The winner, having caught the pig, tucks it under his arm, and keeps it as his prize.

Pig-iron. This is a mere play on the word sow. When iron is melted it runs off into a channel called a sow, the lateral branches of which are called the pigs; here the iron cools, and is called pig-iron.

Pig and Tinderbox. The Elephant and Castle.

Pig and Whistle. The bowl and wassail, or the wassail-cup and wassail. A piggon is a pail, especially a milk-pail; and a pig is a small bowl, cup, or mug, making "milk and wassail;" similar to the modern sign of Jow and Glass—i.e., beer and wine. Thus a crockery-dealer is called a pig-wife.

Pig in a Pock. (A). Blind bargain. The French say Acheter chat en poche. The reference is to a common trick in days gone by of substituting a cat for a sucking-pig, and trying to palm it off on greenhorns. If anyone heedlessly bought the article without examination he bought a "cat" for a "pig," but if he opened the sack he "let the cat out of the bag," and the trick was disclosed. The French chat en poche refers to the fact, while our proverb regards the trick. Pocket is diminutive of pock.

Pigs. (See Bartholomew Pigs.)

He has brought his pigs to a pretty market. He has made a very bad bargain; he has managed his business in a very bad way. Pigs were the chief articles of sale with our Saxon herdsmen, and till recently the village cottager looked to pay his rent by the sale of his pigs.

He follows me about like an Anthony pig, or such and such a one as a Fantony pig; meaning a beggar, a hanger-on. Stow says that the officers of the market used to slit the ears of pigs until for food. One day one of the proctors of St. Anthony's Hospital tied a bell about a pig whose ear was slit, and no one would ever hurt it. The pig would follow like a dog anyone who fed it.

Please the pigs. If the Virgin permits, (Saxon, prgan, a virgin.) In the Danish New Testament "maiden" is generally rendered prgan. "Pig Cross," dedicated to the Virgin Mary, is Virgin Cross, or the Lady Cross. So also "Pig's Hill," "Pig's Ditch," in some instances at least, are the field and diggin attached to the Lady's chapel, though in others they are simply the hill and ditch where pigs were offered for sale. Another etymology is Please the provies (fairies), a saying still common in Devonshire.

It is somewhat remarkable that pig should be Norse for maiden, and hog or ag Gaelic for young generally. Thus agan (a young man), and goag (a young woman).

Pigskin (A). A gentleman's saddle, made of pigskin. "To throw a leg across a pigskin" is to mount a horse.
Pigtails (The). The Chinese; so called because the Tartar tonsure and braided queue are very general.

"We layd away telling one another of the pigtail till we both dropped off to sleep."—Giles' Adventures of the Chinaman.

Pigeon (To). To cheat, to gull one of his money by almost self-evident hoaxes. Pigeons are very easily gull'd, caught by snares, or scared by malkins. One easily gull'd is called a pigeon. The French pigeon means a dupe.

"Je me défend de tant que tu prends un de ceux qui ne saissent si facilement praumer à telles gens."—Les Dialogues de Jacques Marceau, (1533).

Flying the pigeons. Stealing coals from a cart or sack between the coal-dealer's yard and the house of the customer.

Flying the blue pigeon. Stealing the lead from off the roofs of churches or buildings of any kind.

To pigeon a person is to cheat him clandestinely. A gullible person is called a pigeon, and in the sporting world sharps and flats are called "rooks and pigeons." The brigands of Spain used to be called palomos (pigeons); and in French argot a dupe is called pêcher, or pêcheur de rubis; where pêcher or pêcheur is the Italian pescatore (a pigeon), and de rubis is a pun on dérobé, bamboozled.

To pluck a pigeon. To cheat a gullible person of his money. To fleece a greenhorn. (See Greenhorn.)

"Here comes a nice pigeon to pluck, and one of the thievish."—C. Mather.

Pigeon, Pigeons. Pitt says in Mecca no one will kill the blue pigeons, because they are held sacred.

The black pigeons of Indostan. Two black pigeons, we are told, took their flight from Thebes, in Egypt; one flew to Libya, and the other to Dodona, in Greece. On the spot where the former alighted, the temple of Jupiter Ammon was erected; in the place where the other settled, the oracle of Jupiter was established, and there the responses were made by the black pigeons that inhabited the surrounding groves. This tale is probably based on a pun upon the word pelea, which usually means "old women," but in the dialect of the Ephroites signifies pigeons or doves.

Mahomet's pigeon. (See Mahomet.)

In Russia pigeons are not served for human food, because the Holy Ghost assumed the likeness of a dove at the baptism of Jesus; and part of the marriage service consists in letting loose two pigeons. (See The Sporting Magazine, January, 1825, p. 307.)

Pigeon lays only two eggs. Hence the Queen says of Hamlet, after his fit he will be—

"As patient as the female dove When that her golden cuplets are disclosed [i.e., hatched]."—Hamlet, vi. 1.

He who is sprinkled with pigeon's blood will never die a natural death. A sculptor carrying home a bust of Charles I. stopped to rest on the way; at the moment a pigeon overhead was struck by a hawk, and the blood of the bird fell on the neck of the bust. The sculptor thought it ominous, and after the king was beheaded the saying became current.

Flocks of wild pigeons presage the pestilence, at least in Louisiana. Longfellow says they come with "naught in their craws but an acorn." (Evangeline.)


"The traders care nothing for the Chinese language, and are content to carry on their business transactions in a mixed language called "pigeon-English."—The Times.

Pigeon-hole (A). A small compartment for filing papers. In pigeon-lockers a small hole is left for the pigeons to walk in and out.

Pigeon-livered. Timid, easily frightened, like a pigeon. The bile rules the temper, and the liver the bile.

Pigeon Pair. A boy and girl, twins. It was once supposed that pigeons always sit on two eggs which produce a male and a female, and these twin birds live together in love the rest of their lives.

Pigg. (See under the word BREWER.)

Piggy-wiggy or Piggy-whidden. A word of endearment; a pet pig, which, being the smallest of the litter, is called by the diminutive Piggy, the wiggy being merely alliterative.

Piglet or Piggle. A small parcel of land enclosed with a hedge. In the eastern counties called a pikkle.

"Never had that novelty in manner whitened the laughter of Court Fams."—Miss Mitford: the Village, p. 92.

Pigmy. A dwarf. In fabulous history the pigmies were a nation of dwarfs devoured by cranes. (See PROMET.)

Pigmy or Pigenie. A word of
endearment to a girl. (Diminutive of the Anglo-Saxon *piga*, a little girl.)

**Pigwiggin.** An elf in love with Queen Mab. He combats the jealous O'heron with great fury. (Drayton: *Nymphidia*.)

**Pike's Head.** A pike's head has all the parts of the crucifixion of Christ. There are the cross, three nails, and a sword distinctly recognisable. The German tradition is that when Christ was crucified all fishes dived under the waters in terror, except the pike, which, out of curiosity, lifted up its head and beheld the whole scene. (See *Passion Flower*.)

**Pikestaff.** Plain as a pikestaff. Quite obvious and unmistakable. The pikestaff was the staff carried by pilgrims, which plainly and somewhat ostentatiously announced their "devotion." It has been suggested that "pikestaff" is a corruption of "packstaff," meaning the staff on which a pedlar carries his pack, but there is no need for the change.

**Pilate Voice.** A loud ranting voice.

In the old mysteries all tyrants were made to speak in a rough ranting manner. Thus Bottom the Weaver, after a rant "to show his quality," exclaims, "That's 'Ecles' vein, a tyrant's vein;" and Hamlet describes a ranting actor as "out-heroding Herod."

"In Pilate voys hegan to cry, / And swor by armes, and by blood and bones."—Chaucer: *Canterbury Tales*, 3126.

**Pilate's Wife,** who warned Pilate to have nothing to do with Jesus, is called Procla. (H. Johnson: *The Rise of Christendom*, p. 416.)

Others call her Justitia, evidently an assumed name.

**Pilatus.** (Mount) in Switzerland. The similarity of the word with the name of Pontius Pilate has given rise to the tradition that the Roman Governor, being banished to Gaul by Tiberius, wandered to this mount and threw himself into a black lake on its summit. But Mont Pilatus means the "hatted mountain," because it is frequently capped with clouds.

"The story goes, that once a year Pilate appears in his robes of office, and whoever sees the ghost will die before the year is out. In the sixteenth century a law was passed forbidding anyone to throw stones in the lake, for fear of bringing a tempest on the country.

There is a town called Pilate in the island of Hispaniola, and a Mont Pilate in France.

**Pilch.** The flannel napkin of an infant; a buff or leather jerkin. (Anglo-Saxon *pyle", a pilch.)

**Pilcher.** A scabbard. (Anglo-Saxon, *pyle"; Latin, *pellis*, skin.)

"Will you pluck your sword out of his pilcher?"—Shakespeare: *Romeo and Juliet*, III. 1.

**Pilgarlic or Pille'd Garlic. (A.)** One whose hair has fallen off from dissipation. Stow says of one getting bald: "He will soon be a peeled garlic like myself." Generally a poor wretch avoided and forsaken by his fellows. The editor of *Notes and Queries* says that garlic was a prime specific for leprosy, so that garlic and leprosy became inseparably associated. As lepers had to pill their own garlic, they were nicknamed *Pilgarlicos*, and anyone shunned like a leper was so called likewise. (To pill = to peel; see Gen. xxx. 37.)

"It must be borne in mind that at one time garlic was much more commonly used in England than it is now."

"After this (feast) we jourged off to bed for the night; but never a bit could we pillow our sleep to wink, for the everlasting jangle of bells."—Rabelais: *Pantagruel*, V. 7.

**Pilgrim Fathers** (The). The 102 English, Scotch, and Dutch Puritans who, in December, 1620, went to North America in the ship called the *Mayflower*, and colonised Maine, New Hampshire, Vermont, Massachusetts, and Connecticut.

**Pilgrimage** (3 syl.). The chief places in the West were (1) Walsingham and Canterbury (England); (2) Fourvières, Puy, and St. Denis (France); (3) Rome, Loretto, Genesano, and Assisi (Italy); (4) Compostella, Guadalupe, and Montserrat (Spain); (5) Goting, Zell, Cologne, Trier, and Einsiedeln (Germany). Chaucer has an admirable account, chiefly in verse, of a pilgrimage to Becket's tomb in Canterbury Cathedral. The pilgrims beguile the weariness of the way by telling tales. These *Canterbury Tales* were never completed.

**Pillar Saints** or *Stylites*. A class of ascetics, chiefy of Syria, who took up their abode on the top of a pillar, from which they never descended. (See *Stylites*.)

**Pillar to Post.** Running from pillar to post—from one thing to another without any definite purpose. This is an allusion to the manège. The pillar is the centre of the riding ground, and the posts are the columns at equal
distances, placed two and two round the circumference of the ring.

**Pillars of Heaven** (*The*). The Atlas Mountains are so called by the natives.

**Pillars of Hercules** (*The*). The opposite rocks at the entrance of the Mediterranean Sea, one in Spain and the other on the African continent. The tale is that they were bound together till Hercules tore them asunder in order to get to Gadès (Cadiz). The ancients called them Calpé and Ab'yds; we call them Gibraltar Rock and Mount Hacho, on which stands the fortress of Ceuta (Ku'tah).

**Pillory.** The following eminent men have been put in the pillory for literary offences:—Leighton, for tracts against Charles I.; Lilburn, for circulating the tracts of Dr. Bastwick; Bastwick, for attacking the Church of England; Warton the publisher; Prynne, for a satire on the wife of Charles I.; Daniel Defoe, for a pamphlet entitled *The Shortest Way with Dissenters*, etc.

**Pilot,** according to Scaliger, is from an old French word, *pilote* (a ship).

**Pilot Balloon** (*A*). A political feeler; a hint thrown out to ascertain public opinion on some moot point.

"As this gentleman is in the confidence of ministers, it is fair to assume that he was deputed to start this scheme as a pilot balloon."—Newspaper leader, 1856.

**Pilot Fish.** So called because it is supposed to pilot the shark to its prey.

**Pilot that weathered the Storm** (*The*). William Pitt, son of the first Earl of Chatham. (George Canning, in 1802, wrote a song so called in compliment to William Pitt, who steered us safely through the European storm stirred up by Napoleon.

**Pilpay** or *Bidpay.* The Indian *Aesop.* His compilation was in Sanskrit, and entitled *Panthea-Tavtra.* Khosru (Chosroes) the Great, of Persia, ordered them to be translated into Pehlivi, an idiom of Medieh, at that time the language of Persia. This was in the middle of the sixth century.

**Pimlico** (London). At one time a district of public gardens much frequented on holidays. According to tradition, it received its name from Ben Pimlico, famous for his nut-brown ale. His tea-gardens, however, were near Hoxton, and the road to them was termed Pimlico Path; so that what is now called Pimlico was so named from the popularity of the Hoxton resort.

"Have at thee, then, my merry bawes, and beg for old Ben Pimlico's nut-brown ale."—*Nevis* from Hoghton (1526).

**Pimlico. To walk in Pimlico. To promenade, handsomely dressed, along Pimlico Path.**

"Not far from this place were the Asparagus Gardens and Pimlico Path, where were fine walks, cool airrooms, etc., much used by the citizens of London and their families."—*Nat. Hist. Survey*. 211.

**Pin** (*A*). A cask holding 4½ gallons of ale or beer. This is the smallest of the casks. Two pins = a firkin or 9 gallons, and 2 firkins = a kilderkin or 18 gallons.

**Pin. Not worth a pin. Wholly worthless.**

*I don't care a pin, or a pin's point.* In the least.

**The pin. The centre; as, "the pin of the heart."** (Shakespeare: *Romus and Juliet*, ii. 4). The allusion is to the pin which fastened the clout or white mark on a target in archery.

**Weak on his pins. Weak in his legs, the legs being a man's pegs or supporters.**

**A merry pin. A roysterer.**

We are told that St. Dunstan introduced the plan of pegging tankards, to check the intemperate habits of the English in his time. Called "pin-tankards."

**In merry pin. In merry mood, in good spirits.** Pegge, in his *Anonymaum*, says that the old tankards were divided into eight equal yards, and each part was marked with a silver pin. The cups held two quarts, consequently the quantity from pin to pin was half a Winchester pint. By the rules of "good fellowship," a drinker was supposed to stop drinking only at a pin, and if he drank beyond it, was to drink to the next one. As it was very hard to stop exactly at the pin, the vain efforts gave rise to much mirth, and the drinker had generally to drain the tankard. (See *P20.*).

"No song, no laugh, no jovial ditty of drinking vastly to the pin."

Longfellow: *Golden Legend."

*I do not pin my faith upon your sleeve. I am not going to take your ipse dixit for gospel. In feudal times badges were worn, and the partisans of a leader used to wear his badge, which was pinned on the sleeve. Sometimes these badges were changed for specific purposes, and persons learned to doubt. Hence the phrase, "You wear the badge, but I do
not intend to pin my faith on your sleeve."

He tided at the pin. Rattled at the latch to give notice that he was about to enter. The pin was not only the latch of chamber-doors and cottages, but the "rump" of castles used instead of the modern knocker. It was attached to a ring, which produced a grating sound to give notice to the wanderer.

"See, light he jumped up the stair, And tured at the pin; And who see ready as herself To let the ladder in."

Charlie is my Durran.

Pin Money. A lady's allowance of money for her own personal expenditure. Long after the invention of pins, in the fourteenth century, the maker was allowed to sell them in open shop only on January 1st and 2nd. It was then that the court ladies and city dames flocked to the depots to buy them, having been first provided with money by their husbands. When pins became cheap and common, the ladies spent their allowances on other fancies, but the term pin money remained in vogue.

It is quite an error to suppose that pins were invented in the reign of François I., and introduced into England by Catherine Howard, the fifth wife of Henry VIII. In 1317, just 200 years before the death of François, 12,000 pins were delivered from the royal wardrobe for the use of the Princess Joan. So that pins were not only manufactured in England, but were of high repute even in the reign of Henry IV. (1399-1413).

Policy of Pin Pins. A policy of petty annoyances. The term came into prominence during the strained relations between England and France in 1898, and probably took its rise from a passage in the Paris Mutual November 8th, 1898.

Pinabello or Pinabel (in Orlando Furioso). Son of Anselmo, King of Maganza. Murphisa, having overthrown him, and taken the steed of his dame, Pinabello, at her instigation, decreed that nothing would wipe out the disgrace except a thousand dukes and a thousand warriors unhorsed, and spoiled of their arms, steed, and vest. He was slain by Bradamant.

Pinchbeck. So called from Christopher Pinchbeck, a musical-clock maker, of Fleet Street. (Died 1732.) The word is used for Brummagem gold; and the metal is a compound of copper, zinc, and tin.

*Where, in these pinchbeck days, can we hope to find the old agricultural virtue in all its purity?* —Anthony Trollope: Framley Parsonage.


The Italian Pindar. Gabriele Chiabrera; whence Chiarbergino is in Italian tantamount to "Pindarico." (1552-1637.)

Peter Pindar. Dr. John Wolcott (1738-1812).


In Westminster Abbey, the last line of Gray's tablet claims the honour of British Pindar for the author of The Bard.

"She [Britain] felt a Homer's fire in Milton's strains,

A Pindar's rapture in the lyre of Gray."

Pindar and the Bees. (See PLATO.)

Pindar of Wakefield (George-a-Green) has given his name to a celebrated house on the west side of the Gray's Inn Road; and a house with that name still exists in St. Chad's Row, on the other side of the street. (The Times.) (See PINDER.)

Pindaric Verse. Irregular verse; a poem of various metres, but of lofty style, in imitation of the odes of Pindar. Alexander's Fust, by Dryden, is the best specimen in English.

Pinder. One who impounds cattle, or takes care of the cattle impounded; thus George-a-Green was the "Pinder of Wakefield," and his encounter with Robin Hood, Scarlet, and Little John forms the subject of one of the Robin Hood ballads. ( Anglo-Saxon pind, a fold.)

Pindor's (in Jerusalem Delivered). One of the two heralds; the other is Arideus.

Pine-bender (The). Sinis, the Corinthian robber: so called because he used to fasten his victims to two pine-trees bent towards the earth, and then leave them to be rent asunder by the rebound.

Pink (.I.). The flower is so called because the edges of the petals are pinked or notched. (See below.)

Pink of Perfection (The). The acme; the beau-ideal. Shakespeare has "the pink of courtesy" (Romeo and Juliet, ii. 4); the pink of politeness. (Welsh, pyn, a point, an acme; our pink, to stab; pinking, cutting into points.)
Piony or Peony. A flower; so called from the chieftain Paion, who discovered it. (Saxon Leechdoms, i.)

Pion-pion. An infantry soldier. This is probably a corruption of pion, a pawn or foot-soldier. Cotgrave, however, thinks the French foot-soldiers are so called from their habit of pilfering chickens, whose cry is pion pion.

Pious (2 syl.). The Romans called a man who revered his father pious; hence Antonius was called pious, because he requested that his adopted father (Hadrian) might be ranked among the gods. Hence was called pious because he rescued his father from the burning city of Troy. The Italian word pio (q.v.) has a similar meaning.

The Pious, Ernst I., founder of the House of Gotha. (1601-1674.)
Robert, son of Hugues Capet. (971, 996-1031.)
Eric IX. of Sweden. (*, 1155-1161.)

Pip. The hero of Dickens's Great Expectations. He is first a poor boy, and then a man of wealth.

Pipe. Anglo-Saxon pip, a pipe or flute.
Put that into your pipe and smoke it. Digest that, if you can. An expression used by one who has given an adversary a severe rebuke. The allusion is to the pipes of peace and war smoked by the American Indians.
Put your pipe out. Spoil your piping or singing; make you sing another tune, or in another key. "Take your shine out" has a similar force.
As you pipe, I must dance. I must accommodate myself to your wishes.
To pipe your eye. To snivel: to cry.

Pipe Rolls or Great Rolls of the Pipe. The series of Great Rolls of the Exchequer, beginning 2 Henry II., and continued to 1834, when the Pipe Office was abolished. These rolls are now in the Public Record Office, Chancery Lane.
"Take, for instance the Pipe Rolls, that magnificent series of documents on which, from the middle of the 12th century until well on in the 19th, we have a perfect account of the Crown revenue, rendered by the sheriffs of the different counties."—Notes and Queries, June 8, 1883, p. 421.

Office of the Clerk of the Pipe. A very ancient office in the Court of Exchequer, where leases of Crown lands, sheriffs' accounts, etc., were made out. It existed in the reign of Henry II., and was abolished in the reign of William IV. Lord Bacon says, "The office is so called because the whole receipt of the court is finally conveyed into it by means of divers small pipes or quills, as water into a cistern.

Pipe of Peace. The North American Indians present a pipe to anyone they wish to be on good terms with. To receive the pipe and smoke together is to promote friendship and good will, but to refuse the offer is virtually a declaration of hostility.

Pipoclay. Routine; fossilised military dogmas of no real worth. In government offices the term red-tape is used to express the same idea. Pipoclay was at one time largely used by soldiers for marking their gloves, accoutrements, and clothes look clean and smart.

Pipolet. A concierge or French door-keeper; so called from a character in Eugène Sue's Mysteries of Paris.

Piper. The Pied Piper. (See Pied.) Who's to pay the piper? (See PAY.) Tom Piper. So the piper is called in the morris dance.
"There is apparently another Tom Piper, referred to by Drayton and others, of whom nothing is now known. He seems to have been a sort of Mother Goose, or raconteur of short tales.
"Tom Piper is gone out, and mirth beended.
He never will come in to tell us tales."

Piper that Played before Moses (By the). Per tubaemium quae coram Mose modulatus est. This oath is from Tales in Blackwood [Magazine, May, 1838]: Father Tom and the Pope (name of the tale). (Notes and Queries, April 2, 1887, p. 276.)


Piping Hot. Hot as water which pipes or sings.

Pippa Passes. A little leaven leaveneth the whole lump. Some casual influence has dropped good seed, which has taken root and beareth fruit to perfection. The words are the title of a dramatic poem by Robert Browning. Pippa is a chaste-minded, light-hearted peasant maiden, who resolves to enjoy New Year's Day, her only holiday. Various groups of persons overhear her as she passes-by singing her innocent ditties, and some of her stray words, falling into their hearts, act with secret but sure influence for good. (1842.)

Piranesi. Now called the port Leone.
Pirrie's Chair. "The lowest seat o' hell." "If you do not mend your ways, you will be sent to Pirrie's chair, the lowest seat of hell."

"In Pirrie's chair you'll sit, I say, The lowest seat o' hell; If ye do not amend your ways It's a place that ye must dwell." Child's English and Scottish ballads: The穿越the skies Knight.

"Pirrie or priarie means a sudden storm at sea (Scotch priar). "They were driven back by storms of wind and pyrries of the sea." (North: Plutarch, P. 355.)

Pirithous. King of the Lapithae, proverbial for his love of Theseus (2 syl.), King of Athens.

Pisaller (French). As a shift: for want of a better: a dernier ressort; better than nothing.

"She contended herself with a pisaller, and gave her head... in six months to the son of the baronet's steward."—No W. Scott: Waverley, chap. v.

Piss'nie. A servant noted for his attachment to Imogen. (Shakespeare: Cymbeline.)

Piso's Justice. That is Piso's justice. Verbally right, but morally wrong. Seneca tells us that Piso condemned a man on circumstantial evidence for murder; but when the suspect was at the place of execution, the man supposed to have been murdered exclaimed, "Hold, hold! I am the man supposed to have been killed." The centurion sent back the prisoner to Piso, and explained the case to him; whereupon Piso condemned all three to death, saying, "Fat justitla." The man condemned is to be executed because sentence of death has been passed upon him, and fat justitla; the centurion is to be executed because he has disobeyed orders, and fat justitla; the man supposed to have been murdered is to be executed because he has been the cause of death to two innocent men, and fat justitla eto cepun runt.

Pistol. Falstaff's lieutenant or ancient; a bully, a coward, a rogue, and always poor. (Shakespeare: 1 and 2 Henry IV; Merry Wives of Windsor.)

Pistols. So called from Pistoia, in Tuscany, where they were invented in 1545. (Latin, pistorium.)

To discharge one's pistol in the air. To fight a man of straw; to fight harmlessly in order to make up a foolish quarrel.

"Dr. Rewluc has discharged his pistol in the air (that he pretends to fight against me, but discharges his shot against objections which he never made)."—W. E. Gladstone: Nineteenth Century, November, 1886.

Pistis, Pistis, Pistis, or Pistris. The sea-monster sent to devour Andromeda. In ancient art it is represented with a dragon's head, the neck and head of a beast, fins for the forelegs, and the body and tail of a fish. In Christian art the pistris was usually employed to represent the whale which swallowed Jonah. (Urbani: Commentaries.) Aratus died A.D. 213.

Pit-a-pat. My heart goes pit-a-pat. Throbs, palpitates. "Fat" is a gentle blow (Welsh, fit), and "pit" is a mere ricochet expletive. We have a vast number of such ricochet words, as "fiddle-faddle," "harum-scarum," "ding-dong," etc.

"Anything like the sound of a rat Makes my heart go pit-a-pat." Drayton: First Part of Hamlet.

Pitch. Touch pitch, and you will be defiled. "The finger that touches rouge will be red." "Evil communications corrupt good manners." "A rotten apple injures its companions."

Pitch and Pay. Pitch down your money and pay at once. There is a suppressed pun in the phrase: "to pay a ship" is to pitch it.

"The word is pitch and pay—trust none." Shakespeare: Henry V, ii. 3.

Pitch into Him. Thrust or dart your fists into him.

Pitcher. The pitcher went once too often to the well. The dodge was tried once too often, and utterly failed. The same sentiment is proverbial in most European languages.

Pitcher's. Little pitchers have long ears. Little folk or children hear what is said when you little think it. The ear of a pitcher is the handle, made in the shape of a man's ear. The handle of a cream-ewer and of other small jugs is quite out of proportion to the size of the vessel, compared with the handles of large jars.

Pithos. A large jar to keep wine or oil in. Winckelmann has engraved a copy of a curious bas-relief representing Diogenes occupying a pithos and holding conversation with Alexander the Great. (Greek pithos, a large wine jar.)

P'iri (plur. Pitaris). An order of divine beings in Hindu mythology inhabiting celestial regions of their own, and receiving into their society the spirits of those mortals whose funeral rites have been duly performed.
Pitt Diamond or The Regent. Called Pitt diamond because it once belonged to Mr. Pitt, grandfather of the famous Earl of Chatham. Called the Regent diamond from the Duke of Orleans, Regent of France, who purchased it. This famous diamond was worn in the sword-hilt of Napoleon, and now belongs to the King of Prussia.

Pitt's Mark. The printer's name and place of business affixed to printed books, according to William Pitt's Act, 39 Geo. III., c. 79.

Pitt's Pictures or Billy Pitt's Pictures. Blind windows; so called because many windows were blocked up when William Pitt augmented the Window Tax in 1784, and again in 1797.

Pitáctos (Greek, Pitakous). One of the "Seven Sages" of Greece. His great sayings were: (1) "Know the right time" ("Giówthi kaiwun"), and (2) "Tis a sore thing to be eminent" ("Xábepmo exthlon emmenva").

Pittance. An allowance of victuals over and above bread and wine. Anthony du Pinet, in his translation of Pliny, applies the term over and over again to figs and beans. The word originally comes from the people's piety in giving to poor mendicants food for their subsistence. (Probably connected with pites, Monksh Latin, petuence; Spanish, pitar, to distribute a dose of food; pitancero, one who distributes the dose, or a begging friar who subsists by charity.)

Pixies (2 syl.). The Devonshire Robin Goodfellow: said to be the spirits of infants who have died before baptism. The Pixy monarch holds his court like Titania, and sends his subjects on their several tasks. The word is a diminutive of Pix, probably the same as Puck. (Swedish, pyk; old English, poep, pyn, pyc, bly, blyce; Danish, pøj, and pokker.)

Pixy-land (Devonshire), Peake-addon (Worcestershire). Mussed into bags and ditches.

Place aux Dames. Make way for the ladies: give place to the ladies: the ladies first, if you please. Indirectly it means women beat the men hollow in every contest.

Placebo. One of the brothers of January, an old baron of Lombardy. When January held a family council to know whether he should marry, Placebo very wisely told him to do as he liked, for says he—

"A full great fool is any counsellor,
That serveth any lord of high honour.
That dar presum, or none (once) thanketh it.
That his counsel shold pass his lordes will,"
Warder: The Marchantane Tale, line 8121, etc.

To sing Placebo. To seek to please; to trim in order not to offend. The word Placebo is often used to denote vapors for the dead, from the fact that it is the first word of the first Antiphon of that Office.

Plagiarist means strictly one who kidnaps a slave. Martial applies the word to the kidnappers of other men's brains. Literary theft unacknowledged is called plagiarism. (Latin, plagiarus.)

Plain (The). The Girondists were so called in the National Convention, because they sat on the level floor or plain of the hall. After the overthrow of the Girondists this part of the House was called the marsh or swamp (marais), and included such members as were under the control of the Mountain (g. t.).

Plain Dealer (The). Wycherly was so called, from his celebrated comedy of the same title. (1610-1715.)

"The Countess of Drogheda, required for the Plain Dealer, 'Madame,' says Mr. Partridge, 'speak you are for the 'Plain Dealer, there he is for you,' pushing Mr. Wycherly towards her." — Cooke: Life of the Poets, iii. p. 252.

Plan of Campaign (The). Often cited shortly as "The Plan," promulgated by John Dillon in October, 1886. It provided that Irish tenants on an estate should band together, and determine what abatement of rent they considered to be called for. If the landlord accepted the abatement, well and good; if not, the tenants were to pay into a campaign fund the amount offered to the landlord, and the money thus funded should be used in fighting the landlord if he went to law to recover his rents.

"The Plan of Campaign proposed to reduce rents by an average of some 30 per cent." — Nineteenth Century, April, 1887, p. 598.

* In 1885 the Land Commission reduced all the rents from 10 to 14 per cent.; so that 30 per cent. more would equal from 40 to 45 per cent.

Planets.

i. In astrology there are seven planets:—

- ALEIL, the sun, represents gold.
- DANA, the moon, represents silver.
- MERCURY represents quicksilver.
- VENUS represents copper.
- MARS represents iron.
- JUPITER represents tin.
- SATURN represents lead.
Planet-struck. A blighted tree is said to be planet-struck. Epilepsy, paralysis, lunacy, etc., are attributed to the malignant aspects of the planets. Horses are said to be planet-struck when they seem stupefied, whether from want of food, colic, or stoppage. The Latin word is sidérum.

Plank. To walk the plank. To be about to die. Walking the plank was a mode of disposing of prisoners at sea, much in vogue among the South Sea pirates in the 17th century.

Plantagenet, from planta genista (broom-plant), the family cognisance first assumed by the Earl of Anjou, the first of his race, during a pilgrimage to the Holy Land, as a symbol of humility. (Sir George Buck: Richard III.) Died 1022.


Plate (n.). A race in which a prize is given out of the race fund, or from some other source, without any stakes being made by the owners of the horses engaged. Usually entrance money is required. (See Sweepstakes, Handicap, Plate, Selling Race, Weight-for-Age Race.)

Plate, meaning silver, is the Spanish plate.

Plateen, among printers, is the power or weight which presses on the tympan (q.v.), to cause the impression of the letters to be given off and transferred to the sheet. (French, plat, flat.)

Platen, in type-writing machines, the plate is the feeding roller on which the paper rests to receive the proper impressions.

Plates or Plates of Meat. Slang for feet. One of the chief sources of slang is rhyme. Thus meat rhymes with feet, and "warming my plates" is slang for warming my feet. Similarly, "Rory O'More" is slang for door, and "there came a knock at the Rory O'More" means there was a knock at the door. A prescott is slang for waistcoat. (See Chivy.)

Platform, in the United States, is the policy of a political or religious party. Of course the meaning is the policy on which the party stands. An American revival. Each separate principle is a plank of the platform.

Queen Elizabeth, in answer to the Supplication of the Parliament (offered to the Parliament in 1566), said she "had examined the platform, and account it most paramount to the religion established, to her crown, her government, and her subjects."

Again, the Rev. John Norris writes in 1566 that Plato said, "God created man, and put him into a garden, and said, 'I will give you every tree in the garden, to eat of, and to have desire of.'"--Lyle, viii, 6.

The word has been resuscitated in North America. Lily, in 1881, says he
“discovered the whole platform of the conspiracy.” (Discovery of the New World, p. 115.)

“Their declaration of principles—their ‘platform’ to use the appropriate term—was settled and published to the world. Its distinctive elements, or ‘planks,’ are financial.”—The Times.

**Plato.** His original name was Aristocles, but he was called Platôn from the great breadth of his shoulders.

The German Plato, Friedrich Heinrich Jacobi (1743-1819).

The Jewish Plato, Philo Judaeus, an Alexandrine philosopher. (Flourished 20-40.)

The Puritan Plato. John Howe, the Nonconformist. (1630-1706).

**Plato and the Bees.** When Plato was an infant, some bees settled on his lips when he was asleep, indicating that he would become famous for his honeyed words. The same is said of Sophocles, Pindar, St. Ambrose, St. Chrysostom, and others.

“And as when Plato did the cradle thrive, Bees to his lips brought honey from their hive.”

W. Browne: Britannia’s Pastorals, ii.

**Plato’s Year.** A revolution of 25,000 years, in which period the stars and constellations return to their former places in respect to the equinoxes.

“Cut out more work than can be done in Plato’s year, but finish none.”

Butler: Hudibras, pt. iii. 1.

**Platonic Bodies.** The five regular geometric solids described by Plato—viz. the tetrahedron, hexahedron, octahedron, dodecahedron, and icosahedron, all of which are bounded by like, equal, and regular planes.

**Platonic Love.** Spiritual love between persons of opposite sexes. It is the friendship of man and woman, without mixture of what is usually called love. Plato strongly advocated this pure affection, and hence its distinctive name.

**Platonic Puritan** (Thir). John Howe, the Nonconformist divine. (1630-1706).

**Platonism.** The philosophical system of Plato; dialectics. Locke maintains that the mind is by nature a sheet of white paper, the five senses being the doors of knowledge. Plato maintained the opposite theory, drawing a strong line of demarcation between the province of thought and that of sensations in the production of ideas. (See Dialectics.)

In theology, he taught that there are two eternal, primary, independent, and incorruptible causes of material things—God the maker, and matter the substance.

In psychology, he maintained the ultimate unity and mutual dependence of all knowledge.

In physics, he said that God is the measure of all things, and that from God, in whom reason and being are one, proceed human reason and those “ideas” or laws which constitute all that can be called real in nature.

**Platter with Two Eyes.** (A). Emblematical of St. Lucy, in allusion to her sending her two eyes to a nobleman who wanted to marry her for the exceeding beauty of her eyes. (See Lucy.)

Play. “This may be play to you, ‘tis death to us.” The allusion is to the fable of the boys throwing stones at some frogs. (Roger L'Estrange.)

As good as a play. So said King Charles when he attended the discussion of Lord Ioss’s “Divorce Bill.”

**Play the Deuce.** The Irish say, Play the poaka. Pooka or Poake is an evil spirit in the form of a wild colt, who does great hurt to berefted travellers.

**Played Out.** Out of date; no longer in vogue; exhausted.

“Valentines, I suppose, are played out, said Milton.”—Tennyson: Quo Vadis, Feb. 13, 1866.

**Playing to the Gods.** Degrading one’s vocation ad captandum vulgus. The gods, in theatrical phrase, are the spectators in the uppermost gallery, the ignominous vulgus. The ceiling of Drury Lane theatre was at one time painted in imitation of the sky, with Cupids and other deities here and there represented. As the gallery referred to was near the ceiling, the occupants were called the gods. In French this gallery is nick-named paradis.

**Please the Pigs.** (See under Pres.)

**Pleased as Punch.** Greatly delighted. Our old friend Punch is always singing with self-satisfaction in all his naughty ways, and his evident “pleasure” is contagious to the beholders.

“You could skip over to Europe whenever you liked; mamma would be pleased as Punch.”—E. Grant.

**Pleasure.** It was Xerxes who offered a reward to anyone who could invent a new pleasure.
Plebeians. Common people; properly it means the free citizens of Rome, who were neither patricians nor clients. They were, however, free landowners, and had their own "gentes." (Latin, plebes, 2 syl.)

Plebiacite (3 syl). A decree of the people. In Roman history, a law enacted by the "comitia" or assembly of tribes. In France, the resolutions adopted in the Revolution by the voice of the people, and the general votes given during the Second Empire—such as the general vote to elect Napoleon III., emperor of the French.

Pledge. I pledge you in this wine—t.e. I drink to your health or success.

"Drink to me only with thine eyes, And I will pledge with mine."—Den Johan (translated from Philoctetes) second century.

To pledge. To guarantee. Pleading a drinker's security arose in the tenth century, when it was thought necessary for one person to watch over the safety of a companion while in the act of drinking. It was by no means unusual with the fierce Danes to stab a person under such circumstances.

"If you were a huge man, I should fear to drink at meals. Let the rest charm my windpipe's dangerous notes. Great men should drink with firmness on their threats."—Timon of Athens, I. 2.

Pleiades (3 syl.) means the "sailing stars" (Greek, pleo, to sail), because the Greeks considered navigation safe at the return of the Pleiades, and never attempted it after those stars disappeared.

The Pleiades were the seven daughters of Atlas and Pleione (Pléione). They were transformed into stars, one of which (Métope) is invisible out of shame, because she alone married a human being. Some call the invisible star "Electra," and say she hides herself from grief for the destruction of the city and royal race of Troy.

i. The Pleiad of Alexandria. A group of seven contemporary poets in the reign of Ptolemy Philadelphos: so called in reference to the cluster of stars in the back of Taurus. Their names are—Callimachus, Apollonios of Rhodes, Ara'tos, Phileus (called Homer the Younger), Ly'cophron, Nicander, and Theocritus.

There are in reality eleven stars in the Pleiades.

ii. The literary Pleiad of Charlemagne. Alcun (Albion), Angilbert (Honor), Adelward (Augzhoue), Riculf (Dametius), Charlemagne (David), Vausfrid, and Eginhard.

iii. The first French Pleiad. Seven contemporary poets in the sixteenth century, in the reign of Henri III., who wrote French poetry in the metres, style, and verbiage of the ancient Greek and Latin poetry. Of these, Ronsard was by far the most talented; but much that would be otherwise excellent is spoilt by pedantry and Frenchified Latin. The seven names are Ronsard, Dorat, Du Bellay, Remi-Belleau, Jodelle, Batail, and Thiard.

The second French Pleiad. Seven contemporary poets in the reign of Louis XIII., very inferior to the "first Pleiad." Their names are Rapin, Commire, Larue, Santeuil, Ménage, Dupeyray, and P ott.

iv. The Last Pleiad. Electra, one of the Pleiades, wife of Dardanus, disappeared a little before the Trojan war (B.C. 1193), that she might be saved the mortification of seeing the ruin of her beloved city. She showed herself occasionally to mortal eye, but always in the guise of a comet. Mons. Fretet says this tradition arose from the fact that a comet does sometimes appear in the vicinity of the Pleiades, rushes in a northerly direction, and passes out of sight. (See Olym. v. and Hild. xvi.)

Letitia Elizabeth Landon published, in 1829, a poem entitled The Last Pleiad.

(See above, Pleiades.)

Ploet is a lash like a knob, but not made of raw hides. (Russian, plet, a whip.)

Pleydell (Mr. Paulus). An advocate in Edinburgh, formerly sheriff of Ellangowan.

"Mr. Counsellor Pleydell was a lively, straightforward gentleman, with a professional airiness in his eye, and, generally speaking, a professional formality in his manner; but this he could slip off on a Saturday evening, when... he joined in the ancient pastime of High Jinks."—Sir W. Scott: Glimpse Handering, xxix.

Pliable. One of Christian's neighbours, who went with him as far as the Slough of Despond, and then turned back again. (Bunyan: Pilgrim's Progress, pt. i.)


Pliny of the East. (See Zakaria.)

Pliny's Doves. In one of the rooms on the upper floor of the museum of the Capitol at Rome are the celebrated Doves of Pliny, one of the finest and most perfectly preserved specimens of ancient mosaic. It represents four doves drinking, with a beautiful border surrounding the composition. The mosaic is formed of natural stones, so small
that 160 pieces cover only a square inch. It is supposed to be the work of Soeas, and is described by Pliny as a proof of the perfection to which that art had arrived. He says:—

"At Pergamos is a wonderful specimen of a dove, and a rabbit with the shadow of her head; on the lip of the vessel are other doves pluming themselves."

This exquisite specimen of art was found in Villa Adriana, in 1737, by Cardinal Furtiotti, from whom it was purchased by Clement XIII.

**Plith.** A piece of iron made hot and put into an iron box, to be held for punishment by a criminal. (See Plut.)

**Plon-plon.** The sobriquet of Prince Napoleon Joseph Charles Bonaparte, son of Jerome Bonaparte. He was nicknamed Quot plon-plon (Four-bullet) in the Crimean war (1853-1856), a nickname afterwards perverted into Plon-plon.

**Plot,** in a theatrical sense, does not only mean the incidents which lead to the development of a play, but half a dozen other things; thus, the "scene plot" is a list of the various scenes to be used; the "flyman's plot" is a list of the articles required by the flyman in the "fices;" there is also the "gasmans's plot:" the "property plot" is a list of all the properties required in the play, for which the manager is responsible.

**Plotooock.** The old Scotch form of the Roman Pluto, by which Satan is meant. Chaucer calls Pluto the "king of Fuerie," and Dunbar names him "Pluto the cirich incubus."

**Plough.** Food, Fool, or White. **Plough.** The plough dragged about a village on Plough Monday. Called white, because the mummers who drag it about are dressed in white, gaudily trimmed with flowers and ribbons. Called food or fool, because the procession is fond or foolish— not serious, or of a business character.

**Plough Monday.** The first Monday after Twelfth Day is so called because it is the end of the Christmas holidays, and the day when men return to their plough or daily work. It was customary on this day for farm labourers to draw a plough from door to door of the parish, and solicit "plough-money" to spend in a frolic. The queen of the banquet was called Bessey. (See Distaff.)

**Plower.** To live like a plower, i.e. to live on nothing, to live on air. Plowers do not, however, live on air, but feed largely on small insects. They also eat worms, which they hunt for in newly-ploughed fields.

**Plowden.** "The case is altered," quoth Plowden. Plowden was a priest, very unpopular, and in order to bring him into trouble some men inveigled him into attending mass performed by a layman, and then impeached him for so doing. Being brought before the tribunal, the cunning priest asked the layman if it was he who officiated. "Yes," said the man. "And are you a priest?" said Plowden. "No," said the man. "Then," said Plowden, turning to the tribunal, "that alters the case, for it is an axiom with the church, 'No priest, no mass.'"

**Plowman.** The Vision of Piers Plowman is a satirical poem by W. [or R.] Langland, completed in 1362. The poet supposes himself falling asleep on the Malvern Hills, and in his dream sees various visions of an allegorical character, bearing on the vices of the times. In one of the allegories, the Lady An'tina (the saint) is placed in Castle Caro (jerk) under the charge of Sir Constable Inwit, and his sons See-well, Hear-well, Work-well, and Go-well. The whole poem consists of nearly 15,000 verses, and is divided into twenty parts, each part being called a passus, or separate vision.

**Pluck.** To reject a candidate for literary honours because he is not up to the required mark. The rejected candidate is said to be plucked.

When degrees are conferred the name of each person is read out before he is presented to the Vice-Chancellor. The proctor used at one time to walk once up and down the room, and anyone who objected to the degree being conferred might signify his dissent by plucking or twitching the proctor's gown. This was occasionally done by tradesmen to whom the candidate was in debt; but now all persons likely to be objected to, either by tradesmen or examiners, know it beforehand, and keep away. They are virtually plucked, but not really so.

A case of pluck. An instance of one who has been plucked: "Tome Jones is a case of pluck," i.e. is a plucked man.

A man of pluck. Of courage or spirit. The pluck is the heart, liver, and whatever else is "plucked," away from the chest of a sheep or hog. We also use the expressions bold heart, lily-livered, a man of another kidney, bowls of mercy, a vein of fun, it raised his bile, etc. (See Liver.)
Pluck his Goose. I'll pluck his goose for him. That is: I'll cut his crest, I'll lower his pride, I'll make him eat humble pie. Comparing the person to a goose, the threat is to pluck off his feathers in which he prides himself.

Plucked Pigeon (A.). One fleeced out of his money; one plucked by a rook or sharper.

"There were no smart fellows whom fortune had troubled, no plucked pigeons or winged rooks, no disappointed speculators, no ruined miners." — Sir W. Scott. Peveril of the Peak, c. xi.

Plungon of Undershoot. Carlyle's typical commercial Radical in the middle of the 19th century, who found that no decent Tory would shake hands with him; but at the close of the century found free-competition company with latter-day Tories.

"There are two motive forces which may impel the Plungons of Toryism; the pressure is not simply enough, ... to overcome the 'prejudice' at Plungon and Co." — Nineteenth Century, Dec., 1882, p. 878.

Plum. A plum bed (Devonshire). A soft bed, in which the down lies light.

The plum's going well (Devonshire).

Rise well, and will not be heavy.

The cake is nice and plum (Devonshire).

Light. (Plump, swelled out.)

He is worth a plum. The Spanish plum means both plumage and wealth. Hence tiene pluma (he has feathered his nest). We arbitrarily place this desideratum at £100,000, and the man who has realised only £50,000 has got only half a plum. "Either a plum or a plumstone" — i.e., "fat Caesar and munichs."

Plume Oneself (To). To be conceited of; to boast of.

"Mrs. Bracewray ... plumed herself upon her resolute manner of performing (what she thought right). "— Trollope, Vanity Fair.

Plumes. In borrowed plumage. Assumed merit; airs and graces not merited. The allusion is to the plume of the jack-daw who dressed up in peacock's feathers.

Plumber (A.). Every elector represented in Parliament by two members has the power of voting for both candidates at an election. To give a plumber is to vote for only one of the candidates, and not to use the second vote. If he votes for two candidates of opposite politics, his vote is termed a split vote.

Plunger. One who planges, or spends money recklessly in bets, etc. The Marquis of Hastings was the first person so called by the turf. One night he played three games of draughts for £1,000 a game, and lost all three. He then cut a pack of cards for £500 a cut; and lost £5,000 in an hour and a half. He paid both debts at once before he left the room.

Plus Ultra. The motto in the royal arms of Spain. It was once Ne plus ultra, in allusion to the pillars of Hercules, the ne plus ultra of the world; but after the discovery of America, and when Charles V. inherited the crown of Aragon and Castile, with all the vast American possessions, he struck out ne, and assumed the words plus ultra for the national motto, as much as to say Spain and the plus ultra country.

Plush (John). A gorgeous footman, conspicuous for his plush breeches.

To take plush. To take a subordinate place in the ministry, where one can only act as a government flunky.

"Lord Rosebery perhaps remembers that, years ago, a young politician who had just finished his education, was warned by an old and affectionate tea-chest not to take plush. 'The reply was, 'I have been offered plush tights with red tape and have refused it.' — Nineteenth Century, Jan., 1892, p. 157.

Pluto. The grave, or the god of that region where the dead go to before they are admitted to Elysium or sent to Tartarus.

"Brothers, be of good cheer, the night we shall sing with Pluto! I came to the three hundred Spartans before the battle of Thermopyles.

"Give the unsalted portion you have won... To those who look, you come to Pluto's porch." — Thomson, Castle of Indolence, canto 1.

Pluto. Many artists of great repute have painted this god, the three most famous being that by Jule-Romain (1492-1546), a pupil of Raphael, in Mantua; one by Augustin Carache (1538-1601), in Madrid, generally called Il Famoso; and the third by Luc Giodano (1632-1701), in the gallery of the Palace Riccardi. Raphael has introduced Pluto in his Assembly of the Gods.

In the Villa Albani of Rome is the famous antique statue of Pluto and Cerberus.

Plutonic Rocks. Granites, and certain porphyries, supposed to be of igneous, but not of volcanic, origin. So called by Lyell from Pluto, the principle of elemental fire.

Plutus. Rich as Pluto. In Greek mythology Plutos is the god of riches. Plutus and Pluto are widely different.

Plymouth Brethren. A sect that protests against all sectarianism, and
advocates the unity of the church; some even go so far as to advocate a community of goods. So called from Plymouth, where they sprang into existence in 1830.

Plymouth Cloak (A). A good stout cudgel. In the time of the Crusades many men of good family used to land at Plymouth utterly destitute. They went to a neighbouring wood, cut themselves a good stout club, and, stopping the first passenger that passed by, provided themselves with money and clothing. (Fuller: Worthies.)

Pocahontas. Daughter of Powhatan, an Indian chief of Virginia, who rescued Captain John Smith when her father’s hand was on the point of killing him. She subsequently married John Rolfe, and was baptised under the name of Rebecca, (1595-1617.) (See Old and New London, ii. 481.)

Pocket (diminutive of poche, a pouch).
To put one’s hand in one’s pocket. To give money (generally to some charity). Put your pride in your pocket. Lay your pride aside for the nonce.
To be in pocket. To be a gainer by some transaction.
To be out of pocket. To be a loser by some transaction.

Pocket an Insult (T). To submit to an insult without apparent displeasure.

Pocket Borough (A). A borough where the influence of the magnate is so powerful as to be able to control the election of any candidate he may choose to support. Well nigh a thing of the past since the introduction of voting by ballot.

Pocket Judgment (A). A bond under the hand of a debtor, countersigned by the sovereign. This bond can be enforced without legal process, but has quite fallen into disuse.

Pocket Pistol (A). A drum-flask for the pocket, in “self-defence,” because we may be unable to get a drum on the road.

Pocket Pistol (Queen Bess’s). A formidable piece of ordnance given to Queen Elizabeth by the Low Countries in recognition of her efforts to protect them in their reformed religion. It used to overlook the Channel from Dover Cliffs, but in 1894 was removed to make room for a battery of modern guns. It is said that it contains in Flemish the equivalent of the following words:—
“Lead me well and keep me clean,
And I’ll carry a sail to Cain’s Green.”

But this translation is only fanciful.

Poco, rather, as a poco forte, poco animato.

Pococurante (5 syll.). Insouciant, devil-may-care, easy-go-lucky. As the “Pococurante Guardsman” (the imperturbable and impassive . . .). Also used for one who in argument leaves the main gist and rides off on some minor and indifferent point.

Pococurantism. Insouciance, imperturbability. Also indifference to important matters, but concern about trifles.

Podgers. Toadies, veneration (real or pretended) of everything and everyone with a name. (John Hollingshead: The Birthplace of Podgers, a Farce.)

Podsnap. A type of the heavy gentry, lumbering and straight-backed as Elizabethan furniture. (Dickens: Our Mutual Friend.)

Podsnappery. The etiquette of the fossil gentry, stiff-starched and extremely proper.
“it may not be so in the gospel according to Podsnappery . . . but it has been the truth since the foundations of the universe were laid”—our mutual friend.

Poe (Edgar Allan). The alias of Arthur Gordon Pym, the American poet. (1811-1849.)

Poe Squab. So Rochester calls Dryden, who was very corpulent. (1631-

1701.)

Poets (Greek, poies, to make).
Skalds of Scandinavia (etym., scalla, to sing, Swedish, etc.)

Minnesingers of the Holy Empire (Germany), love-singers.

Troubadours of Provence in France (trouver, to invent, in the Provençal dialect).

Trouvères of Normandy (trouver, to invent, in the Walloon dialect).

Bards of Wales (bardgan, a song, Celtic).

Poet of Haslemere (The). Alfred Tennyson (Lord Tennyson), poet laureate (1809-1893). (See Bard.)


Prince of poets. Edmund Spenser is so called on his monument in Westminster Abbey. (1553-1598.)

Prince of Spanish poets. Garciía de la Vega, frequently so called by Cervantes. (1503-1566.)
Quaker poet (The). Bernard Barton (1784-1849).

Poets' Corner (The). In Westminster Abbey. The popular name given to the south corner, because some sort of recognition is made of several British poets of very varied merits. As a national Valhalla, it is a national disgrace. It is but scant honour to be ranked with Davenport, Mason, and Shadwell. Some recognition is taken of five of our first-class poets — viz. Chaucer, Dryden, Milton, Shakespeare, and Spenser. Wordsworth and Tennyson are recognised, but not Byron, Pope, Scott, and Southey. Gray is very properly acknowledged, but not Cowper. Room is found for Longfellow, an American, but none for Burns and Hogg, both Scotchmen.

Poets Laureate, appointed by letters patent.

<table>
<thead>
<tr>
<th>Poet</th>
<th>Appointed</th>
<th>Buried</th>
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<tbody>
<tr>
<td>Ben Jonson</td>
<td>1615-6</td>
<td>Westminster Abbey</td>
</tr>
<tr>
<td>Sir WM. Davenant (?)</td>
<td>1638</td>
<td>Westminster Abbey</td>
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<tr>
<td>John Dryden</td>
<td>1670</td>
<td>Westminster Abbey</td>
</tr>
<tr>
<td>Thomas Shadwell (?)</td>
<td>1694</td>
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<td>Nahum Tate (?)</td>
<td>1694</td>
<td>Westminster Abbey</td>
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<tr>
<td>Nicholas Rowe (?)</td>
<td>1715</td>
<td>Westminster Abbey</td>
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<td>Lawrence Hyde (?)</td>
<td>1724</td>
<td>Westminster Abbey</td>
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<td>Colley Cibber (?)</td>
<td>1730</td>
<td>Westminster Abbey</td>
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<tr>
<td>William Whiting (?)</td>
<td>1767</td>
<td>Westminster Abbey</td>
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<td>Thomas Warton (?)</td>
<td>1772</td>
<td>Westminster Abbey</td>
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<td>Henry James Pye (?)</td>
<td>1740</td>
<td>Westminster Abbey</td>
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<tr>
<td>Robert Southey (?)</td>
<td>1843</td>
<td>Westminster Abbey</td>
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<td>WM. Wordsworth</td>
<td>1843</td>
<td>Westminster Abbey</td>
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<td>Alfred Tennyson (Lond) 1830</td>
<td>1892</td>
<td>Westminster Abbey</td>
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Dryden. Spenser calls him "the pure well of English undefiled." He was not the first English poet, but was so superior to his predecessors that he laid the foundation of a new era. He is sometimes termed "the day-star," and Spenser the "sun-rise" of English poetry.

Poilzie. An Apulian horse. The horses of Apulia were very greatly valued at one time. Richard, Archbishop of Armagh in the fourteenth century, says of St. Thomas, "Neither the mule of Spain, the courser of Apulia, the mule of Ethiopia, the elephant of Asia, the camel of Syria, nor the English ass, is bolder or more comical than he."

"Therto so hourly, and so quy k of ye; As if a gentil Poilzie by his courser were; For certes, for his tiall unto his nacy, Nature ne art ye coutum he neought amend." — Chaucer: Canterbury Tales, line 10 336.

Point. One of the companions of Sir John Falstaff. (Shakespeare: 1 and 2 Henry IV.)

Point. Defined by Euclid as "that which hath no parts." Playfair defines it as "that which has position but not magnitude," and Legendre says it is "a limit terminating a line;" but none of these definitions can be called either philosophical or exact. A point is not necessarily a "limit terminating a line," for if so a point could not exist, even in imagination, without a line. Besides, Legendre's definition presupposes that we know what a line is; but assuredly a "point" precedes a "line," as a line precedes a "superficies." To arrive at Legendre's idea we must begin with a solid, and say a superficies is the limit terminating each face of a solid, "lines are the limits terminating superficies," and points are the "limits terminating a line." In regard to Euclid's definition, we say: Ex nihilo nihil fit.

In good point (French, en bon point, plumps.) (See Stretch a point.)

To carry one's point. To gain the object sought for. The allusion is to archery.

To dine on potatoes and point. To have potatoes without salt, a very meagre dinner indeed. When salt was very dear, and the cellar was empty, parents used to tell their children to point their potato to the salt cellar, and eat it. This was potato and point. In the tale of Ralph Richards the Miser, we are told that he gave his boy dry bread, and
whipped him for pointing it towards the cupboard where a bit of cheese was kept in a bottle.

To make a point of [doing something]. To consider the matter as a point of duty. The reference is to the old Roman way of voting by ballot. The ballot tablets were thrown by the voters into a chest, and were afterwards counted by points marked on a tablet, and to obtain every vote was to "carry every point" ("Omne tali punctum" [Horace]). Hence a point of duty or point of conscience is a plank on the platform of duty or conscience.

To stretch a point. To exceed what is strictly right. Points were the tagged laces used in ancient dress; hence, to "true a point," to true or tie the laces which held the breaches; to "stretch a point" is to stretch these laces, so as to adjust the dress to extra growth, or the temporary fulness of good feeding. At Whitsuntide these points or tags were given away by the churchwardens.

"Their points being broken, down fell their hose."—Shakespeare: 1 Henry IV, ii. 4.

**Point-blank.** Direct. A term in gunnery; when a cannon is so placed that the line of sight is parallel to the axis and horizontal, the discharge is point-blank, and is supposed to go direct to the object without a curve. In French point blanc is the white mark or bullet's eye of a target, to hit which the ball or arrow must not deviate in the least from the exact path.

"Nun art thou within point-blank of our jurisdiction royal."—Shakespeare: 2 Henry IV, v. 7.

**Point d'Appui (French).** A standpoint; a fulcrum; a position from which you can operate; a pretext to conceal the real intention. Literally the point of support.

"The material which gives name to the dish is the point d'appui; for the literary cayenne and carrypander, by which it is recommended to the palate of the reader."—The Almanac.

**Point de Judas (French).** The number 13. The twelve apostles and our Lord made thirteen at the Last Supper.

**Point-devise.** Punctilious; minutely exact. Holofemes says, "I abhor such insociable and point de rive companions, such rackers of orthography." (French, point de rive.)

"You are rather point de rive in your acquaintance."—Shakespeare: As You Like It, iii. 2.

**Points.** Armed at all points. "Armé de toutes pièces," or "Armé jusqu'aux dents." "Armed at all points exactly cap-a-pie."

**To stand on points.** On punctilios; delicacy of behaviour.

"This fellow doth not stand upon points."—Shakespeare: Midsummer Night's Dream, v. i.

**Points of the Escutocheon.** There are nine points distinguished in heraldry by the first nine letters of the alphabet—three at top, A, B, C; three at middle, D, E, F; and three at the bottom, G, H, I. The first three are chiefs; the middle three are the collar point, fess point, and numeral or navel point; the bottom three are the base points.

**Poison.** It is said that poisons had no effect on Mithridates, King of Pontus. This was Mithridates VI, called the Great, who succeeded his father at the age of eleven, and fortified his constitution by drinking antidotes to poisons which might at any moment be administered to him by persons about the court. (See Aqua Tofana.)

**Poison Detectors.**

Aladdin's ring was a preservative against every evil. Gundoferus. No one could pass with poison the gate of Gundoferus. Naureghan's bracelet. When poison was present the stones of this bracelet seemed agitated.

**Opals turn pale at the approach of poison.**

Peacocks ruffle their feathers at the sight of poison. Rhinoceros. If poison is put into a cup made of rhinoceros' horn, the liquid will effervesce.

**Sign of the Cross was supposed in the Middle Ages to be a poison detector.** Vinetian glass will shiver at the approach of poison. (See also Philosopher's Elixir.)

**Poison of Khaibar** refers to the poisoned leg of mutton of which Mahomet partook while in the citadel of Khaibar. It was poisoned by Zaub, a Jewess, and Mahomet felt the effects of the poison to the end of his life.

**Poisoners (Secret).**

(1) Locusta, a woman of ancient Rome, who was employed by the Empress Agrippina to poison her husband Claudius. Nero employed the same woman to poison Britannicus and others.

(2) The Borgias (Bope-Alexander VI. and his children, Cesar and Lucrezia) were noted poisoners.

(3) Hieronyuma Spara and Toffania, of Italy. (See Aqua Tofana.)

(4) Marquise de Brinvilliers, a young profligate Frenchwoman, taught the art
by an officer named Saint-Croix, who learnt it in Italy. (See *World of Wonders*, part vii, p. 203.)

(5) Lavoisier and Lavigere, French midwives and fortune-tellers.

(6) Anna Maria Zweiniger, sentenced to death in 1811.

In English history we have a few instances: e.g. Sir Thomas Overbury was so murdered by the Countess of Somersset. King James, it has been said, was a victim to similar poisoning, by Villiers, Duke of Buckingham.  

**Poisson d’Avril.** An April fool. The *poisson d’Avril* is the mackerel, and we have the expression "You silly mackerel," and silly indeed are those who allow themselves to be caught by the palpable jokes engendered on the 1st of April. The French say "hunting the gowk" (cuckoo). It is said that the best explanation is a reference to Matt. xxix. 2.

"The mackerel, sait Gudin, recall'd the poisson d’Avril, 'pour que les marquesse se prumant 'etre maingant en courrier non-loin.'"

A correspondent of Notes and Queries, June 29, 1891, p. 490 says that the April fish is the *rente", secured to Venus.*

**Poke.** A bag, pouch, or sack.

**Poke.** A lazy person, a loafer, a dawdler.

**Poke.** To thrust or push against; to thrust or butt with the horns. Also to busy oneself without any definite object.

"Poking about where we had no business." — *Kampe’s *Tales.*

"To poke fun at one is to make one a laughing-stock."

"At a table he was hospitable and jocose, always poking good-natured fun at Luke." — *Lyall Lyndon: Essex (London of Gregory*) chap xi.

**Poke Bonnet.** A long, straight, projecting bonnet, formerly commonly worn by women.

**Poker.** A poker set leaning against the upper bars of a fire to draw it up. This is to make a cross to keep off Loh, the house spirit, who loves to lie before the fire, and, like Puck and Robin Goodfellow, dearly loves mischief and practical jokes.

**Poker Pictures.** Drawings executed by the point of a hot poker or "heater" of an Italian iron. By charring different parts more or less, various tints are obtained.

**Poker Talk.** Gossip, fireside chit-chat.

"Gaston rallied with this specimen of poker talk lightly." — Mrs. Edgeworth: *Aorton Grit, ch ii.*

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**Pokers.** The squire Bedels who carry a silver mace or poker before the Vice-Chancellor are so called at Cambridge.

**Poky.** Cramped, narrow, confined; as, a poky corner. Also poor and shabby.

"The ladies were in their pokiest old head-gear" — *Thackeray: The Newcomes*, chap. lii.

**Polack.** An inhabitant of Poland. (French, *Polaque.*

"So frowned he once, when in angry parle,
He smote the studded Polacks on the ice."

*Shakespeare: Hamlet,* i. i.

**Polarisation of Light** is the absorption of those rays which are at right angles to the rays preserved: Thus \( A B \) is one ray in which \( A \) is reflected to \( B \) and \( B \) to \( A \); \( C D \) is a ray, in which \( C \) is reflected to \( D \) and \( D \) to \( C \). In \( E \), if the light is polarised, either \( E \) or \( G \) is absorbed. \( A B \) and \( C D \) are the poles of light, or the directions in which the rays are reflected.

**Pol'less (2 syl.)**. The labouring class of Ireland.

"Poles' the labouring lower clans are named. By the proud Nayres the noble rank is claimed."  

**Polies.** Underhave polis. Said of a ship when all her sails are furled.

**Polichinelle.** Le secret de... (See Secret.)

**Polinnesio (in Orlando Furioso).** Duke of Albany, who falsely accused Genevra of incontinence, and was slain in single combat by Ariodantes.

**Polish off.** To finish out of hand. In ellusion to articles polished.

"I'll polish him off in no time means I'll set him down, I'll give him a drubbing.

"To polish off a meal is to eat it quickly, and not keep anyone waiting.

**Political Economy.** This term was invented by François Quesnay, the French physician. (1691-1774.)

**Polinexone (3 syl.).** The name assumed by Madean in Moreu's *Précieux Rudeurs.*

**Polix'enos (1 syl.).** King of Bohemia, being invited to Sicily by King Leontes, excites unwittingly the jealousy of his friend, because he prolongs his stay at the entreaty of Queen Hermione. Leontes orders Camillo to poison the royal guest, but, instead of doing so, Camillo flees with him to Bohemia. In time Florizel, the son and heir of Polixenas, falls in love with Perdita, the lost daughter of
Leontes. Polixenes forbids the match, and the young lovers, under the charge of Camillo, flee to Sicily. Polixenes follows the fugitives, the mystery of Perdita is cleared up, the lovers are married, and the two kings resume their friendship. *(Shakespeare: Winter's Tale.)*

**Poll.** To go out in the poll. To take an ordinary degree—a degree without university "honours." *(Greek, hos polloi, the many.)*

**Poll Degree.** *(See above.)*

**Poll Men.** Those of the "hui polloi," the many, not the honour-men.

**Pollenté.** The puissant Suncrem, father of Mu'ern. He took his station on "Bridge Perilous," and attacked everyone who crossed it, bestowing the spoil upon his daughter. Sir Artegal slew the monster. Pollente is meant for Charles IX. of France, sadly notorious for the slaughter of Protestants on St. Bartholomew’s Eve. *(Spenser: Faerie Queene, book v. 2.)*

**Pollio,** to whom Virgil addresses his Fourth Eclogue, and to whom he ascribes the remarkable advent of the "golden age," was the founder of the first public library of Rome. *(B.C. 76-80. A.D. 4.)*

**Pollux.** The horses of Castor and Pollux. Cyllaros and Harpagos. Seneca and Claudian give Cyllaros to Castor, but Virgil *(Georgic iii.)* to Pollux. The two brothers mount it alternately on their return from the inferior regions. Harpagos, the horse from Harpagus in Phrygia, was common to both brothers.

**Polly.** Mary. The change of M for P in pet names is by no means rare—

Margaret. Maggie or Meggy, becomes Peggie, and Peg or Peg.

Martha. Matty becomes Patty.

Mary. Molly becomes Polly or Poll.

Here we see another change by no means unusual—that of r into l or ll. Similarly, Sarah becomes Sally; Dorothea, Dora, becomes Dolly: Harry, Hal.

**Polenius.** An old courtier, garulous, conceited, and pohitic. He was father of Ophelia, and lord chamberlain to the king of Denmark. *(Shakespeare: Hamlet.)*

**Polony.** A vulgar corruption of Bolv'gyn savange.

**Poll-foot.** A club-foot. Ben Jonson calls Vulcan, who was lame, the "polt-footed philosopher." *(Swedish, bull, a club; bulb, to beat; our bolt.)*

**Poltron.** A bird of prey, with the talons of the hind toes cut off to prevent its flying at game. *(Latin, pollcetrauato, deprived of its toe or thumb.)*

**Poltroon.** A coward. Menage derives it from the Italian polto, a bed, because cowards feign themselves sick a-bed in times of war. Saumaise says it means "maimed of the thumb," because in times of conscription those who had no stomach for the field disqualified themselves by cutting off their right thumb. More probably a poltroon is a hawk that will not or cannot fly at game. *(See above.)*

**Polybo'tes (4 syl.).** One of the giants who fought against the gods. The sea-god pursued him to the island of Cos, and, tearing away part of the island, threw it on him and buried him beneath the mass. *(Greek fable.* *(See GIANTS.)*

**Polyce'tus.** A statue of Sic'yon, who deduced a canon of the proportions of the several parts of the human body, and made a statue of a Persian body-guard, which was admitted by all to be a model of the human form, and was called "The Rule" *(the standard.)*

**Polycrates (4 syl.), Tyrant of Samos, was so fortunate in all things that Amanis, King of Egypt, advised him to chequer his pleasures by relinquishing something he greatly prized. Whereupon Polycrates threw into the sea a beautiful seal, the most valuable of his jewels. A few days afterwards a fine fish was sent him as a present, and in its belly was found the jewel. Amanis, alarmed at this good fortune, broke off his alliance, declaring that sooner or later this good fortune would fail; and not long afterwards Polycrates was shamefully put to death by Orocles, who had invited him to his court.

"Richard III."

"... had feelings not unlike those which built King Polycrates' old..." *(Shakespeare: Cymbeline, chap. vi.)*

**Polycrates’ Ring.** *(See above.)*

**Polycrat'ion, in eight books, by John of Salisbury. This is his chief work, and is an *exposé* of the frivolities of courtiers and philosophers. It is learned, judicious, and very satirical. *(He died 1182.)*

**Poly'damas.** A Grecian athlete of immense size and strength. He killed a fierce lion without any weapon, stopped a chariot in full career, lifted a mad bull,
and died at last in attempting to stop a falling rock. (See Milo.)

Polydore (3 syl.). The name assumed by Guidorius, in Shakespeare's Cymbeline.

Polyphemus (3 syl.). One of the Cyclops, who lived in Sicily. He was an enormous giant, with only one eye, and that in the middle of his forehead. When Ulysses landed on the island, this monster made him and twelve of his crew captive; six of them he ate, and then Ulysses contrived to blind him, and make good his escape with the rest of the crew. Polyphemus was most passionately in love with Galatea, a sea-nymph, but Galatea had set her heart on the shepherd Acis, whom Polyphemus, in a fit of jealousy, crushed beneath a rock.

In the valley of the Parmac gaiace is a superb painting of Polyphemus, in three parts: (1) playing a flute to Galatea; (2) holding a rock at Acis; and (3) pursuing the ships of Ulysses. Pompeii has also introduced, in one of its frescoes, Polyphemus sitting on a rock and playing a flute.

Pomme Alcinoe Dare (2 syl.). (See Alcinoe.)

Pomtum. So called because it was originally made by macerating over-ripe apples in grease. (Dr. John Quincy: Lexicon Physico-Medical, 1723.)

Pommard (French). Beer. This is a pun on the word pomme. The Normans called cider pomme; whence pomat, a sort of beer.

"His tenant, leure chalantes...be pomm, ou patre aux remants de pumme, de vin, de pomme, ou patre, entre ou me de plus de saison..."—Alain Le Tac: Les Etats Contiues de la Mer, p. 157.

Pomme. The pomme of a saddle is the apple of it, called by the French pommeau. The Spaniards use the expression pomme de espada (the pomme of a sword). To "pommel a person" is to beat him with the pomme of your sword. The ball used as an ornament on pointed roofs is termed a pomel. (Latin, pomum, an apple.)

Pomean. Fruit: goddess of fruits and fruit-trees—one of the Roman divinities. (Latin, pomea.)


Pompadour, as a colour, is claret purple. The 5th Foot is called the Pompadours, from the claret facings of their regimental uniforms. There is an old song supposed to be an elegy on John Broadwood, a Quaker, which introduces the word:—

"Sometimes he wore an old brown coat,
Sometimes a pompadour;
Sometimes 't was buttoned up behind,
And sometimes down before."

Pompey. A generic name for a black footman, as Abigail used to be of a lady's maid. Moll or Molly is a cook; Betty, a housemaid; Sambo, a black "buttons;" etc. One of Hood's jokes for a list of library books was, Pompeii: or, Memoirs of a Black Footman, by Sir W. Gill. (Sir W. Gill wrote a book on Pompeii.) Pompey is also a common name for a dog.

Pompey's Pillar, in Alexandria. A pillar erected by Publius, Prefect of Egypt, in honour of the Emperor Dionysius, to record his conquest of Alexandria in 206. It has about as much right to be called Pompey's pillar as the obelisk of Heliopolis, re-erected by Ramesses II. at Alexandria, has to be called Cleopatra's Needle, or Gibraltar Rock to be called a Pillar of Heracles.

Pompey's pillar is a Corinthian column nearly 100 feet high, the shaft being of red granite.

Pomprilla. The bride of Count Guido Franceschini, who is brutally treated by him, but makes her escape under the protection of a young priest, named Capanaschi. She subsequently gives birth to a son, but is stabbed to death by her husband. (Robert Browning: The Ring and the Book.) (See Ring.)

Pongo. The terrible monster of Sicily. A cross between a "land-tiger and sea-shark." He devoured five hundred Sicilians, and left the island for twenty miles round without inhabitant. This amphibious monster was slain by the three sons of St. George. (The Seven Champions of Christendom, iii. 2.) A loose name for African anthropoid apes.

Ponocrates (1 syl.). Gargantua's tutor, in the romance of Pantagruel. and Gargantua, by Rabelais.

Pons Asinorum. The fifth proposition, book i., of Euclid—the first difficult theorem, which dunces rarely get over for the first time without stumbling. It is anything but a "bridge;" it is really petit asserum, the "dolt's stumbling-block."

Pontefract Cakes. Liquorice lozenges impressed with a castle; so called from being made at Pontefract.

"Pontefract" pronounce "Pont frec."

Pontiff means one who has charge of the bridges. According to Varro, the highest class of the Roman priesthood had to superintend the construction of
the bridges (pontes). (See Ramsay: Roman Antiquities, p. 51.)

"Well has the name of Pontiff been given into the church's head, as the chief builder and architect of the invisible bridge that leads from earth to heaven."

Longfellow: Golden Legend, v.

7 Here Longfellow follows the general notion that "pontif" is from ponte-fisco, and refers to the tradition that a Roman priest threw over the Tiber, in the time of Numa, a sublician, or wooden bridge.

Sublicium means made of timber or poles. There were subsequently eight stone bridges, and Ancilus converted the subherian bridge into a stone one. There were fifteen pontifcs in the time of Sylla.

Pontius Pilate's Body-Guard.
The 1st Foot Regiment, now called the Royal Scots, the oldest regiment in the service. When called Le Regiment de Douglas, and in the French service, they had a dispute with the Picardy regiment about the antiquity of their respective corps. The Picardy officers declared they were on duty on the night of the Crucifixion, when the colonel of the 1st Foot replied, "If we had been on guard, we should not have slept at our posts."

Pony (A). Twenty-five pounds. A sporting term; a translation crib = to carry one over a difficulty.

Pony is vingt-et-un. The person on the right-hand of the dealer, whose duty it is to collect the cards for the dealer; so called from the Latin ponere, "behind," being behind the dealer.

Poons. A sovereign. Lingua Franca for pound.

Poor. Poor as Job. The allusion is to Job, who was by Satan deprived of everything he possessed.

Poor as Lazarus. This is the beggar Lazarus, full of sores, who was laid at the rich man's gate, and desired to be fed from the crumbs that fell from Divs' table (Luke xvi. 13-31).

Poor as a church mouse. In a church there is no cupboard or pantry, where mice most do congregate.

There are none poor but those whom God hates. This does not mean that poverty is a punishment, but that the only poverty worthy of the name is poverty of God's grace. In this sense Divs may be the poor man, and Lazarus the beggar abounding in that "blessing of the Lord which maketh rich."

Poor Jack or John (A). Dried hake. We have "john-dory," a "jack" (pike), a "jack shark," and a "jack of Dover." Probably the word Jack is a mere play on the word "Hake," and John a substitute for Jack.

"This well thou art not fish; if thou badst, thou badst been poor-man." -Shakespeare: Romeo and Juliet, 1. 1.

"We have a similar perversion in the schoolboy proof that a pigeon-pee is a fish-pee. A pigeon-pee is a pre-john, and a pre-john is a jack-pee, and a jack-pee is a fish-pee."

Poor Man. The blade-bone of a shoulder of mutton, so called in Scotland. In some parts of England it is termed a "poor knight of Windsor," because it holds the same relation to Sir Loin as a Windsor knight does to a baronet. Sir Walter Scott tells of a Scotch laird who, being asked by an English landlord what he would have for dinner, produced the utmost consternation by saying, "I think I could relish a morsel of a poor man." (See Bride of Lammermuir, chap. xix.)

Poor Richard. The assumed name of Benjamin Franklin in a series of almanacks from 1732 to 1757. These almanacks contain maxims and precepts on temperance, economy, cleanliness, chastity, and other homely virtues; and to several of the maxims are added the words, "as poor Richard says." Nearly a century before Robert Herrick had brought out a series of almanacks under the name of Poor Robin's Almanack.

Poor Tassel (A). A poor hand, a bad workman, no great shakes. The tassel or tiercel was a male goshawk, restricted to princes, and called a "tassel gentle."

"Venturing this opinion to the brick-maker, he laughingly replied, 'Come, then, and try your hand at a brick.' The trial, however, proved me a poor tassel, among the jeers and laughter of the men." -C. Thompson: Autobiography, p. 52.

Poorer than Irus ("Iro pustervos"). Irus was the beggar employed by the suitors of Penelopen to carry to her their tokens of love. When Ulysses returned home, Irus attempted to prevent his entering the gates, but Ulysses told him to the ground, and threw the dead body into the road.

Pop the Question (To). To propose or make an offer of marriage. As this important demand is supposed to be unexpected, the question is said to be popped.

Pope lived at Twickenham. (1688-1744.)

"For though not sweeter his own Homer sings, Yet is his life the more endearing song.."

Thomson: Summer.

Pope (1 syl.), in Latin popa (plur. popae). A priest who knocked on the head the ox offered in sacrifice, and cut
Pope

it up, a very small part being burnt, and all the rest distributed to those concerned in the sacrifice. Wine was poured between the horns, but the priest first sipped it, and all those who assisted him. After the beast had been stunned it was stabbed, and the blood was caught in a vessel used for the purpose, for the shedding of blood was indispensable in every sacrifice. It was the duty of the pope to see that the victim to be sacrificed was without spot or blemish, and to ascertain that it had never been yoked to the plough. The head was crowned with a fillet, and the horns gilt. Apparently the Roman soldiers of Pontius Pilate made a mockery imitation of those Roman and Greek sacrifices.

**Pope.** The Pope changing his name. According to Plutarch, Sergius II. was the first pope who changed his name on ascending the papal chair. His proper name was Hugon, and Chambers says his name was "Peter di Porca," and it was the name Peter he changed, out of deference to St. Peter, thinking it arrogant to style himself Peter II. (844-847).

I know no more about it than the Pope of Rome—than a man living as far off as the Cham of Tartary or Pope of Rome.

_Drink like a pope._ Benedict XII. was an enormous eater and such a wine-drinker that he gave rise to the bacchanalian expression, _benedictus populator._ (See DRUNK.)

**Pope.** Titles assumed by the popes. Universal Bishop. Prior to Gregory the Great.

_Servus Servorum._ Assumed by Gregory the Great in 591.

_The Lamb of God which taketh away the Sins of the World._ Martin IV. in 1281.

_Divine Majesty; Husband of the Church; Prince of the Apostles; Key of the whole Universe; the Pastor and Physician possessed of all Power both in Heaven and Earth._ Leo X. in 1513.

_Monarch of Christendom; Vice-God; Lord God the Pope._ Paul V. in 1635.

_Master of the World; the Universal Father; Viceregent of the Most High._ Subsequent to Paul V.

(See Brady: _Clavis Calendaria, 247._)

**Pope Joan.** Said to have succeeded Leo IV. Gibbon says, "Two Protestants, Blondel and Bayle, annulled her;" but Mosheim seems half-inclined to believe there was such a person. The vulgar tale is that Joan conceived a violent passion for the monk Fidia, and in order to get admission to him assumed the monastic habit. Being clever and popular, she got to be elected pope.

**Pope’s Sermon (A).** Only once has a pope been known to preach a sermon in three hundred years. In 1847 a great crowd had assembled to hear the famous Padre Ventura preach in Santa Andrea della Valle, of Rome, but the preacher failed to appear; whereupon Pius IX. ascended the pulpit, and gave a sermon. (De Lannoy: _History of Pius IX._)

_The Pope’s place._ So Cardinal Cajetan calls the Church. (Sixteenth century.)

**Pope’s Tiara (The).** He calls himself (1) Head of the Catholic or Universal Church; (2) Sole Arbiter of its Rights; and (3) Sovereign Father of all the kings of the earth. From these assumptions he wears a triple crown—one as High Priest, one as Emperor, and one as King. (See Brady, 250, 251.)

*For the first five centuries the Bishops of Rome wore a bonnet, like other ecclesiastics.*

_Pope_ Hormannus (514-523) placed on his bonnet the crown sent him by Clovis.

Boniface VIII. (1221-1303) added a second crown during his struggles with Philip the Fair.

John XXII. (1110-115) assumed the third crown.

**Popofigland.** An island inhabited by the Guillardets (French, guillard, gay people), rich and free, till, being shown one day the pope’s image, they exclaimed, "A fig for the pope!" whereupon the whole island was put to the sword. Its name was then changed to Popofigland, and the people were called Popofigs.

**Popinjay.** A butterfly man, a fop; so called from the popinjay or figure of a bird shot at for practice. The jay was decked with parti-coloured feathers so as to resemble a parrot, and, being suspended on a pole, served as a target. He whose ball or arrow brought down the bird by cutting the string by which it was hung, received the proud title of 'Captain Popinjay," or "Captain of the Popinjay," for the rest of the day, and was escorted home in triumph. (See _Old Mortality_, ch. ii.)

"I then, all smaarting with my wounds being cold, To be so pestered with a popinjay, Answered negligently I know not what, He should or he should not."

_Shakespeare: Henry IV_, i. 3.

_The Festival of the Popinjay._ The first Sunday in May. (See above.)
**Popish Plot.** A plot in the reign of Charles II. to massacre the Protestants, burn London, and assassinate the king. Titus Oates invented this "wise" scheme, and obtained great wealth by revealing it; but ultimately he was pilloried, whipped, and imprisoned. (See Gunpowder Plot.)

**Poplar (The).** (Latin, populus, from populus, the people.) Being symbolic of the people, both because its leaves are dark on one side and white on the other, and also because they are never still, but blown about by the least gust of wind. In France, to the present day, the poplar is an emblem of democracy. There are black and white poplars, and the aspen-tree is one of the species.

*The white poplar* was consecrated to Herë-culës, because he destroyed Kå-kos in a cavern of Mount Aventine, which was covered with poplars. In the moment of triumph the hero plucked a branch from one of the trees and bound it round his head. When he descended to the infernal regions, the heat caused a profuse perspiration which blanched the under surface of the leaves, while the smoke of the eternal flames blackened the upper surface. Hence the Herculean poplar has its leaves black on one side and white on the other.

**Porcelain (3 syl.), from porcellana, "a little pig."** So called by the Portuguese traders, from its resemblance to cowrie-shells, the shape of which is not unlike a pig's back. The Chinese earthenware being white and glossy, like the inside of the shells, suggested the application of the name. (See Maryutt's History of Pottery and Porcelain.)

**Porch (The).** A philosophic sect, generally called Stoics (Greek, stoà, a porch), because Zenos, the founder, gave his lectures in the Athenian picture gallery, called the porch Phædrës.

"The successors of Socrate formed societies which lasted several centuries, the Academy, the Porch, the Garden."—Prot. in Schol. Fragment.

**Porcupine.** (See Peter.)

**Porcup.** The Latins call me "poreus." A sly reproach to anyone boasting, showing off, or trying to make himself appear greater than he is. The fable says that a wolf was going to devour a pig when the pig observed that it was Friday, and no good Catholic would eat meat on a Friday. Going on together, the wolf said to the pig, "They seem to call you by many names." "Yes," said the pig,

"I am called swine, grunter, hog, and I know not what besides. The Latins call me poreus." "Porpus, do they?" said the wolf, making an intentional blunder. "Well, porpoise is a fish, and we may eat fish on a Friday." So saying, he devoured him without another word.

**Porcus Litterarum.** A literary glutton, one who devours books without regard to quality.

**Porz! Pork!** Sylvester, in his translation of Du Bartas, gives this instead of car, cae, as the cry of the raven.

*Pork. Sir Thomas Browne says that the Jews abstain from pork not from fear of leprosy, asTacitus alleges, but because the swine is an emblem of impurity. (Vulgar Errors.)

**Pork, Pig.** The former is Norman-French, the latter Saxon.

"Pork, I think, is good Norman-French: and so, when the brute lives, and is in charge of a Saxon slave she goes by her Saxon name; but becomes a Norman, and is called pork, when she is carried to the castle-hall."—Sir Walter Scott. Ivanhoe.

**Porphyron.** One of the giants who made war with the gods. He hurled the island of Delos against Zeus (Jupiter); but Zeus, with the aid of Hercules, overcame him. (Greek fable.) (See Giants.)

**Porridge.** Everything tastes of porridge. However we may deceive ourselves, whatever castles in the air we may construct, the fact of home life will always intrude. Sir Walter Scott tells us of an insane man who thought the asylum his castle, the servants his own monials, the inmates his guests. "Although," said he, "I am provided with a first-rate cook and proper assistants, and although my table is regularly furnished with every delicacy of the season, yet so depraved is my palate that everything I eat tastes of porridge." His palate was less vitiated than his imagination.

**Port, meaning larder or left side, is an abbreviation of porta il timone (carry the helm). Porting arms is carrying them on the left hand.

"To heel to port" is to lean on the left side (Saxon, hyldan, to incline). "To lurch to port" is to leap or roll over on the left side (Welsh, lleian).

"She gave a heel, and then a lurch to port.
And, going down head foremost, sunk in short."—Ivydon: Don Juan.

**Port.** An air of music; martial music. Hence Ttyler says, "I have never been able to meet with any of the ports here
referred to” (Dissertation on Scotch Music). The word is Gaelic.

**Port Royal Society.** In 1637, Le Maitre, a celebrated advocate, resigned the honour of being Conseiller d'Etat, and with his brother de Sericourt consecrated himself to the service of religion. The two brothers retired to a small house near the Port Royal of Paris, where in time they were joined by their three other brothers—De Sacy, De St. Elme, and De Valmont. Afterwards, being obliged to remove, they fixed their residence a short distance from the city, and called it Port Royal des Champs. These illustrious recluses were subsequently joined by other distinguished persons, and the community was called the Society of Port Royal.

**Port Wine.** Lord Pembroke’s port wine. This renowned wine is thus made—

17 gallons of ruche doré,
18 gallons of Bone Carlo wine,
3 gallons of brandy.

**Porto (The) or The Sublime Porte.** The Ottoman Empire. In the Byzantine Empire, the gates of the palace were the place of assembly for judicial and legal administration. The word sublime is French for ‘lofty,’ and the term was adopted naturally, as French has long been the language of diplomacy. The whole building contains four Turkish departments of state—viz. (1) the Grand Vizierat; (2) the Foreign Office; (3) the Interior; and (4) the State Council.

“...The government is to blame for not having done all in its power, like the Porte.” —The Times

**Porteous Riot.** This notorious tumult took place at Edinburgh in September, 1736. Porteous was captain of the city guard. At the examination of a criminal named Wilson, Captain Porteous, fearing a rescue, ordered the guards to fire on the mob, which had become tumultuous; in this discharge six persons were killed, and eleven wounded. Porteous was tried for this attack and condemned to death, but reprieved. The mob, at his reprieve, burst into the jail where he was confined, and, dragging him to the Grassmarket (the usual place of execution), hanged him by torchlight on a dyer’s pole.

**Portia.** A rich heiress in The Merchant of Venice, in love with Bassanio. Her father had ordained that three caskets should be offered to all who sought her hand—one of gold, one of silver, and one of lead—with this proviso: he only who selected the casket which contained the portrait of the lady should possess her hand and fortune. (Shakespeare.)

**Portland Stone.** So called from the island of Portland, where it is quarried. It hardens by exposure to the atmosphere. St. Paul’s Cathedral and Somerset House (London) are built of this stone.

**Portland Vase.** A cinerary urn of transparent dark-blue glass, long in possession of the Barberini family. In 1770 it was purchased by Sir William Hamilton, for 1,000 guineas, and came afterwards into the possession of the Duchess of Portland. In 1810, the Duke of Portland, one of the trustees of the British Museum, allowed it to be placed in that institution for exhibition. William Lloyd, in 1815, dashed it to pieces; it has since been carefully repaired, but is not now shown to the public. It is ten inches high, and six in diameter at the broadest part.

**Portmanteau Word.** (J.). A word, like post, which contains several meanings packed together; as, post (a state), post for letters, post paper, slow as a post, fast as a post, post-horses, and so on.

**Portobello Arms.** A public-house sign. The Mirror says: “In 1739, after the capture of Portobello, Admiral Vernon’s portrait dangled from every sign-post, and he may figuratively be said to have sold the ale, beer, porter, and purl of England for six years.” The Portobello Arms is a mere substitution for the admiral.

**Portsooken Ward.** (London). The taken or franchise at the port or gate. It was formerly a guild called the “English Knighten Guild,” because it was given by King Edgar to thirteen knights for services done by them. (See Knighten-Guild.)

**Portuguese.** (3 syl.). A native of Portugal, the language of Portugal, pertaining to Portugal, etc.; as Camoens was a Portuguese, and wrote in Portuguese.

**Poser.** The bishop’s examining chaplain; the examiner at Eton for the King’s College fellowship. (Welsh, posio, to examine; French, poser; Latin, ponere.) Hence, a puzzling question.

**Posse.** A whole posse of men. A large number; a crowd. (See next article.)
Posse Comitatus (Latin). Power of the county. The whole force of the county—that is, all the male members of a county over fifteen, who may be summoned by a sheriff to assist in preventing a riot, the rescue of prisoners, or other unlawful disorders. Clergymen, peers, and the infirm are exempt.

Posset properly means a drink taken before going to bed; it was milk curdled with wine.

"In his morning’s draught... his convives or cates... and when he goeth to bede his posset smoaking hot."—Man in the Moon (1543).

Post means placed. (Latin, *positus*.)

Post. A piece of timber placed in the ground.

A military post. A station where a man is placed, with instructions not to quit it without orders.

An official post is where a man is placed in office.

To post accounts is to place them under certain heads in methodical order.

(Turkish.)

Post haste. Travelling by relays of horses, or where horses are placed on the road to expedite the journey.

Post office. An office where letters are posted.

Post paper. So called from its water-mark, a post-horn, or a post-boy blowing his horn.

"The old original post (paper) with the stamp in the corner representing a post-boy riding for life and twanging his horn."—Mrs. Gaskell: Cranford, chap. 1.

Stiff as a post. That is, stiff [in the ground] like a gate-post.

To run your head against a post. To go to work heedlessly and stupidly, or as if you had no eyes.

Post Factum (Latin). After the act has been committed.

Post Meridian (Latin). After noon.

"Tres post meridian half-post four.
By signal 1 from Nancy parted."—Vimala: Six Songs

Post-mortem (Latin). After death; as a post-mortem examination for the purpose of ascertaining the cause of death.

Post-mortem Degree (A.). A degree after having failed at the poll.

"He had not even the merit of being a plodding man, and he finally took what used to be called a post-mortem degree."—My Rectors, p. 63.

Post Obit. An agreement to pay for a loan a larger sum of money, together with interest at death. (Latin post obitum, after the death of the person named in the bond.)

Poste Restante (French). To remain at the post till called for. In the British post-office letters so addressed are kept one month, and then returned to the writer.

Posted. Well posted up in the subject. Thoroughly informed. The metaphor is from posting up accounts, where one can see everything at a glance.

Poterio'si. An argument a poterio'si is one from effects to cause. Thus, to prove the existence of God a poterio'si, we take the works of creation and show how they manifest power, wisdom, goodness, and so on; and then we claim the inference that the maker of these things is powerful, wise, and good. Robinson Crusoe found the footprints of a man on the sand, and inferred that there must be a man on the island besides himself. (See Priori.)

Posthumus (Posthumus). Husband of Imogen. Under the erroneous persuasion of his wife’s infidelity, he plots her death, but his plot miscarries. (Shakespeare: Cymbeline.)

Posting-Bills. Before the Great Fire the space for foot-passengers in London was defended by rails and posts; the latter served for theatrical placards and general announcements, which were therefore called posters or posting-bills.

Posy properly means a copy of verses presented with a bouquet. It now means the verses without the flowers, as the "posy of a ring," or the flowers without the verses, as a "pretty posy."

"He could make anything in poetry, from the posy of a ring to the chronicle of the most heroic weaver."—Sedgewick: Victorian Novels (Lauder), p. 47.


Gone to pot. Ruined, gone to the bad. The allusion is to the pot into which refuse metal is cast to be remelted, or to be discarded as waste.

"Now and then a farm went to pot."—Dr. Arbuthnot.

The pot calls the kettle black. This is said of a person who accuses another of faults committed by himself. The French say, "The shovel mocks the poker." (La pelle se moque du fourgon).

To betray the pot to the玫瑰. To betray the rose pot—that is, the pot
Pot-boilers. Articles written for periodicals or publishers, and pictures of small merit drawn or painted for the sake of earning daily bread, or making the pot supply needed food.

Pot-luck. Come and take pot-luck with me. Come and take a family dinner at my house. The French pot au feu is the ordinary dinner of those who dine at home.

Pot Paper. A Dutch paper; so called from its bearing a pot as its water-mark.

Pot-Pourri (French). A mixture of dried sweet-smelling flower-petals and herbs preserved in a vase. Also a hotch-potch or olla podrida. In music, a medley of favourite tunes strung together. (See PASTICCIO.)

Potter. To go poking about, meddling and making, in a listless, purposeless manner. Pudder, pudding, potter, bother, and pudde are varieties of the same word. To puddle is to stir with a puddering-pole; hence, to confuse. Lear says of the tempest—"May the great gods that keep this dreadful pudder o'er our head," meaning confusion. To puddle iron is to stir it about with a puddering-pole.

Potwallopers, before the passing of the Reform Bill (1832), were those who claimed a vote because they had boiled their own pot in the parish for six months. (Saxon, wealde to boil; Dutch, opweelden; our wallop.)

Pot-au-feu. French for an Englishman.

Pot of Hospitality (The). The pot au feu which in Ireland used to be shared with anyone who dropped in at meal-times, or required refreshment.

Potage (Jean). The Jack Pudding of the French stage; very like the German "Hanswurst," the Dutch "Pickel herring," and the Italian "Macaro'ni."

Potato-bogle. So the Scotch call a scarecrow. The head of these bodbogies being a big potato or a turnip.

Potato-bury (A). A pit or trench for preserving potatoes for winter use. A turnip-bury is a similar pit for turnips.

Pota-to-talk. (German, Kartoffel gespräuch.) That chit-chat common in Germany at the five o'clock tea-drinkings, when neighbours of the "gentler sex" take their work to the house of muster and talk chiefly of the dainties of the table, their ingredients, admixture, and the methods of cooking them.

Potéen (pron. po-teen). Whisky that has not paid duty. (Irish poitin, diminutive of potte, a pot.)

Pother or Bother. Mr. Garnett states this to be a Celtic word, and says it often occurs in the Irish translations of the Bible, in the sense of to grieve or troubled in mind. (Greek, pætheo, to regret.)

Pothooks. The 77th Foot; so called because the two sevens resemble two pot-hooks. Now called the Second Battalion of the Middlesex Regiment. The first battalion is the old 57th.

Pot'iphæ's Wife. According to the Koran her name was Zuleika, but some Arabian writers call her Rall.

Pot. A Stock Exchange term, signifying the "North Staffordshire Railway stock." Of course, the word means "the potteries." (See STOCK EXCHANGE SLANG.)

Pound. The unit of weight (Latin, pondus, weight); also cash to the value of twenty shillings sterling, because in the Carlovingian period the Roman pound (twelve ounces) of pure silver was coined into 240 silver pence.
Pound of Flesh. The whole bargain, the exact terms of the agreement, the bond litteratim et verbatim. The allusion is to Shylock, in The Merchant of Venice, who bargained with Antonio for a "pound of flesh," but was foiled in his suit by Portia, who said the bond was expressly a pound of flesh, and therefore (1) the Jew must cut the exact quantity, neither more nor less than a just pound; and (2) in so doing he must not shed a drop of blood.

Poundtext (Peter). An "indulged pastor" with the Covenanters' army. (Sir Walter Scott: Old Mortality.)

Poureaugnac (Monsieur de) (pron. Pou-eau-yak). A pompous country gentleman who comes to Paris to marry Julie, but the lady has a lover of her own choice, and Monsieur is so mystified and played upon by Julie and her ami de coeur that he relinquishes his suit in despair. (Molière: Poureaugnac.)

Poussin. The British Poussin, Richard Cooper, painter and engraver, well known for his Views of Windsor, (1806).

French Poussin. So Gaspard Dughet, the French painter, is called. (1613-1675.)

Pouting Place of Princes (The). Leicester Square is so called by Pennant, because George II., when Prince of Wales, having quarrelled with his father, retired to Leicester House; and his son Frederick, Prince of Wales, did the same, for the very same reason.

Poverty...Love. "When poverty comes in at the door, love flies out at the window." "Sine Cerere et Baccho friget Venus."

Powder. I'll powder your jacket for you. A corruption of pouder (to dust). (See Dust.)

"Le jour en pouder [must] ye schall dye For out of pouder first ye came Quoted by Halliwell under "Powder."

Nay, worth powder and shot, "Je ne jou vont pas la chandelure." The thing shot won't pay the cost of powder and shot.

Poyning's Law or Statute of Poyning (pron. Droo-dah). An Act of Parliament made in Ireland in 1495 (10 Henry VII., chap. 22), declaring all general statutes hitherto made in England to be in force in Ireland also. It received its name from Sir Edward Poyning, Lieutenant of Ireland at the time.

P.P., Clerk of this Parish. The name given to a volume of memoirs, written by Dr. Arbuthnot, as a satire on Bishop Burnet's Own Times.

Premonstratensian Monks. (See Premonstratensian.)

Preamunire. A barbarous word from the Latin præmunire (to be forewarned). The words of the writ begin "Preamunire Jurias A.B. ... i.e. 'Cause A.B. to be forewarned," to appear before us to answer the contempt wherewith he stands charged. If A.B. refuses to do so, he loses all civil rights, and before the reign of Elizabeth might have been slain by anyone with impunity.

Pragmatic Sanction. Sanctio in Latin means a "decree or ordinance with a penalty attached," or, in other words, a "penal statute." Pragmaticus means "relating to state affairs," so that Pragmatic Sanction is a penal statute bearing on some important question of state. The term was first applied by the Romans to those statutes which related to their provinces. The French applied the phrase to certain statutes which limited the jurisdiction of the Pope, but generally it is applied to an ordinance fixing the succession in a certain line.

Pragmatic Sanction of Charles VII. (of France), 1438, defining and limiting the power of the Pope in France. By this ordinance, the authority of a general council was declared superior to the dictum of the Pope; the clergy were forbidden to appeal to Rome on any point affecting the secular condition of the nation; and the Roman pontiff was forbidden to appropriate a vacant benefice, or to appoint either bishop or parish priest.

Pragmatic Sanction of St. Louis, 1268, forbade the court of Rome to levy taxes or collect subscriptions in France without the express sanction of the king. It also gave plaintiffs in the ecclesiastical courts the right to appeal to the civil courts. The "Constitutions of Clarendon" were to England what the "Pragmatic Sanction" was to France.

Pragmatic Sanction of Germany, 1713. Whereby the succession of the empire was made hereditary in the female line, in order to transmit the crown to Maria Theresa, the daughter of Charles VI.

This is emphatically the Pragmatic Sanction, unless some qualifying word or date is added to restrict it to some other instrument.
Prairie Fever

Prairie Fever. An enthusiastic love of prairie life, which seems to be part of our being, to strengthen our strength, invigorate our spirit, and endow us with new life.

Praying-wheels. It is said that the Buddhists pray by machinery; that they put prayers into a wheel, and unroll them by the length. This notion arises from a misconception. Saky-a-muni, the Buddha, is said to have turned the wheel of the law—i.e. to have preached Buddhism incessantly. We should say as a horse in a mill.

Pre-Raphaelites. A term introduced by Hunt and his friends, who wished to intimate that they preferred the simplicity and truthfulness of the painters who preceded Raphael. The term now signifies a very minute imitation of nature, brilliant colouring, and not much shadow.

Preacher. Solomon, the author of Ecclesiastes (the Preacher).

Précieuses Ridicules. In Molière's comedy so called. Amintore and Polixène, who assume the airs of the Hôtel de Rambouillet, a coterie of savants of both sexes in the seventeenth century. The members of this society were termed précieux—i.e. "persons of distinguished merit"—and the précieux ridicules means a ridiculous aspersion of their ways and manners.

Precioso. The heroine of Longfellow's Spanish Student, threatened with the vengeance of the Inquisition.

Precious Stones. (1) Each month, according to the Poles, is under the influence of a precious stone:

<table>
<thead>
<tr>
<th>Month</th>
<th>Stone</th>
<th>Birthstone</th>
</tr>
</thead>
<tbody>
<tr>
<td>January</td>
<td>Garnet</td>
<td>Constancy</td>
</tr>
<tr>
<td>February</td>
<td>Amethyst</td>
<td>Sincerity</td>
</tr>
<tr>
<td>March</td>
<td>Bloodstone</td>
<td>Courage</td>
</tr>
<tr>
<td>April</td>
<td>Diamond</td>
<td>Devotion</td>
</tr>
<tr>
<td>May</td>
<td>Emerald</td>
<td>Success in Love</td>
</tr>
<tr>
<td>June</td>
<td>Apatite</td>
<td>Health and Long Life</td>
</tr>
<tr>
<td>July</td>
<td>Cat's Eye</td>
<td>Constancy</td>
</tr>
<tr>
<td>August</td>
<td>Sardonyx</td>
<td>Commanded Judiciously</td>
</tr>
<tr>
<td>September</td>
<td>Chrysolite</td>
<td>Ambitute to Madness</td>
</tr>
<tr>
<td>October</td>
<td>Topaz</td>
<td>Fidelity</td>
</tr>
<tr>
<td>November</td>
<td>Topaz</td>
<td>Prosperity</td>
</tr>
</tbody>
</table>

(2) In relation to the signs of the Zodiac:

<table>
<thead>
<tr>
<th>Sign</th>
<th>Stones</th>
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<tbody>
<tr>
<td>Aries</td>
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<tr>
<td>Cancer</td>
<td>Aquamarine</td>
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<tr>
<td>Leo</td>
<td>Sapphires</td>
</tr>
<tr>
<td>Virgo</td>
<td>Diamond</td>
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</tbody>
</table>

(3) In relation to the planets:

<table>
<thead>
<tr>
<th>Planet</th>
<th>Stones</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saturn</td>
<td>Topaz</td>
</tr>
<tr>
<td>Jupiter</td>
<td>Cornelian</td>
</tr>
<tr>
<td>Mars</td>
<td>Emerald</td>
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<tr>
<td>Sun</td>
<td>Diamond</td>
</tr>
<tr>
<td>Venus</td>
<td>Amethyst</td>
</tr>
<tr>
<td>Mercury</td>
<td>Lead-John</td>
</tr>
<tr>
<td>Moon</td>
<td>Crystal</td>
</tr>
</tbody>
</table>

* The ancients divided precious stones into male and female. The darker stones were called the male, and the light ones called the females. Male saphires
Preocuous means ripened by the sun before it has attained its full growth; premature; a development of mind or body beyond one's age. (Latin, praecox.)

"Many precocious trees, and such as have their spring in winter, may be found." —Brown.

Prelate means simply a man preferred, a man promoted to an ecclesiastical office which gives him jurisdiction over other clergymen. Cardinals, bishops, abbots, and archdeacons were at one time so called, but the term is restricted in the Protestant Church to bishops. (Latin, prelatus, prelatus.)

Preliminary Canter (A). Metaphorically, means something which precedes the real business in hand. The reference is to the preliminary canter of horses before the race itself begins.

"The real business of the session commenced last night. Everything that has preceded the introduction of this measure has been a preliminary canter." —Newspaper paragraph, April 14th, 1884

Premier Pas. Ce n'est que le premier pas qui coûte. Pythagoras used to say, "The beginning is half the whole." "Prete Dominium factest coram." —Ammianus. "Dominium facti, qui curat, habet." —Horace. "Well begun is half done." ?

? The reverse of these proverbs is: "C'est le plus difficile que d'éviter la queue."

Presbommezian or Norbertine Order. Founded in the twelfth century by St. Norbert, who obtained permission, in 1120, to found a cloister in the diocese of Laon, in France. A spot was pointed out to him in a vision, and he named the spot Pré Montré or Pratum Monstratium (the meadow pointed out). The order might be called the reformed Augustine, or the White canons of the rule of St. Augustine.

Prendre un Rat par la Queue. To pick a pocket. This proverb is very old—it was popular in the reign of Louis XIII.

Prepense (2 syll.) Malevol prepense is malevol designed or before deliberated. (Latin, praepensum.)

Preponderous means "the cart before the horse." (Latin, praeporrect, the first last and the last first.)

Presbyterian. (See Blue.)

Prescott. A waistcoat. Rhyming slang. (See Chivy.)

Press-men and Press-money do not mean money given to impress men into the service and men so impressed; but ready money, and men ready for service. When a recruit has received the money, he binds himself to be ready for service whenever his attendance is required. Similarly, a press-gang is a gang to get ready men. (Old French prest, now prê; Italian presto.)

Prester John, according to Mande ville, a lineal descendant of Ogier the Dane. This Ogier penetrated into the north of India, with fifteen barons of his own country, among whom he divided the land. John was made sovereign of Teneduc, and was called Prester because he converted the natives. Another tradition says he had seventy kings for his vassals, and was seen by his subjects only three times in a year. In Much Ado about Nothing, Benedick says:—

"I will fetch you a tooth-pickcr from the fairest mouth of Asia, bring you the fourth of Prester John's foot, fetch on a hair off the great Cham's beard, rather than hold three words' conference with this harpy." —Act II. i.

Prester John (in Orlando Furioso, bk. xvii.), called by his subjects Senap'pus, King of Ethiopia. He was blind. Though the richest monarch of the world, he pinned "in plenty's lap with a less famine," for whenever his table was spread hell-born harpies flew away with the food. This was in punishment of his great pride and impidity in wishing to add Paradise to his dominion. The plague was to cease "when a stranger came to his kingdom on a winged horse." Astolpho came on his flying griffin, and with his magic horn chased the harpies into Cocytus. The king sent 100,000 Nubians to the aid of Charlemagne; they were provided with horses by Astolpho, who threw stones into the air, which became steeds fully equipped (bk. xviii.) and were transported to France by Astolpho, who filled his hands with leaves, which he cast into the sea, and they instantly became ships (bk. xix.). When Agramant was dead, the Nubians were sent back to their country, and the ships turned to leaves and the horses to stones again.
Prestige. This word has a strangely metamorphosed meaning. The Latin *prestigia* means juggling tricks, hence *prestidigitation* (French), one who juggles with his fingers. We use the word for that favourable impression which results from good antecedents. The history of the change is this: Juggling tricks were once considered a sort of enchantment; to enchant is to charm, and to charm is to win the heart.

*Presto.* Quick. A name given to Swift by the Duchess of Shrewsbury, a foreigner. Of course, the pun is obvious: *presto* means swift (or quick).

*Preston and his Mastiffs.* To oppose Preston and his mastiffs is to be foolhardy, to resist what is irresistible. Christopher Preston established the Bear Garden at Hackley-in-the-Hole in the time of Charles II. The Bible says he employs the sword “shall perish by the sword,” and Preston was killed in 1709 by one of his own bears.

“... I'd as good oppose
Myself to Preston and his mastiffs house,”

Pretender. The Old Pretender. James F. E. Stuart, son of James II. (1684-1766.)

The Young Pretender. Charles Edward Stuart, son of the “Old Pretender.” (1720-1788.)

“God bless the king, I mean the faith's defender:
God bless no man in his way—the Pretender.
Who that Pretender is, and who is king—
God bless us all! that's quite another thing.”
John Browne.

Pretenders. Tanyoxarkés, in the time of Cumby'ses, King of Persia, pretended to be Smerdis; but one of his wives felt his head while he was asleep, and discovered that he had no ears.

Lambert Simnel and Perkin Warbeck, in the reign of Henry VIII.

Otreffe, a monk, pretended to be Demetrius, younger son of Czar Ivan Basilowitz II., murdered by Boris in 1588. In 1605 Demetrius “the False” became Czar, but was killed at Moscow the year following, in an insurrection.

Pre'text. A pretence. From the Latin *pretexit*, a dress embroidered in the front worn by the Roman magistrates, priests, and children of the aristocracy between the age of thirteen and seventeen. The *pretexitae* were dramas in which actors personated those who wore the *pretexita*; hence persons who pretend to be what they are not.

Prettyman (Priner), who figures sometimes as a fisherman's son, and sometimes as a prince, to gain the heart of Cloris. (*Buckingham: The Rehearsed.*)

Prevarication. The Latin word *varice* is to straddle, and *prevaricari* to zigzag or crooked. The verb, says Pliny, was first applied to men who ploughed crooked ridges, and afterwards to men who gave crooked answers in the law courts, or deviated from the straight line of truth. (*See Delirium.*)

Prevent. Precede, anticipate. (Latin *pra-veni*, to go before.) And as what goes before us may hinder us, so prevent means to hinder or keep back.

“... My eyes prevent the night watches.”—Psalm CXXX. 10.

“Prevent us, O Lord, in all our doings.”—Common Prayer Book.

Previous Question. (*See Question.*)

Pri'am. King of Troy when that city was sacked by the allied Greeks. His wife's name was Hecuba; she was the mother of nineteen children, the eldest of whom was Hector. When the gate of Troy was blown open by the Greeks concealed in the Wooden Horse, Pyrrhos, the son of Achilles, slew the aged Priam. (*See Homer's Iliad and Virgil's *Eneid.*)

Pr'smond. Son of Ag'apē, a fairy. He was very daring, and fought on foot with battle-axe and spear. He was slain by Cambalo. (*Spenser's Faerie Queene*, bk. iv.). (*See Diamond.*)

Priapos, in classical mythology, is a hideous, sensuous, disgusting deity, the impersonation of the principle of fertility. (*See Baal Peor, etc.*)

Prick-eared. So the Roundheads were called, because they covered their heads with a black skull-cap drawn down tight, leaving the ears exposed.

Prick the Garter. (*See Fast and Loose.*)

Pride, meaning ostentation, finery, or that which persons are proud of. Spenser talks of “lofty trees yclead in summer's pride” (verdure). Pope, of a “sword whose ivory sheath [was] inwrought with envious pride” (ornamentation); and in this sense the word is used by Jacques in that celebrated passage—

“... Why, who cares out on pride [dress]
That can thereon tax any private party?
What woman in the city do I name
When that I say 'the city woman bears
The cost of princes on unworthy shoulders?'

. . . What is he of lesser function
That says his bravery [finery] is not of my cost?”—Shakespeare: *As You Like It*, II. 7.
Fly pride, says the peacock, proverbial for pride. (Shakespeare: Comedy ofErrors, iv. 3.) The pot calling the kettle "black face."

Sir Pride. First a drayman, then a colonel in the Parliamentary army. (Butler: Hudibras.)

Pride of the Morning. That early mist or shower which promises a fine day. The Morning is too proud to come out in her glory all at once—so the proud beauty being thwarted weeps and pouts awhile. Kedle uses the phrase in a different sense when he says:—

"Pride of the dewy day.
The swain's experienced eye
Perceives takes timely warning,
Nor trusts the gorgeous sky.
Kedle: 5th Sunday after Trinity."

Pride's Purge. The Long Parliament, not proving itself willing to condemn Charles I., was purged of its unruly members by Colonel Pride, who entered the House with two regiments of soldiers, imprisoned sixty members, drove one hundred and sixty out into the streets, and left only sixty of the most compliant.

Pridwen. The name of Prince Arthur's shield.

"he begge an his swere [neck] 4me scold dore, His home on Brutiss [in British] Pridwen thate [called]."
Layamon: Brut (twelfth century).

Pridwin. Same as pridwen. This shield had represented on it a picture of the Virgin.

"the temper of his sword, the trial: 'Kenneth.' The handsome and the length of 'Rom,' its noble speeck. With 'Pridwin,' his great shield, and what the proof could bear."—Bunyan

Priest . . . Knight. I would rather walk with Sir Priest than Sir Knight. I prefer peace to strife.

Priest of the Blue-bag. A barrister. A blue-bag is a cant name for a barrister. (See Barrister's Bag.)

"he [Prynn] had twice pleased his own cause, without help of attorney, and showed himself as practised in every law quibble, as if he had been a regularly ordained priest of the blue-bag."—C. Kingsley: Alton Locke, chap xx.


Prig. A coxcomb, a conceited person, probably the Anglo-Saxon prynt or prynd.

Prix. To flinch or steal. Also a pickpocket or thief. The clown calls At tol' yee a "prig that haunts wakes, fairs, and bear - baitings." (Shakespeare: Winter's Tale, iv. 3.)

In Scotch, to priug means to cheapen, or blunder over the price asked: progin means cheapening.

Prima Donna (Italian). A first-class lady; applied to public singers.

Prima Facie (Latin). At first sight. A prima facie case is a case or statement which, without minute examination into its merits, seems plausible and correct.

It would be easy to make out a strong prima facie case but I should advise the more cautious policy of andra beatum partem

Primary Colours. (See COLOURS.)

Prime (I syl.). In the Catholic Church the first canonical hour after Mass. Milton terms sunrise "that sweet hour of prime." (Paradise Lost, bk. v. 170.)

All night long . . . came the sound of chanting . . . as the monks sang the service of matins, lauds, and prime."—Shakespeare: John Ingomart, chap i. p. 10.

Primed. Full and ready to deliver a speech. We say of a man whose head is full of his subject, "He is primed to the muzzle." Of course, the allusion is to firearms.

Primero. A game at cards.

'I left him at primero with the Duke of Suffolk.'—Shakespeare: Henry VIII, ii. 2

... Four cards were dealt to each player, the principal groups being flush, prime, and point. Flushed was the same as 'poker'; prime was a card of each suit, and point was reckoned as a 'pajek.'—Culpepper: Of Games, p. 550.

Primitive Fathers (The). The five Christian fathers supposed to be contemporary with the Apostles: viz., Clement of Rome (30-102); Barnabas, cousin of Mark the Evangelist, and schoolfellow of Paul the Apostle; Hermas, author of The Shepherd; Ignatius, martyred A.D. 115; and Polycarp (85-169).

The first two Epistles to the Corinthians are probably by Clement Romote, but everything else ascribed to him is undoubtedly spurious.

The epistle ascribed to Barnabas is of very doubtful authenticity. Hermas.—It is very doubtful whether this is a proper name at all, and, if a proper name, many think it ir a Roman in the second century, brother of Paul. Polycarp, some say, was a pupil of John the Evangelist, by whom he was made Bishop of Smyrna, addressed in the Revelation; but if the Revelation was written in 96, Polycarp was not eleven years old at the time, and could not possibly have been a bishop. It is extremely doubtful whether he knew the Evangelist at all, and certainly he did not know either the Fourth Gospel or the Book of the Revelation.

Primrose (George). Son of the worthy Vicar of Wakefield. He went to Amsterdam to teach the people English, but forgot that he could not do so till he knew something of Dutch himself. (Goldsmith: Vicar of Wakefield.)

Moses Primrose. Brother of the above, noted for giving in barter a good horse for a gross of worthless green spectacles with copper rims and shagreen cases. (Goldsmith: Vicar of Wakefield.)

Mrs. Deborah Primrose. Mother of the
above; noted for her motherly vanity, her skill in housewifery, and her desire to be genteel. Her wedding gown is a standing simile for things that "wear well." Her daughters' names are Olivia and Sophia. (Goldsmith: Vicar of Wakefield.)

The Rev. Dr. Primrose. Husband of Mrs. Deborah, and Vicar of Wakefield. As simple-minded and unskilled in the world as Goldsmith himself, unacceptably pious, and beloved by all who knew him. (Goldsmith: Vicar of Wakefield.)

**Primrose.** A curious corruption of the French *prunier roule*, Italian *prim-ercola*, compounds of the Latin *prima ræva* (first spring flower). Chaucer calls the word *prunier*, which is a contraction of the Italian *primera*. The flower is no rose at all.

**Primum Mobile.** In the Ptolemaic system of astronomy, was the tenth (not ninth) sphere, supposed to revolve from east to west in twenty-four hours, carrying with it all the other spheres. The eleven spheres are: (1) Diana or the Moon, (2) Mercury, (3) Venus, (4) Apollo or the Sun, (5) Mars, (6) Jupiter, (7) Saturn, (8) the starry sphere or that of the fixed stars, (9) the crystalline, (10) the primum mobile, and (11) the empyrean. Ptolemy himself acknowledged only the first nine; the two latter were devised by his disciples. The motion of the crystalline, according to this system, causes the precession of the equinoxes, its axis being that of the ecliptic. The motion of the primum mobile produces the alternation of day and night; its axis is that of the equator, and its extremities the poles of the heavens.

"They move the planets seven, and pass the 'fixed' [starry] sphere," And that [crystalline sphere] . . . and that: First-Moved." Milton: Paradise Lost, III. 54.

**Primum Mobile** is figuratively applied to that machine which communicates motion to several others; and also to persons and ideas suggestive of complicated systems. Socrates was the primum mobile of the Dialectic, Megaric, Cyrenaic, and Cynic systems of philosophy.

**Primus.** The archbishop, or rather "presiding bishop," of the Episcopal Church of Scotland. He is elected by the other six bishops, and presides in Convocation, or meetings relative to church matters.

**Prince.** The Latin *principes* formed one of the great divisions of the Roman infantry; so called because they were originally the first to begin the fight. After the Haast'i were instituted, this privilege was transferred to the new division.

**Prince.** *(See Black.)* Prince of alchemy. Rudolph II., Emperor of Germany, also called The German Hermes Trismegistus.

**Prince of wits.** Samuel Pepys, noted for his gossiping *Diary*, commencing January 1st, 1659, and continued for nine years. (1632-1703.)

**Prince of grammarians.** *(See Gramarians.)*

**Prince of Peace.** The Messiah (Isaiah ix. 6).** Prince of the Power of the Air. Satan** (Eph. ii. 2).

**Prince of the vegetable kingdom.** So Linnaeus calls the palm-tree.

**Prince of Wales.** *(The)*. This title arose thus: When Edward I. subdued Wales, he promised the Welsh, if they would lay down their arms, that he would give them a native prince. His queen having given birth to a son in Wales, the new-born child was entitled Edward, Prince of Wales: and ever since then the eldest son of the British sovereign has retained the title.

**Prince of Wales Dragon Guards.** The 3rd Dragon Guards.

**Prince Rupert's Drops.** Drops of molten glass, consolidated by falling into water. Their form is that of a tumpole. The thick end may be hammered pretty smartly without its breaking, but if the smallest portion of the thin end is nipped off, the whole flies into fine dust with explosive violence. These toys, if not invented by Prince Rupert, were introduced by him into England.

**Prince's Peers.** A term of contempt applied to peers of low birth. The son of Charles VII. of France (afterwards Louis XI.), in order to weaken the influence of the aristocracy, created a host of ruff-raff peers, such as tradesmen, farmers, and mechanics, who were tools in his hands.

**Princix or Princocks.** *(Probably from prince and cock.)* Capulet calls Tybalt a *princix*, or wilful spoilt boy. *(Shakespeare: Romeo and Juliet.)*

**Prink.** She was prinked in all her finery. Adorned. Prink and prank. Dutch *prunken*, to make a show; German *prangen*, Danish *prange*, Swedish *pranka.*

**Printer's Devil.** The newest apprentice lad in the press-room, whose
duty it is to run errands, and to help the pressmen.

Printing used to be called the Black Art, and the boys who assisted the pressmen were called imps. (See under Devil.)

Printers' Marks.  
? is 2— that is, the first and last letters of question (question).  
! is !. Io in Latin is the interjection of joy.  
§ is a Greek p (φ), the initial letter of paragraph.  
* is used by the Greek grammarians to arrest attention to something striking (asterisk or star).  
† is used by the Greek grammarians to indicate something objectionable (obelisk or dagger).  
(See Marks in Grammar.)

Printing. (See Em.)  
* It is a mistake to suppose that Caxton (1471) was the first printer in England. A book has been accidentally discovered with the date 1478 (Oxford). The Rev. T. Wilson says, "The press at Oxford existed ten years before there was any press in Europe, except those at Haarlem and Mentz. The person who set up the Oxford press was Corsellis."

Prio'ri. An argument a priori is one from cause to effect. To prove the existence of God a priori, you must show that every other hypothesis is more unlikely, and therefore this hypothesis is the most likely. All mathematical proofs are of this kind. (See Posteriori.)

Priscian's Head. To break Priscian's head (in Latin, "Domunaudy Prasianci caput"). To violate the rules of grammar. Priscian was a great grammarian of the fifth century, whose name is almost synonymous with grammar.

"Priscian's head is often bruised without remorse."—P. Thompson.

"And held an aim so deeply red  
As that of breaking Priscian's head." 
Bosler: Hadriana, p. 112.

Priscil'tianists. Followers of Priscillian, a Spaniard; an heretical sect which sprang up in Spain in the fourth century. They were a branch of the Manicheans.

Prisoner at the Bar. The prisoner in the dock, who is on his trial; so called because anciently he stood at the bar which separated the barristers from the common pleaders.

Prisoner of Chillon. François de Bonnivard, a Frenchman confined for six years in the dungeon of the Château de Chillon, by Charles III. of Savoy. Lord Byron, in his poem so called, has welded together this incident with Dante's Count Ugo di Vico. (See CHILLON.)

Prithu. The favourite hero of the Indian Purānas. Vena having been slain for his wickedness, and leaving no offspring, the saints rubbed his right arm, and the friction brought forth Prithu. Being told that the earth had suspended for a time its fertility, Prithu went forth to punish it, and the Earth, under the form of a cow, fled at his approach; but being unable to escape, promised that in future "seed-time and harvest should never fail." 

Prin'li. Senator of Venice, noted for his unbending pride, and his unnatural harshness to his daughter Belvide'ra. (Othway: Venice Preserved.)

Privolva'ns. The antagonists of the Subvolvans, in S. Butler's satirical poem called The Elephant in the Moon.

"These, only wanting Privolvans  
Have every summer their campaigns,  
And muster like the warring sons  
of raw head and of bloody homes."

v. 35 etc.

Privy Council. The council chosen by the sovereign to administer public affairs. It consists of the Royal Family, the two Primates, the Bishop of London, the great officers of State, the Lord Chancellor and Judges of the Courts of Equity, the Chief Justices of the Courts of Common Law, the Judge Advocate, some of the Puine Judges, the Speaker of the House of Commons, the Ambassadors, Governors of Colonies, Commander-in-Chief, Master-General of the Ordnance, First Lord of the Admiralty, Vice-President of the Board of Trade, Paymaster of the Forces, President of the Poor-law Board, etc. etc.; a committee of which forms the Cabinet or Ministry. The number of neither the Privy Council nor Cabinet is fixed, but the latter generally includes about fifteen or sixteen gentlemen specially qualified to advise on different departments of state business. Much of the business of the Privy Council is performed by Boards or subdivisions, as the Board of Trade, the Board of Quarantine, the Committee of Council on Education, etc.

Privy Seal. The seal which the sovereign uses in proof of assent to a document. In matters of minor importance it is sufficient to pass the privy seal, but instruments of greater moment must have the great seal also.
Pro and Con. (Latin). For and against. "Con." is a contraction of contra.

Pro Tanto. As an instalment, good enough as far as it goes, but not final; for what it is worth.

"I heard Mr. Parnell accept the Bill of 1866 as a measure that would close the differences between the two countries; but since then he stated that he had accepted it as a pro tanto measure. . . . It was a parliamentary bet, and he hoped to make future amendments on it."—Mr. Chamberlain’s speech, April 10th, 1863.

Pro Tempore (3 syl.). Temporarily; for the time being, till something is permanently settled. Contracted into pro tem.

Probate of a Will. A certified copy of a will by an officer whose duty it is to attest it. The original is retained in the court registry, and executors act on the proved copy. Anyone may see an official copy of any will at the registry office on payment of a shilling.

Probate. I must prove that matter to the bottom—must narrowly examine into it. The allusion is to a surgeon probing a wound, or searching for some extraneous substance in the body.

Probole (3 syl.), as applied to Jesus Christ, is this: that He was divine only because He was divinely begotten; in fact, He was a shoot of the divine stem. This heterodox notion was combated by Irenæus, but was subsequently revived by Montanists and Tertullian. The word is properly applied to the process of a bone—that is, a bone growing out of a normal bone. (Greek, pro-ballo.)

Procès-Verbal. A minute and official statement of some fact.

"We (say the procès-verbal) asked him what use he had made of the pistol (i.e. We, says the official report, etc.)"—The Times (Law Report).

Procession of the Black Breeches. This is the heading of a chapter in Vol. II of Carlyle’s French Revolution. The chapter contains a description of the mob procession, headed by Santerre carrying a pair of black satin breeches on a pole. The mob forced its way into the Tuileries on June 20th, 1792, and presented the king (Louis XVI.) with the bonnet rouge and a tricolour cockade.

Proclaim on the Housetop. To proclaim or make known to everyone: to blab in public. Dr. John says that the ancient Jews “ascended their roofs to announce anything to the multitude, to pray to God, and to perform sacrifices” (Matt. x. 27).

"No secret can escape being proclaimed from the housetop."—London Review.

Proclivity. His proclivities are all evil. His tendencies or propensities have a wrong bias. The word means down-hill tendency. (Latin, proclivitas.)

Procurs. Wearing as the dart of Procurs. When Procurs fled from Cephalus out of shame, Diana gave her a dog that never failed to secure its prey, and a dart which not only never missed aim, but which always returned of its own accord to the shooter. (See CEPHALUS.)

Procrustean. Pertaining to Procrustes, and his mode of procedure. (See above.)

Prodigal. Festus says the Romans called victims wholly consumed by fire prodigia hostiae (victims proddigalised), and adds that those who waste their substance are therefore called prodigals. This derivation can hardly be considered correct. Prodigal is pro-ug or prod-ug (to drive forth), and persons who had spent all their patrimony were “driven forth” to be sold as slaves to their creditors.

Prodigal (The). Albert VI., Duke of Austria. (1418-1463.)

Prodigy. The prodigy of France. Guillaume Budé; so called by Erasmus. (1467-1540.)

The prodigy of learning. Samuel Hahnemann, the German, was so called by J. Paul Richter. (1745-1843.)

Profane means literally before the temple (Latin, profanum). Those persons who came to the temple and were not initiated were called profane by the Romans.

Profile (2 syl.) means shown by a thread. (Italian, profilo; Latin, filum, a thread.) A profile is an outline. In sculpture or painting it means to give the contour or side-face.

Profound (The). Richard Middleton, theologian. (* 1604.)
**Promethean.** Capable of producing fire; pertaining to Prometheus (q.v.).

**Promethean Fire.** The vital principle; the fire with which Prometheus quickened into life his clay images. (See Prometheus.)

"I know not where is that Promethean heat That can thy life relieve."  
*Shakespeare. Othello, v. 2.*

**Promethean Unguent (The).** Made from a herb on which some of the blood of Prometheus (3 syl.) had fallen. Medea gave Jason some of this unguent, which rendered his body proof against fire and warlike instruments.

**Prometheus.** The first invention which developed into Bryant and May's "safety matches." They were originally made in 1805 by Chancel, a French chemist, who tipped cedar splints with paste of chlorate of potash and sugar. On dipping one of these matches into a little bottle containing asbestos wetted with sulphuric acid, it burst into flame on drawing it out. It was not introduced into England till after the battle of Waterloo. (See Hugh Perry.)

**Promise of Odin (The).** The most binding of all promises to a Scandinavian. In making this promise the person passed his hand through a massive silver ring kept for the purpose; or through a sacrificial stone, like that called the "Circle of Sennin."

"I will bind myself to you... by the promise of Odin, the most sacred of our northern rites." — W. Scott: *The Parel*, chap. xxii.

**Promised Land or Land of Promise.** Canaan; so called because God promised Abraham, Isaac, and Jacob that their offspring should possess it.

**Proco'sia (in Orlando Furioso).** One of Logistilla's handmaids, famous for her wisdom.

**Proof.** A printed sheet to be examined and approved before it is finally printed. The *first proof* is that which contains all the workman's errors; when these are corrected the impression next taken is called a *clean proof* and is submitted to the author; the final impression, which is corrected by the reader *ad unguem*, is termed the *press proof*.

**Proof Prints.** The first impressions of an engraving. *India-proofs* are those taken off on India-paper. *Proofs before lettering* are those taken off before the plate is sent to the writing engraver. After the proofs the orders of merit are
—(1) the prints which have the letters only in outline; (2) those in which the letters are shaded with a black line; (3) those in which some slight ornament is introduced into the letters; (4) those in which the letters are filled up quite black.

**Proof Spirit.** A mixture of equal parts (by weight) of alcohol and water. The proof of spirit consists in little bubbles or beads which appear on the top of the liquor after agitation. When any mixture has more alcohol than water it is called over proof, and when less it is termed under proof.

**Proshan Blue (My).** A term of great endearment. After the battle of Waterloo the Prussians were immensely popular in England, and in connection with the Loyal True Blue Club gave rise to the toasts: "The True Blue" and the "Prussian Blue." Sam Weller addresses his father as "Vell, my Proshan Blue."

**Propagan’d’a.** The name given to the "congregation" de propaganda fide, established at Rome by Gregory XV. in 1622, for propagating throughout the world the Roman Catholic religion. Any institution for making religious or political proselytes.

**Proper Names used as Common Nouns.**

- **Ubaldus** — terrible
- **Damns** — imaginative
- **Enron** — fabulous
- **Le Sagre** — humorous
- **Mathe** — comic
- **Montaque** — thoughtful
- **Burbon** — noble
- **Roussein** — amorous
- **Victor Hugo** — incoherent
- **Zola** — incoherent

Zola's name was used in the manner of 2 - the French poet.

**Property Plot (Th).** In theatrical language, means a list of all the "properties" or articles which will be required in the play produced. Such as the bell, when Mercia says, "He bell invites me;" the knock, when it is said, "Heard you that knocking?" tables, chairs, banquet, tankards, etc., etc.

**Prophecy upon Velvet (To).** To prophesy what is already a known fact. Thus, the issue of a battle flashed to an individual may, by some chance, get to the knowledge of a "sibyl," who may secretly prophesy the issue to others; but such a prediction would be a prophecy on velvet: it goes on velvet slippers without fear of stumbling.

"If one of those three had spoken the news over again. . . . the old lady for sibyll prophesies upon velvet." — Sir W. Scott: The Pirate, Ch. xxi.

**Prophet (Th).** Mahomet is so called. (570-632.)

The Koran says there have been 200,000 prophets, only six of whom have brought new laws or dispensations; Adam, Noah, Abraham, Moses, Jesus, and Mahomet. The Prophet. Joachim, Abbot of Ficore. (1130-1202.)

**Prophet of the Syrants, Ephraem Syrus (4th century).**

**The Great Prophets.** Isaiah, Jeremiah, Ezekiel, and Daniel; so called because their writings are more extensive than the prophecies of the other twelve.

**The Minor or Lesser Prophets.** Hosea, Joel, Amos, Obadiah, Micah, Jonah, Nahum, Habakuk, Zephaniah, Haggai, Zechariah, and Malachi; so called because their writings are less extensive than those of the four Great Prophets.

**Prophetess (Th).** Ay-e-yashah, the second wife of Mahomet; so called, not because she had any gift of prophecy, but simply because she was the favourite wife of the "prophet;" she was, therefore, emphatically "Mrs. Prophet."

**Propositions,** in logic, are of four kinds, called A, E, I, O. "A" is a universal affirmative, and "E" a universal negative; "I" a particular affirmative, and "O" a particular negative.

- **Assent A, noli E, venire genti orbis amisce.**
- **Assent I, noli O, sed partem audenti amisce.**

A assents and E denies some universal proposition.

I assents and O denies, but with particular precision.

**Props**, in theatrical slang, means properties, of which it is a contraction. Everything stored in a theatre for general use on the stage is a "prop," but these stores are the manager's props. An actor's "props" are the clothing and other articles which he provides for his own use on the stage. In many good theatres, the manager provides everything but tights and a few minor articles; but in minor theatres each actor must provide a wardrobe and properties.

**Prorogae** (2 syl.). The Parliament was prorogued. Dismissed for the holidays, or suspended for a time. (Latin, pro-rogare, to prolong.) If dismissed entirely it is said to be "dissolved."

**Pro's.** Professionals—that is, actors by profession.

- "A big crowd slowly gathers."
- "And stretches across the street,"
- "The put door opens sharply,"
- "And I hear the trumping feet."
- "And the quiet pro's pure upward."
- "To the stage-door up the court."

Sims: Ballads of Babylon; Forgotten, etc.
**Proscenium.** The front part of the stage, between the drop-curtain and orchestra. (Greek, proskenion; Latin, prosēnēnum.)

**Proscription.** A sort of hue and cry: so called because among the Romans the names of the persons proscribed were written out, and the tablets bearing their names were fixed up in the public forum, sometimes with the offer of a reward for those who should aid in bringing them before the court. If the proscripted did not answer the summons, their goods were confiscated and their persons outlawed. In this case the name was engraved on brass or marble, the offence stated, and the tablet placed conspicuously in the market-place.

**Prose** means straightforward speaking or writing (Latin, oratio proem—i.e., proferens), in opposition to foot-bound speaking or writing, oratio enuclea (fettered speech—i.e., poetry).

**Prose.** Il y a plus de vrai ans que je dis de la prose, sans que j'en susse rien. I have known this these twenty years without being conscious of it. (Molière: Le Bourgeoys Gentilhomme.)

"Really," exclaimed Lady Ambrose brightly, "It y a plus devint, mais que je dis de la prose, sans que j'en susse rien." And so it seems that I have known history without suspecting it. Just as Mons Jourdain talked prose. (Molière: The New Republic, bk iii. chap. 2.)

**Father of Greek prose.** Herodotos (b.c. 484-404).

**Father of English prose.** Wycliffe (1324-1384) and Roger Ascham (1515-1568).

**Father of French prose.** Villlehardouin (1167-1213).

**Proselutes** (3 syll.) among Jewish writers were of two kinds—viz. "The proselyte of righteousness" and the "stranger of the gate." The former submitted to circumcision and conformed to the laws of Moses. The latter abstained from offering sacrifice to heathen gods, and from working on the Sabbath. "The stranger that is within thy gate" = the stranger of the gate.

"I must confess that his society was at first irksome; but... I now have hope that he may become a stranger of the gate."—Bland the Pilgrim, ch. in.

**Prosperina or Pros'erpine** (3 syll.), One day, as she was amusing herself in the meadows of Sicily, Pluto seized her and carried her off in his chariot to the infernal regions for his bride. In her terror she dropped some of the lilies she had been gathering, and they turned to daffodils.

"O Prosperina, for the flowers now, that frightened thou left at fall. From Dis's waggon! daffodills. That came before the swallow darts, and take The winds of March with beauty."—Shakespeare: A Winter's Tale, iv. 1.

**Prosperine's Divine Calidore.** Sleep. In the beautiful legend of Cupid and Psyche, by Apuleius, after Psyche had long wandered about searching for her lost Cupid, she is sent to Prosperine for "the casket of divine beauty," which she was not to open till she came into the light of day. Psyche received the casket, but just as she was about to step on earth, she thought how much more Cupid would love her if she was divinely beautiful; so she opened the casket and found the calidore it contained was sleep, which instantly filled all her limbs with drowsiness, and she slept as it were the sleep of death.

This is the very perfection of allegory. Of course, sleep is the only beautifier of the weary and heart-sick, and this calidore Psyche found before Cupid again came to her.

**Prosperity Robinson.** Viscount Goderich, Earl of Ripon, Chancellor of the Exchequer in 1823. In 1825 he boasted in the House of the prosperity of the nation, and his boast was not yet cold when the great financial crisis occurred. It was Cobbett who gave him the name of "Prosperity Robinson." 

**Pros'pero.** Rightful Duke of Milan, deposed by his brother. Drifted on a desert island, he practised magic, and raised a tempest in which his brother was shipwrecked. Ultimately Prospero broke his wand, and his daughter married the son of the King of Naples. (Shakespeare: Tempest.)

**Protag'oras of Abde'ra.** The first who took the name of "Sophist." (b.c. 480-411.)

**Prote'an.** Having the aptitude to change its form; ready to assume different shapes. (See Proteus.)

**Protectionist.** One who advocates the imposition of import duties, to "protect" home produce or manufactures.

Protesilaos. In Fénélon's *Télémaque*, is meant to represent Louvois, the French Minister of State.

**Protestant.** One of the party who adhered to Luther at the Reformation. These Lutherans, in 1529, "protested" against the decree of Charles V. of Germany, and appealed from the Diet of Spire to a general council. A Protestant now means one of the Reformed Church.

**Protestant Pope.** Clement XIV.

**Proteus** (pron. Pro'teas). As many shapes as Proteus—i.e., full of shifts, aliases, disguises, etc. Proteus was Neptune's herdsman, an old man and a prophet. He lived in a vast cave, and his custom was to tell over his hordes of sea-calves at noon, and then to sleep. There was no way of catching him but by stealing upon him during sleep, which was all the breaks his eyes and ears allowed him; if not so captured, he would elude anyone who came to consult him by changing his shape, for he had the power of changing it in an instant into any form he chose.

The changeable Proteus, whose prophetic mind The secret cause of much of this diversity, Attending, left the haunts, his eyes, no charge, To waze the latter words found at last."

COTT, Laced. VI.

**Proteus.** One of the two gentlemen of Verona; his serving-man is Launce. Valentine is the other gentleman, whose serving-man is Speed. (Shakespeare: Two Gentlemen of Verona.)

**Prothalamion.** Marriage song by Edmund Spenser, peculiarly exquisite—probably the noblest ever sung.

**Protestant.** The first martyr. Stephen the deacon is so called (Acts V. vii.).

**Protocol.** The first rough draft or original copy of a despatch, which is to form the basis of a treaty. (Greek, proto-kōleon, a sheet glued to the front of a manuscript, and bearing an abstract of the contents and purport. (Har-molous Barbraes.)

**Protoplasam, Sarcode.** The material or cells of which all living things are built up. Each is a jelly-like substance, the former being the nucleus of plants and the latter of animals. Max Schultz proved the identity of these substances.

"Protoplasam is not a simple but a complicated structure, sometimes called a "colony of plaques," or nuclear granules. (Greek, proto-plasma, the first model; proto-sarcoïdes, the first flesh-like entity.)"

**Prozena.** The lowest class of animal life (Greek, protos zoën). In a figurative sense, a young aspirant for literary honours: "They were young intellectual protozoa."

**Proud.** Otho IV., Emperor of Germany. (1175, 1209-1218.)

Tarquin II. of Rome. Superbus. (Reigned B.C. 335-310, died 490.)

The proud Duke. Charles Seymour, Duke of Somerset. He would never suffer his children to sit in his presence, and would never speak to his servants except by signs. (Died 1748.)

Proud as Lucifer; proud as a peacock.

**Proud'stane.** (Oliver). A boasting bonnet-maker of Perth. His widow is Magdalen or Maudie. (Sir Walter Scott: Fair Maid of Perth.)

**Prou.** (See under Father.)

**Province means a country previously conquered.** (Latin, pro vinc.)

**Provincial.** Like or in the manner of those who live in the provinces. Provincial of an Order. The superior of all the monastic houses of a province.

**Prudent Tree.** (The). Pliny calls the mulberry the most prudent of all trees, because it waits till winter is well over before it puts forth its leaves. Ludovico Sforza, who prided himself on his prudence, chose a mulberry-tree for his device, and was called "Il Moro."

**Prud'homme.** A Mons. Prud'homme. A man of experience and great prudence, of estimable character and practical good sense. Your Mons. Prud'homme is never a man of genius and originality, but what we in England should term a "Quaker of the old school."

The council of prud'hommes. A council of arbitrers to settle disputes between masters and workmen.

**Prunello.** Stuff. Prunello really means that swollen stuff of which common ecclesiastical gowns used to be made; it was also employed for the uppers of women's boots and shoes; everlasting. A corruption of Brimsoles. "Worth makes the man, and want of it the fellow; The rest is all but leather or prunello," (Pop.: Essay on Man, iv.)

**Prussia.** The country bordering on Russia. In Neo-Latin, Borussia; in Slavonic, Porenssia; in Slavonic signifying "near."

**Prussian Blue.** So called because it was discovered by a Prussian, viz.
Prussic Acid

Diesbach, a colourman of Berlin, in 1710. It is sometimes called Berlin blue.

**Prussic Acid** means the acid of Prussian blue. It is now termed in science hydrocyanic acid, because it is made from a cyanide of iron.

**Psalm cv. 26.** The Prayer Book version is: “They were not obedient unto his word.”

The Bible version and the new version is: “They rebelled not against his word.”

**Psalms.** Seventy-three psalms are inscribed with David’s name, twelve with that of Asaph the singer; eleven go under the name of the Sons of Korah, a family of singers; one (i.e. Ps. xc.) is attributed to Moses. The whole compilation is divided into five books: bk. 1, from i. to xxi.; bk. 2, from xlii. to lxxii.; bk. 3, from lxxiii. to lxxxix.; bk. 4, from xc. to cvi.; bk. 5, from cvii. to cl.

**Psalmist.** The sweet psalmist of Israel. King David, who composed many of the Bible Psalms. (See Psalm lxxix. 20.)

**Psalter of Tara (The).** It contains a narrative of the early kings of Ireland from Ollam Fodhla to n.c. 900.

“Thier truth they said that had a decree,
Was none in Tara’s Psalter.”

Campbell: O’Connor’s Child

**Psaphon’s Birds (Psaphon’s acres).** Puffers, flatters. Psaphon, in order to attract the attention of the world, reared a multitude of birds, and having taught them a pronunciation of his name, let them fly.

“To what far region have his songs not flown,
Like Psaphon’s birds, speaking their master’s name.”

Moore: Rynag on the Road, i.

**Psycoarpax [granary thief].** Son of Troxartas, King of the Mice. The Frogking offered to carry the young prince over a lake, but scarcely had he got midway when a water-hydra appeared, and King Frog, to save himself, dived under water. The mouse, being thus left on the surface, was drowned, and this catastrophe brought about the battle of the Frogs and Mice.

“**The soul of great Psychoarpax lives in me.**
Of great Troxartas’ line.”

Parnell: Battle of the Frogs and Mice, i.

**Psyche [Sy’ke].** A beautiful maiden beloved by Cupid, who visited her every night, but left her at sunrise. Cupid bade her never seek to know he was, but one night curiosity overcame her prudence, and she went to look at him. A drop of hot oil fell on his shoulder, awoke him, and he fled. Psyche next became the slave of Venus, who treated her most cruelly; but ultimately she was married to Cupid, and became immortal, Mrs. Henry Tighe has embodied in six cantos this exquisite allegory from Apulians.

This subject was represented by Raphael in a suite of thirty-two pictures, and numerous artists have taken the legends of Cupid and Psyche for their subject; as, for example, Canova, Gerard, Chantel., etc. The names of the Duke of Marlborough is said to have been the work of Tityus of Athens.

“Raphael’s illustrations of the adventures of Psyche were engraved for a superbe edition in 4to (De la Fable de Psyche), published by Henri Dodot.”

“Fair Psyche, kneeling at the ethereal throne,
Warmed the fond bosom of unconquered love.”

Barrett: Economy of Vegetation, iv.

**Psychography.** Spirit-writing; writing said by spiritualists to be done by spirits.

**Ptolemaic System.** The system of Claudius Ptolemaeus, a celebrated astronomer of Ptolema, in Egypt, of the eleventh century. He taught that the earth is fixed in the centre of the universe, and the heavens revolve round it from east to west, carrying with them the sun, planets, and fixed stars, in their respective spheres. He said that the Moon was next above the earth, then Mercury, then Venus; the Sun he placed between Venus and Mars, and after Mars, Jupiter and Saturn, beyond which came the two crystalline spheres.

“...This system was accepted, till it was replaced in the sixteenth century by the Copernican system.”

**Public.** The people generally and collectively; the members generally of a state, nation, or community.

**Public-house Signs.** Much of a nation’s history, and more of its manners and feelings, may be gleaned from its public-house signs. A very large number of them are selected out of compliment to the lord of the manor, either because he is the “great man” of the neighbourhood, or because the proprietor is some servant whom “it delighted the lord to honour;” thus we have the Earl of March, in compliment to the Duke of Richmond: the Green Man or game-keeper, married and promoted “to a public.” When the name and titles of the lord have been exhausted, we get his cognisance or his favourite pursuit, as the Bear and Ragged Staff, the Fox and Hounds. As the object of the sign is to speak to the feelings and attract, another fruitful source is either some
national hero or great battle; thus we get the Marquis of Granby and the Duke of Wellington, the Waterloo and the Alma. The proverbial loyalty of our nation has naturally shown itself in our tavern signs, giving us the Victoria, Prince of Wales, the Albert, the Crown, and so on. Some signs indicate a speciality of the house, as the Bowling Green, the Skittles; some a political bias, as the Royal Oak; some are an attempt at wit, as the Five Ashes; and some are purely fanciful. The following list will serve to exemplify the subject.

The Angel. In allusion to the angel that saluted the Virgin Mary.

The Bag o’Nails. A corruption of the “Bacchanales.”

The Bear. From the popular sport of bear-baiting.

The Bear and Bacchus, in High Street, Warwick. A corruption of Bear and Bacchus—i.e. Bear and Ragged Staff, the badge of the Earl of Warwick.

The Bear and Ragged Staff. The cognisance of the Earl of Warwick, the Earl of Leicester, etc.

The Bell. In allusion to races, a silver bell having been the winner’s prize up to the reign of Charles II.

La Belle Sauvage. (See Bell Savary.)

The Blue Boar. The cognisance of Richard III.

The Blue Pig (Bevis Marks). A corruption of the Blue Boar. (See above.)

The Boar’s Head. The cognisance of the Gordons, etc.

The Bolt-in-Two. The punning heraldic badge of Prior Bolton, last of the clerical rulers of Bartholomew’s, previous to the Reformation.

Blossom’s Inn. A public-house sign in St. Lawrence Lane, London; a corruption of Blossom’s Inn, as it is now called, in allusion to the hawthorn blossoms surrounding the effigy of St. Lawrence on the sign.

The Bowling Green. Signifying that there are arrangements on the premises for playing bowls.


The Bull’s Head. The cognisance of Henry VIII.

The Bally Buffalo. A corruption of the Bellerophion (a ship).

The Castle. This being the arms of Spain, symbolises that Spanish wines are to be obtained within. In some cases, without doubt, it is a complimentary sign of the manor castle.

The Cat and Fiddle. A corruption of Cat o’Fiddle—i.e. Caton, the faithful governor of Calais. In Farringdon (Devon) is the sign of La Chatte Fiddle, in commemoration of a faithful cat. Without scanning the phrase so nicely, it may simply indicate that the game of cat (trap-ball) and a fiddle for dancing are provided for customers.

The Cat and Mutton, Hackney, which gives name to the Cat and Mutton Fields.

The Cat and Wheel. A corruption of “St. Catherine’s Wheel;” or an announcement that cat and balance-wheels are provided for the amusement of customers.

The Chequers. (1) In honour of the Stuarts, whose shield was “checky,” like a Scotch plaid. (2) In commemoration of the licence granted by the Earls of Arundel or Lords Warreane. (3) An intimation that a room is set apart for merchants and accountants, where they can be private and make up their accounts, or use their “chequers” undisturbed. (See Lattice.)

The Coach and Horses. This sign signifies that it is a posting-house, a stage-coach house, or both.

The Cock and Bottle. By some said to be a corruption of the “Cork and Bottle,” meaning that wine is sold there in bottles. (See suggested explanation on p. 267.)

The Cow and Skittle. The cow is the real sign, and alludes to the dairy of the hostess, or some noted dairy in the neighbourhood. Skittles is added to indicate that there is a skittle ground on the premises.

The Cross Keys. Common in the medieval ages, and in allusion to St. Peter, or one of the bishops whose cognisance it is—probably the lord of the manor or the patron saint of the parish church. The cross keys are emblems of the papacy, St. Peter, the Bishop of Gloucester, St. Servatus, St. Hippolytus, St. Genevieve, St. Petronilla, St. Osyth, St. Martha, and St. Germanus.

The Devil. A public-house sign two doors from Temple Bar, Fleet Street. The sign represents St. Dunstan seizing the devil by the nose. (See under Devil, Proverbial Phrases.)

The Dog and Duck. Tea gardens at Lambeth (suppressed): to signify that the sport so called could be seen there. A duck was put into water, and a dog set to hunt it: the fun was to see the duck diving and the dog following it under water.
The Red Dragon. The cognisance of Henry VII. or the principality of Wales.

The Spread Eagle. The arms of Germany; to indicate that German wines may be obtained within.

The Fox and Goose. To signify that there are arrangements within for playing the royal game of Fox and Goose.

St. George and the Dragon. In compliment to the patron saint of England, and his combat with the dragon. The legend is still stamped upon our gold coin.

The George and Cannon. A corruption of "George Canning."

The Globe. The cognisance of Alfonso, King of Portugal; and intimating that Portuguese wines may be obtained within.

The Goat in Golden Boots. A corruption of the Dutch Goud in der Gouden Boots (the god Mercury in his golden sandals).

The Goat and Compasses. A Puritan sign, a corrupt hieroglyphic reading of God compasses us.

The Black Goats. A public-house sign, High Bridge, Lincoln, formerly The Three Goats—i.e. three goats (gutters or drains), by which the water from the Swan Pool (a large lake that formerly existed to the west of the city) was conducted into the bed of the Witham.

The Golden Cross. This refers to the ensigns carried by the Crusaders.

The Green Man. A corruption of "The Greese or Stains" (Greaseen is gree, a step, our de-gree). The allusion is to a flight of steps from the New Road to the Minster Yard. In Wickeley's Bible, Acts xxii. 40 is rendered—"Paul stood on the greenen."

"Let me speak like yourself, and lay a sentence Which, like a grizz or step, may help these lovers into your favour."—Shakespeare: Othello, i. 3.

The Green Man. The late game-keeper of the lord of the manor turned publican. At one time these servants were dressed in green.

The Green Man and Still—i.e. the herbalist bringing his herbs to be distilled.

The Hare and Hounds. In compliment to the sporting squire or lord of the manor.

The Hole-in-the-Wall (London). So called because it was approached by a passage or "hole" in the wall of the house standing in front of the tavern.

The Iron Devil. A corruption of "Hirondelle" (the swallow). There are numerous public-house signs referring to birds; as, the Blackbird, the Thrush, the Peacock, the Martin, the Bird-in-the-Hand, etc. etc.

The Three Kings. A public-house sign of the medieval ages, in allusion to the three kings of Cologne, the Magi who presented offerings to the infant Jesus. Very many public-house signs of the medieval period had a reference to ecclesiastical matters, either because their landlords were ecclesiastics, or else from a superstitious reverence for "saints" and "holy things."

The Man Laden with Mischief. A public-house sign, Oxford Street, nearly opposite to Hanway Yard. The sign is said to have been painted by Hogarth, andrepresents a man carrying a woman and a good many other creatures on his back.

The Marquess of Granby (London, etc.). In compliment to John Manners, eldest son of John, third Duke of Rutland—a bluff, brave soldier, generous, and greatly beloved by his men.

"What conquers now will Britain boast,
Or where display her banners?
Ach! in Granby she has lost
True courage and good Manners."

The Packhorse. To signify that pack-horses could be hired there.

The Palgrave's Head. A public-house sign near Temple Bar, in honour of Frederick, Palgrave of the Rhine.

The Pig and Tinder-Box. A corrupt rendering of The Elephant and Castle; the "pig" is really an elephant, and the "tinder-box" the castle on its back.

The Pig and Whistle. Wassail is made of apples, sugar, and ale.


The Queen of Bohemia. In honour of Lady Elizabeth Stuart. (See Bohemia.)

The Queen Door. A corruption of Coron-Door (Golden Heart).

The Rose. A symbol of England, as the Thistle is of Scotland, and the Shamrock of Ireland.

The Red Rose. The badge of the Lancastrians in the Civil War of the Roses.

The White Rose. The badge of the Yorkists in the Civil War of the Roses.

The Rose of the Quarter Sessions. A corruption of La Rose des Quatre Saisons.

The Salutation and Cat. The "Salutation" (which refers to the angel saluting the Virgin Mary) is the sign of the house, and the "Cat" is added to
Publicans

signify that arrangements are made for playing cat or tipcat.

The Saracen's Head. In allusion to what are preposterously termed "The Holy Wars;" adopted probably by some Crusader after his return home, or at any rate to flatter the natural sympathy for these Quixotic expeditions.

The Ship, near Temple Bar, and opposite The Pulverer's Head; in honour of Sir Francis Drake, the circumnavigator.

The Ship and Shovel. Referring to Sir Cloudesley Shovel, a favourite admiral in Queen Anne's reign.

The Seven Stars. An astrological sign of the mediæval ages.

The Three Nuns. The cognisance of Edward IV.


The Swine with Three Necks. A public-house sign in Lad Lane, etc.; a corruption of "three nicks" (on the bill).

The Swan and Antelope. The cognisance of Henry V.

The Talbot [a hound]. The arms of the Talbot family.

The Turk's Head. Alluding to the Holy Wars, when the Crusaders fought against the Turks.

The Unicorn. The Scottish supporter in the royal arms of Great Britain.

The White Hart. The cognisance of Richard II.; the White Lion, of Edward IV., as Earl of March; the White Swan, of Henry IV. and Edward III.

Publicans of the New Testament were the provincial underlings of the Magister or master collector who resided at Rome. The taxes were farmed by a contractor called the Manceps; this Manceps divided his contract into different societies; each society had a Magister, under whom were a number of underlings called Publicani or servants of the state.

Pucelle (La). The Maid of Orleans, Jeanne d'Arc (1410-1431). (See Shakespeare's 1 Henry V., v. 4.)

Puck or Robin Goodfellow. A fairy and merry wanderer of the night, "rough, knurly-limbed, faun-faced, and shock-pated, a very Shetlander among the gossamer-winged" fairies around him. (See Shakespeare's Midsummer Night's Dream, ii. 1; iii. 1.)

Pucka, an Indian word in very common use, means real, bona fide; as, "He is a commander, but not a pucca one" (i.e. not officially appointed, but only acting as such, pro tempore). "The queen reigns, but her ministers are the pucka rulers." A suffragan bishop, an honorary canon, a Lynch-judge, a lieutenant-colonel, the temporary editor of a journal, are not "pucka," or bona fide so.

Pudding. (See Jack.)

Pudding-time properly means just as dinner is about to begin, for our forefathers took their pudding before their meat. It also means in the nick of time.

"But Mark... in pudding-time came to his aid." Butler: Hudibras, i. 2.

Pudena. A soldier in the Roman army, mentioned in 2 Tim. iv. 21, in connection with Linus and Claudia. According to tradition, Claudia, the wife of Pudena, was a British lady: Linus, otherwise called Cyilen, was her brother; and Lucius, "the British king," the grandson of Linus. Tradition further adds that Lucius wrote to Eleutherus, Bishop of Rome, to send missionaries to Britain to convert the people.

Puff. Exaggerated praise. The most popular etymology of this word is ponnf, a coiffure employed by the ladies of France in the reign of the Grand Monarque to announce events of interest, or render persons patronised by them popular. Thus, Madame d'Égmont, Duke of Richelieu's daughter, wore on her head a little diamond fortress, with moving sentinels, after her father had taken Port Mahon; and the Duchess of Orleans wore a little nursery, with cradle, baby, and toys complete, after the birth of her son and heir. These, no doubt, were puffs and puffs, but Lord Bacon uses the word puff a century before the head-gear was brought into fashion. Two other etymons present themselves: the old pictures of Fame puffing forth the praises of some hero with her trumpet: and the puffing out of slain beasts and birds in order to make them look plumper and better for food—a plan universally adopted in the abattoirs of Paris. (Gorman, puffen, to brag or make a noise; and French, pouf, our puff.)


Puff-ball. A sort of fungus. The word is a corruption of Puck or Pouk ball, anciently called Puck-fist. The Irish name is Pooka-foot. (Saxon,朴k耶-fist, a toadstool.) Shakespeare alludes
Puffed Up. Conceited; elated with conceit or praise; filled with wind. A puff is a tartlet with a very light or fluffy crust.

"That no one of you be puffed up one against another."—1 Cor. iv. 6.

Pug, a variant of puck, is used to a child, monkey, dog, etc., as a pet term. You mischievous little pug. A playful reproof to a favourite.

Pug. A mischievous little goblin in Ben Jonson's drama of The Devil is an Ape.

Pugna Porco'rum (Battle of the Pigs). The most celebrated poem of alliterative verse, extending to 253 Latin hexameters, in which every word begins with p.

Puisne Judges means the younger-born judges, at one time called pynge judges. They are the four inferior judges of the Court of Queen's Bench, and the four inferior judges of the Court of Common Pleas. (French, puisné, subsequently born; Latin, post natus.)

Pukwana (North American Indian). The curling smoke of the Peace-pipe; a signal or beacon.

Pull. A long pull, a strong pull, and a pull all together—i.e. a steady, energetic, and systematic co-operation. The reference may be either to a boat, where all the oarsmen pull together with a long and strong pull at the oars; or it may be to the act of hauling with a rope, when a simultaneous strong pull is indispensable.

Pull Bacon (Tb). To spread the fingers out after having placed one's thumb on the nose.

"The officers spoke to him, when the man put his fingers to his nose and pulled bacon."—Leete's Report, Oct. 6, 1613.

Pull Devil, Pull Baker. Let each one do the best for himself in his own line of business, but let not one man interfere in that of another.

"It's all fair pulling, pull devil, pull baker... someone has to get the worst of it. Now it's us [the beggars], now it's them [the bakers] that gets... rubbed out."—Holdcroft: Robbery under Arms, chap. xxviii.

Pulling. A jockey trick, which used to be called "playing booty"—i.e. appearing to use every effort to come in first, but really determined to lose the race.

"Mr. Kolby [in the Iron Chest] gave a slight touch of the jockey, and 'played booty.' He seemed to do justice to the play, but really ruined its success."—George Colman the Younger.

Pumblechook (Eecele). He bullied Pip when only a poor boy, but when the boy became wealthy was his lick-spittle, fawning on him most servilely with his "May I, Mr. Pip" [have the honour of shaking hands with you]; "Might I, Mr. Pip" [take the liberty of saluting you]. (Dickens: Great Expectations.)

Pummel or Pommel. To beat black and blue. (French, pommeler, to dapple.)

Pump. To sift, to extract information by indirect questions. In allusion to pumping up water.

"But pump not me for politics."—Owney.

Pumpnickel. Brown George or rye-bread used by Westphalian peasants. His Transparency of Pumpnickel. So the Times satirised the minor German princes, "whose ninety men and ten drummers constituted their whole embattled host on the parade-ground before their palace; and whose revenue was supplied by a percentage on the tax levied on strangers at the Pumpnickel Karssal." (July 18, 1806.)

Thackeray was author of the phrase.

Pun is the Welsh pun, equivalent; it means a word equally applicable to two things. The application should be remote and odd in order to give piquancy to the play. (See CALEMBOURG.)

Pun and Pickpocket. He who would make a pun would pick a pocket. Dr. Johnson is generally credited with this silly dictum (1769-1784), but Dennis had said before to Purcell, "Any man who would make such an execrable pun would not scruple to pick my pocket" (1657-1734). (Sir W. H. Pyne: Wine and Walnuts, vol. ii. p. 277.)

The "execrable pun" was this: Purcell rang the bell for the dinner or water, but none answered it. Purcell, tapping the table, asked Dennis "why the table was like the tavern?"—Ans. "Because there is no dinner in it."

Punch, from the Indian word pun (five); so called from its five ingredients—viz. spirit, water, lemon, sugar, and spice. It was introduced into England from Spain, where it is called ponche. It is called "Contradiction," because it is composed of spirits to make it strong, and water to make it weak; of lemon-piace to make it sour, and sugar to make it sweet.
Mr. Punch. A Roman mime called Maccus was the original of Punch. A statuette of this buffoon was discovered in 1727, containing all the well-known features of our friend—the long nose and goggle eyes, the hunch back and protruding breast.

The most popular derivation of Punch and Judy is Pontius cum Judas (Matt. xxvii. 19), an old mystery play of Pontius Pilate and the Jews; but the Italian polizelino seems to be from pollici, a thumb (Tom-thumb figures), and our Punch is from punch.

The drama or story of our Punch and Judy is attributed to Silvio Fiorello, an Italian comedian of the seventeenth century. The tale is this: Punch, in a fit of jealousy, strangles his infant child, when Judy flies to her revenge. She fetches a bludgeon, with which she beheads her husband, till Punch, exasperated, seizes another bludgeon and beats her to death, then flings into the street the two dead bodies. The bodies attract the notice of a police officer, who enters the house. Punch flees for his life: being arrested by an officer of the Inquisition, he is shut up in prison, from which he escapes by means of a golden key. The rest is an allegory, showing how Punch triumphs over all the ills that flesh is heir to. (1) Ennui, in the shape of a dog, is overcome; (2) Disease, in the disguise of a doctor, is kicked out; (3) Death is beaten to death; and (4) the Devil himself is outwitted.

Pleasant as Punch. (See PLEASED.)


"I did hear them call their child Punch, which pleased me mightily, that word having become a word of common use for everything that is thick and short."—Pepys’s Diary.

Punctual. No bigger than a point, exact to a point or moment. (Latin, ad punctum.) Hence the angel, describing this earth to Adam, calls it "This spacious earth, this punctual spot"—i.e., a spot no bigger than a point. (Milton: Paradise Lost, viii. 28.)

Punctuality. Punctuality is the politeness of kings. Attributed to Louis XVIII.

Punctuation. The following advice of Bishop Orleton to Gourney and Maltravers in 1327 is an excellent example of the importance of punctuation:—Eccardum occidere voluit timere hunc est:—"Refrain not to kill King Edward is right." If the point is placed after the first word, the sentence reads, "Not to kill the king is right:" but if after the second word, the direction becomes, "Refrain not; to kill the king is right." (See Oracle.)

Punidit. An East Indian scholar, skilled in Sanskrit, and learned in law, divinity, and science. We use the word for a porridgulum, one more stocked with book lore than deep erudition.

Punice Apple. A pomegranate; so called because it is the pomum or "apple" belonging to the genus Punica.

Punice Faith. Treachery, violation of faith. "Punic faith" is about equal to "Spanish honesty." The Punid (a corruption of Persian) were accused by the Romans of breaking faith with them, a most extraordinary instance of the "put calling the kettle black:" for whatever infidelity the Carthaginians were guilty of, it could scarcely equal that of their accusers.

The Roman Porci is the word Phoeo (Phoenicians), the Carthaginians being of Phoenician descent.

Punish a Bottle (7). To drink a bottle of wine or spirits. When the contents have been punished, the empty bottles are "dead men.

"After we’d punished a couple of bottles of old Crow whisky... he cried in grief.

Punjab [su pay]. They are the Jelum, Chenah, Ravee, Beas, and Sutlej, called by the Greeks pante-potamia.

Pup properly means a little boy or girl. A little dog is so called because it is a pet. An insect in the third stage of existence. (Latin, pupes, fem. pupa; French, poupee, a doll; German, puppe.)

Purbeck (Dorsetshire). Noted for a marble used in ecclesiastical ornaments. Chichester cathedral has a row of columns of this limestone. The columns of the Temple church, London; the tomb of Queen Eleanor, in Westminster Abbey; and the throne of the archbishop in Canterbury cathedral, are other specimens.

Purgatory. The Jewish Rabbi believed that the soul of the deceased was consigned to a sort of purgatory for twelve months after death, during which time it was allowed to visit its dead body and the places or persons it especially loved. This intermediate state they called by various names, as "the
bosom of Abraham,” “the garden of Eden,” “upper Gehenna.” The Sabbath was always a free day, and prayer was supposed to benefit those in this intermediate state.

Puritan (J). The Puritans, Elvira, daughter of Lord Walton, a Puritan, is affianced to Lord Arthur Talbot, a Cavalier. On the day of espousals, Lord Arthur aids Henrietta, the widow of Charles I., to escape; and Elvira, thinking him faithless, loses her reason. On his return to England, Lord Arthur explains the circumstances, and the two lovers vow that nothing on earth shall part them more. The vow is scarcely uttered, when Cromwell’s soldiers enter and arrest Lord Talbot for treason; but as they lead him forth to execution a herald announces the defeat of the Stuarts, and free pardon to all political prisoners, whereupon Lord Arthur is liberated, and marries Elvira. (Bellini: \*Puritani; libretto by C. Puppi.)

Puritans. Seeders from the Reformed Church; so called because they rejected all human traditions and interference in religion, acknowledging the sole authority of the “pore Word of God,” without “note or comment.” Their motto was: “The Bible, the whole Bible, and nothing but the Bible.” The English Puritans were sometimes by the Reformers called Prerogatives from their preciseness in matters called “indifferent.” Andrew Fuller named them Non-conformists, because they refused to subscribe to the Act of Uniformity.

Purkinge’s Figures. In optics, figures produced on a wall of uniform colour when a person entering a dark room with a candle moves it up and down approximately on a level with the eyes. From the eye near the candle an image of the retinal vessels will appear projected on the wall.

Purler (A). A cropper, or heavy fall from one’s horse in a steeplechase or in the hunting-field (probably allied to hurl and whirl).

"Screaps a white horse ... cleaned it, but falling with a mighty crash, gave him a purler on the opposite side."—Gaudé: Under Two Flags, chap. vi.

Purline (2 syl.). French pourallière (a place free from the forest laws). Henry II., Richard I., and John made certain lands forest lands; Henry III. allowed certain portions all round to be severed. These “rues,” or forest borders were fared from that servitude which was laid on the royal forests. The

"perambulation" by which this was effected was technically called pouraller.

"In the purloin of this forest stands
A scope, a fence about with olive-trees"—Shakespeare; As You Like It, iv. 3.

Purple (blue and red) indicates the love of truth even unto martyrdom. (See under Colour, for its symbolisms, etc.)

Purple (Promotion to the). Promotion to the rank of cardinal in the Roman Catholic Church.

Dr. Moran’s pro motio to the purple is certain—Newspaper paragraph.

Purpore [purple]. One of the colours of an heraldic escutcheon. It is expressed by vertical lines running down towards the left hand (as you look at the shield lying before you); “Vert” runs the contrary way.

Purura’vas and Urva’si. An Indian myth similar to that of Apollo and Daphne. Pururava is a legendary king who fell in love with Urvasi, a heavenly nymph, who consented to become his wife on certain conditions. These conditions being violated, Urvasi disappeared, and Pururava, inconsolable, wandered everywhere to find her. Ultimately he succeeded, and they were indissolubly united. (See Psyche.)

Pusseyite (3 syl.). A High Churchman; so called from Dr. Pusey, of Oxford, a chief contributor to the Tracts for the Times. (See Tractarians.)

Puss. A cat, hare, or rabbit. (Irish, pus, a cat.) It is said that the word, applied to a hare or rabbit, is from the Latin lapus, Frenchified into le pus. True or not, the pun may pass muster.

"Oh, puss, it bores thee dire disgrace.
When I defy thee to the race.
Come, let a heft; may, no denial;
I’ll lay my shield upon the truel—The Hare and the Tortoise.

Puss in Boots [Le Chat Botté], from the Eleventh Night of Straparola’s
Italian fairy tales, where Constantine's cat procures his master a fine castle and the king's heiress. First translated into French in 1885. Our version is taken from that of Charles Perrault. There is a similar one in the Scandinavian nursery tales. This clever cat secures a fortune and a royal partner for his master, who passes off as the Marquis of Carabas, but is in reality a young miller without a penny in the world.

Put. A clown, a silly shallow-pate, a butt, one easily "put upon."
"Quer country puts evol queen Bees a regn."—Browne.

Put the Cart before the Horse. (See Cart.)

Put up the Shutters (To). To announce oneself a bankrupt.
"Do you think I am going to put up the shutters if we can manage to keep going."

Putney and Mortlake Race. The annual eight-oared boat-race between the two universities of Cambridge and Oxford.

Putting on Frills (American). Giving oneself airs.

Putting on Side. Giving oneself airs. Side is an archaic word for a train or trailing gown; also long, as "his beard was side." A side-coat means a long trailing coat. (Anglo-Saxon sid, great, wide, long—as side-fear, long hair.)
"I do not like side locks for little girls."—Shakespeare.

Pygmalion. A statue of Cyprus, who hated women and resolved never to marry, but fell in love with his own statue of the goddess Venus. At his earnest prayer the statue was vivified, and he married it. (Ovid: Metamorphoses, x.; Earthly Paradise, August.)
"'Few like Pygmalion that on hollow charms,
Or care to clasp a statue in their arms,'"
X. J. Juv. Art of Dancing, cant. i.

"In Gilbert's comedy of Pygmalion and Galatea, the sculptor is a married man, whose wife (Cynisca) was jealous of the animated statue (Galatea), which, after enduring great misery, voluntarily returned to its original state. This, of course, is mixing up two Pygmalions, while the poles apart.

John Martain wrote certain satires called The Metamorphoses of Pygmalion's Image. These satires were suppressed, and are now very rare.

Pygmies (2 syl.). A nation of dwarfs on the banks of the Upper Nile. Every spring the canoes made war upon them and devoured them. They cut down every corn-ear with an axe.

When Hercules went to the country they climbed up his goblet by ladders to drink from it; and while he was asleep two whole armies of them fell upon his right hand, and two upon his left; but Hercules rolled them all in his lion's skin. It is easy to see how Swift has availed himself of this Grecian legend in his Gulliver's Travels. Stanley met with a race of Pygmies in his search for Emin Pasha.

Py'ladès and Orestes. Two model friends, whose names have become proverbial for friendship, like those of Damon and Pythias, David and Jonathan.

Pyramid. The largest is that of Cheops, in Egypt; it is the tomb of Cheops, near Cairo, which covers thirteen acres. Sir William Tite tells us it contains ninety million cubic feet of stone, and could not be now built for less than thirty millions of money (sterling).

Pyramus. The lover of Thisbe. Supposing Thisbe to be torn to pieces by a lion, he stabbed himself, and Thisbe, finding the dead body, stabbed herself also. Both fell dead under a mulberry-tree, which has ever since borne blood-red fruit. Shakespeare has a travesty of this tale in his Midsummer Night's Dream. (Ovid: Metamorphoses, bk. iv.)

Pyrocles and Musidorus. Heroes whose exploits, previous to their arrival in Arcadia, are detailed in the Arcadia of Sir Philip Sidney.

Pyrodes (3 syl.), son of Clias was so called, according to Pliny (vii. 50), because he was the first to strike fire from flint. (Greek, pur, fire; = pyrites.)

Pyrrha. Secutor Pyrrha. The Flood. Pyrrha was the wife of Deucalion (Homer: 1 Odys., ii. 6). So much rain had fallen, it looks as if the days of Pyrrha were about to return.

Pyrrhic Dance, the most famous war-dance of antiquity, received its name from Pyrrhios, a Dorian. It was danced to the flute, and its time was very quick. Julius Cæsar introduced it into Rome. The Roman, still danced in Greece, is a relic of the ancient Pyrrhic dance.

"Ye have the Pyrrhic dance as often. Where is the Pyrrhic phalanx gone?"
—Byron

Pyrrhic Victory (A). A ruinous victory. Pyrrhus, after his victory over the Romans, near the river Sirs, said
to those sent to congratulate him, "One more such victory and Pyrrhus is undone."

"The railway companies see that in fighting their customers they gain has a very Pyrrhic sort of victory."—Newspaper article, Feb. 1863.

Pyrrho. A skeptic. Pyrrho was the founder of the scepitical school of philosophy. He was a native of Elis, in Peloponnese.

"Blessed be the day I escaped the wrangling crew From Pyrrho's name and Euphranor's etc.

Pyrrhonian School. The sceptical platform founded by Pyrrho.

Pyrrhonism. Infidelity. (See above.)

Pythagoras, son of Mnesarchus, was called son of Apollo or Pythios, from the first two syllables of his name; but he was called Pytha-goras because the Pythian oracle predicted his birth.

Pythagoras, generally called The Long-haired Samian. A native of Samos, noted for his manly beauty and long hair. The Greeks applied the phrase to any venerable man or philosopher.

Pythagoras maintained that he distinctly recollected having occupied other human forms before his birth at Samos: (1) He was Ethel'ides, son of Mercury; (2) Euphorbos the Phrygan, son of Panthoos, in which form he ran Parthenos through with a lance, leaving Hector to dispatch the hateful friend of Achilles; (3) Hermotimos, the prophet of Clazone, and (4) a fisherman. To prove his Phrygan existence he was taken to the temple of Hera, in Argos, and asked to point out the shield of the son of Panthoos, which he did without hesitation. (See Ret.)

The golden thigh of Pythagoras. This thigh he showed to Alaxas, the Hyperborean priest, and exhibited it in the Olympic games.

Alaxas, priest of the Hyperboreans, gave him a dart, by which he was carried through the air, over inaccessible rivers, lakes and mountains; expelled pestilence; lulled storms; and performed other wonderful exploits.

Pythagoras maintained that the soul has three vehicles: (1) the other, which is luminous and celestial, in which the soul resides in a state of bliss in the stars; (2) the luminous, which suffers the punishment of sin after death; and (3) the terrestrial, which is the vehicle it occupies on this earth.

Pythagoras asserted he could write on the moon. His plan of operation was to write on a looking-glass in blood, and place it opposite the moon, when the inscription would appear photographed or reflected on the moon's disc.

Pythagorean System. Pythagoras practiced by Pythagoras, if we may credit Tarnnichus, who tells us that he tamed a savage Duonian bear by "stroking it gently with his hand;" subdued an eagle by the same means; and held absolute dominion over beasts and birds by "the power of his voice," or "influence of his touch."

Pythagorean System. Pythagoras taught that the sun is a movable sphere in the centre of the universe, and that all the planets revolve round it. This is substantially the same as the Copernican and Newtonian systems.

Pythian Games. The games held by the Greeks at Pytho, in Phocis, subsequently called Delphi. They took place every fourth year, the second of each Olympiad.

Pythias. (See Damon.)

Python. The monster serpent hatched from the mud of Deucalion's deluge, and slain near Delphi by Apollo.

Q. Q IN A CORNER. Something not seen at first, but subsequently brought to notice. The thing to which seals are attached in legal documents is in French called the queue; thus we have "lettres scellées sur simple queue or sur double queue," according to whether they bear one or two seals. In documents where the seal is attached to the deed itself, the corner where the seal is placed is called the queue, and when the document is sworn to the finger is laid on the queue.

In a merry Q (can). Humour, temper; thus Shakespeare says, "My cue is villanous melancholy" (King Lear, i. 2).

Old Q. The Fifth Earl of March, afterwards Duke of Queensberry.

Q.E.D. Quod erat demonstrandum. Three letters appended to the theorems of Euclid, meaning: Thus have we proved the proposition stated above, as we were required to do.

Q.E.F. Quod erat faciendum. Three letters appended to the problems of Euclid, meaning: Thus have we done or drawn the figure required by the proposition.
Q.P. Quantum placet. Two letters used in prescriptions, meaning the quantity may be as little or much as you like. Thus, in a cup of tea we might say “Milk and sugar q.p.”

Q.S. Quantum sufficient. Two letters appended to prescriptions, and meaning as much as is required to make the pills up. Thus, after giving the drugs in minute proportions, the apothecary is told to “mix these articles in liquorice g.c.”

Q.V. (Latin, quantum vis). As much as you like, or quantum ratus, as much as is proper.

g.r. (Latin, grad ruder). Which sec.

Quack or Quack Doctor: once called quack-salver. A puffer of salves. (Swedish, quenk-sulfare; Norwegian, quak-salver; German, quacksalber.)

Saltembancas, quack-salvers, and charlatans deserve the vulgar.”—St Thomas Browne.

Quacks. Queen Anne’s quack oculists were William Read (tailor), who was knighted, and Dr. Grant (tinker).

Quad. To be in quad. To be confined to your college-grounds or quadrangle; to be in prison.

Quadra. The border round a las-relief.

In the Santa Croce of Florence is a quadra round a las-relief representing the Madonna, in white terra-cotta. Several other figures are introduced.

Quadragesima Sunday. The first Sunday in Lent; so called because it is, in round numbers, the fortieth day before Easter.

Quadragesima. The furthlings or payments made in commutation of a personal visit to the mother-church on Mid-Lent Sunday; also called Whitsun furthlings.

Quadrilatral. The four fortresses of Peschiera and Mantua on the Mincio, with Verona and Legua’go on the Adige. Now demolished. The Persnian Quadrilateral. The fortresses of Luxemburg, Coblenz, Sarre- lous, and Mayence.

Quadrille (2 syl., French) means a small square, a dance in which the persons place themselves in a square. Introduced into England in 1813 by the Duke of Devonshire. (Latin, quadrin., a square.)

Le Pantalon. So called from the tune to which it used to be danced.

L’Éto. From a country-dance called pas d’été, very fashionable in 1800; which it resembles.

La pone. Derived from a country-dance produced by Julien in 1802, the second part of which began with the imitation of a cock-crow.

Tremuse. The name of a dancing-master who, in 1800, invented the figure.

La pastorella. So named from its melody and accompaniment, which are similar to the villanelles or peasants’ dances.

Quadrillage (3 syl.). Anything written in four parts or books, as Childe Harold. Anything compiled from four authors, as the Life of Thomas à Becket. Any history resting on the testimony of four independent authorities, as The Gospel History.

“The very authors of the Quadrillage Steele or song of four parts,—do all with one pen and mouth acknowledge the same.”—Lambert: Verbalambition, p. 55.

Quadrivium. The four higher subjects of scholastic philosophy up to the twelfth century. It embraced music, arithmetic, geometry, and astronomy. The quadrivium was the “fourfold way” to knowledge; the triöon (g.r.) the “threefold way” to eloquence; both together comprehended the seven arts or sciences. The seven arts are enumerated in the following hexameron:

“Linens, Quaqua, Rato, Numein, Taum, Amulius, Vato.”

And in the two following:

“Gram, Aquiur, Inv. verit digni, sitior, vest verit colorat.
Mus catit, le numera, vis ponderat, Astold asta.”

Quadroon. A person with one-fourth of black blood; the offspring of a mulatto woman by a white man. The mulatto is half blooded, one parent being white and the other black. (Latin, qua- tun, four) (See Lamb.)

Quadrolo Alliance of 1074. Germany, Spain, Denmark, and Holland formed an alliance against France to resist the encroachments of Louis XIV., who had declared war against Holland. It terminated with the treaty of Niméguen in 1678.

Quadrolo Alliance of 1718-1719. An alliance between England, France, Germany, and Holland, to guarantee the succession in England to the House of Hanover; to secure the succession in France to the House of Bourbon; and to prohibit Spain and France from uniting under one crown. Signed at Paris.

Quadrolo Alliance of 1834. The
alliance of England, France, Spain, and Portugal for the purpose of restoring peace to the Peninsula, by putting down the Carlists or partisans of Don Carlos.

**Quæstio Vexata.** An open question.

**Quail.** A bird, said to be very salacious, hence a prostitute or courteuse.

"Here's Agamemnon, an honest fellow enough, and one that loves quails."—Shakespeare. *Troilus and Cressida,* v. 1.

The *Blind* of Homer is based on the story that Agamemnon, being obliged to give up his mistress, took the mistress of Achilles to supply her place. This brought about a quarrel between Agamemnon and Achilles, and Achilles refused to have anything more to do with the *sire de Troy.*

**Quaint** means odd, peculiar. A quaint phrase means a fanciful phrase, one not expressed in the ordinary way.

"His garment was very quaint and odd. . . a long, long way behind the time."—Dickens. *Christmas Stories; Cricket on the Heath,* chap. 1.

**Quaker.** It appears from the *Journal* of George Fox, who was imprisoned for nearly twelve months in Derby, that the Quakers first obtained the appellation (1650) by which they are now known from the following circumstance:—

"Justice Bennet, of Derby," says Fox, "was the first to call us Quakers, because I bade him quake and tremble at the word of the Lord." The system of the Quakers is laid down by Robert Barclay in fifteen theses, called *Barclay's Apology,* addressed to Charles II.

"Quakers (that, like lanterns, bear Their light within them) will not swear."—Bull: *Hobbes,* ii. 2.

**Qualm.** A sudden fit of illness, or sickly languor. Hence, a qualm of conscience = a twinge or uneasiness of conscience.

**Quandary.** A perplexity; a state of hesitation.

**Quanquam** or *Cauan.* A slang manner of dancing quadrilles permitted in the public gardens of Paris, etc. The word cauau is a corruption of the Latin *quanquam,* a term applied to the exercises delivered by young theological students before the divinity professors. Hence it came to signify "babble," "jargon," anything crude, *jeu-mie,* etc.

**Quarantine** (3 syl.). The forty days that a ship suspected of being infected with some contagious disorder is obliged to lie off port. (Italian, *quarantina,* forty; French, *quarantaine.*)

To perform quarantine is to ride off port during the time of quarantine. (See *Forty.*)

**Quarrell** (Philip). A sort of Robinson Crusoe, who had a chimpanzee for his "man Friday." The story relates the adventures and sufferings of an English hermit named Philip Quarrell.

**Quarrel.** A short, stout arrow used in the crossbow. (A corruption of *carrel;* Welsh, *chwereu,* French, *carreau.* So called because the head was originally *carré* or four-sided. Hence also a *quarrel* or *quarery* of glass, meaning a square or diamond-shaped pane; *quarrel,* a square wax-candle, etc.)

"Quarrels quayntly swappe thrownes knyghts.*

With irony so weckly, that winche they never.'—*Morte d'Arthur."

**Quarrel.** To quarrel over the bishop's cope—over something which cannot possibly do you any good; over goat's wool. This is a French expression. The newly appointed Bishop of Bruges entered the town in his cope, which he gave to the people: and the people, to part it among themselves, tore it to shreds, each taking a piece.

**Quarrel with your Bread and Butter** (*To*). To act contrary to your best interest; to quarrel at that which procures your living, like a spoilid child, who shows its ill-temper by throwing its bread and butter to the ground. To cut off your nose to be avenged on your face.

**Quarry.** (A). The place where stone, marble, etc., are dug out and squared. (French, *quarre,* formed into square blocks.) (Toburnson.)

**Quarry.** Prey. This is a term in falconry. When a hawk *struck* the object of pursuit and clung to it, she was said to "bind;" but when she *flew off* with it, she was said to "carry." The "carry" or "quarry," therefore, means the prey carried off by the hawk. It is an error to derive this word from the Latin *quero* (to seek).

"To tell the manner of it,
Were on the quarry of those murdered deer
To add the death of you."—Shakespeare. *Macbeth,* i. 3.

**Quart d’Heure** (*Mauvass.*). A time of annoyance. The time between the arrival of the guests and the announcement of dinner is emphatically called the *mauvass quart d’heure;* but the phrase has a much larger application: thus we say the Cabinet Ministers must have had a *mauvass quart d’heure* when opening a number of telegrams of a troublesome character.

**Quarter.** To grant quarter. To spare the life of an enemy in your power. Dr. Tusiier says:—"It originated from an
agreement anciently made between the Dutch and the Spaniards, that the ransom of a soldier should be the quarter of his pay." (French, donner and demander quarter.)

**Quarter-days in England and Ireland:**
(1) *New Style*: Lady Day (March 25th), Midsummer Day (June 24th), Michaelmas Day (September 29th), and Christmas Day (December 25th).
(2) *Old Style*: Old Lady Day (April 6th), Old Midsummer Day (July 6th), Old Michaelmas Day (October 11th), and Old Christmas Day (January 6th).

**Quarter-deck**. The upper deck of a ship from the main-mast to the poop; if no poop, then from the main-mast to the stern. In men-of-war it is used as a promenade by officers only.

**Quartermaster**. The officer whose duty it is to attend to the quarters of the soldiers. He superintends the issue of stores, food, and clothing. (See **Quartees**.)

As a nautical term, a quartermaster is a petty officer who, besides other duties, attends to the steering of the ship.

**Quartered**. (See **Drawn**.)

**Quarto**. A book half the size of folio—i.e. where each sheet is folded into quarters or four leaves. 4to is the contraction. (The Italian, *libro in quarto*; French, *en quarto*; from Latin *quartus*.)

**Quarto-Daysmans**, who, after the decision of the Nicene Council, maintained that Easter ought to be held on the fourteenth day of the first lunar month near the vernal equinox, whether that day fell on a Sunday or not.

**Quashee**. A cant generic name of a negro; so called from a negro named Quassi. (See **Quassia**.)

**Quasi** (Latin). Something which is not the real thing, but may be accepted in its place: thus a

*Quasi contract* is not a real contract, but something which may be accepted as a contract, and has the force of one.

*Quasi tenant*. The tenant of a house sub-let.

**Quasimodo**. A foundling, hideously deformed, but of amazing strength, in Victor Hugo's *Notre Dame de Paris*.

**Quasimodo Sunday**. The first Sunday after Easter; so called because the "Introit" of the day begins with these words:—"*Quasi modo gentilis in infans*" (1 Pet. ii. 2). Also called "Low Sunday," being the first Sunday after the grand ceremonies of Easter.

**Quassia**. An American plant, or rather genus of plants, named after Quassi, a negro.

"Linnæus applied this name to a tree of Siminam in honour of a negro, Quassi... who employed its bark as a remedy for fever; and enjoyed such a reputation among the natives as to be almost worshipped by some."—*Lindley and Moore: Treatise of Botany*, vol. ii. p. 947.

**Quatorzienno** (fourteeners). Persons of recognised position in society who hold themselves in readiness to accept an invitation to dinner when otherwise the number of guests would be thirteen. (See **Thirteen**.)

**Queen**. Greek, *goa* (a woman); Sanskrit, *gnwr*; Swedish, *gynna*; Gothic, *gwmna*; Anglo-Saxon, *gninu*. (See **Sir**.)

*Queen, "woman," is equivalent to "mother." In the translation of the Bible by *Vulgate* (fourth century), we meet with *gum* and *gim* ("wife" and "woman"); and in the Scandinavian languages *kvin* and *kvinn* still mean "man" and "wife." (See **King**.)


**Queen** (The White). Mary Queen of Scots; so called because she dressed in white mourning for her French husband.

**Queen Anne is Dead**. The reply made to the teller of stale news.

**Queen Anne's Bounty**. A fund created out of the firstfruits and tenths,
which were part of the papal exactions before the Reformation. The firstfruits are the whole first year's profits of a clerical living, and the tenths are the tenth part annually of the profits of a living. Henry VIII. annexed both these to the Crown, but Queen Anne formed them into a perpetual fund for the augmentation of poor livings and the building of parsonages. The sum equals about £14,000 a year.

Queen Anne's Style (of architecture). Noted for many angles, gables, quaint features, and irregularity of windows.

Queen Consort. Wife of a reigning king.

Queen Dick. Richard Cromwell is sometimes so called. (See Dick, Greek Calende.)

Queen Dowager. The widow of a deceased king.

Queen Passion (The Great). Love.

Of mortal hearts the great queen passion knew,
Peter Panatar; Portfolio; Donah.

Queen Quintessence. Sovereign of Eschol, in the romance of Gargantua and Pantagruel, by Rabelais.

Queen Regnant. A queen who holds the crown in her own right, in contradistinction to a Queen Consort, who is queen only because her husband is king.

Queen-Square Hermit. Jeremy Bentham, who lived at No. 1, Queen Square, London. He was the father of the political economists called Utilitarians, whose maxim is, “The greatest happiness of the greatest number.” (1748-1832.)

Queen of Hearts. Elizabeth, daughter of James I. This unfortunate Queen of Bohemia was so called in the Low Countries, from her amiable character and engaging manners, even in her lowest estate. (1596-1662.)

Queen of Heaven, with the ancient Phoenicians, was Astaraz; Greeks, Hera; Romans, Juno; Trivis, Hecate, Diana, the Egyptian Isis, etc., were all so called; but with the Roman Catholics it is the Virgin Mary.

In Jeremiah vii. 18: “The children gather wood... and the women knead dough to make cakes to the queen of heaven,” i.e., probably to the Moon, to which the Jews, at the time, made drink-offerings and presented cakes. (Compare chapter xlv, 16-18.)

Queen of the Dripping-pan. A cook.

Queen of the Eastern Archipelago. The island of Java.

Queen of the May. A village ball chosen to preside over the parish sports on May Day. Tennyson has a poem on the subject.

Queen of the North. Edinburgh. (Not the proper name for other queens.)

Queen of the Northern Seas. Elizabeth, who greatly increased the English navy, and was successful against the Spanish Armada, etc.

Queen's Bench or King's Bench. One of the courts of law, in which the monarch used to preside in person.

Queen's College (Oxford), founded in 1340 by Robert de Egesfield, and so called in compliment to Queen Philippa, whose confess he was.

Queen's College (Cambridge), founded in 1448 by Margaret of Anjou, consort of Henry VI. Refounded by Elizabeth Woodville.

Queen's Day. November 17th, the day of the accession of Queen Elizabeth, first publicly celebrated in 1570, and still kept as a holiday at the Exchequer, as it was at Westminster school. Nov. 17 at Merchant Taylor's school is a holiday also, now called Sir Thomas White's Founder's Day.

“Queen's Day” is spread in the court, and hath come to the ears of some of the most honourable persons, how that I on the Queen's day last past did forbid in our college an custom to her made, in praise of Her Majesty's government, etc.”—Dr. Whitaker to Lord Burghley (May 14th, 1590).

Queen's English (The). Dean Alford wrote a small book on this subject, whence it has arisen three or four phrases, such as “clipping the Queen's English,” “murdering the Queen's English,” etc. Queen's English means grammatical English.

Queen's Heads. Postage-stamps which bear a likeness of the Queen's [Victoria's] head. (1895.)

Queen's Pipe (The). An oven at the Victoria Docks for destroying (by the Inland Revenue authorities) refuse and worthless tobacco. In 1892 the oven was replaced by a furnace.

In the Queen's Warehouse, near the Monument, is a smaller pipe for the destruction of contraband articles.

Queen's Ware. Glazed earthenware of a creamy colour.
Queen's Weather

Queen's Weather. A fine day for a fête; so called because Queen Victoria is, for the most part, fortunate in having fine weather when she appears in public.

Queenhithe (London). The hithe or strand for lading and unlading barges and lighters in the city. Called "queen" from being part of the dowry of Eleanor, Queen of Henry II.

Queens-town (Ireland), formerly called the Cove of Cork. The name was changed in 1850, out of compliment to Queen Victoria, when she visited Ireland with her husband, and created her eldest son Earl of Dublin.

Queer. Counterfeit money. To show the queer. To pass counterfeit money.

Queer Card (A). A strange or eccentric person. In whist, etc., when a wrong card is played, the partner says to himself, "That is a queer card," which, being transferred to the player, means he is a queer card to play in such a manner. Hence any eccentric person, who does not act in accordance with social rules, is a "queer card."

Queer Chap is the German querkopp, a cross-grained fellow.

Queer Street. To live in Queer Street. To be of doubtful solvency. To be one marked in a tradesman's ledger with a quee (inquire), meaning, make inquiries about this customer. That has put me in Queer Street. That has posted or puzzled me queerly. In this phrase queer means to puzzle; and Queer Street = puzzledom.

Quercy. A corruption of quant'feud (five-leaved), the armorial device of the family.

Querelle d'Allemend. A contention about trifles, soon provoked and soon appeased. (See QUER.)

Quern-Biter. The sword of Haco I. of Norway. (See SWORD.)

"Quern-biter of Haco on the goad/When with a stroke he beaved/He made a furrow through and through./" Longfellow.

Querno. Camillo Querno, of Apulia, hearing that Leo X. was a great patron of poets, went to Rome with a harp in his hand, and sang his Actias, a poem containing 20,000 verses. He was introduced to the Pope as a buffoon, but was promoted to the laurel.

"Rome in her Capitol saw Querno sit/Throned on seven hills, the Ancestor of wit./" Dunciad, ii.

Querpo (2 syl.). Shril Querpo in Garth's Dispensary, was Dr. Howe.

In querpo. In one's shirt-sleeves; in undress. (Spanish, en cuerpo, without a cloak.)

"Boy, my clerk and riper; it fits not a gentleman of my rank to walk the streets in querpo."-Boonmont and Fletcher; Love's Cure, ii. 1.

Questa Cortesissima (Italian). Most courteous one; a love term used by Dante to Beatrice.

"I set myself to think of that most courteous one (questa cortesissima), and thinking of her there fell upon me sweet sleep."-Mrs. Oliphant: Makers of Florence (Dante's description).

Questa Gentilissima (Italian). Most gentle one; a love term used by Dante to Beatrice.

"Common mortals stand and wane with bated breath while that most gentle one (questa gentilissima) goes on her way."-Mrs. Oliphant: Makers of Florence, ii. 23.

Question. To move the previous question. No one seems able to give any clear and satisfactory explanation of this phrase. Erskine May, in his Parliamentary Practice, p. 363 (9th edition), says: "It is an ingenious method of avoiding a vote upon any question that has been proposed, but the technical phrase does little to elucidate its operation. When there is no debate, or after a debate is closed, the Speaker ordinarily puts the question as a matter of course,... but by a motion for the previous question, this act may be intercepted and forbidden. The custom ['used to be] that the question he now put,' but Arthur Wellesley Peel, while Speaker, changed the words 'be now put' into 'be not put.'" The former process was obviously absurd. To continue the quotation from Erskine May: "Those who wish to avoid the putting of the main question, vote against the previous (or later question); and if it be resolved in the negative, the Speaker is prevented from putting the main question, as the House has refused to allow it to be put. It may, however, be brought forward again another day."

Of course this is correct but what it means is quite another matter and why the term question as called the previous question is best understood.

Question. When members of the House of Commons or other debaters call out Question, they mean that the person speaking is wandering away from the subject under consideration.

Questionists. In the examinations for degrees in the University of Cambridge it was customary, at the beginning of the January term, to hold "Acts," and the candidates for the
Questions

Bachelor’s degree were called “Questionists.” They were examined by a moderator, and afterwards the fathers of other colleges “questioned” them for three hours—i.e. one whole hour and parts of two others. (I began my Act about a quarter to eleven and finished about half-past one.) It was held altogether in Latin, and the words of dismissal uttered by the Regius Professor indicated what class you would be placed in, or whether the respondent was plucked, in which case the words were simply “Nullius auscultas domine.”

Questions and Commands. A Christmas game, in which the commander bids his subjects to answer a question which is asked. If the subject refuses, or fails to satisfy the commander, he must pay a forfeit or have his face smudged.

“While other young ladies in the house are dancing, or playing at questions and commands, she [the devotee] reads aloud in her closet.”—The Spectator, No. 334 (Hotspur’s Letter), April 16, 1712.

Quæbus. The equinoxial of Quæbus. This line has Utopia on one side and Medam’othi on the other. It was discovered on the Greek Koulens by Outis after his escape from the giant’s cave, and is ninety-one degrees from the poles.

“Thou wast in very gracious lodging last night, when thou spakest of Pterogomophus, the Vapians passing the equinoxial of Quæbus. ’Twas very good, I must say.”—Shakespeare: Twelfth Night, ii. 3.

Queue. Gare la queue des Allemands. Before you quarrel, count the consequences. (See QUERELLE.)

Queux. The seneschal of King Arthur.

Quey Calves are dear Veal. Quey calves are female calves, which should be kept and reared for cows. Calves for the butcher are generally bull calves. The proverb is somewhat analogous to killing the goose which lays the golden egg. (Danish quie, a heifer.)

Qui. To give a man the qui. When a man in the printing business has had notice to quit, his fellow-workmen say they “have given him the qui.” Here qui is the contraction of quiesque (discharge). (See QUIETUS.)

Qui s’Excuse, s’Accuse. He who apologises condemns himself.

Qui-Tam. A lawyer; so called from the first two words in an action on a penal statute. Qui tam pro domi[n]é Regi[n]d, quam pro se-ipso, sequitur (Who sues on the Queen’s account as much as on his own).

Quis Vive? (French). Who goes there? The challenge of a sentinel.

To be on the qui vive. On the alert; to be quick and sharp; to be on the tip-toe of expectation, like a sentinel. (See above.)

Quis Emptores. A statute passed in the reign of Edward I., and directed against the formation of new manors, whereby feudal lords were deprived of their dues. It is so called from its first two words.

Quibble. An evasion; a juggling with words, is the Welsh chwirbwl (a trill), and not the Latin quid libet (what you please), as is generally given.


Quick at meat, quick at work. In French, “Bonne bête s’acharne en man-gant,” or “Hardi gagneur, hardi mangeur.” The opposite would certainly be true: A dawdle in one thing is a dawdle in all.

The quick and dead. The living and the dead.

Quick Sticks (In). Without more ado; quickly. To cut one’s stick (q.v.) is to start off, and to cut one’s stick quickly is to start off immediately.

Quickly (Dame). Hostess of a tavern in Eastcheap. (Shakespeare: Henry IV., parts i and 2.)

Mistress Quickly. Servant of all-work to Dr. Caius. She says: “I wash, wring, bake, scour, dress meat and drink, make the beds, and do all myself.” She is the go-between of three suitors to Anne Page, and to prove her disin- terestedness she says: “I would my master had Mistress Anne, or I would Master Slender had her, or in sooth I would Master Featon had her. I will do what I can for them all three, for so I have promised; and I’ll be as good as my word: but speciously for Master Featon.” (Shakespeare: Merry Wives of Windsor.)

Quicksand is sand which shifts its place as if it were alive. (See QUICK.)

Quickset is living hawthorn set in a hedge, instead of dead wood, hurdles, and palings. (See QUICK.)

Quicksilver is argentum vatum (living silver), silver that moves about.
like a living thing. (Anglo-Saxon, cwiccesu felon.)

"Swift as quicksilver
It courses through the natural gates
And alleys of the body."

Shakespeare : Hamlet. 1. 5

Quid, a sovereign; Half a Quid, half a sovereign; Quids, cash or money generally. A suggested derivation may be mentioned. Quo — anything, and Quid pro quo means an equivalent generally. If now a person is offered anything on sale he might say, I have not a quid for your quo, an equivalent in cash.

Then, look up at the old peer, she added, 'I guess you don't often get one of these quids.'—Lady Lovelace. Jumet, Jumet, p. 25.

Quid Libet. Quot-libets and quot-libets. Nice and knotty points, very subtle, but of no value. Quips and quirks. (Latin.)

Quid of Tobacco. A corruption of end (a morsel). We still say "chew the cud."

Quid pro Quo. Tit for tat; a return given as good as that received; a Roland for an Oliver; an equivalent.

Quid Rides. It is said that Landy Foot, a Dublin tobacconist, set up his carriage, and asked Emmett to furnish him with a motto. The words of the motto chosen were Quid vides. The witticism is, however, attributed to H. Callelde, also, who, we are assured, supplied it to one Brandon, a London tobacconist.

"Rides," in English, one syllable. In Latin (whv do you thank it) is a word of two syllables.

Quiddity. The essence of a thing, or that which differentiates it from other things. Schoolmen say Quid est (what is it?) and the reply is, the Quid is so and so, the What or the nature of the thing is as follows. The latter quid being formed into a barbarous Latin noun becomes Quidditas. Hence Quid est (what is it)? Answer: Talis est quidditas (its essence is as follows).

Quidditas. A crotchet, a trifling distinction. (See above.)

Quiddnunk. A political Paul Pry; a pragmatical village politician; a political butcher or jobber. Quiddnunk is the chief character in Murphy’s farce of The Upholsterer, or What News? The words are Latin, and mean “What now?”

“Quid has turned up?” The original of this political busybody was the father of Dr. Arne and his sister, Mrs. Cibber, who lived in King Street, Covent Garden. (See The Tatler, 1704, et al.)

“Familiar to a few quiddnunks.”—The Times.

The Quiddnunk s quiddnunks seem to lose sight of the fact that none of these gentlemen now hold office.”—The Times.

Quiddnunk. Monkey politicians.

Gay has a fable called The Quiddnunk, to show that the death not even of the duke regent will cause any real gap in nature. A monkey who had ventured higher than his neighbours fell from his estate into the river below. For a few seconds the whole tribe stood panic-struck, but as soon as the stream was carried off Master Pug, the monkeys went on with their gambols as if nothing had occurred.

“Ah, says the Never saw the Genesier;
There dwell the nation of Quiddnunks
(So Monomotapa calls monkeys)"

Gay: Tales.

Qui’tetist. (A). One who believes that the most perfect state of man is when the spirit ceases to exercise any of its functions, and is wholly passive. This sect has cropped up at sundry times; but the last who revived it was Michael Molinos, a Spanish priest, in the seventeenth century.

Qui’tenus. The writ of discharge formerly granted to those barons and knights who personally attended the king on a foreign expedition. At their discharge they were exempt from the claim of seigeage or knight’s fee. Subsequently the term was applied to the acquittance which a sheriff receives on settling his account at the Exchequer; and, later still, to any discharge of an account: thus Webster says

“Tou had the trick in mid life to be seek till l had service joint quitenus.”—Duchess of Malfy (1622)

Quietenus. A severe blow; a settler; death, or discharge from life.

“Who would fardle his fear . . .
When he himself might his quitenus make
With a bate lechery .”

Quidnene: In a\n
Quill-drivers. Writing clerks.

Quillot. An evasion. In French “pleadings” each separate allegation in the plaintiff’s charge, and every distinct plea in the defendant’s answer used to begin with qu’il est; whence our quillot, to signify a false charge, or an evasive answer.

“Oh, some authors how to proceed;”

Shakespeare : Love’s Labour’s Lost, iv. 2

Quillot. A hideous dwarf, both fierce
and cunning, in The Old Curiosity Shop, by Dickens.

**Quinap'alus.** The Mrs. Harris of "authorities in citations." If anyone wishes to clench an argument by some quotation, let him cite this ponderous collection.

"What says Quinap'alus: 'Better a witty fool
Than a foolish wit.'—Shakespeare: Tenth Night."

**Quinbus Flestrin.** The man-mountain. So the Lilliputians called Gulliver (chap. ii.). Gay has an ode to this giant.

"Mards of old of him told,
When they say'd Atlas head
Prop'd the skies."

**Quinoe (Peter).** A carpenter, and manager of the play in Midsummer Night's Dream. He is noted for some strange compounds, such as laughable tragedy, lamentable comedy, tragical mirth, etc.

**Quinones (Suero de), in the reign of Juan II.,** with nine other cavaliers, held the bridge of Orbigo against all comers for thirty-six days, overthrowing in that time seventy-eight knights of Spain and France. Quinones had challenged the world, and such was the result.

**Quinquagesima Sunday (Latin, fiftieth).** Shrove Sunday, or the first day of the week which contains Ash-Wednesday. It is so called because in round numbers it is the fiftieth day before Easter.

**Quinsy.** This is a curious abbreviation. The Latin word is cynanche, and the Greek word kuananche, from kuananche, dog strangulation, because persons suffering from quinsy throw open the mouth like dogs, especially mad dogs. From kuananche comes ku'anchy, ku'ney, quisey.

**Quintessence.** The fifth essence. The ancient Greeks said there are four elements or forms in which matter can exist—fire, or the imponderable form; air, or the gaseous form; water, or the liquid form; and earth, or the solid form. The Pythagoreans added a fifth, which they called ether, more subtle and purer than fire, and possessed of an orbicular motion. This element, which flew upwards at creation, and out of which the stars were made, was called the fifth essence; quintessence therefore means the most subtle extract of a body that can be procured. It is quite an error to suppose that the word means an essence five times distilled, and that the term came from the alchemists. Horace speaks of "kisses which Venus has imbued with the quintessence of her own nectar."

"Swift to their several quarters haste then
The cumbersome elements—earth, blood, air, fire;
But this ethereal quintessence of heaven
Flew upward . . . and turned to stars.
Numberless as thou seest."

_Milton: Paradise Lost, iii. 718._

**Quintillians.** Disciples of Quintilius, held to be a prophetess. These heretical Christians made the Eucharist of bread and cheese, and allowed women to become priests and bishops.

**Quip Modest (Thy).** Sir, it was done to please myself. Touchstone says: "If I sent a person word that his beard was not well cut, and he replied he cut it to please himself, he would answer with the quip modest, which is six removes from the lie direct; or, rather, the lie direct in the sixth degree.

**Quis custodiet custodes?** [The shepherds keep watch over the sheep], but who is there to keep watch over the shepherds?

**Quisquiliae.** Light, dry fragments of things; the small twigs and leaves which fall from trees; hence rubbish, refuse.

**Quit.** Discharged from an obligation, "acquitted."

"To John I owed great obligation;
But John unhappily thought fit
To publish it to all the nation—
Now John and I are fairly quit."—Prior.

**Cry quits.** When two boys quarrel, and one has had enough, he says, "Cry quits," meaning, "Let us leave off, and call it a drawn game." So in an unequal distribution, he who has the largest share restores a portion and "cries quits," meaning that he has made the distribution equal. Here quit means "acquittal" or discharge.

**Double or quits.** In gambling, especially in a small way, one of the players says to the other, "Double or quits?"—that is, the next stake shall be double the present one, and the winnings shall be returned to the loser, in which case both players would leave off as they began.

**Quit Rent.** A rent formerly paid by a tenant whereby he was released from feudal service.

**Quixada (Gutierrez).** Lord of Vila-garcia. He discharged a javelin at Sire de Haburdin with such force as to pierce the left shoulder, overthrow the knight, and pin him to the ground. Don Quixote calls himself a descendant of this brave knight.
Quixote (Don). The romance so called is a merciless satire by Cervantes on the chivalric romances of the Middle Ages, and had the excellent effect of putting an end to knight-errantry.

Don Quixote's horse. Rosaline (Spanish, rocinante, a jade previously). (See Horse.)

The wooden-pin wing-horse on which he and Sancho Panza mounted to achieve the liberation of Dolorida and her companions was called Algierin Chariam (wooden-pin wing-bearer).

Quixote of the North. Charles XII. of Sweden, sometimes called the Madman. (1682, 1697-1718.)

Quixotis. Having foolish and unpractical ideas of honour, or schemes for the general good, like Don Quixote, a half-crazy reformer or knight of the supposed distressed.

Quix. One who banters or charta another. Daly, manager of the Dublin theatre, laid a wager that he would introduce into the language within twenty-four hours a new word of no meaning. Accordingly, on every wall, or all places accessible, were chalked up the four mystic letters, and all Dublin was inquiring what they meant. The wager was won, and the word remains current in our language.

Quo Warranto. A writ against a defendant (whether an individual or a corporation) who lays claim to something he has no right to; so named because the offender is called upon to show quo warranto [rem] unam paris [by what right or authority he lays claim to the matter of dispute).

Quod. To be in quod—in prison. A corruption of quod, which is a contraction of quadrangle. The quadrangle is the prison enclosure in which the prisoners are allowed to walk, and where whippings used to be inflicted.

Quodling (The Rev. Mr.). Chaplain to the Duke of Buckingham. (Sir Walter Scott: Perpetual of the Peak.)

"Why, said the duke, 'I had caused my little Quodling to go through his oration thus: That whatever evil reports had pervaded current during the lifetime of the worthy monarch whom they had restored to dust that day, Malice herself could not deny that she was born well, married well, bred well, and died well: since she was born in Shadowwell, married to Creswell, lived in Cumberwell and died in Bridewell."—Perpetual of the Peak, chap.

Quondam (Latin). Former. We say, He is a quondam schoolfellow—my former schoolfellow; my quondam friend, the quondam candidate, etc.; also the quondam chancellor, etc.

"My quondam master, but 'twas long since now."—Dryden.

Quor'um. Such a number of persons as are necessary to make up a committee or board; or certain justices without the presence of whom the rest cannot act. Thus, suppose the commission to be named A, B, C, D, E, etc., it would run—"Of these I wish [A, B, C, D, or E] to be one" (quorum minus esse columnae). These honoured names are called "Justices of the Quorum." Slander calls Justice Shallow justice of the peace and quorum. (Shakespeare: Merry Wives of Windsor, i. 1.)

Quos Ego. A threat of punishment for disobedience. The words are from Virgil's Aenid (i. 135), and were uttered by Neptune to the disobedient and rebellious winds.

"Sic mute habuisti, et suasti et a quo ego nostrae sextus gentem subserivisti; sed non ad suavitatem publici servitutis."—Aenid, January, 1626.

Quot. Quo tinguis callis, tu homines tales. As many languages as you know, so many separate individuals you are worth. Attributed to Charles V.

Quota (Latin). The allotted portion or share: the rate assigned to each. Thus we say, "Every man is to pay his quota towards the feast."

Quotem (Caleb). A parish clerk and Jack-of-all-trades, in The Ways of Windsor, by Colman.
R. A. P. Rupees, annas, and pies, in India; corresponding to our £ s. d.

R. I. P. Requiescat in pace.

R. M. T. In the reign of William III, all child-stealers (comprendus) apprehended were branded with red-hot iron: R (rogue) on the shoulders; M (man-slayer) on the right-hand; and T (thief) on the left.

Rab'agas. A demagogue in the kingdom of the king of Monaco. He was won over to the court party by being invited to dine at the palace. (M. Sardou: Rabgas, 1872.)

Rab'bi Abron of Trent. A fictitious sage and wonderful linguist. "who knew the nature of all manner of herbs, beasts, and minerals." (Reynard the Fox, xii.)

Rabbi Bar-Coch'ba, in the reign of the Emperor Hadrian, made the Jews believe that he was the Messiah, because he had the art of breathing fire. (Bockmann: History of Inventions.)

Rabbit. A Welsh rabbit. Toasted cheese, or rather bread and cheese toasted together. (Qu. "rare-bit.")

Rabelais. The English Rabelais, Swift, Sterne, and Thomas Amory have been so called. Voltaire so calls Swift. The modern Rabelais. William Maguin (1794-1814).

Rabelais' Dodge. Rabelais one day was at a country inn, and finding he had no money to pay his score, got himself arrested as a traitor who was forming a project to poison the princes. He was immediately sent to Paris and brought before the magistrates, but, as no tittle of evidence was found against him, was liberated forthwith. By this artifice he not only got out of his difficulty at the inn, but he also got back to Paris free of expense. Fathered on Tarleton also.

Rabelais'ian Licence. The wild grotesque of Rabelais, whether in words or artistic illustrations.

Rabolino or Rablion. The name of Astolpho's horse. Its sire was Wind, and its dam Fire. It fed on unearthly food. (Orlando Furioso.)

Argalia's steed in Orlando Innamorato is called by the same name. (See Horse.)

Rabbin or Rabuno (French). The devil; so called from the Spanish rubo (a tail). In the medieval ages it was vulgarly asserted that the Jews were born with tails; this arose from a confusion of the word rabbi or rabbins with rabbin or rubuno.

Rabsheka, in the satiric of Absalom and Achitophel, by Dryden and Tate, is meant for Sir Thomas Pyn撇. Rabshakeh was the officer sent by Sennacherib to summon the Jews to surrender, and he told them insolently that resistance was in vain. (2 Kings xvii.)

"Next him, let nothing Rabsheka have place. So full of zeal, he has no need of grace." (P. H.)

Raby (Anuara). The model of this exquisite sketch was Miss Millbank, as she appeared to Lord Byron when he first knew her. Miss Millpond (a little farther on in the same canto) is the same lady after marriage. In canto i., Donna Ines is an enlarged portrait of the same person. Lord Byron describes himself in the first instance under the character of Don Juan, and in the last as Don José.

Races. Goodwood Races. So called from Goodwood Park, in which they are held. They begin the last Tuesday of July, and continue four days, of which Thursday (the "cup-day") is the principal. These races are very select, and admirably conducted. (Goodwood Park was purchased by Charles, first Duke of Richmond, of the Compton family, then resident in East Lavant, a village two miles north of Chichester.

The Newmarket Races. There are seven annual race meetings at Newmarket: (1) The Craven; (2) first spring; (3) second spring; (4) July; (5) first October; (6) second October; (7) the Houghton.

The Epsom. So called from Epsom Downs, where they are held. They last four days.

The Derby. The second day (Wednesday) of the great May meeting at Epsom, in Surrey; so called from the Earl of Derby, who instituted the stakes in 1780. This is the great "Classic Race" for colts and fillies three years old.

The Oaks. The fourth day (Friday)
of the great Epsom races; so called from "Lambert's Oaks," erected on lease by the "Hunter's Club." The Oaks estate passed to the Derby family, and the twelfth earl established the stakes so called. This is the great "classic race" for fillies three years old.

The St. Leger. The great Doncaster race; so called from Colonel St. Leger, who founded the stakes in 1776. This is the great "classic race" for both colts and fillies of three years old. Horses that have competed in the Derby and Oaks may take part in the St. Leger.

Ascot Races, held on Ascot Heath, in Berks.

**Races (Lengths run).**

(i) **Under a mile and a half**

The Newmarket Stakes, 1 mile 2 furlongs.

The Prince of Wales's Stakes (at Leicester), rather less.

The Eclipse Stakes, 1 mile.

The Kemsley Park Stakes, 1 mile.

The Lancashire Plate (at the September Manchester meeting) is only 7 furlongs.

In 1860 the Duke of Portland won all these five races: Anglesea won two of them, and Dronaway the other three.

(ii) **Long distances (between 1/4 and 3 miles)**

The Great Northampton Stakes, 1 mile.

Ascot (Gold Vase), 2 miles.

Ascot (Gold Cup), 2 miles.

Ascot (Alexander Plate), 3 miles.

The Chester Cup, 2 miles.

The Great Metropolitan Stakes (in the Epsom Spring Meeting), 2 miles.

The Hardwicke Stakes, the Goodwood Cup, 2 miles (in July), and the Doncaster Cup, 2-63 miles (in September), are long races.

**Rack'aders.** The second tribe of giants or evil genii, who had frequently made the earth subject to their kings, but were ultimately punished by Shiva and Vishnou. (Indian mythology.)

**Rack.** A "setter," or rather a dog said to hunt wild beasts, birds, and even fishes by scent. The female was called a broach—i.e. bitch-rack. (Saxon, raec; French, brague.)

A "jack of ratches to reun an hare."—Shakespeare: Tempest, iv. 1.

**Rack.** The instrument of torture so called was a frame in which a man was fastened, and his arms and legs were stretched till the body was lifted by the tension several inches from the floor. Not unfrequently the limbs were forced thereby out of their sockets. Coke says that the rack was first introduced into the Tower by the Duke of Exeter, constable of the Tower, in 1447, whence it was called the "Duke of Exeter's daughter." (Dutch, rak; verb, raken, to stretch: Danish, ræg; Anglo-Saxon, reac.)

**Rack-rent.** The actual value or rent of a tenement, and not the modified form on which the rates and taxes are usually levied. (Saxon, ræces, to stretch; Dutch, raken.)

"A rent which is equivalent, or nearly equivalent in amount, to the full annual value of the land, is a rack-rent."—Encyclopaedia Britannica, vol. xx, p. 403.

**Rack and Manger.** Housekeeping. To live at rack and manger. To live at rack and mangle. "To live at rack and manger."—Life of Robin Goodfellow. (1626)

**Rack and Ruin.** Utter destruction. Here "rack" is a variety of wreck and ruin.

"The worst of all University scholars are those unfortunate who go to rack and run from their desire to ape their betters."—Thackeray: Book of Snobs, chap. xxx. p. 87.

**Racket.** Noise or confusion, like that of persons playing racket or tennis.

**Racy.** Having distinctive piquancy, as racy wine. It was first applied to wine, and, according to Cowley, comes to us from the Spanish and Portuguese raza (nodes), meaning having a radical or distinct flavour; but probably it is a corruption of "relishy" (French, releché, flavorful).

"Ruch, racy verse, in which we see

The soul from which they come, taste, smell, and see."—Cowley.

**Racy Style.** Imitation composition, the very opposite of mockish.

**Radcliffe Library (Oxford).** Founded by Dr. John Radcliffe, of Wakefield, Yorkshire, (1650-1714.)

"When Kinns William [111] consulted [Radcliffe] on how to swell ankles and thin both, Radcliffe said, 'I would not have your Majesty's two legs for your three kingdoms.'"—Leigh Hunt: The Town, chap. vi.

**Redegast.** A tutelary god of the Slavs. The head was that of a cow, the breast was covered with an aga, the left hand held a spear, and a
cock surmounted its helmet. (Slavonic mythology.)

**Radegund.** Queen of the Am'azons, "half like a man." Getting the better of Sir Ar'tegal in a single combat, she compelled him to dress in "woman's weeds," with a white apron before him, and to spin flax. Brit'omart, being in- formed by Tulas of his captivity, went to the rescue, cut off the Amazon's head, and liberated her knight. (Spon'ser: *Farie Queene*, book v. 4-7.)

St. Radegonde or Radegund, wife of Clothaire, King of France.

St.Radegonde's lifted stone. A stone sixty feet in circumference, placed on five supporting stones, said by the historians of Fontou to have been so arranged in 1478, to commemorate a great fair held on the spot in the October of that year. The country people insist that Queen Radegonde brought the impost stone on her head, and the five uptirights in her apron, and arranged them all as they appear to this day.

**Radèvere (3 syl.)**. Tapestry.

"This was a lady, her'd ha' a youth"—
So that she wenten and embroidered kente,
And wenken in stole (the room) the radèvere.
As lye of women's had be wrought sore.

(Chaucer.)

**Radical.** An ultra-Liberal, verging on republican opinions. The term was first applied as a party name in 1818 to Henry Hunt, Major Cartwright, and others of the same clique, who wished to introduce radical reform in the representative system, and not merely to disfranchise and enfranchise a borough or two. Lord Boilingbrooke, in his *Discourses on Parties*, says, "Such a remedy might have wrought a radical cure of the evil that threatens our constitution."

**Radiometer.** The name of an instrument invented by Crookes for measuring the mechanical effect of radiant energy. It is like a miniature anemometer, and is made to revolve by the action of light, the cups of the anemometer being replaced by discs coloured white on one side and black on the other. And the instrument is enclosed in a glass globe from which the air has been exhausted, so that no heat is transmitted.

**Rati Usque ad Cuten.** He fleeced him to the skin; he sucked him dry. He shaved all his hair (instead of only trimming it).

**Rag.** A tatter, hence a remnant, hence a vagabond or ragamuffin.

"Irsh hence these overweening rags of France."—Shakespeare: *Richard III.*, v. 3.
an imperishable basis. (Scandinavian mythology.)

"And, Frithoef, mayst thou sleep away
Till Ragnarok, if such thy will." Frithoef-Saga: Frithoef's Joy.

Ragout is something "more-ish," something you will be served twice to.
(Latin, re-gustus, tasted again. French, re-gouter.)

Hahu. The demon that causes eclipses. One day Hahu stole into Valhalla to quaff some of the nectar of immortality. He was discovered by the Sun and Moon, who informed against him, and Vishnu cut off his head. As he had already taken some of the nectar into his mouth, the head was immortal, and he ever afterwards hunted the Sun and Moon, which he caught occasionally, causing eclipses. (Hindu mythology.)

Rail. To sit on the rail. To shuffle off a direct answer; to hedge or to fence; to reserve the decision of one's vote. Here rail means the fence, and "to sit on the rail" to sit on one side. A common American phrase.

"If he said 'Yes,' there was an end to any church support at once; if 'No,' he might as well go home at once. So he tried to sit on the rail again."—T. Terrell: 'Ladies' Delmar, Chap. 1.

Railway Abbreviations.
C. & D. Collected and delivered—i.e., the rate quoted includes the entire charge from sender to consignee. Such goods are collected by the railway company and delivered according to the address at the price stated.
S. to S. From station to station. This does not include collecting and delivering.
O. R. Owner's risk.
C. R. Company's risk.
O. C. On company's service; such parcels go free.
C. by B. Collection from the sender to the barge, both included.
O/C. Overcharged.
O/S. Outstanding.

Railway King. George Hudson, of Yorkshire, chairman of the North Midland Company, and for a time the Dictator of the railway speculative. In one day he cleared the large sum of £100,000. It was the Rev. Sydney Smith who gave him this designation. (1800-1871.)

Railway Signals. (See FLAG SIGNALS.)

Railways.
A. & B. R. Aylesbury and Buckingham Railway.

B. & L. J. R. Bourn and Lynn Joint Railway.
B. & M. R. Brecon and Merthyr Railway.
B. & N. C. R. Belfast and Northern Counties Railway.
Cal. R. Caledonian Railway.
Cam. R. Cambrian Railway.
C. K. & P. R. Cockermouth, Keswick, and Penrith Railway.
C. V. R. Cohn Valley and Halstead Railway.
C. W. & C. R. Central Wales and Carmarthen Railway.
C. & C. R. Carmarthen and Cardigan Railway.
E. L. R. East London Railway.
E. & W. J. R. East and West Junction Railway.
G. & S. W. R. Glasgow and South-Western Railway.
G. E. R. Great Eastern Railway.
G. N. S. R. Great Northern of Scotland Railway.
G. N. R. Great Northern Railway.
G. N. I. R. Great Northern of Ireland Railway.
G. S. & W. R. Great Southern and Western Railway.
G. W. R. Great Western Railway.
H. H. Highland Railway.
I. of M. R. Isle of Man Railway.
I. of W. R. Isle of Wight Railway.
L. & Y. R. Lancashire and Yorkshire Railway.
L. D. & E. C. R. Lancashire, Derby, and East Coast Railway.
L. & N. W. R. London and North-Western Railway.
L. & S. W. R. London and South-Western Railway.
M. & M. R. Manchester and Milford Railway.
M. S. & L. R. Manchester, Sheffield, and Lincolnshire Railway.
M. S. J. & A. R. Manchester, South Junction, and Altrincham Railway.
M. & C. R. Maryport and Carlisle Railway.
Rain

Rainbow Chasers. Problematical politicians and reformers, who chase rainbows, which cannot possibly be caught, to "find the pot of gold at the foot thereof." This alludes to an old joke, that a pot of gold can be dug up where the rainbow touches the earth.

Raining Tree (Thr). The Til, a linden-tree of the Canaries, mentioned by a host of persons. Mandelolo describes it minutely, and tells us that the water which falls from this tree suffices for a plentiful supply for men and beasts of the whole island of Fierro, which contains no river. Glas assures us that "the existence of such a tree is firmly believed in the Canaries" (History of the Canary Islands). Corderyo (Historia Insulana, book ii. chap. v.) says it is an emblem of the Trinity, and that the rain is called Agua Santa. Without doubt a rain falls from some trees (as the line) in hot weather.

Rainy Day (A). Evil times. Lay by something for a rainy day. Save something against evil times.

Raise the Wind. To obtain ready money by hook or crook. A sea phrase. What wind is to a ship, money is to commerce.

"In a trice queer ways
The wind to raise.
But never had such a blow"

Judy (My Lost Dog), Mar. 27, 1886

Rajah. (Sanskrit for king, cognate with the Latin reg' or rca.) Maha-rajah means the "great rajah."

Rake. A libertine. A contraction of rakehell, used by Milton and others.

"And far away amid their rakehell bands
They spend a lady left all uncourteous"

Francis Quarles

Rakshas. Evil spirits who guard the treasures of Kukura, the god of riches. They haunt cemeteries and devour human beings: assume any shape at will, and their strength increases as the day declines. Some are hideously ugly, but others, especially the female spirits, allure by their beauty. (Hindu mythology.)

Rakshah. Rustem's horse in the Shah Nameh of Firdusi, the Homer of Korasan. (See Horse.)

Raleigh. Sir Walter Scott introduces in Kenilworth the tradition of his laying down his cloak on a miry spot for the queen to step on.

"Hark ye, Master Raleigh, see them fail not to wear thy muddy cloak, in token of reverence, till our pleasure be further known."—Sir Walter Scott: Kenilworth, chap. xv.
Rally is re-allow, to bind together again. (French allier.) In Spenser it is spelt re-allie—

"Before they could new consuls re-allie."

—Paulus Quemnae.

"Ye'll rally round the flag, boys, We'll rally once again."


**Rally or Ralph.** The squire of Hudibras. The model was Isaac Robinson, a zealous butcher in Moorfields, always contriving some queer art of church government. He represents the Independent party, and Hudibras the Presbyterian. Ralph rhymes with half and safe.

**Ralph Roister Doister.** The title of the earliest English comedy; so called from the chief character. Written by Nicholas Udall. (16th century.)

**Ram.** The usual prize at wrestling matches. Thus Chaucer says of his Mellerel. "At wrestylings he wolde bere away the ram." (Canterbury Tales: Prologue 530.)

**Ram Feast (The).** May morning is so called at Holbe, near Dartmoor, because on that day a ram is run down in the "Play Field." It is roasted whole, with its skin and fur, close by a granite pillar. At mid-day a scramble takes place for a slice, which is supposed to bring luck to those who get it. Said to be a relic of Baal worship in England.

**Ram and Teazle (The).** A public-house sign, is in compliment to the Clothiers' Company. The ram with the golden fleece is emblematical of wool, and the teazle is used for raising the nap of wool spun and woven into cloth.

**Ram of the Zodiac (The).** This is the famous Chrysomallion, whose golden fleece was stolen by Jason in his Argonautic expedition. It was transposed to the stars, and made the first sign of the Zodiac.

The legend says the Ram is less
Then comes the Bull, in May 11
The Crab in June; next Leo 6th
And Virgo sits the northern 21. C. B.

**Ram's Horn.** A loud, vulgar, unpollished speaker. A smooth-tongued orator is called a "silver trumpet."

**Rama.** The seventh incarnation of Vishnu.

The first was the fish; the second, the tortoise; the third, the boar; the fourth, the man-bosom; the fifth, the dwarf; the sixth, Parshu-Rama, son of Jamadagni; the seventh, Rama, son of Dasaratha, King of Ayodhya; the eighth, Krishna or Groshna; the ninth, Buddha; and the last (tenth) will be Kalki, and the consummation of all things—a kind of millennium.

Rama performed many wonderful exploits, such as killing giants, demons, and monsters. He won Sita to wife because he was able to bend the bow of Siva.

**Rama-Yana.** The history of Rama, the best great epic poem of ancient India, and worthy to be ranked with the Iliad of Homer.

**Ramadan.** The ninth month of the Mahometan year, and the Mussulman's Lent or Holy Month.

"November is the financial Ramadan of the Sublime Porte."—The Times.

That is, when the Turkish Government promises all kinds of financial reforms and curtailments of national expenses.

**Rambouillet.** Hôtel de Rambouillet. The r. aim of rank and literary genius on terms of equality; a colère where sparkling wit with polished manners prevails. The Marquise de Rambouillet, in the seventeenth century, reformed the French soirs, and purged them of the gross morals and licentious conversation which at that time prevailed. The present good taste, freedom without licentiousness, wit without double entendre, equality without familiarity, was due to this illustrious Italian. The Précieuses Ritolles of Mollière was a satire on those her imitators who had not her talent and good taste. Catherine, Marquise de Rambouillet (1588-1665).

**Ramsass.** The conjurer who swallowed swords, and could twist himself into a knot as if he had neither bones nor joints.

**Rameses (3 syl).** The title of an ancient Egyptian dynasty; it means "offspring of the Sun." This title was first assumed towards the close of the Eighteenth Dynasty, and ran through the Nineteenth. Rameses III. is called Rhampsisinos by Herodotus. Sesastis is supposed to be identical with Rameses the Great. (Ess., 6. Ias.)

**Ram'siel (2 syl).** One of the fallen angels cast out of heaven. The word means one that exalts himself against God.

**Raminago'brius.** A cat; a vile poet. La Fontaine in several of his fables gives this name to the cat. Rabelais under
this name satirises Guillaume Crétin, an old French poet in the reigns of Charles VIII., Louis XII., and François I. (Rabelais : Pantagruel, iii. 21.)

Rampollian. A term of contempt; probably it means a rampant or wanton woman; hence in A New Trick to Cheat the Devil (1639) we have this line: "And bold rampollian-like, swear and drink drunk."

"Away, you scullion! you rampollian! you tavernman! I'll tackle your catastrophe!"—Shakespeare: 2 Henry IV., ii. 1.

Ramsay the Rich. Ramsay used to be called the Crosses of our English abbeys. It had only sixty monks of the Benedictine order to maintain, and its revenues allowed £1,000 a year to the abbot, and £100 a year for each of its monks.

David Ramsay. The old watchmaker near Temple Bar.

Margaret Ramsay. His daughter, who became the bride of Lord Nigel. (Sir Walter Scott: Fortunes of Nigel.)

Ramabottom (Mrs.). A vile speller of the Queen’s English. It was the signature of Theodoro Hook in his letters published in the John Bull newspaper, 1829.

Ra’ma. Goddess of the sea, and wife of the sea-god Auger. (Scandinavian mythology.)

"May Ram Auge keep them in the deep,
And no one save them from the grave;"
Cried Heilgenricht.

From any Saga : The Ranshant

Randem-Tandum. A tandem of three horses. (University term.)

Random (Roderick). A young Scotch scapegrace in quest of fortune; at one time banking in prosperity, at another in utter destitution. He is led into different countries, whose peculiarities are described; and into all sorts of society, as that of wits, sharpers, courtesans, and so on. Though occasionally lavish, he is inherently mean, and though possessing a dash of humour, is contemptibly revengeful. His treatment of Strap is revolting to a generous mind. Strap lends him money in his necessity, but the heartless Roderick wastes the loan, treats Strap as a mere servant, fleeces him at dice, and cuffs him when the game is adverse. (Smollett: Roderick Random.)

Rank and File. Soldiers of any grade below that of lance-sergeant are so called, collectively, in military phraseology, and any two soldiers of such grade are spoken of as "a file;" thus, 100 rank and file would equal 50 file, that is, 50 men standing behind each other in a row. No soldier ever talks of files in the plural, or about "a file of fours." As there are two in a "rank," there is a left file and a right file; and men may move in "single file" or in "double file." A line of soldiers drawn up side by side or abreast is a rank.

Rank distinguished by Colour. In China the emperor, empress, and prince imperial wear yellow; the other wives of the emperor wear violet; high state officers wear blue; officials of lower rank wear red; and the general public wear black or some dark shade.

Ranks. Risen from the ranks. From mean origin ; a self-made man. A military term applied to an officer who once served as a private soldier. Such an officer is now often called a "ranker."

Rantipole (3 syl.). A harum-scarum fellow, a madcap (Dutch, randelen, to be in a state of idiocy or insanity, and pole, a head or person). The late Emperor Napoleon III. was called Rantipole, for his escapades at Strasbourg and Boulogne. In 1852 I myself saw a man commanded by the police to leave Paris within twenty-four hours for calling his dog Rantipole.

"Dick, be a little rantipole."—Colman: Heav'n at Law.

Ranz des Vaches. Simple melodies played by the Swiss mountaineers on their Alp-horn when they drive their herds to pasture, or call them home (pour ranger des vaches, to bring the cows to their place).

Rap. Not worth a rap. The rap was a base halfpenny, intrinsically worth about half a farthing, issued for the nonce in Ireland in 1721, because small coin was so very scarce. There was also a coin in Switzerland called a ruppe, worth the seventh of a penny.

"Many counterfeiters passed about under the name of raps."—Swift: Draper’s Letters.

Rape (1 syl.). The division of a county. Sussex is divided into six rapes, each of which has its river, forest, and castle. Hreppr is Norwegian for a parish district, and rape in Doomsday Book is used for a district under military jurisdiction. (Icelandic hreppr, a district.)

Rape of the Lock. Lord Petre, in a thoughtless moment of frolic gallantry, cut off a lock of Arabella Fermor’s hair; and this liberty gave rise to a bitter feud
between the two families, which Alexander Pope has worked up into the best heroic-comic poem of the language. The first sketch was published in 1712 in two cantos. The machinery of sylphs and gnomes is most happily conceived. Pope, under the name of Esdras Barnevell, apothecary, says the poem is a covert satire on Queen Anne and the Harrier Treaty. In the poem the lady is called Belinda, and the poet says she wore on her neck two curls, one of which the baron cut off with a pair of scissors borrowed of Clarissa. Belinda, in anger, demanded back the ringlet, but it had flown to the skies and become a meteor there. (See COMA BERENT's.)

"Say what strange motive, goddess, could compel
A well-bred lord to assault a gentle belle.
O sea, what stranger cause, yet unexplored,
Could make a gentle belle reverse a lord."

Introduction to the Poem.

Raphael. The sociable archangel who travelled with Tobias into Media and back again, instructing him on the way how to marry Sara and to drive away the wicked spirit. Milton introduces him as sent by God to advertise Adam of his danger. (See SEVEN SPIRITS.)

"Raphael, the sociable spirit, hath designed
To travel with Tobias, and secured
How to rescue with the seven-time-wicked
Spirit. Paradise Lost, x 217-8.

Raphael, according to Longfellow, is the angel of the Sun, who brings to man the "gift of faith."

"I am the angel of the Sun,
Whose flaming wheels began to run
When God Almighty's breath
Sent to the darkness and the night,
'Let there be light!' and there was light—
I bring the gift of faith
St. Raphael, the archangel, is usually distinguished in Christian art by a pilgrim's staff, or carrying a fish, in allusion to his aiding Tobias to capture the fish which performed the miraculous cure of his father's eyesight.


Raphael of Cats (The). Godefroi Mind, a Swiss painter, noted for his cats. (1768-1814.)

Rapparee. A wild Irish plunderer; so called from his being armed with a rapier or half-pike. (Irish rappire, a robber.)

Rappee. A coarse species of snuff, manufactured from dried tobacco by an instrument called in French a rapec, "instrument en metal percé de plusieurs trous, dont on se sert pour reduire les corps en pulpe ou en fragments. On se sert surtout de la rapiè dans les ménages, pour le sucre, le chocolat, le poivre; et dans les usines, pour le tabac, les betteraves, les pommes de terre qu'on réduit en féculent."

(René: Dictionnaire des Sciences.)

Rara Avis (Latin, a rare bird). A phenomenon, a prodigy; a something quite out of the common course. Black swans are now familiar to us, they are natives of Australia, and have given its name to the "Swan river." At one time a black swan was emphatically a rara avis.

"Rara avis inedes hortorum similia cugae."

Rarey Ben. So Shakespeare called Ben Jonson, the dramatist. (1574-1637.) Aubrey says that this inscription on his tablet in the "Poets' Corner," Westminster Abbey, was done at the charge of Jack Young (afterwards knighted), who, walking there when the grave was covering, gave the fellow eighteenpence to cut it. At the late relaying of the paving at this stone was unhappily removed. When Sir William Davenant was interred in Westminster Abbey, the inscription on his covering-stone was, "O rare Sir William Davenant"—showing how nearly the sublime and the ridiculous often meet.

Rare Show. A prep-show, a show carried about in a box.

Rascal. Originally applied in the chase to a lean, worthless deer, then a collective term for the commonalty, the mob; and popularly to a base fellow. Shakespeare says, "Horns! the noblest deer hath them as huge as the rascal." [deer]. Palegrave calls a starveling animal, like the lean kine of Pharaoh, "a rascal ruffian beast." (1530). The French have racelle (ruff-ruff).


Rascal Counter. Pitiful or paltry £ 4 d. Brute; calls money paltry compared with friendship, etc.

"When Marcus Brutus grew so covetous, To lock such rascal counter from his friends, He read, I see, with all your thunderbolts, Bash him in the gores." - Shakespeare: Julius Caesar, v. 1.

Rasher. A slice, as a rasher of bacon.

Rashleigh Osbaldstone. An accomplished but deceitful villain, called "the scholar." He is the youngest of the six hopeful sons of Sir Hildebrand Osbaldstone. The six brothers were nicknamed "the set," "the bully," "the gamekeeper," "the horse-jockey,"
“the fool,” and the crafty “scholar.”
(Sir Walter Scott: Rob Roy.)

Rasiel. The angel who was the
tutor of Adam. (Talmud.)

Raspberry. Rhyming slang for
“heart,” as “it made my raspberry
cheet.” (See Chivy.)

Rasselas. Prince of Abyssinia, in
Dr. Johnson’s romance so called.

"Rasselas is a mass of sense, and its moral
precepts are certainly conveyed in striking and
happy language. The mad astronomer who
imagined that he possessed the regulation of the
weather and the distribution of the seasons, is an
original character in romance; and the happy
valley in which Rasselas resides is sketched with
poetical feeling."—Young.

Rat. The Egyptians and Phrygians
deified rats. The people of Bassora and
Cambay to the present time forbid their
destruction. In Egypt the rat symbolised
“utter destruction;” it also symbolised “judgment,”
because rats always choose the best bread for their
relish.

Rat. Pliny tells us (bk. viii. ch. lvii.)
that the Romans drew presages from
these animals, and to see a white rat
foreboded good fortune. The bucklers
at Lanuvium being gnawed by rats
sagged ill-fortune, and the battle of
the Marses, fought soon after, confirmed
this superstition. Prosperine’s veil was
embroidered with rats.

Irish rats rhymed to death. It was
once a prevalent opinion that rats in
pasturages could be extirpated by anathematising
them in rhyming verse or by metrical charms.
This notion is frequently alluded to by ancient authors. Thus,
Ben Jonson says: "Rhyme them to
death, as they do Irish rats" (Poetaster);
Sir Philip Sidney says: "Though I will
not wish unto you . . . to be rimed to
death, as is said to be done in Ireland"
(Defence of Poesse); and Shakespeare
makes Rosalind say: "I was never so
berhymed since . . . I was an Irish rat,"
alluding to the Pythagorean doctrine of
the transmigration of souls (As You Like
It, ii. 2). (See Charm.)

I smell a rat. I perceive there is some-
thing concealed which is mischievous.
The allusion is to a cat smelling a rat.

Rat (To). To forsake a losing side for
the stronger party. It is said that rats
forsake ships not weatherproof. A rat
is one who rats or deserts his party.
Hence workmen who work during a
strike are called “rats.”

"Averting . . .
The cup of sorrow from their lips.
And fly like rats from sinking ships."
(Shakespeare: Sonnet to Mr. Fugent.)

Rat (Un). A purse. Hence, a young
boy thief is called a Ratwh. A sort of
pun on the word rapt from the Latin
raptae, to carry off forcibly. Courir le
rat, to rob or break into a house at
night-time.

To take a rat by the tail, or Prendre un
rat par la queue, is to cut a purse. A
phrase dating back to the age of Louis
XIII., and inserted in Cotgrave’s Dic-
tionary. Of course, a cutpurse would
cut the purse at the string or else he
would spill the contents.

Rat, Cat, and Dog.
"The Rat, the Cat, and Lovel the Dog,
Rule all England under the bow." (See Cat.

* The Rat, i.e., Rat-cliff: the Cat, i.e.,
Cat-esby; and Lovel the dog, is Francis,
Viscount Lovel, the king’s “spaniel.”
The bow or bough was the crest of Richard
III. William Collingham, the author of
this rhyme (1413), was put to death for
his pregnant wit.

Rat-killer. Apollo received this
aristocratic sobriquet from the follow-
ing incident:—Cliness, one of his priests,
having neglected his official duties,
Apollo sent against him a swarm of
rats; but the priest, seeing the invaders
coming, repented and obtained forgive-
ness of the god, who annihilated the
swarms which he had sent with his far-
darting arrows. For this redoubtable
exploit the sun-god received the appella-
tion of Apollo the Rat-killer. (Classie
mythology.)

Rat’s toek. The squirrel that runs
up and down the mythological tree
Yggdrasil. (Scandinavian mythology.)

Ratten (To). To annoy for refusing
to join a trade union, or for not submit-
ting to its demands. This is done by
destroying or taking away a workman’s
tools, or otherwise incapacitating him
from doing work. “To rat” is to desert
one’s party; to work for less than the
price fixed by a trade union; and “raten”
is to act the part of a rat. (See Rat.)

Rattlin (Jack). A famous naval
character in Smollett’s Onderick Raudoun.
Tom Bowling is another naval character
in the same novel.

Raul. Sir Raul di Nangus, the Hu-
guenot, in love with Valentina, daughter
of the Comte de St. Bris, governor of the
Louvre. Being sent for by Marguerite,
he is offered the hand of Valentina in
marriage, but rejects it, because he
fancies she is betrothed to the Comte
de Nevers. Nevers is slain in the
Ravna

Bartholomew massacre, and Valentina confesses her love for Raul. They are united by Marcello, an old Puritan servant, but scarcely is the ceremony ended when both are shot by the musketeers under the command of St. Bris. (Meyerbeer: Gli Umorotti, an opera.)

Ravna, according to Indian mythology, was fastened down between heaven and earth for 10,000 years by Siva's leg, for attempting to move the hill of heaven to Ceylon. He is described as a demon giant with ten faces. (Hindu mythology.)

Ravelin (The) or demi-lune, in fortification. A work with two faces, forming a salient angle, placed beyond the main ditch, opposite the curtain (q.e.), and separated from the covered way (q.e.) by a ditch which runs into the main ditch.

Raven. A bird of ill omen. They are said to forebode death and bring infection. The former notion arises from their following an army under the expectation of finding dead bodies to ravens on; the latter notion is a mere offshoot of the former, seeing pestilence kills as fast as the sword.

"The hooding raven on her cottage sat,
And with her universal doom did dot.

Gay: Pastoriæ; The Darg."

"Like the soul-preserving raven that tells
The sick man's passport in her hollow beak,
And in the shadow of the silent night,
Does shake contraction from her silent wing;"

Mallore: Jes of Malta (1633).

Raven. Jovinianus Pontanus relates two skirmishes between ravens and kites near Beneventum, which prognosticated a great battle. Niceas speaks of a skirmish between crows and ravens as pressuring the interruption of the Scythians into Thrace. He also tells us that his friend Mr. Draper, in the flower of his age and robust health, knew he was at the point of death because two ravens flew into his chamber. Cicero was forewarned of his death by the fluttering of ravens, and Macaulay relates the legend that a raven entered the chamber of the great orator the very day of his murder, and pulled the clothes off his bed. Like many other birds, ravens indicate by their cries the approach of foul weather, but "it is ful unlyfeful to beleve that God sheweth His prey consouylie to crowes, as Isidore sayth."

He has the foresight of a raven. A raven was accounted at one time a prophetic bird. (See above.)

"Of inspired birds ravens are accounted the most prophetic. Accordingly, in the language of that district, 'to have the foresight of a raven' is equal to a proverbial expression. - Macaulay: History of St. Killa, p. 174.

Ravens bode famine. When a flock of ravens bear the characters of Saturn, the author of these calamities, and have a very early perception of the bad disposition of that planet." (See Athenian Oracle, Supplement, p. 476.)

"As if the great god Jupiter had nothing else to do, but to drive about jacks-daws and ravens."—Carmody.

Ravens were once as white as swans, and not inferior in size; but one day a raven told Apollo that Coro'nis, a Thessalian nymph whom he passionately loved, was faithless. The god shot the nymph with his dart; but, hating the tall-tale bird—

"He blacked the raven o'er,
And bad him prete in his white plumes no more."

Addison: Translation of Ovid, bk. ii.

Ravens in Christian art. Emblems of God's Providence, in allusion to the ravens which fed Elijah. St. Oswald holds in his hand a raven with a ring in its mouth; St. Benedict has a raven at his feet; St. Paul the Hermit is drawn with a raven bringing him a loaf of bread, etc.

The fatal raven, consecrated to Odin, the Danish war-god, was the emblem on the Danish standard. This raven was said to be possessed of necromantic power. The standard was termed Landerdala (the desolation of the country), and miraculous powers were attributed to it. The fatal raven was the device of Odin, god of war, and was said to have been woven and embroidered in one noontide by the daughters of Reguer Lobbrok, son of Sigurd, that dauntless warrior who chanted his death-song (the Kravamli) while being stung to death in a horrible pit filled with deadly serpents. If the Danish arms were destined to defeat, the raven hung his wings; if victory was to attend them, he stood erect and soaring, as if inviting the warriors to follow.

"The Danish raven, lured by annual prey,
Hung over the land incessant."—Thomson: Liberty, p. iv.

The two ravens that sat on the shoulders of Odin are called Hugin and Muninn (Mind and Memory).

One raven will not pluck another's eyes out (German, "Keine krähé hacht der anderen die ungen aus"). Friends will not "peach" friends; you are not to take for granted all that a friend says of a friend.

Ravenglass (Cumberland). A corruption of Afon-glass (Blue river).
Ravenstone. The stone gibbet of Germany; so called from the ravens which are wont to perch on it. (German ravenstein.)

"Do you think I'll honour you so much as save your neck From the Ravenstone, by choking you myself?" Byron: Werner, II. 2.


Master Edgar Ravenwood. His son, who falls in love with Lucy Ashton, daughter of Sir William Ashton, Lord-Keeper of Scotland. The lovers plight their troth at the Mermaid's Fountain, but Lucy is compelled to marry Frank Hayston, laird of Bucklow. The bride, in a fit of insanity, attempts to murder the bridegroom and dies in convulsions. Bucklow recovers, and goes abroad. Colonel Ashton, seeing Edgar at the funeral of Lucy, appoints a hostile meeting; and Edgar, on his way to the place appointed, is lost in the quicksands of Kelpies-flow. (Sir Walter Scott: Bride of Lammermoor.)

In Donizetti's opera of Lucia di Lammermoor, Bucklow dies of the wound inflicted by the bride, and Edgar, heart-broken, comes on the stage and kills himself, that "his marriage with Lucy, forbidden on earth, may be consummated in heaven."

Raw. To touch one on the raw. To mention something that makes a person wince, like touching a horse on a raw place in cleaning him.

Raw Lobster (A). A policeman. Lobsters before they are boiled are a dark blue. A soldier dressed in scarlet is a lobster: a policeman, or sort of soldier, dressed in dark blue is a raw lobster. The name was given to the raw force by the Weekly Dispatch newspaper, which tried to write it down.

Rawhead and Bloody-Bones. A bogie at one time the terror of children.

"Servants saw children and keep them in subjection by telling them of Rawhead and Bloody-bones."—Locke.

Raymond (in Jerusalem Delivered). Master of 4,000 infantry, Count of Toulouse, equal to Godfrey in the "wisdom of cool debate" (bk. iii.). This Nestor of the Crusaders slew Aladine, the king of Jerusalem, and planted the Christian standard upon the tower of David (bk. xx.).

Rayne or Raine (Essex). Go and say your prayers at Raine. The old church of Raine, built in the time of Henry II., famous for its altar to the Virgin, and much frequented at one time by pregnant women, who went to implore the Virgin to give them safe deliverance.

Razel Shoes, referred to in Hamlet, are slashed shoes.

"Would not this suit, with two Provenal roses on my razed shoes, set me a fellowship in a ri of players, Mr. W?"—Act III. 2.

Razee (raz-e). A ship of war cut down to a smaller size, as a seventy-four reduced to a frigate. (French, raser.)

Razor. Having blocks with a razor. Livy relates how Tarquinus Priscus, defying the power of Attus Navius, the augur, said to him, "Tell me, if you are so wise, whether I can do what I am now thinking about." "Yes," said Navius. "Ha! ha!" cried the king; "I was thinking whether I could cut in twain that whetstone with a razor." "Cut boldly!" answered the augur, and the king clef it in twain at one blow.

Razia. An incursion made by the military into an enemy's country, for the purpose of carrying off cattle or slaves, or for enforcing tribute. It is an Arabic word much employed in connection with Algerine affairs.

"War is a razia rather than an art to the . . . merciless Pelasgus."—The Standard.


Reach of a river. The part which lies between two points or bends; so called because it reaches from point to point.

"When he drew near them he would turn from each, And loudly whistle till he passed the Reach." Crabbe: Borough.

Read between the Lines. (See under LINES.)

Reade or Read (Simon), alluded to by Ben Jonson in the Alchemist, i. 2, was Simon Read, of St. George's, Southwark, professor of physic, Rymer, in his Peadra, vol. xvi., says, "he was indicted for invoking evil spirits in order to find out the name of a person who, in 1608, stole £73 10s. from Tobias Mathews, of St. Mary Steyning, London.

Reader. In the University of Oxford, one who reads lectures on scientific subjects. In the Inns of Court, one who reads lectures in law. In printing, one who reads and corrects the proof-sheets of any work before publication; a corrector of the press.
Ready (The). An elliptical expression for ready-money. Goldsmith says, "As in present perfection formal"; ("Ready-money makes a man perfect"). (Etym Latin Grammar.)

"Lord Strat is not very flush in the 'ready.'"
—Dr. Arbuthnot.

Ready to - Halt. A pilgrim that journeyed to the Celestial city on crutches. He joined the party under the charge of Mr. Greatheart, but "when he was sent for" he threw away his crutches, and, lo! a chariot bore him into Paradise. (Bunyan: Pilgrim's Progress, part ii.)

Real Jam. Prime stuff, a real treat, something delightful. Of course, the allusion is to jam given to children for a treat.

"There must have been a charming climate in Paradise, and the cannibal blith [there]... was real jam."—Sam Stodd: Human Nature.

Real Presence. The doctrine that Christ Himself is really and substantially present in the bread and wine of the Eucharist after consecration.

Rear-mouse or Here-mouse. The bat. (Anglo-Saxon hære-mus, the fluttering-mouse; verb, hære-an, to flutter.) Of course, the "bat" is not a winged mouse.

Reason. The Goddess of Reason, November 10th, 1733. Mlle. Candeille, of the Opéra, was one of the earliest of these goddesses, but Mme. Momoro, wife of the printer, the Goddess of Liberty, was the most celebrated. On November 10th a festival was held in Notre Dame de Paris in honour of Reason and Liberty, when women represented these "goddesses." Mlle. Candeille wore a red Phrygian cap, a white frock, a blue mantle, and tricolour ribbons. Her head was filleted with oak-leaves, and in her hand she carried the pike of Jupiter-People. In the cathedral a sort of temple was erected on a mound, and in this "Temple of Philosophy" Mlle. Candeille was installed. Young girls crowned with oak-leaves were her attendants, and sang hymns in her honour. Similar installations were repeated at Lyons and other places. (See Liberty, Goddess of.)

Mlle. Maillard, the actress, is mentioned by Lamartine as one of these goddesses, but played the part much against her will.

Mlle. Aubry was another Goddess of Reason.

Rebec'a. Daughter of Isaac the Jew, in love with Ivanhoe. Rebecca, with her father and Ivanhoe, being taken prisoners, are confined in Front de Beauforton castle. Rebecca is taken to the turret chamber and left with the old sibyl there; but when Brian de Bois Guilbert comes and offers her insult she spurns him with heroic disdain, and, rushing to the verge of the battlements, threatens to throw herself over if he touches her. Ivanhoe, who was suffering from wounds received in a tournament, is nursed by Rebecca. Being again taken prisoner, the Grand Master commands the Jewish maiden to be tried for sorcery, and she demands a trial by combat. The demand is granted, when Brian de Bois Guilbert is appointed as the champion against her; and Ivanhoe undertakes her defence, says Brian, and Rebecca is set free. To the general disappointment of novel-readers, after all this excitement Ivanhoe tamely marries the lady Rowena, a "vapid piece of Still life," Rebecca pays the newly-married pair a wedding visit, and then goes abroad with her father to get out of the way. (Sir Walter Scott: Ivanhoe.)

Rebec'cates (4 syl.). Certain Welsh rioters in 1843, whose object was to demolish turnpike gates. The name was taken from Rebekah, the bride of Isaac. When she left her father's house, Laban and his family "blessed her," and said, "Let thy seed possess the gate of those that hate them." (Gen. xxiv. 60.)

Rebellion (The). The revolts in behalf of the House of Stuart in 1715 and 1745; the former in behalf of the Chevalier de St. George, son of James II., called the Old Pretender, and the latter in favour of Charles Edward, usually termed the Young Pretender.

The Great Revolt. The revolt of the Long Parliament against Charles I. (1642-1646.)

The Great Irish Rebellion, 1789. It was caused by the creation of numerous Irish societies hostile to England, especially that called "The United Irishmen." There have been eight or nine other rebellions. In 1665 the Irish applied to France for soldiers; in 1597 they offered the crown of Ireland to Spain; in 1796 they concluded a treaty with the French Directory.

Rebus (Latin, with things). A hieroglyphic riddle, "non verbis sed rebus." The origin of the word and custom is this: The basochiens of Paris, during the carnival, used to satirise the current follies of the day in squibs called De rebus quae graviter (on the current events). That these squibs might not be accounted libellous, they employed hieroglyphics either wholly or in part.
Reception (To get a), in theatrical language means to be welcomed with applause from the front, when you make your first appearance for the night. This signifies that the audience recognizes your established reputation.

Rechabites (3 syl.). A religious sect founded by Jonadab, son of Rechab, who enjoined his family to abstain from wine and to dwell in tents. (Jer. xxxv. 6, 7.)

Receipt is a direction for compounding or mixing together certain ingredients to make something required. It also means a written discharge to a debtor for the payment of a debt.

Recipe (3 syl.), Receipt. Recipe is Latin for take, and contractio of is used in doctor's prescriptions. The dash through the R is an abbreviated form of ρ, the symbol of Jupiter, and ρ means Recipe, deo volente.

Beck his own Rede (To). Give heed to his own counsel. (Old English, Rec[ean], to heed; Red, counsel, advice.)


Reckoning without your Host. To guess what your expenses at an hotel will be before the bill has been delivered: to enter upon an enterprise without knowing the cost.

"We thought that now our troubles were over... but we reckoned without our host."—Macmillan's Magazine, 1887.

Reels'tm (3 syl.). To turn from evil ways. This is a term in falconry, and means to call back the hawk to the wrist. This was done when it was unruly, that it might be smoothed and tamed. (Latin, re-claim.)

Recorded. Death recorded means that the sentence of death is recorded or written by the recorder against the criminal, but not verbally pronounced by the judge. This is done when capital punishment is likely to be remitted. It is the verbal sentence of the judge that is the only sufficient warrant of an execution. The sovereign is now not consulted about any capital punishment.

Rec'rrent is one who cries out (French, recruteur); alluding to the judicial combats, when the person who wished to give in cried for mercy, and was held a coward and infamous. (See CRAVEN.)

Rector. (See Clerical Titles.)

Reculer pour Mieux Sauter. To run back in order to give a better jump forwards; to give way a little in order to take up a stronger position.

"Where the empire sets its foot, it cannot withdraw without much loss of credit, whereas reculer peut mieux sauter must often be the most effective action in that tide of European civilization which is slowly, but surely, advancing into the heart of the Dark Continent."—Nineteenth Century, December, 1862, p. 190.

Reculver. The antiquities of this place are fully described in Antiquitates Rutupinae, by Dr. Batteley (1711). It was a Roman fort in the time of Claudius.

Red. The colour of magic.

"Red is the colour of magic in every country, and has been so from the very earliest times. The caps of magicians and musicians are well-nigh always red."—Essewes: Fairy and Folk Tales of the Irish Peasantry, p. 61.

Red applied to gold. Hence a gold watch is a "red kettle."

"Thou shin'st not an honest nature; ne'er speak for thy master; there's a red queen to do the hangman's work."—Bunyan and Fletcher: Nat Larv., v. 4.

Red Basque Cap. The cognizance of Don Carlos, pretender to the Spanish throne.

Red Book. The book which gave account of the court expenditure in France before the Revolution was so called because its covers were red. We have also a "Red Book" in manuscript, containing the names of all those who held lands per baroniam in the reign of Henry II., with other matters pertaining to the nation before the Conquest. (Ryley, 667.)

Red Book of the Exchequer (The). Liber Rubens Scaccarii in the Record Office. It was compiled in the reign of Henry III. (1246), and contains the returns of the tenants in capite in 1166, who certify how many knights' fees they hold, and the names of those who hold or held them, also much other matter from the Pipe Rolls and other sources. It has not yet (1895) been printed, but is described in Sims' Manual (p. 41), Thomas's Handbook (p. 255), and in the Record Report of 1887 (pp. 166-177). A separate account of it was printed by Hunter in 1837. It contains the only known fragment of the Pipe Roll of Henry II., and copies of the important Inquisition returned into the exchequer in 13 John. It is not written in red ink. (Communicated by A. Oldham.)

Red Boots. A pair of red boots. A Tartar phrase, referring to a custom
Red-breasts

of cutting the skin of a victim round the upper part of the ankles, and then stripping it off at the feet. A Tartar will say, “When you come my way again, I will give you a pair of red boots to go home in.”

Red-breasts. Bow Street runners, who wore a scarlet waistcoat.

“The Bow Street runners ceased out of the land soon after the introduction of the new police, I remember them very well as standing about the door of the office in Bow Street. They had no other uniform than a blue dress-coat, brass buttons... and a bright red cloth waistcoat... The slang name for them was ‘Red-breasts.’” —Dickens: Letters, vol. ii. p. 178.

Red Button (A). A mandarin of the first class, whose badge of honour is a red button in his cap.

“An interview was granted to the admiral (not by Kipling, the imperial commissioner, but) the third man in the empire, a mandarin of first class and red button.” —Howitt: History of England, 1841; p. 171.

Red Cap (Mother). An old nurse “at the Hungerford Stairs.” Dame Ursley or Ursula, another nurse, says of her rival—

“She may do very well for skipper’s wive, clandes’ daughter, and such like, but nobody shall wait on pretty Mistress Marjorie... except me and saving myself.” —Sir Walter Scott: Patter of Melrose.

Red Coats in fox-hunting (or scarlet) is a badge of royal livery, fox-hunting being ordained by Henry II. a royal sport.

Red Cock. The red cock will crow in his hour. His house will be set on fire.

“We’ll see if the red cock crow not in his hornie bargain, ne’er mornig.” What does she mean?” said Munroer. “Fine-maun” answered the... dominie.” —Sir Walter Scott: Guy Munroer, chap. iii.

Red Comyn. Sir John Comyn of Badenoch, son of Marjory, sister of King John Balliol; so called from his ruddy complexion and red hair, to distinguish him from his kinsman “Black Comyn,” whose complexion was swarthy and hair black. He was stabbed by Sir Robert Bruce in the church of the Minorites at Dumfries, and afterwards dispatched by Lindesay and Kirkpatrick.

Red Cross (The). The badge of the royal banner of England till those of St. Patrick and St. Andrew were added.

“The fall of Rouen (1419) was the fall of the whole province... and the red cross of England waved on all the towers of Normandy.” —Howitt: History of England, vol. i. p. 543.

Red Cross Knight, in Spenser’s Faerie Queene, is the impersonation of holiness, or rather the spirit of Christianity. Politically he typifies the Church of England. The knight is sent forth by the queen to slay a dragon which ravaged the kingdom of Una’s father. Having achieved this feat, he marries Una (q.e.d.). (Book i.)

Red Feathers (The). The Duke of Cornwall’s Light Infantry. They cut two pieces General Wayne’s brigade in the American War, and the Americans vowed to give them no quarter. So they mounted red feathers that no others might be subjected to this threat. They still wear red puggarees on Indian service. (See LACEDEMONIANS.)

Red Flag (A). (i) In the Roman empire it signified war and a call to arms.

Hoisted by British seamen, it indicates that no concession will be made.

As a railway signal, it intimates danger, and warns the engine-driver to stop.

(iii) In France, since 1791, it has been the symbol of insurrection and terrorism.

(iv) It is a synonym of Radicalism and Anarchy.

“Mr. Chamberlain sticks to the red flag, and apparently believes in its ultimate success.” —Newspaper paragraph, January, 1860.

Red Hand of Ulster. In an ancient expedition to Ireland, it was given out that whoever first touched the shore should possess the territory which he touched. O’Neill, seeing another boat likely to overstep his own, cut off his left hand and threw it on the coast. From this O’Neill the princes of Ulster were descended, and the motto of the O’Neills is to this day “Lamb drogy Erin” (red hand of Erin). (See HAND.)

Red-handed. In the very act; with red blood still on his hand.

“I had some trouble to save him from the fury of those who had caught him red-handed.” —The Times (a correspondent).

Red Hat (The). The cardinalate.

“David Beaton was born of good family... and was raised to a red hat by Pope Paul III. 1541:—France: Parallel History, vol. ii. p. 81.

Red Heads. (See SCHITZER.)

Red Herring (The) of a novel is a hint or statement in the early part of the story to put the reader on the wrong scent. In all detective stories a red herring is trailed across the scent. The allusion is to trailing a red herring on the ground to destroy the scent and set the dogs at fault. A “red herring” is a herring dried and smoked.

Red Herring. Drawing a red herring across the path. Trying to divert attention from the main question by some side-issue. A red herring drawn across a fox’s path destroys the scent and sets the dogs at fault.
Red Indians

Neither fish, flesh, nor good red herring. Something insipid and not good eating. Neither one thing nor another.

Red Indians (of Newfoundland). So called because they daub their skin, garments, canoes, weapons, and almost everything with red ochre.

"Whether it is merely a custom, or whether they daub their skin with red ochre to protect it from the attacks of mosquitoes and black flies, which swarm by myriads in the woods and wilds during the summer, it is not possible to say."—Lady Blake: Nineteenth Century, Dec. 1868, p. 340.

Red Kettle (A). Properly a gold watch, but applied, in thieves' slang, to any watch.

Gold is often called red, hence "red ruddocks" (gold coin).


Red Land (The). The jurisdiction over which the Vehmgerecht of Westphalia extended.

Red-lattice Phrases. Pot-house talk. Red-lattice at the doors and windows was formerly the sign that an alehouse was duly licensed; hence our chequers. In some cases "lattice" has been converted into letter, and the colour of the alternate checks changed to green: such a sign used to be in Brownlow Street, Holborn. Sometimes, without doubt, the sign had another meaning, and announced that "tables" were played within; hence Gayton, in his Notes on Don Quixote (p. 340), in speaking of our public-house signs, refers to our notices of "billiards, kettlenoddy-boards, tables, truncks, showelboards, fox-and-goose, and the like." It is not certain that signs with the sign of the chequers were not uncommon among the Romans. (See a view of the left-hand street of Pompeii, presented by Sir William Hamilton to the Society of Antiquaries.) (See LATTICE.)

"1. I myself sometimes, leaving the fear of heaven on the left hand, ... am fail to shuffle, to hedge and to lurch; and yet you, rogue, will encourage your race... your red-lattice phrases... under the shelter of your honour."—Shakespeare: Merry Wives of Windsor, ii. 2.

Red Laws (The). The civil code of ancient Rome. Juvenal says, "Per legem rubras majoram legis" (Satires, xiv. 193). The civil laws, being written in vermilion, were called rubricae, and rubricae vetustae means, It is forbidden by the civil laws.

The praetor's laws were inscribed in white letters as Quintilian informs us (xii. 4, "praetores reliquiae sunt in alio propositos"). The imperial rescripts were written in purple.

Red-letter Day. A lucky day; a day to be recalled with delight. In almanacks, saints' days and holidays are printed in red ink, other days in black.

"That day... writes the doctor, was truly a red-letter day to us."—Wauchope: Stanley's EMU Expedition, chap. xi. p. 111.

Red Man. The French, say that a red man commands the elements, and wrecks off the coast of Britany those whom he dooms to death. The legend affirms that he appeared to Napoleon and foretold his downfall.

Red Men. W. Hepworth Dixon tells us that the Mormons regard the Red Indians as a branch of the Hebrew race, who lost their priesthood, and with it their colour, intelligence, and physiognomy, through disobedience. In time the wild-olive branch will be restored, become white in colour, and will act as a nation of priests. (New America, i. 15.)

Red Rag (The). The tongue. In French, Le chiffon rouge; and balancer le chiffon rouge means to prate.

"Discovering in his mouth a tongue, he must not his tale ever talk, so keeps it running all day long. And knows his red rag can talk."—Petr Pinder: Lord B. and his M:view.

Red Republicans. Those extreme republicans of France who scruple not to dye their hands in blood in order to accomplish their political object. They used to wear a red cap. (See CANNIBALS.)

Red Rose Knight (The). Tom Thumb or Tom-a-lin. Richard Johnson, in 1597, published a "history of this ever-remowned soldier, the Red Rose Knight, surnamed the Boast of England..."

Red Rot (The). The Sun-dew (g.r.); so called because it occasions the rot in sheep.

Red Sea. The sea of the Red Man—i.e. Edom. Also called the "saggy sea," because of the sea-weed which collects there.

Red shanks. A Highlander; so called from a buskin formerly worn by them; it was made of undressed deer's hide, with the red hair outside.

Red Snow and Gory Dew. The latter is a slimy damp-like blood which appears on walls. Both are due to the presence of the algae called by botanists Phaeoblastus crustatus and Hematococcus sanguineus, which are of the lowest forms of vegetable life.
Red Tape. Official formality; so called because lawyers and government officials tie their papers together with red tape. Charles Dickens introduced the phrase.

"There is a good deal of red tape at Scotland Yard, as anyone may find who has any business to transact there."—W. Terrell: Lady Dedmar, bk. iii. 2.

Red Tape. Dressing Edward VI. "First a shirt was taken up by the Care Equerry-in-Waiting, who passed it to the First Lord of the Buckhounds, who passed it to the Second Gentleman of the Bedchamber, who passed it to the Head Ranger of Windsor Forest, who passed it to the Third Groom of the Stole, who passed it to the Chancellor Royal of the Duchy of Lancaster, who passed it to the Master of the Wardrobe, who passed it to Norroy King-of-Arms, who passed it to the Constable of the Tower, who passed it to the Chief Steward of the Household, who passed it to the Hereditary Grand Diaperer, who passed it to the Lord High Admiral of England, who passed it to the Archbishop of Canterbury, who placed it to the First Lord of the Bedchamber, who put it on the young king."—Mark Twain: The Prince and the Pauper, p. 143.

Red Tapism. The following is from Truth, Feb. 10th, 1887, p. 207:—There was an escape of gas at Cambridge Barracks, and this is the way of proceeding: The escape was discovered by a private, who reported it to his corporal; the corporal reported it to the colour-sergeant, and the colour-sergeant to the quartermaster-sergeant. The quartermaster-sergeant had to report it to the quartermaster, and the quartermaster to the colonel commanding the regiment. The colonel had to report it to the commissariat officer in charge of the barracks, and the commissariat officer to the barrack-sergeant, who had to report it to the divisional officer of engineers. This officer had to report it to the district officer of engineers, and he to the clerk of works, Royal Engineers, who sends for a gasman to see if there is an escape, and report back again. While the reporting is going on the barracks are burnt down.

Red Tincture. That preparation which the alchemists thought would convert any baser metal into gold. It is sometimes called the Philosopher's Stone, the Great Elixir, and the Great Magisterium. (See WHITE TINCTURE.)

Redan. The simplest of fieldworks, and very quickly constructed. It consists simply of two faces and an angle formed thus, the angle being towards the object of attack. A corruption of redon. (Latin.)

Redder (The). The adviser, the person who redes or interferes. Thus the proverb, "The redder gets the worst lick of the fray."

"Those that in quarrels interfere must wipe themselves a bloody nose."

Redding-strake (A). A blow received by a peacemaker, who interferes between two combatants to red or separate them; proverbially, the severest blow a man can receive.

"Say I not, 'tis a make not, meddle not; beware of the redding-strake."—Sir W. Scott: Guy Mannering, chap. xxiv.

Redgauntlet. The sobriquet of Fitz-Aldin, given him from the great slaughter which he made of the Southron, and his reluctance to admit them to quarter. The sobriquet was adopted by him as a surname, and transmitted to his posterity. A novel by Sir W. Scott. (See chap. viii.)

Redgauntlet. A novel told in a series of letters by Sir Walter Scott. Sir Edward Hugh Redgauntlet, a Jacobite conspirator in favour of the Young Pretender, Charles Edward, is the hero. When George III. was crowned he persuaded his niece, Lilia Redgauntlet, to pick up the glove thrown down by the king's champion. The plot ripened, but when the prince positively refused to dismiss his mistress, Miss Walkinshaw—a sine qua non with the conspirators—the whole enterprise was given up. General Campbell arrived with the military, the prince left Scotland, Redgauntlet, who embarked with him, became a prior abroad, and Lilia, his niece, married her brother's friend, Allan Fairford, a young advocate.

Redgauntlet (Sir Aberc.) An ancestor of the family so called.

Sir Edward. Son of Sir Aberc, killed by his father's horse.


Sir Edward Hugh. A political enthusiast and Jacobite conspirator, uncle of
Sir Arthur Darsie. He appears as "Laird of the Locks," "Mr. Herries, of Birrenswork," and "Mr. Ingoldsby." "When he frowned, the pucker of his brow formed a horseshoe, the special mark of his race." (Sir Walter Scott: Redgauntlet.)

Redlaw (Mr.). The haunted man, professor of chemistry in an ancient college. Being haunted, he bargained with his spectre to leave him, and the condition imposed was that Redlaw (go where he would) should give again "the gift of forgetfulness" bestowed by the spectre. From this moment the chemist carried in his touch the infection of sullenness, selfishness, discontent, and ingratitude. On Christmas Day the infection ceased, and all those who had suffered by it were restored to love and gratitude. (Dickens: The Haunted Man.)

Redmain. Magnus, Earl of Northumberland, was so called not from his red or bloody hand, but on account of his long red beard or mane. He was slain in the battle of Sark (1419).

"He was remarkable for his long red beard, and was therefore called by the English Magnus Redbeard: but the Scotch in derision called him 'Magnus with the Red Mane.'"—Godcroft, fol. 174.

Redmond O'Neale. Rokeby's page, who is beloved by Rokeby's daughter Matilda. Redmond turns out to be Northam's son and heir, and marries Matilda. (Sir Walter Scott: Rokeby.)

Reductor ad Absurdum. A proof of inference arising from the demonstration that every other hypothesis involves an absurdity. Thus, suppose I want to prove that the direct road from two given places is the shortest, I should say, "It must either be the shortest or not the shortest. If not the shortest, then some other road is the direct road; but there cannot be two shortest roads, therefore the direct road must be the shortest."

Reduplication or Ricochet Words, of intensifying force. Chit-chat, click-clack, chatter-clatter, dilly-dally, ding-dong, drip-drop, fal-lal, filum-flam, fiddle-faddle, flip-flop, flitty-fluffy, fipptilly-floppity, handy-pandy, harum-scarum, helter-skelter, hey-re-keyve (Halliwell), hibbledy-hobbledy, higgledy-piggledy, hob-nob, hodge-podge, hoity-toity, hury-bury, mish-mash, mixy-maxy (Brockett), namby-pamby, niddy-noddy, niminig-piminig, nosy-posey, pell-mell, pit-pat, pitter-patter, random-tandem, randy-dandy, ribble-rabble, riff-raff, roly-poly, rusty-fusty-crusty, see-saw, shilly-shally, slip-slop, slaish-slosh, snick-snack, splitter-spatter, splitter-splutter, squish-squash, teeny-tiny, tick-tack, tilly-Valley, tiny-totty, tip-top, titter-tattle, toe-toes, wee-gee, wiggle-waggle, widdly-waddly (Halliwell), widdle-waddle, wobble-wobble, wissel-wash, wisty-washy; besides a host of rhyming synonyms, as hawling-squawling, mewing-peuling, whisky-frisky, musty-fusty, gawkly-pawky, slippity-sloppy, rosie-posy, right and tight, wear and fear, high and mighty, etc.; and many more with the Anglo-Saxon letter-rhyme, as safe and sound, jag-trot, etc.

Ree. Right. Thus teammates say to a leading horse, "Ree!" when they want it to turn to the right, and "Hey!" for the contrary direction. (Saxon, reht; German, recht; Latin, rectus; various English dialects, reet, whence reptil, "to put to rights.")

"Who with a hey and ree the hearts command."—Macro-Cynemon (1646).

Ruddle me, viddle me ree. Expound my riddle rightly.

Reed. A broken reed. Something not to be trusted for support. Egypt is called a broken reed, to which Hezekiah could not trust if the Assyrians made war on Jerusalem, "which broken reed if a man leans on, it will go into his hand and pierce it." Reed walking sticks are referred to.

A bruised reed, in Bible language, means a believer weak in grace. A bruised reed [God] will not break.

Reed Shaken by the Wind (A), in Bible language, means a person blown about by every wind of doctrine. John the Baptist (said Christ) was not a "reed shaken by the wind," but from the very first had a firm belief in the Messiahship of the Son of Mary, and this conviction was not shaken by fear or favour.

Reef. He must take in a reef or so. He must reduce his expenses; he must retrench. A reef is that part of a sail which is between two rows of eyelet-holes. The object of these eyelet-holes is to reduce the sail reef by reef as it is required.

Reekie (Auld). Chambers says: "An old patriarchal laird (Durham of Largo) was in the habit of regulating the time of evening worship by the appearance of the smoke of Edinburgh. . . . When it increased in density, in consequence of the good folk preparing supper, he would . . . say, 'It is time now, bairns, to tak the buikis and gang
to our beds, for yonder's auld Reekie, I see, putting on her night-cap."
"Yonder is auld Reekie. You may see the smoke hover over her at twenty miles' distance."

Reel. Right off the reel. Without intermission. A reel is a device for winding rope. A reel of cotton is a certain quantity wound on a bobbin. (Anglo-Saxon reel.)

"We've been travelling best part of twenty-four hours right off the reel."—Balderwood: Robbery under Arms, chap. xxxi.

Reel. A Scotch dance. (Gaelic, right.)

Receu's Tale. Thomas Wright says that this tale occurs frequently in the jest- and story-books of the sixteenth and seventeenth centuries. Boccaccio has given it in the Decameron, evidently from a fabliau, which has been printed in Barbazan under the title of De Gombert et des Deux Clerks. Chaucer took the story from another fabliau, which Wright has given in his Anecdota Literaria, p. 15.

Refresh'er. A fee paid to a barrister daily in addition to his retaining fee, to remind him of the case intrusted to his charge.

Refreshments of public men, etc.
Brahma's favourite refreshment was bottled porter.
Byron almost lived on uncanny foods, such as garlic potage, raw artichokes and vinegar, broths of bitter herbs, saffron biscuits, eggs and lemons.
Catalan's favourite refreshment was sweetbreads.
Contrasto singers can indulge even in pork and pease-pudding.
Cook (G. F.) indulged in everything drinkable.
Disraeli (Lord Beaconsfield), champagne.
Emery, cold brandy and water.
Glazstone, an egg beaten up in sherry.
Henderson, gum arabic and sherry.
Incledon (Mrs.), Madeira.
Jordan (Mrs.), Calves'-foot jelly dissolved in warm sherry.
Kean (Edmund), beef-tea for breakfast; brandy neat.
Kemble (both John and Charles), rump-steaks and kidneys. John indulged in opium.
Lewis, oysters and mulled wine.
Malibran, a dozen native oysters and a pint of half-and-half.
Siddons (Mrs.), mutton-chops, either neck or chump, and porter.

Smith (William), coffee.
Sofranos eschew much butcher's meat, which baritones may indulge in.
Tenzos rarely indulge in beef-steaks and sirloins.
Wood (Mrs.), draught porter.
Regale (2 syl.). To entertain like a king. (Latin, rega'lis, like a king, kingly.)
Re'gan and Gon'eril. Two of the daughters of King Lear, and types of unfilial daughters. (Shakespeare: King Lear.)

Regatta (Italian). Originally applied to the contests of the gondoliers at Venice.

Regent (The). (See Ships.)

Regent's Park (London). This park was originally attached to a palace of Queen Elizabeth, but at the beginning of the seventeenth century much of the land was let on long leases, which fell in early in the nineteenth century. The present park was formed under the direction of Mr. Nash, and received its name in compliment to George IV., then Prince Regent.

Regime de la Calotte. Administration of government by ecclesiastics. The calotte is the small skull-cap worn over the tonsure.

Regiment de la Calotte. A society of witty and satirical men in the reign of Louis XIV. When any public character made himself ridiculous, a calotte was sent to him to "cover the bald or brainless part of his noodle." (See above.)

Regina (St.), the virgin martyr, is depicted with lighted torches held to her sides, as she stands fast bound to the cross on which she suffered martyrdom.

Regiomontanus. The Latin equivalent of Königberger. The name adopted by Johann Müller, the mathematician. (1436-1476.)

Regiun Do'num (Latin). An annual grant of public money to the Presbyterian, Independent, and Baptist ministers of Ireland. It began in 1672, and was commuted in 1869.

Regius Professor. One who holds in an English university a professorship founded by Henry VIII. Each of the five Regius Professors of Cambridge receives a royally-endowed stipend of about £40. In the universities of Scotland they are appointed by the Crown. The present stipend is about £400 or £500.
Regulars (Thes). All the British troops except the militia, the yeomanry, and the volunteers. There are no irregulars in the British army, but such a force exists among the black troops.


"He [Mr. Holstone] was short of stature [and ware] a rehoboam, or shovel hat, which he did not...remove."—Curver Bell: Shirley, chap. 1.

Rehoboam. A rehoboam of claret or red is a double jeroboam. (2 Chr. xiii. 3.)
1 rehoboam = 2 jeroboams or 53 pints.
1 jeroboam = 2 tappet-bens or 16 pints.
1 tappet-ben = 2 magnum or 8 pints.
1 magnum = 2 quarte or 4 pints.

Reign of Terror. The period in the French Revolution between the fall of the Girondists and overthrow of Robespierre. It lasted 420 days, from May 31st, 1793, to July 27th, 1794.

Reimkanar (A). A sorcerer, a pythoness; one skilled in numbers. Sorcery and Chaldean numbers are synonymous terms. The Anglo-Saxon rim-stafas means charms or conjuration, and the Norse reim-brammar means one skilled in numbers or charms. Norma of the Pitiful Head was a Reimkanar, "a controller of the elements."

Reins. To give the reins. To let go unrestrained; to give licence.
To take the reins. To assume the guidance or direction.

Reins (Thes). The kidneys, supposed by the Hebrews and others to be the seat of knowledge, pleasure, and pain. The Psalmist says (xiv. 7), "My reins instruct me in the night season," i.e., my kidneys, the seat of knowledge, instruct me how to turn in God. Solomon says (Prov. xxi. 16), "My reins shall rejoice when [men] speak right things," i.e., truth excites joy from my kidneys; and Jeremiah says (Lam. iii. 13), God "caused His arrows to enter into my reins," i.e., sent pain into my kidneys. (Latin, ren, a kidney.)

Reidresal. Principal secretary for private affairs in the court of Lilloput, and great friend of Gulliver. When it was proposed to put the Man-Mountain to death for high treason, Reidresal moved as an amendment, that the traitor should have both his eyes put out, and be suffered to live that he might serve the nation." (Swift: Gulliver's Travels; Voyage to Lilloput.)

Relics. A writer in the Twentieth Century (1892, article Rome) says: "Some of the most astounding relics are officially shown in Rome, and publicly adored by the highest dignitaries of the Christian Church, with all the magnificence of ecclesiastical pomp and ritual." The following are mentioned:

A BOTTLE OF THE VIRGIN'S MILK.
THE CROWN AND SWADDLING CLOTHES OF THE INFANT JESUS.
THE CROSS OF THE PENITENT THIEF.
THE CROWN OF THORNS.
THE FINGER OF THOMAS, with which he touched the wound in the side of Jesus.
HAIR OF THE VIRGIN MARY.
THE HANDKERCHIEF OF ST. VERONICA, on which the face of Jesus was miraculously pictured.
HAIR OF THE MANGER IN WHICH THE INFANT JESUS was laid.
HEADS OF PETER, PAUL, AND MATTHEW.
THE INSCRIPTION set over the cross by the order of Pilate.
NAILS USED IN THE CRUCIFICATION.
PIECE OF THE BURDEN OF THE VIRGIN MARY.
THE SILVER MONEY GIVEN TO JUDAS BY THE JEWISH PRINCE, WHICH HE DUG INTO THE TEMPLE, AND WAS EXPENDED IN BUYING THE POTTERS FIELD AS A CEMETERY FOR MOURNERS.
The table on which the soldiers cast lots for the coat of Jesus.

"Brady mentions many others, some of which are actually impossibilities, as, for example, a rib of the Verbum caro factum, a vial of the sweat of St. Michael when he contended with Satan, some of the rays of the star which guided the wise men. (See Claris Calendaria, p. 240.)"

Relief (Thes). In fortification, the general height to which the defensive masses of earth are raised. The directions in which the masses are laid out are called the lines.

Rem Acu. You have hit the mark; you have hit the nail on the head. Rem acu tetigisti (Plautus). A phrase in archery, meaning. You have hit the white, or the bull's-eye.
"Rem acu once again," said Sir Piercel:—The Middle Ages, chap. vii.

Remember. The last injunction of Charles I., on the scaffold, to Bishop Juxon. A probable solution of this mysterious word is given in Notes and Queries (February 24th, 1894, p. 144). The substance is this: Charles, who was really at heart a Catholic, felt persuaded that his misfortunes were a divine visitation on him for retaining the church property confiscated by Henry VIII., and made a vow that if God would restore him to the throne, he would restore this property to the Church. This vow may be seen in the British Museum. His injunction to the bishop was to re-member this vow, and enjoin his son Charles to carry it out. Charles II., however, wanted all the money he could get, and therefore the church lands were never restored.
Remigius. Remigius (St.). Rémy, bishop and confessor, is represented as carrying a vessel of holy oil, or in the act of anointing therewith Clovis, who kneels before him. When Clovis presented himself for baptism, Rémy said to him, "Sigambrian, henceforward burn what thou hast worshipped, and worship what thou hast burned." (438-433.)

Remis atque Velis (Lat.). With oars and sails. Tooth and nail; with all despatch.

"We were going remis atque velis into the interests of the Pretender, since a Scot had presented a Jacobite at court."—Sir W. Scott: Redgauntlet (Conclusion).

Renaissance (French). A term applied in the arts to that peculiar style of decoration revived by Raphael, and which resulted from ancient paintings exhumed in the pontificate of Leo X. (16th century). The French Renaissance is a Gothic skeleton with classic details.

Renaissance Period (Th.). That period in French history which began with the Italian wars in the reign of Charles VIII. and closed with the reign of Henri II. It was the intercourse with Italy, brought about by the Italian war (1494-1557), which "regenerated" the arts and sciences in France; but as everything was Italianised—the language, dress, architecture, poetry, prose, food, manners, etc.—it was a period of great false taste and national deformity.

Renard. Une quene de renard. A mockery. At one time a common practical joke was to fasten a fox's tail behind a person against whom a laugh was designed. "Panurge never refrained from attaching a fox's tail to the ears of a leveret, behind a Master of Arts or Doctor of Divinity, whenever he encountered them."—Rabelais: Gargantua ii. 16. (See Keynard.)

"Il n'y a que les vipers que de l'apprendre par son père. Et qui par nature ou par art sait apprendre la queene au renard."—Beaune: L'Emboitement de la Fonte.

Renard (French). To vomit, especially after too freely indulging in intoxicating drinks. Our word fox means also to be tipsy.

"Il lui suite la machoire, Quand l'aireur au renard se veut. L'amie qu'ils y veulent de haire. Pour se le rendre a qui mieux mieux."—Vieur de St. Amant: Chambre de Desbauche.

Renaute. Renée, daughter of Louis XII. and Anne of Bretagne, married Hercules, second son of Lucrecia Borgia and Alphonso.

Renaud. French form of Rinaldo (q.v.).

Renaud of Montauban. In the last chapter of the romance of Ayvon's Four Sons, Renaut, as an act of penance, carries the hods of mortar for the building of St. Peter's, at Cologne.

"Since I cannot improve our architecture, I am resolved to do like Renaut of Montauban, and I will wait on the masons. And as it was not in my own choice to be cut out for one of them, I will live and die the admirer of their divine works."—Rabelais: Prologue to Book V. of Pantagruel.

Rendezvous. The place to which you are to repair, a meeting, a place of muster or call. Also used as a verb. (French, rendez, betake; vous, yourself.)

His home is a grand rendezvous of the Alleys of Paris. The Imperial Guard was ordered to rendezvous in the Champs de Mars.

René (2 syl.). Le bon Roi René. Son of Louis II., Duc d'Anjou, Comte de Provence, father of Margaret of Anjou. The last minstrel monarch, just, joyous, and debonair; a friend to chase and hunt, but still more so to poetry and music. He gave in bargasses to knights-errant and musketeers (so says Thiebaut) more than he received in revenue. (1408-1460.)

"Studying to promote, as far as possible, the immediate north and good humour of his subjects, he was never mentioned by them excepting in Le bon Roi René, a distinction... due to him certainly by the qualities of his heart, if not by those of his head."—Sir Walter Scott: Anne of Gerusalem, chap. xxv.

René Leblanc. Notary-public of Grand Pré (Nova Scotia), the father of twenty children and 159 grandchildren. (Longfellow: Evangeline.)

Rep'artee properly means a smart retort in fencing. (French, repartir, to return a blow.)

Repenter Curls. The long ringlets of a lady's hair. Repente is the French for a penitentiary, and les repentirs are the girls sent there for reformation. Repenter, therefore, is a Lock Hospital or Magdalen. Now, Mary Magdalen is represented to have had such long hair that she wiped off her tears therewith from the feet of Jesus. Hence, Magdalen curls would mean the long hair of a Mary Magdalen made into ringlets.

Reply Churlish (Th.). Sir, you are no judge; your opinion has no weight with me. Or, to use Touchstone's illustration: "If a courtier tell me my beard is not well cut, and I disable his judgment, I give him the reply churlish, which is the fifth remove from the lie direct, or, rather, the lie direct in the fifth degree."
Reproof Valiant (The). Sir, allow me to tell you that is not the truth. To use Touchstone’s illustration: "If a courtier tells me my beard is not well cut, and I answer, ‘That is not true,’ I give him the reply valiant, which is the fourth remove from the lie direct, or rather, the lie direct in the fourth degree."

The reproof valiant, the countercheck quarrelsome, the lie circumstantial, and the lie direct, are not clearly defined by Touchstone. The following, perhaps, will give the distinction required: that is not true; how dare you utter such a falsehood? if you said so, you are a liar; you are a liar, or you lie.

Republican Queen. Sophie Charlotte, wife of Frederick I. of Prussia.

Republicans. (See Black.)

Resolute (The). John Florio, the philologist, tutor to Prince Henry; the Holopherne of Shakespeare. (1545-1625.) The resolute doctor. John Baconthorp (*-1346).
The most resolute doctor. Guillaume Durandus de St. Poullain (*-1332).


Rest on One’s Oars. (See Oars.)

Res’tive (2 syl.) means inclined to resist, resist-ive, obstinate or self-willed. It has nothing to do with rest (quiet).

Restora’tionists. The followers of Oregen’s opinion that all persons, after a purgation proportioned to their demerits, will be restored to Divine favour and taken to Paradise. Mr. Ballow, of America, has introduced an extension of the term, and maintains that all retribution is limited to this life, and at the resurrection all will be restored to life, joy, and immortality.

Resurrection Men. Grave robbers. First applied to Burke and Hare, in 1829, who rifed graves to sell the bodies for dissection, and sometimes even murdered people for the same purpose.

Resurrection Pie is made of broken cooked meat. Meat richaune is sometimes called "resurrection meat."

Rotat’rius. A gladiator who made use of a net, which he threw over his adversary.

As in thronged amphitheatre of old.
The wary Rotat’rius trapped his foe.
Thomson: Castle of Indifference, canto ii.

Retort Courteous (The). Sir, I am not of your opinion; I beg to differ from you; or, to use Touchstone’s illustration, "if I said his beard was not well, he was in the mind it was." The

lie seven times removed; or rather, the lie direct in the seventh degree.

Reuben Dixon. A village schoolmaster "of ragged lads."
"Mid noise, and dirt, and stench, and play, and..."
He calmly cuts the pen or views the slate. — Crabbé: Borough, letter xxiv.

Reveille (re-ray-yay). The beat of drum at daybreak to warn the sentries that they may forbear from challenging, as the troops are awake. (French, re-vailer, to awake.)

Revenons à nos Moutons. (See Moutons.)

Reverend. An archbishop is the Most Reverend [Father in God]; a bishop, the Right Reverend; a dean, the Very Reverend; an archdeacon, the Reverend; all the rest of the clergy, the Reverend.

Revetments, in fortifications. In "permanent fortification" the sides of ditches supported by walls of masonry are so called. (See COUNTERFORTS.)

Review. The British Review was nicknamed "My Grandmother." In Don Juan, Lord Byron says, he bribed "My Grandmother’s Review, the British." The editor took this in dudgeon and gave Byron the lie, but the poet turned the laugh against the reviewer.

A man I live, I tip My Grandmother’s; a bit of prose. — North American.

Revise (2 syl.). The second proof-sheet submitted to an author or "reader."

"I at length reached a vaulted room... and beheld, seated by a lamp and engrossed in reading a blitted review... the author of Waverley." — Sir Walter Scott: Fortunes of Nigel (Introduction).

Revival of Letters in England dates from the commencement of the eleventh century.

Revival of Painting and Sculpture began with Niccola Pisano, Giunta, Cimabue, and Giotto (2 syl.).

Revoke (2 syl.). When a player at cards can follow suit, but plays some other card, he makes a revoke, and by the laws of whist the adversaries are entitled to score three points.

Good heaven! Revoke? Remember, if the ace be lost, in honour you should pay the debt. — Crabbé: Borough.

Revulsion (in philosophy). Part of a substance set off and formed into a distinct existence; as when a slip is cut from a tree and planted to form a distinct plant of itself. Tertullian the Montanist taught that the second person
of the Trinity was a jubilation of the Father. (Latin, verulic, re-vulio, to pull back.)

**Rewe.** A roll or slip; as Ragman’s Rewe. (See RAGMAN.)

"There is a whole world of curious history contained in the phrase ‘ragman’s rewes’, meaning a list, roll, catalogue, . . . charter, scroll of any kind. In Piers Plowman’s Voice it is used for the pope’s bull."—*Edinburgh Review*, July, 1850.

"In Fenestrum was first invented the joyrife of mystrelies and songe menne songs for making laughter, hence called ‘Fenestrum Carminum’, which I translate ‘Ragman’s Rewe’ or *Rune*."—*Idem.*

**Reynard the Fox.** The hero in the beast-epic of the fourteenth century. This prose poem is a satire on the state of Germany in the Middle Ages. Reynard typifies the church; his uncle, Isengrin the wolf, typifies the baronial element; and Nodel the lion, the regal. The word means deep counsel or wit. (Gothic, raguohart, cunning in counsel; Old Norse, hvoirm and ard; German, weishe.) Reynard is commonly used as a synonym of fox. (Heinrich von Alken.)

"Where prowling Reynard trod his nightly round," *Bloomfield: Farmer's Boy.*

**Reynard the Fox.** Professedly by Hinrecc von Alecmere, tutor of the Duke of Lorraine. This name is generally supposed to be a pseudonym of Hermann Burkhausen, town clerk and book printer in Rostock. (1498.)

False Reynard. So Dryden describes the Unitarians in his *Hind and Panther.* (See RENARD.)

False Reynard fed on conserved spoil; The graceless hose of Athismain’s first Was chased from Nice, then by Aquis hushed." Part 1: 31-32.

**Reynardeine** (3 syl). The eldest son of Reynard the Fox, who assumed the names of Dr. Pedanto and Crabron. (Reynard the Fox.)

**Reynold of Montalban.** One of Charlemagne’s knights and paladins.

Renaio. (See DOCTOR REZIO.)

**Rhadamantos.** One of the three judges of hell; Minos and Aëacos being the other two. (Greek mythology.)

**Rhampeinitos.** The Greek form of Ramesses III., the richest of the Egyptian kings, who amassed seventy-seven millions sterling, which he secured in a treasury of stone, but by an artifice of the builder he was robbed every night.

Heredotus (bk. ii. chap. 121) tells us that two brothers were the architects of the treasury, and that they placed in the wall a removable stone, through which they crept every night to purloin the store. The king, after a time, noticed the diminution, and set a trap to catch the thieves. One of the brothers was caught in the trap, but the other brother, to prevent detection, cut off his head and made good his escape. This tale is almost identical with that of Trophonios, told by Pausanias *Hyrieus* (3 syl.); a Boeotian king employed Trophonios and his brother to build him a treasury. In so doing they also contrived to place in the wall a removable stone, through which they crept nightly to purloin the king’s treasures. Hyrieus also set a trap to catch the thief, and one of the brothers was caught; but Trophonios cut off his head to prevent detection, and made good his escape. There cannot be a doubt that the two tales are in reality one and the same.

**Rhapsody** means songs strung together. The term was originally applied to the books of the *Iliad* and *Odyssey*, which at one time were in fragments. Certain bards collected together a number of the fragments, enough to make a connected "ballad," and sang them as our minstrels sang the deeds of famous heroes. Those bards who sang the *Iliad* wore a red robe, and those who sang the *Odyssey* a blue one. Pausitras of Athens had all these fragments carefully compiled into their present form (Greek *rapto*, to sew or string together; *odh*, a song.)

**Rheine (1 syl.).** The Rhine. (Latin, Rhinums.)

"To pass Rheine or the Danau [Danube]!" *Milton: Paradise Lost,* bk. i. 333.

**Rhine or Rhineland.** The country of Gunther, King of Burgundy, is so called in the *Nibelungen-Lied.*

"Not a lord of Rhineland would follow where he flew." *Lohengrin’s Nibelungen-Lied,* st. 310.

**Rhino.** Ready money. (See NOSE.) May not this explain the phrase "paying through the nose" (par le nez), that is, paying ready rhino. Rhino = money is very old.

"Some as I know, Have parted with their ready rhino!" *The Nunam và Adon* (1670)

**Rhod'ainlond.** A princess famous for her "knighth" deeds; she would have been the wife of Gondibert, but he wisely preferred Birtha, a country girl, the daughter of the sage A'tragon.

**Rhodian Bully (The).** The colossus of Rhodes.

"Yet vain wouldst thou the crowning world bestride, Just like the Rhodian bully o'er the tile." *Piero Pindar: The Lyciad,* ca. 2.

**Rhodian Law.** The earliest system of marine law known to history; compiled by the Rhodians about 900 B.C.

**Rhone.** The *Rhone of Christian eloquence.* St. Hilary; so called from the vehement of his style. (300-368.)
Rhopalico Verse (wedge-verse). A line in which each successive word has more syllables than the one preceding it (Greek, ῥωπάζω, a club, which from the handle to the top grows bigger.)

Rhyme. Neither rhyme nor reason. Fit neither for amusement nor instruction. An author took his book to Sir Thomas More, chancellor in the reign of Henry VIII., and asked his opinion. Sir Thomas told the author to turn it into rhyme. He did so, and submitted it again to the lord chancellor. “Ay! ay!” said the witty satirist, “that will do, that will do. This rhyme now. But before it was neither rhyme nor reason.”

Rhymers. Thomas the Rhymers. Thomas Learmount, of Ercildoune, who lived in the thirteenth century. This was quite a different person to Thomas Rymer, the historiographer royal to William III. (who flourished 1289.) (See True Thomas.)

Rhymer at Death. The Irish at one time believed that their children and cattle could be “eybitten,” that is, bewitched by an evil eye. and that the “eybitter,” or witch could “rime” them to death. (R. Scott: Discovery of Witchcraft.) (See Rats.)

Ribaldry is the language of a ribald. (French, ribaud; Old French, ribaud; Italian, ribaldiera, the language of a vagabond or rogue.)

Ribbon Dodge (The). Plying a person secretly with threatening letters in order to drive him out of the neighbourhood, or to compel him to do something he objects to. The Irish Ribbon men sent threatening letters or letters containing coffins, cross-bones, or daggers, to obnoxious neighbours.

Ribbonism. A Catholic association organised in Ireland about 1808. Its two main objects were (1) to secure “fixity of tenure,” called the tenant-right; and (2) to deter anyone from taking land from which a tenant has been ejected. The name arises from a ribbon worn as a badge in the button-hole.

Ribston Pippin. So called from Ribston, in Yorkshire, where Sir Henry Goodricke planted three pips, sent to him from Rouen, in Normandy. Two pips died, but from the third came all the Ribston apple-trees in England.

Richard, in the opera of I Puritani, is Sir Richard Forth, a Puritan, commander of Plymouth fortress. Lord Walton promised to give him his daughter Elvira in marriage, but Elvira had engaged her affections to Lord Arthur Talbot, a Cavalier, to whom ultimately she was married.

Richard Auct. Son of Agmon and Brudanam. (Ariosto: Orlando Furioso.)

Rice Christians. Converts to Christianity for worldly benefits, such as a supply of rice to Indians. Profession of Christianity born of lucre, not faith.

Rice thrown after a Bride. It was an Indian custom, rice being, with the Hindus, an emblem of fecundity. The bridegroom throws three handfuls over the bride, and the bride does the same over the bridegroom. With us the rice is thrown by neighbours and friends. (See Marriage Knot.)

Rice as Cressus. (See Cressus.)

Rice as a Jew. This expression arose in the Middle Ages, when Jews were almost the only merchants, and were certainly the most wealthy of the people. There are still the Rothschilds among them, and others of great wealth.

Richard Coeur de Lion. (See Boige.)

His tremendous name was employed by the Syrian mothers to silence their infants; and if a horse suddenly started from the way, his rider was wont to exclaim, “Don’t you think King Richard is in the bushes?”—Gibbon: Decline and Fall, etc., v. 146.

Richard II.’s Horse. Roan Barberry. (See Horse.)

When Being brooke rode on roan Barberry, That horse that thou so often hast bestridd, That horse that I so carefully have dressed.”—Shakespeare: Richard II., v. 5.

Richard III.’s Horse. White Surrey. (See Horse.)


Richard Roe. (See Dom.)

Richard is Himself again. These words are not in Shakespeare’s Richard III., but were interpolated from Colley Cibber by John Kemble.

Richard of Cirencester. Sometimes called “The Monk of Westminster,” an early English chronicler. His chronicle On the Ancient State of Britain was first brought to light by Dr. Charles Julius Bertram, professor of English at Copenhagen in 1747; but
the original (like the original of Macpherson's Osian and of Joe Smith's Book of Mormon) does not exist, and grave suspicion prevails that all three are alike forgeries. (See SANCHONIATHO.)

Richardia, wife of Nicholas d'Este. A widow who, with her son Hercules, was dispossessed of her inheritance by Lionello and Borsa. Both were obliged to go into exile, but finally Hercules recovered his lordship.

Richborough, Richborough, or Batois (a Roman fort in the time of Claudius), called by Alfred of Beverley, Richberge; by the Saxons (according to Bede) Riptacester, and by others Ruptimuth; by Orosius, the port and city of Rhutubus; by Ammianus, Rhotupia Statio; by Antoninus, Rhotupia Portus; by Tacitus, Portus Trutulensis for Rhotupensis; by Ptolemey, Rhotupiae. (Casson.)

Rick Mould. This is an April fool joke transferred to hay-harvest. The joke is this: some greenhorn is sent a good long distance to borrow a rick-mould, with strict injunction not to drop it. The leader places something very heavy in a sack or bag, which he hoists on the greenhorn's back. He carries it carefully in the hot sun to the hayfield, and gets well laughed at for his pains.

Rickey Stock. Stock bought or sold for a man of straw. If the client cannot pay, the broker must.

Ricochet [riko-shay]. Anything repeated over and over again. The fabulous bird that had only one note was called the ricochet; and the rebound on water termed ducks and drakes has the same name. Marshal Vauban (1633-1707) invented a battery of rebound called the ricochet battery, the application of which was ricochet firing.

Riddle. Josephus relates how Hiram, King of Tyre, and Solomon had once a contest in riddles, when Solomon won a large sum of money; but he subsequently lost it to Abde'mon, one of Hiram's subjects.

Riddle. Plutarch states that Homer died of chagrin because he could not solve a certain riddle. (See SPHINX.)

Father of riddles. So the Abbé Cotin dubbed himself, but posterity has not confirmed his right to the title. (1604-1682.) (See RIC.)

Riddle of Claret (A). Thirteen bottles, a magnum and twelve quarts.

So called because in golf matches the magistrates invited to the celebration dinner presented to the club a "riddle of claret," sending it in a riddle or sieve.

Ride. To ride abroad with St. George, but at home with St. Michael; said of a hen-pecked braggart. St. George is represented as riding on a war charger whether he listed; St. Michael, on a dragon. Abroad a man rides, like St. George, on a horse which he can control and govern; but at home he has "a dragon" to manage, like St. Michael. (French.)

Ride for a Fall (To). To ride a race and lose it intentionally.

"There were not wanting people who said that government had 'ridden for a fall' in their despair of carrying out their police."—Newspaper paragraph, November, 1865.

Ride up Holborn Hill (To). To go to the gallows.

"I shall like to see you ride up Holborn Hill."—Congress: Love for Love.

Rider. An addition to a manuscript, like a codicil to a will; an additional clause tacked to a bill in parliament; so called because it over-rides the preceding matter when the two come into collision.

"Perhaps Mr. Kenneth will allow me to add the following as a rider to his suggestion."—Notes and Queries, "M.N."

Riderhood (Rogue). The villain in Dickens's Our Mutual Friend.

Ridicule (Father of). François Rabelais (1493-1553).

Riding [of Yorkshire]. Same as trithing in Lincolnshire; the jurisdiction of a third part of a county, under the government of a reeve (sherriff). The word ding or thing is Scandinavian, and means a legislative assembly; hence the great national diet of Norway is still called a stor-thing (great legislative assembly), and its two chambers are the lag-thing (law assembly) and the odel-thing (freeholders' assembly). Kent was divided into laths, Sussex into reps, Lincoln into parts. The person who presided over a trithing was called the trithing-man; he who presided in the lath was called a laith-grieve.

Ridolphus (in Jerusalem Delivered). One of the band of adventurers that joined the Crusaders. He was slain by Argantes (bk. vii.).

Ridotto (Italian). An assembly where the company is first entertained to music, and then joins in dancing. The word originally meant music reduced to a full score. (Latin, reducitur.)
Rienzi (Niccolò Gabrielli). The Reformer at Rome (1813-1834). Bulwer Lytton (Lord Lytton) has a novel called Rienzi, and Wagner an opera.

Rif or Rife (French). Avoir rife et vafle. To have everything. Also, the negative, N’avoir ni rife ni raf (to have nothing).

"Relais, &c. aux gouttes minceissimes.
J’aurai rife et vafle, d’argile et de talcine."—Les Miracles de St. Genivieve.

Riff-raff. The scabbing of society, or rather, "refuse and sweepings." Riff is Anglo-Saxon, and means a rag; Raff is also Anglo-Saxon, and means sweepings. (Danish, rype-raps.) The French have the expression "Avoir rife et vafle," meaning to have everything; whence radouz (one who has everything), and the phrase "Il n’a laisse ni rife ni raf" (he has left nothing behind him).

"I have neither riff nor raff [rag to cover me nor roof over my head]."—Sharp. "Corel. y Most., p. 224.

"I’m no man down his and he can't
That he had lane with rife and raffe."
Quoted by Bannister in his Archicosc Dictionnary.

Rife is from the German riezen (to hollow into tubes). In 1851 the French mince rifle was partially supplied to the British army. In 1853 it was superseded by the Enfield rifle, which has three grooves. Sir William Armstrong’s gun, which has numerous small sharp grooves, was adopted by the government in 1859. The Whitworth gun has a polygonal bore, with a twist towards the muzzle. ("Rife" is Norwegian for a groove or flute.)

"Rifed are either "breach-loaders" or "magazine rifles." Breach-loading rifles load at the breech instead of at the muzzle: magazine rifles are those which contain a chamber with extra cartridges.

The chief breach-loaders are the Ballard, the Benja, the Parry, the Enfield, the Chasseur (a French needle-gun, 1850-1857), the Flint and others an improved Chasseur, 1834-1880, the Greene, the Hall, the Muzzle-Henry (Great Britain, 1860), the Martyn, the Maud, the Morey, the Meunier, the Peabody, the Peabody-Martini (Turkey), the Scott, the Sharp, the Springfield (United States, 1853), the Werther (Bavaria), the Wendt, the Whittome, the Westley-Richards, and the Winchester.

The magazine or repeating-rifed are also very numerous. The best known to the general public are Colt’s revolver and the Winchester repeating-rifle of 1862. They are of three classes: (1) those in which the magazine is in the lock; (2) those in which the magazine is in a tube parallel with the barrel (as in Colt’s revolver); and (3) those in which the magazine is either a fixed or detachable box near the lock. The once famous Enfield rifle was loaded at the muzzle. In Spencer’s rifle the magazine was in the stock.

Rift in the Lute (4). A small defect which mars the general result.

"Unfaith in ought is want of faith in all.
It is the little rift within the lute
At hand-by will make the music mute.
And, ever widening, slowly silence all."
Terence: "Hoonus and Viven; Visione Song."

Rig. A piece of fun, a practical joke. The Scotch say of a man who indulges in intoxication, "He goes the rig." The same word is applied in Scotland to a certain portion or division of a field. A wanton used to be called a rig. (French, se rigoler, to make merry.)

"He little thought when he set out
Of running such a rig."—Cooper. John Gilpin.

Rig. To dress; whence riged out, to rig oneself, to rig a ship, well-riged, etc. (Anglo-Saxon, irigan, to dress; hrigel, a garment.)

"Jack was riged out in his gold and silver lace, with a feather in his cap."—L'Estrange.

Rig-Maria. Base coin. The word originated from one of the bullion coins struck in the reign of Queen Mary, which bore the words Reg. Mar. as part of the legend.

"Bullion is mixed metal for coining, especially silver largely alloyed with copper.

Rigadoon. A French figure-dance invented by Isaac Rigaudon.

"And Isaac’s Rigadoon shall live as long
As Raphael’s painting, or an Virgin’s song."
—Jenius. "Art of Dancing, etc."

Rig’dum Fun’idos, in Carey’s burlesque of Chrysantholotologiae.

Rigadoon Funidos. A sobriquet given by Sir Walter Scott to John Ballantyne, his publisher. So called because he was full of fun. (1776-1821.)

"A quick, active, intrepid little fellow... full of fun and merriment, ... all over quaintness and humorous mimicry, ... a keen and skilful devotee of all manner of field-sports, from fox-hunting to hanger-lifting inclusive."—Lockhart.

Right Foot. Put the shoe on the right foot first. The twelfth symbol of the Protreptics of Iamblichus. This auditi is preserved in our word “awkward,” which means “left-handed” (arke, the left hand), seen also in the French gauche. Pythagoras meant to teach that his disciples should walk discreetly and wisely, not basely and feebly or gauchely.

Right Foot Foremost. In Rome a boy was stationed at the door of a mansion to caution visitors not to cross the threshold with their left foot, which would have been an ill omen.

Right Hand. The right-hand side of the Speaker, meaning the Ministerial benches. In the French Legislative Assembly the right meant the Monarchy men. In the National Convention the Girondists were called the right hand, because they occupied the Ministerial benches.

Right as a Trivet. The trivet is a
metallic plate-stand with three legs. Some fasten to the fender and are designed to hold the plate of hot toast, etc. (Anglo-Saxon, thrysf, three-foot, tripod.)

**Right of Way** *(The).* The legal right to make use of a certain passage whether high-road, by-road, or private road. Watercourses, ferries, rivers, etc., are included in the word "ways." Private right of way may be claimed by immemorial usage, special permission, or necessity; but a funeral cortège or bridal party having passed over a certain field does not give to the public the right of way, as many suppose.

**Rights. Declaration of Rights.** An instrument submitted to William and Mary, on their being called to the throne, setting forth the fundamental principles of the constitution. The chief items are these: The Crown cannot levy taxes, nor keep a standing army in times of peace; the Members of Parliament are free to utter their thoughts, and a Parliament is to be convened every year; elections are to be free, trial by jury is to be inviolate, and the right of petition is not to be interfered with.

**Riget.** A thin piece of wood used for stretching the canvas of pictures; and in printing to regulate the margin, etc. (French, reglet, a rule or regulator; Latin, regula, a rule.)

**Rigol.** A circle or diadem. (Italian, rigolo, a little wheel.)

"[Sleep] That from this golden rigid hath disported so many English kings." [Shakespeare: *2 Henry IV., Act I."

**Rigoletto** *(3 syl.)* A griglette, a courtesan; so called from Rigolette, in Eugène Sue’s *Mysteries of Paris."

**Rigoletto.** An opera describing the agony of a father obliged to witness the prostitution of his own child. The libretto is borrowed from the drama called *Le Roi s’Amuse,* by Victor Hugo; the music is by Guiseppe Verdi.

**Rigwoodie.** Unyielding; stubborn. A rigwiddle is the chain which crosses the back of a horse to hold up the shafts of a cart *(rig = back, withy = twig).*

"Withered hedges, salt and droll, Rigwoodic bags."—Burns: *Tam O’Shanter.*

**Rile.** Don’t rile the water. Do not stir up the water and make it muddy. The water is riled—muddy and unfit to drink. Common Norfolk expressions; also, a boy is riled (out of temper). *‘Tis, together, Joe Smith was regularly riled, is quite Norfolk. The American *roll* has the same meaning. A corruption of *bruil.* (French, *brouiller;* our *broil.*) The adjective *vily, turbid, angry,* is more common.

**Rim.** Chief god of Damascus: so called from the word *rim,* a "pomegranate," because he held a pomegranate in his right hand. The people bore a pomegranate in their coat armour. The Romans called this god Jupiter Cassius, from Mount Cassius, near Damascus.

**Rimfaxi [Root-name].** The horse of Night, the foam of whose bit causes dew. (*Scandinavian mythology.*)

**Rimmon.** A Syrian god, whose seat was Damascus.

"He followed Rimmon, whose delightful seat Was far Damascus, on the fertile bank Of Arvima and Phrapar, lucid streams."

*Milton: Paradise Lost,* bk. i. 167.

**Rimthursar.** Brother of Ymer. They were called the "Evil Ones." (*Scandinavian mythology.*)

**Rinaldo (in Jerusalem Delivered).** The Achilles of the Christian army. "He despises gold and power, but craves renown" (bk. i.). He was the son of Bertoldo and Sophia, and nephew of Guelpho, but was brought up by Matilda. At the age of fifteen he ran away and joined the Crusaders, where he was enrolled in the adventurers’ squadron. Having slain Fernando, he was summoned by Godfrey to public trial, but went into voluntary exile. The pedigree of Rinaldo, of the noble house of Este, is traced from Actius on the male side and Augustus on the female to Actius V. (bk. xvii.).

**Rinaldo (of Orlando Furioso).** Son of the fourth Marquis d’Este, cousin of Orlando, Lord of Mount Aubein or Albano, eldest son of Amon or Aymon, nephew of Charlemagne, and Bradamant’s brother. (*See Alberno.* He was the rival of his cousin Orlando, but Angelica detested him. He was called "Clarmont’s leader," and brought an auxiliary force of English and Scotch to Charlemagne, which "Silence" conducted into Paris.

**Rinaldo or Renaud, one of the paladins of Charlemagne, is always painted with the characteristics of a borderer—valiant, ingenious, rapacious, and unscrupulous.

**Ring.** If a lady or gentleman is willing to marry, but not engaged, a ring should be worn on the index finger of the left hand; if engaged, on the second finger; if married, on the third finger; but if either has no desire to marry, on the little finger. (*Mme. C. de la Tour.*
A ring worn on the forefinger indicates a haughty, bold, and overbearing spirit; on the long finger, prudence, dignity, and discretion; on the marriage finger, love and affection; on the little finger, a masterful spirit.

**Ring given in marriage**, because it was essentially used as a seal, by which orders were signed (Gen. xxxviii. 18; Esther iii. 10-12), and the delivery of a ring was a sign that the giver endowed the person who received it with all the power he himself possessed (Gen. xlii. 42). The woman who had the ring could issue commands as her husband, and was in every respect his representative.

"In the Roman epistles, the man gave the woman a ring by way of pledge, and the woman put it on the third finger of her left hand, because it was believed that a nerve ran from that finger to the heart." — *Macrobius: Sat. vii. 15.*

**Ring. The Ring and the Book.** An idyllic epic by Robert Browning, founded on a cause célèbre of Italian history (1698). Guido Franceschi, a Florentine nobleman of shattered fortune, by the advice of his brother, Cardinal Paulo, marries Pomppilia, an heiress, to repair his state. Now Pomppilia was only a supposititious child of Pietro, supplied by Violante for the sake of preventing certain property from going to an heir not of his own. When the bride discovered the motive of the bridegroom, she revealed to him this fact, and the first trial occurs to settle the said property. The count treats his bride so brutally that she quits his roof under the protection of Caponacchi, a young priest, and takes refuge in Rome. Guido follows the fugitives and arrests them at an inn; a trial ensues, and a separation is permitted. Pomppilia pleads for a divorce, but, pending the suit, gives birth to a son at the house of her putative parents. The count, hearing thereof, murders Pietro, Violante, and Pomppilia; but, being taken red-handed, is executed.

**Ring (The).** The space set apart for prize-fighters, horse-racing, etc. So called because the spectators stand round in a ring.

**Ring. To make a ring.** To combine in order to control the price of a given article. Thus, if the chief merchants of any article (say salt, flour, or sugar) combine, they can fix the selling price, and thus secure enormous profits.

**Ring. It has the true ring — has intrinsic merit; bears the mark of real talent. A metaphor taken from the custom of judging genuine money by its "ring" or sound. Ring, a circlet, is the Anglo-Saxon *hring*; ring, to sound a bell, etc., is the verb *hring-an*.

**Ring Down.** Conclude, end at once. A theatrical phrase, alluding to the custom of ringing a bell to give notice for the fall of the curtain. Charles Dickens says, "It is time to ring down on these remarks." (Speech at the Dramatic Fete.)

**Ring Finger.** Priests used to wear their ring on the fore-finger (which represents the Holy Ghost) in token of their spiritual office. (See Wedding Finger.)

The ring finger represents the humanity of Christ, and is used in matrimony, which has only to do with humanity. (See Finger Benediction.)

**Ring finger.** Aulus Gellius tells us that Apollonius asserts in his Egyptian books that a very delicate nerve runs from the fourth finger of the left hand to the heart, on which account this finger is used for the marriage ring. (Nector, x. 10.)

The fact has nothing to do with the question; that the ancients believed it is all we require to know. In the Roman Catholic Church, the thumb and first two fingers represent the Trinity; thus the bridegroom says, "In the name of the Father," and touches the thumb; "in the name of the Son," and touches the first finger; and "in the name of the Holy Ghost" he touches the long or second finger. The next finger is the husband's, to whom the woman owes allegiance next to God. The left hand is chosen to show that the woman is to be subject to the man. In the Hereford, York, and Salisbury missals, the ring is directed to be put first on the thumb, then on the first finger, then on the long finger, and lastly on the ring-finger, quia in ilio dextrato est quedam vena pro euss. The ring-finger, *quia in illo dextrato est quedam vena procédens usque ad cor*.

The ring finger. Mr. Henry Swinburne, in his *Treatise of Spousals*, printed 1680 (p. 206), says: "The finger on which this ring [the wedding-ring] is to be worn is the fourth finger of the left hand, next unto the little finger; because by the received opinion of the learned ... in ripping up and anatomising men's bodies, there is a vein of blood, called *vena amoris*, which passeth from that finger to the heart."

**Ring Posies or mottoes.**
1. A E I (Greek for "Always").
2. For ever and for eye.
3. In thee, my choice, I do rejoice.
4. Let love increase.
Ringing Changes

Bantering each other; turning the tables on a jester. The allusion is to bells. (See Prall.)
Ringing the Changes. A method of swindling by charging gold and silver in payment of goods. For example: A man goes to a tavern and asks for two-pennyworth of whisky. He lays on the counter half a sovereign, and receives nine shillings and tenpence in change. "Oh!" (says the man) "Give me the half-sovereign back, I have such a lot of change." He then takes up ten shillings in silver and receivces back the halfsovereign. The barmaid is about to take up the silver when the man says, "Give me a sovereign in lieu of this half-sovereign and ten shillingsworth of silver." This is done, and, of course, the barmaid loses ten shillings by the transaction.

Ringing Island. The Church of Rome. It is an island because it is isolated or cut off from the world. It is a ringing island because bells are incessantly ringing: at matin and vespers, at mass and at sermon-time, at noon, vigils, eves, and so on. It is entered only after four days' fasting, without which none in the Romish Church enter holy orders.

Ring-leader. The person who opens a ball or leads off a dance (see Holyleand's Dictionary, 1593). The dance referred to was commenced by the party taking hands round in a ring, instead of in two lines as in the country dance. The leader in both cases has to set the figures. One who organises and leads a party.

Riot. To run riot. To act in a very disorderly way. Riot means debauchery or wild merriment.

"See, Riot her luxurious bowl prepares."

Tableau of eres.

Rip (A). He's a regular rip. A rip of a fellow. A precious rip. Applied to children, means one who rips or tears his clothes by boisterous play, carelessness, or indifference. Anglo-Saxon ry[pl]an, to spoil, to tear, to break in pieces.

He is a sad rip. A sad rake or debauchee; seems to be a perversion of rep, as in demirep, meaning rep, i.e., rep-robate.


Rip. To rip up old grievances or sores. To bring them again to recollection, to recall them. The allusion is to breaking up a place in search of something hidden and out of sight. (Anglo-Saxon.)

"They ripped up all that had been done from the beginning of the Rebellion." — Clarendon.

Rip Van Winkle slept twenty years in the Kastakill mountains. (See Winkle.)

Ripaille. I am living at Ripaille—in idleness and pleasure. (French, faire Ripaille.) Amadeus VIII., Duke of Savoy, retired to Ripaille, near Geneva, where he threw off all the cares of state, and lived among boon companions in the indulgence of unrestrained pleasure. (See Sybarite.)

Riphean or Rhipean Rocks. Any cold mountains in a north country. The fabled Riphean mountains were in Scythia.

"Cold Riphean rocks, which the wild Russ Believes the stony girdle of the world." — Thomson: Antiquam.

The poet here speaks of the Weliki Cumenypoyoys (great stone girdle) supposed by the early Russians to have girded the whole earth.

Rip'on. True as Ripon steel. Ripon used to be famous for its steel spurs, which were the best in the world. The spikes of a Ripon spur would strike through a shaving-piece without turning the point.

Riquet with a Tuft. From the French Riquet à la Houpe, by Charles Perrault, borrowed from The Nights of Straparola, and imitated by Madame Villeneuve in her Beauty and the Beast. Riquet is the beau-ideal of ugliness, but had the power of endowing the person he loved best with wit and intelligence. He falls in love with a beautiful woman as stupid as Riquet is ugly, but possessing the power of endowing the person she loves best with beauty. The two marry and exchange gifts.

Rise. To take a rise out of one. Hutton says this is a metaphor from fly-fishing; the fish rise to the fly, and are caught.

Rising in the Air. In the Middle Ages, persons believed that saints were sometimes elevated from the ground by religious ecstasy. St. Philip of Neri was sometimes raised to the height of several yards, occasionally to the ceiling of the room. Ignatius Loyola was sometimes raised up two or three feet, and his body became luminous. St. Robert de Palentin was elevated in his ecstasies eighteen or twenty inches. St. Dunstan, a little before his death, was observed to rise from the ground. And Girolamo Savonarola, just prior to execution, knelt in prayer, and was lifted from the floor of his cell into mid-air, where he remained.
suspended for a considerable time. (Acta Sanctorum.)

Rivals, "Persons dwelling on opposite sides of a river." Forsyth derives these words from the Latin rivi'rus, a riverman. Celsius says there was no more fruitful source of contention than river-right, both with beasts and men, not only for the benefit of its waters, but also because rivers are natural boundaries. Hence Ariosto compares Orlando and Ag'ricola to "two hinds quarrelling for the river-right." (xxiii. 83.)

River Demon or River Horse was the Kelpie of the Lowlands of Scotland.

River of Paradise. St. Bernard, Abbots of Clairvaux, "the Last of the Fathers," was so called. (1061-1153.)

River Flowing from the Ocean Inland. The stream from the Bay of Tadjoura, on the north-east coast of Africa. It empties itself into Lake Assal.

Rivers. Miles in length.
2,578, the Nile, the longest river in Africa.
2,762, the Volga, the longest river in Europe.
3,314, the Yang-tze-Kiang, the longest river in Asia.
3,710, the Mississippi, the longest river in America.

Roach. Sound as a roach (French, Sain comme une roche). Sound as a rock.

Road. Gentlemen of the road or Knights of the road. Highwaymen. In the latter a double pun is implied. A first-class highwayman, like Robin Hood, is a "Colossus of Roads."

King of Roads [Rhodes]. John Loudon Macadam (1756-1836). The law of the road—
"The law of the road is a paradox quite, In riding or driving alone; If you go to the left you are sure to go right, If you go to the right you go wrong."

Road or Roadstead, as "Yarmouth Roads," a place where ships can ride at anchor. (French, rade, to anchor in a vase; Anglo-Saxon, rad, a road or place for riding.)

Road-agent. A highwayman in the mountain districts of North America.

"Road-agent is the name applied to the mountains to a ruffian who has given up honest work in the store, in the mine, in the ranch, for the perils and profits of the highway."—W. Hayesworth Dixon: New America, p. 12.

Roads. All roads lead to Rome. All efforts of thought converge in a common centre.

Rob. A reddish-brown. This is the Greek cruthron or cruthrason; whence the Latin rufum. (The Welsh have rhudd; German, roth; Anglo-Saxon, rad; our ruddy.)

Rob Barbary. The famous charger of Richard II., which ate from his royal hand. (See Richard II.)

Robber. A broken-winded horse is so called from the noise it makes in breathing.

Roaring Boys or Roarers. The riotous blades of Ben Jonson's time, whose delight it was to annoy quiet folk. At one time their pranks in London were carried to an alarming extent.

"And but them think on Jones amidst this gloe, in hope to get such roaring boys an be."—Legend of Captain Jones (1629).

Roaring Forties (The). What seaman understand by this term is a zone of strong winds about lat. 40° S., where a strong wind prevails throughout the year, from W.N.W. to E.S.E. There is a similar zone in the northern hemisphere, but the current of the wind is interrupted by the prevalence of land. The tendency, however, is from W.S.W. to E.N.E.

Roaring Game (The). So the Scotch call the game of curling.

Roaring Trade. He drives a roaring trade. He does a great business; his employees are driven till all their wind is gone. Hence fast, quick. (See above.)

Rost. To rule the roost. To have the chief direction: to be paramount.

"It is usually thought that "roast" in this phrase means roost, and that the reference is to a cock, who decides which hen is to roost nearest to him; but the subjoined quotation favours the idea of "council."

"John, Duke of Burgoyne, ruled the roost, and governed both King Charles... and his whole realm."—Holl: Union (1548).

Roasting One. To give one a roasting. To banter him, to expose him to sharp words. Shakespeare, in Hamlet, speaks of roasting "'in wrath and fire."

Rob. A sort of jam. It is a Spanish word, taken from the Arabic roob (the juice of fruit).

Faire un roob (in whist). To win the rubber; that is, either two successive games, or two out of three. Borrowed from the game of bowls.

Rob Roy [Robert the Red]. A nickname given to Robert McGregor, who
assumed the name of Campbell when the clan M’Gregor was outlawed by the Scotch Parliament in 1682. He may be termed the Robin Hood of Scotland.

points in his person corresponded with the symmetry: his shoulders were so broad ... as to give him the air of being too square in respect to his stature; and his arms, though round, sinewy, and strong, were so very long as to be rather a deformity. —Sir Walter Scott: Rob Roy M’Gregor, xiili.

Robber. The highwayman who told Alexander that he was the greater robber of the two was named Dionidès. The tale is given in Evenings at Home under the title of Alexander and the Robber.

Robber. Edward IV. of England was called by the Scotch Edward the Robber.

Robbing Peter to pay Paul. On December 17th, 1550, the abbey church of St. Peter, Westminster, was advanced to the dignity of a cathedral by letters patent; but ten years later it was joined to the diocese of London again, and many of its estates appropriated to the repairs of St. Paul’s Cathedral. (Winkle: Cathedrals.)

“Tanquam quisque crucigeret Paulum ut reducueret Petrum.” (Twelfth century.)

It was not desirable to rob St. Peter’s altar in order to build one to St. Paul.” —Vigiles, Con. Dec. Devaria, i. 9 (1500).

Robert. King Robert of Sicily. A metrical romance of the Trouvère, taken from the Story of the Emperor Herusm in the Gesta Romanorum, and borrowed from the Tulunid. It finds a place in the Arabian Nights, the Turkish Tulunmanch, the Sanskrit Panthchatur, and has been richcuffe by Longfellow under the same name.

Robert, Robin. A highwayman.

Robert François Damiaen, who attempted to assassinate Louis XV., is called “Robert the Devil.” (1714-1757.)

Robert Macaire. He’s a Robert Macaire. A bluff, free-living, unblushing libertine, who commits the most horrible crimes without stint or compunction. It is a character in M. Dau- nier’s drama of L’Auberge des Adrets. His accomplice is Bertrand, a simpleton and villain. (See Macaire.)

Robert Street (Adelphi, London). So called from Robert Adams, the builder.

Robert de Diablé. The son of Bertha and Bertram. The former was daughter of Robert, Duke of Normandy, and the latter was a fiend in the guise of a knight. The opera shows the struggle in Robert between the virtues inherited from his mother, and the vice imparted by his father. He is introduced as a libertine; but Alice, his foster-sister, places in his hand the will of his mother, “which he is not to read till he is worthy.” Bertramio induces him to gamble till he loses everything, and finally claims his soul; but Alice counter-plots the fiend, and finally triumphs by reading to Robert the will of his mother. (Meyerbeer: Roberto il Diavolo, an opera.)

Robert the Devil. Robert, first Duke of Normandy; so called for his daring and cruelty. The Norman tradition is that his wandering ghost will not be allowed to rest till the Day of Judgment. He is also called Robert the Mag- nificent. (1028-1053.)

Robert of Brunne, that is, of Bourne, in Lincolnshire. His name was Robert Manning, author of an old English Chronicle, written in the reign of Edward III. It consists of two parts, the first of which is in octosyllabic rhymes, and is a translation of Wace’s Brut; the second part is in Alexandrine verse, and is a translation of the French chronicle of Piers de Langtoft, of Yorkshire.

of Brunne I am, if any me blame, Robert Manning is my name ... In the third Edwarde (me was) When I wrote alle this thing ... (Preface to Chronicle.)

Robert’s Men. Bandits, marauders, etc. So called from Robin Hood, the outlaw.

Robespierre’s Weavers. The fish- women and other female rowdies who joined the Parisian Guard, and helped to line the avenues to the National Assembly in 1793, and clamour “Down with the Girondists!”

Robin Goodfellow. A “drudging fiend,” and merry domestic fairy, famous for mischievous pranks and practical jokes. At night-time he will sometimes do little services for the family over which he presides. The Scotch call this domestic spirit a brownie; the Germans, kobold; and Knecht Ruprecht. The Scandi- navians called it Nisse God-hvæng. Puck, the jester of Fairy-court, is the same.

“Either I mistake your shape and making quite, or else you are that shrewd and knavish sprite Called Robin Goodfellow, They that Rob-goblin call on, and sweet Puck, You do their work, and they shall have good luck.” —Shakespeare: Midsummer Night’s Dream, ii. 1. (See FAY.)
Robin Gray (Auld). Words by Lady Anne Lindsay, daughter of the Earl of Balcarres, and afterwards Lady Barnard, in 1772, written to an old Scotch tune called "The bridegroom gray when the sun gaz'd down." Auld Robin Gray was the herdsman of her father. When Lady Anne had written a part, she called her younger sister for advice. She said, "I am writing a ballad of virtuous distress in humble life. I have oppressed my heroine with sundry troubles: for example, I have sent her Jamie to sea, broken her father's arm, made her mother sick, given her Auld Robin Gray for a lover, and want a third sorrow: can you help me to one?" "Steal the cow, sister Anne," said the little Elizabeth; so the cow was stolen away, and the song completed.

Robin Hood is first mentioned by the Scottish historian Fordun, who died in 1386. According to Stow, he was an outlaw in the reign of Richard I. (twelfth century). He entertained one hundred tall men, all good archers, with the spoil he took, but "he suffered no woman to be oppressed, violated, or otherwise molested; poor men's goods he spared, abundantly relieving them with that which by theft he got from abbeys and houses of rich carles." He was an immense favourite with the common people, who have dubb'd him a Earl. Stukeley says he was Robert Fitzooth, Earl of Huntingdon. (See Robert.)

According to one tradition, Robin Hood and Little John were two heroes defeated with Simon de Montfort at the battle of Evesham, in 1265. Fuller, in his Worthies, considers him an historical character, but Thierry says he simply represents a class—viz. the remnant of the old Saxon race, which lived in perpetual defiance of the Norman oppressors from the time of hereward.

Other examples of similar combinations are the Cumberland bandits, headed by Adam Bell, Clym of the Clongh, and William of Cloudesley.

An old sporting magazine of December, 1808, says the true name of Robin Hood was Fitzooth, and Fitz being omitted leaves Ooth, and converting th into d it became "Ood." He was grandson of Ralph Fitzooth, Earl of Kyme, a Norman, who came to England in the reign of William Rufus. His maternal grandfather was Gilbert de Gaunt, Earl of Lincoln, and his grandmother was Lady Roisia de Bere, sister to the Earl of Oxford. His father was under the guardianship of Robert, Earl of Oxford, who, by the king's order, gave him in marriage the third daughter of Lady Roisia. (Notes and Queries, May 21st, 1887.)

"The traditions about Fulk Fitz-Warine, great-grandson of Warine of Metz, so greatly resemble those connected with Robin Hood," that some suppose them to be both one. Fitz-Warine quarrelled with John, and when John was king he banished Fulk, who became a bold forester. (See Notes and Queries, November 27th, 1886, pp. 421-424.)

Bow and arrow of Robin Hood. The traditional bow and arrow of Robin Hood are religiously preserved at Kirkles Hall, Yorkshire, the seat of Sir George Armitage; and the site of his grave is pointed out in the park.

Death of Robin Hood. He was hanged to death treacherously by a nun, instigated to the foul deed by his kinsman, the prior of Kirkles, Yorkshire, near Halifax. Introduced by Sir Walter Scott in Ivanhoe.

Epitaph of Robin Hood.

"Hear, underneath this lintl urn,
Laid Robert earl of Huntington;
Next aye yer as he she greed,
An jyf kand hu Robin Hood.
Such utaz as he an bis men
Vil England give aigen."


"Notwithstanding this epitaph, it is generally thought that Robin Hood died in 1325, which would bring him into the reign of Edward II., not Richard I., according to Sir Walter Scott.

In the accounts of King Edward II.'s household is an item which states that "Robin Hood received his wages as king's valet, and a gratuity on leaving the service." One of the ballads relates how Robin Hood took service under this king.

Many talk of Robin Hood who never shot with his bow. Many brag of deeds in which they took no part. Many talk of Robin Hood, and wish their hearers to suppose they took part in his adventures, but they never put a slant to one of his bows; nor could they have bont it even if they had tried.

To sell Robin Hood's pennyworth is to sell things at half their value. As Robin Hood stole his wares, he sold them, under their intrinsic value, for just what he could get on the nonce.

Robin Hood and Guy of Gisborne. Robin Hood and Little John, having had a tiff, part company; when Little John falls into the hands of the sheriff of Nottingham, who binds him to a tree.
Meanwhile, Robin Hood meets with Guy of Gisborne, sworn to slay the "bold forrester." The two bowmen struggle together, but Guy is slain, and Robin Hood rides till he comes to the tree where Little John is bound. The sheriff mistakes him for Guy of Gisborne, and gives him charge of the prisoner. Robin cuts the cord, hands Guy's bow to Little John, and the two soon put to flight the sheriff and his men. (Percy: Reliques, etc., series i.)

**Robin Hood Wind (4).** A cold thaw-wind. Tradition runs that Robin Hood used to say he could bear any cold except that which a thaw-wind brought with it.

**Robin Mutton (4).** A simpleton.

"Do you see this ram? His name is Robin. Here, Robin, Robin, Robin... We will get a pair of scales, and then you, Robin Mutton [Pantu. shall be weighed against Tup Robin, etc.—Reliques: Pantagruel, 11. 7.

**Robin Redbreast.** The tradition is that when our Lord was on His way to Calvary, a robin picked a thorn out of His crown, and the blood which issued from the wound falling on the bird dyed its breast with red. (See Christian Traditions.)

Robin Redbreasts. Bow Street runners were so called from their red waistcoats.

**Robin and Makyne (2 syl.).** An ancient Scottish pastoral. Robin is a shepherd for whom Makyne sighs. She goes to him and tells her love, but Robin turns a deaf ear, and the damsel goes home to weep. After a time the tables are turned, and Robin goes to Makyne to plead for her heart and hand: but the damsel replies—

"T'is man that will not when he may
Sall have nocht when he wald."—Percy: Reliques, etc., series ii.

**Robin of Bagshot.** Noted for the number of his aliases (see Alias); but Deeming had nine: viz. Williams, Ward, Swanson, Levey, Lord Dunn, Lawson, Rollatt, Drew, and Baron Swanston.

"You have as many aliases as Robin of Bagshot."

**Robinson Crusoe.** Alexander Selkirk was found in the desert island of Juan Fernandez, where he had been left by Captain Stradling. He remained on the island four years and four months, when he was rescued by Captain Rogers, and brought to England. The embryo of De Foe's novel may be seen in Captain Burney's interesting narrative.

**Robinsonians.** They were followers of John Robinson, of Leyden. The Brownists were followers of Robert Brown. The Brownists were most rigid separatists; the Robinsonians were only semi-separatists.

**Roo.** A fabulous white bird of enormous size, and such strength that it can "truss elephants in its talons," and carry them to its mountain nest, where it devour them. (Arabian Nights; The Third Calender, and Sinbad the Sailor.)

**Roch (St.).** Patron of those afflicted with the plague, because he devoted his life to their service, and is said to intercede for them in his exaltation. He is depicted in a pilgrim's habit, lifting his dress to display a plague-spot on his thigh, which an angel is touching that he may cure it. Sometimes he is accompanied by a dog bringing bread in his mouth, in allusion to the legend that a hound brought him bread daily while he was perishing in a forest of pestilence.

**St. Roch's Day (August 16th), formerly celebrated in England as a general harvest-home, and styled "the great August festival." The Anglo-Saxon name of it was harfest (herb-feast), the word herb meaning autumn (German herbst), and having no relation to what we call herbs.

**St. Roch et son chien. Inseparables; Darby and Joan.**


"Perhaps it may be justly attributed to a class of producers, men de la vieille roche, that they have been so slow to apprehend the changes which are daily presenting themselves in the requirements of trade."—The Times.

**Sir Boyle Roche's bird.** Sir Boyle Roche, quoting from JVevon's play (The Devil of a Wife), said on one occasion in the House, "Mr. Speaker, it is impossible I could have been in two places at once, unless I were a bird."

"Presuming that the duplicate card is the knife of hearts, you may make a remark on the ubiquitous nature of certain cards, which, like Sir Boyle Roche's bird, are in two places at once."—Drawing-room Magic.

**Rochelle Salt.** So called because it was discovered by an apothecary of Rochelle, named Seignette, in 1672.

**Rochez (Catharine de) had a collection of poems written on her, termed La Fucie de Grands-jours de Fétiers.**

**Rochester.** According to Bede, derives its name from "Hroth," a Saxon chieftain. (Hroth's-caster, Hroth's castle.)
Rock. A quack; so called from one Rock, who was the "Holloway" of Queen Anne’s reign.

"Oh, when his nerves had once received a shock, Sir Isaac Newton might have gone to Rock." — Crabbe: Borough.

The Ladies’ Rock. A crag in Scotland under the castle rock of Stirling, where ladies used to witness tournaments.

"In the castle hill is a hollow called The Valley about a square acre in extent, used for justings and tournaments. On the south side of the valley is a small rocky pyramidal mount, called The Ladies’ Hill or Rock, where the ladies sat to witness the spectacle." — Nimmo: History of Stirlingshire, p. 242.

People of the Rock. The inhabitants of Hejaz or Arabia Petrea.

Captain Rock. A fictitious name assumed by the leader of the Irish insurgents in 1822.

Rock ahead (A). A sea-phrase, meaning that a rock is in the path of the ship, which the helmsman must steer clear of; a danger threatens; an opponent; an obstruction.

"That yonker . . . has been a rock ahead to me all my life." — Sir W. Scott: Guy Mannering, chap. iii.

Rock Cork. A variety of asbestos, resembling cork. It is soft, easily cut, and very light.

Rock Crystal. The specimens which enclose hair-like substances are called Thetis’s hair-stone, Venus’s hair-stone, Venus’s pencils, Cupid’s net, Cupid’s arrows, etc.

Rock Day. The day after Twelfth-day, when, the Christmas holidays being over, women returned to their rock or distaff.

Rococo. C’est du rococo. It is mere twaddle; Brummagem finery; make-believe. (Italian rococo, uncouth.)

Rococo Architecture. A debased style, which succeeded the revival of Italian architecture, and very prevalent in Germany. The ornamentation is without principle or taste, and may be designated ornamental design run mad. The Rock-temple of Ellora, in India, is most lavishly decorated.

"The sacristy of St. Lorenzo . . . was the beginning of that wonderful mixture of antique regularity with the capricious bizarreness of modern times, the last barren fruit of which was the rococo." — H. Grimm: Michel Angelo, vol. ii. chap. x. p. 178.

Rococo Jewellery, strictly speaking, means showy jewellery made up of several different stones. Moorish decoration and Watteau’s paintings are rococo. The term is now generally used deprecatingly for flashy, gaudy. Louis XIV, furniture, with gilding and ormolu, is sometimes termed rococo.

Rod. To kiss the rod. (See Kiss the Rod.)

Rod-men. Anglers, who use line and fishing-rod.

"You will be nearly sure to meet one or two old, rod-men sipping their toddy there." — J. K. Jerome. Three Men in a Boat, chap. xvii.

Rod in Pickle (A). A scolding in store. The rod is laid in pickle to keep it ready for use.

Roderick, the thirty-fourth and last of the Visigothic kings, was the son of Theod’ofred, a baron grandson of King Chindasun’tho. Wit’za, the usurper, put out the eyes of Theod’ofred, and murdered Pavila, a younger brother of Roderick; but Roderick, having recovered his father’s throne, put out the eyes of the usurper. The sons of Wit’za, joining with Count Julian, invited the aid of Muza ibn Nozir, the Arab chief, who sent Tarik into Spain with a large army. Roderick was routed at the battle of Guadale’te, near Xeres de la Fronte’ra (July 17th, 711). Southey has taken this story for an epic poem in twenty-five books—blank verse. (See Rodrigo.)

Rod’erick Random. (See Random.)

Roderigo. A Venetian gentleman in Shakespeare’s Othello. He was in love with Desdemona, and when the lady eloped with Othello, hated the “noble Moor.” Iago took advantage of this temper for his own ends, told his dupe the Moor will change, therefore “put money in thy purse.” The burden of his advice was always the same—“Put money in thy purse.”

This word is sometimes pronounced Rod’r-igo: r. g. “It is as sure as you are

Rodhaver. The lady-love of Zal, a Persian hero. Zal wanted to scale her bower, and Rodhaver let down her long tresses to assist him; but the lover managed to climb to his mistress by fixing his crook into a projecting beam. (Champion: Ferdosi.)

Rodilar’dus. A huge cat which scared Panurge, and which he declared to be a puny devil. The word means “gnaw-bacon” (Latin, rode-lardum). (Kabelais: Gargantua and Pantagruel, iv. 67.)

Rodol’pho (Count). The count, returning from his travels, puts up for the
night at an inn near his castle. While in bed, a lady enters his chamber, and speaks to him of her devoted love. It is Amina, the somnambulist, who has wandered thither in her sleep. Rodolpho perceives the state of the case, and quits the apartment. The villagers next morning come to congratulate their lord on his return, and find his bed occupied by a lady. The tongue of scandal is loud against her, but the count explains to them the mystery, and his tale is confirmed by their own eyes, which see Amina at the moment getting out of the window of a mill, and walking in her sleep along the edge of a roof under which the wheel of the mill is rolling with velocity. She crosses the crazy bridge securely, and everyone is convinced of her innocence. (Bellini: La Sonnambula.) (See AMINA, ELVINO.)

Rodomont (in Orlando Inamorado and Orlando Furioso). King of Sarza or Algiers. Ulisse's son, and called the "Mars of Africa." He was commander both of horse and foot in the Saracen army sent against Charlemagne, and may be termed the Achilles of the host. His lady-love was Doralis, Princess of Grana'da, who ran off with Mandricardo, King of Tartary. At Rogero's wedding-feast Rodomont rode up to the king of France in full armour, and accused Rogero, who had turned Christian, of being a traitor to King Agramant, his master and a renegade: whereupon Rogero met him in single combat, and slew him. (See ROGERO.)

"Who more brave than Rodomont?"—Cervantes: Don Quixote.

Rodomont's de (4 syl.). From Rodomont, a brave but bragart knight in Bojardo's Orlando Inamorado. He is introduced into the continuation of the story by Ariosto (Orlando Furioso), but the bragart part of his character is greatly toned down. Neither Rodomont nor Hector deserves the opprobrium which has been attached to their names. (See RODOMONT.)

Rodrico [Rod-rec'-go] or Roderick, King of Spain, conquered by the Arabs. He saved his life by flight, and wandered to Guadalet's, where he saw a shepherd, and asked food. In return he gave the shepherd his royal chain and ring. He passed the night in the cell of a hermit, who told him that by way of penance he must pass certain days in a tomb full of snakes, toads, and lizards. After three days the hermit went to see him, and he was unhurt, "because the Lord kept his anger against him." The hermit went home, passed the night in prayer, and went again to the tomb, when Rodrigo said, "They eat me now, they eat me now, I feel the adder's bite." So his sin was atoned for, and he died.

Rogation Days. The Monday, Tuesday, and Wednesday before Ascension Day. Rogation is the Latin equivalent of the Greek word "Litany," and on the three Rogation days "the Litany of the Saints" is appointed to be sung by the clergy and people in public procession. ("Litany," (Greek litania, supplication. "Rogation," Latin rogatio, same meaning.)

Rogation Week used to be called Gang Week, from the custom of gangling round the country parishes to mark their bounds. Similarly, the weed Milkwort is still called Rogation or Gangflower, from the custom of decorating the pole (carried on such occasions by the charity children) with these flowers.

Roger of Greece. A knight, whose exploits and adventures form a supplemental part of the Spanish romance entitled Atadis y Gaul. This part was added by Feliciano de Silva.

Roger. The cook in Chaucer's Canterbury Tales. "He cowde roste, sethe, broile, and frie. Make morteux, and wel bake a pike;" but Henry Bollif, the host, said to him—

"Now telle on, Roger, and take it be good:
For many a Jakk of Dover hastow sold.
That hath be twyes boote and twyes cold."—Verse 1453.

Roger Bontemps. (See BONTEMS.) The Jolly Roger. The black flag, the favourite ensign of pirates.

"Set all sail, clear the deck, stand to quarters, up with the Jolly Roger!"—Sir Walter Scott: The Pirate, chap. xxxi.

Roger of Bruges. Roger van der Weyde, painter. (1450-1529.)

Roger de Coverley. A dance invented by the great-grandfather of Roger de Coverley, or Roger of Cowley, near Oxford. Named after the squire described in Addison's Spectator.

Roger of Howden or Howdin, in Yorkshire, continued Bede's History from 732 to 1202. The reigns of Henry II. and Richard I. are very fully given. The most matter-of-fact of all our old chroniclers: he indulges in no epithets or reflections.

Roger, Ruggiero, or Risteni of Risa (in Orlando Furioso), was brother of Marphisa, and son of Rogero and Galasella. He married Bradamant,
Charlemagne's niece, but had no issue. 

Gaëtella being slain by Agolant and his sons, Rogero was nursed by a lioness. 

Rogero deserted from the Moorish army to the Christian Charles, and was baptised. His marriage with Bradamant and election to the crown of Bulgaria conclude the poem. 

Rogero was brought up by Atlantes, a magician, who gave him a shield of such dazzling splendour that everyone quailed who set eyes on it. Rogero, thinking it unknighthly to carry a charmed shield, threw it into a well. 

"Who more courteous than Rogero?"—Constance: Don Quixote. 

Rogero (in Jerusalem Delivered), brother of Beramond, and son of Roberto Guiscardo, of the Norman race, was one of the band of adventurers in the crusading army. Slain by Tisaphernes. (Bk. xx.) 

Rogue Ingrain (A). Ingrain colours are what we call "fast colours," colours which will not fly or wash out. A rogue ingrain means one rotten to the core, one whose villainy is deep-seated. 

"Fist ingrain, sir: 'twill endure wind and weather."—Shakespeare: Twelfth Night, i. 3. 

Rol Panado [King of Slops]. Louis XVIII. was so nicknamed. (1755, 1814-1824.) 

Roland, Count of Mans and Knight of Blives, was son of Duke Milo of Aiglant, his mother being Bertha, the sister of Charlemagne. His sword was called Durandal, and his horse Veilant. He was eight feet high, and had an open countenance, which invited confidence, but inspired respect. In Italian romance he is called Orlando, his sword Durandal, and his horse Vegliantino. (See Song of Roland.) 

"I knew of no one to compare him to but the Archangel Michael."—Croquembouche, iil. 

Roland. Called the Christian Theseus (2 cly.), or the Achilles of the West. 

Roland or Orlando (Orlando in Italian). One of Charlemagne's paladins and nephews. He is represented as brave, loyal, and simple-minded. On the return of Charlemagne from Spain, Roland, who commanded the rear-guard, fell into an ambuscade at Roncesvalles, in the Pyrenees, and perished with all the flower of French chivalry (778). He is the hero of Théroulde's Chanson de Roland; the romance called Chronique de Turpin; Bolardo's epic Orlando in Lore (Italian); and Ariosto's epic of Orlando Mad (Italian). 

Roland, after slaying Angoulême, the Saracen giant, in single combat at Fuent, asked as his reward the hand of Aude, daughter of Sir Gerard and Lady Guitibour; but they never married, as Roland fell at Roncesvalles, and Aude died of a broken heart. (Croquembouche, xi.) 

A Roland for an Oliver. A blow for a blow, tit for tat. Roland and Oliver were two of the paladins of Charlemagne, whose exploits are so similar that it is very difficult to keep them distinct. What Roland did Oliver did, and what Oliver did Roland did. At length the two met in single combat, and fought for five consecutive days on an island in the Rhine, but neither gained the least advantage. (See in La Légende des Siècles, by Victor Hugo, the poem entitled Le Mariage de Roland.) 

The etymologies connecting the proverb with Charles II., General Monk, and Oliver Cromwell, are wholly unworthy of credit, for even Shakespeare alludes to it: "England all Olivres and Rolandes bred" (Henry V., i. 2); and Edward Hall, the historian, almost a century before Shakespeare, writes— 

"But to have a Roland to rival an Oliver, he sent sub nomine ambassadors to the King of England, offering his own daughter in marriage."—Henry VI. 

(See Oliver, Breche.) 

"In French, a bon chat bon rat. 
To die like Roland. To die of starvation or thirst. It is said that Roland, the great paladin, set upon in the defile of Roncesvalles, escaped the general slaughter, and died of hunger and thirst in seeking to cross the Pyrenees. 

"Post, in gentem Hispanicam cadem prope Pyreneae caller jusca... sub imperio extenuat... in Graecia nubecula felix est ut illum volentes significatione ac torque, facturam, Rolandum morire se vireat...—John de la Bruyère: Champs: Re Colom., xi. 5. 

Fair le Roland. To swagger. 
Like the blast of Roland's horn. When Roland was set upon by the Gascons at Roncesvalles, he sounded his horn to give Charlemagne notice of his danger. At the third blast it cracked in two, but so loud was the blast that birds fell dead and the whole Saracen army was panic-struck. Charlemagne heard the sound at St. Jean Pied de Port, and rushed to the rescue, but arrived too late. 

"Oh, for one blast of that dread horn 
On Fuentaranus echoes borne, 
That bold King Charles did come."—Sir Walter Scott: Nov: Morivion, vi. 28. 

Song of Roland. Part of the Chansons de Geste, which treat of the achievements of Charlemagne and his paladins. William of Normandy had it sung at the head of his troops when he came to invade England.
Song of Roland. When Charlemagne had been six years in Spain, by the advice of Roland, his nephew, he sent Ganelon on an embassy to Marsillus, the pagan king of Saragossa. Ganelon, out of jealousy, betrayed to Marsillus the route which the Christian army designed to take on its way home, and the pagan king arrived at Roncesvalles just as Roland was conducting through the pass a rearguard of 20,000 men. Roland fought till 100,000 Saracens lay slain, and only 50 of his own men survived. At this juncture another army, consisting of 50,000 men, poured from the mountains. Roland now blew his enchanted horn, and blew so loudly that the veins of his neck started. Charlemagne heard the blast, but Ganelon persuaded him that it was only his nephew hunting the deer. Roland died of his wounds, but in dying threw his trusty sword Durandal into a poisoned stream, where it remained.

Roland de Vaux (Sir). Baron of Triermain, who woke Gyneth from her long sleep of five hundred years and married her. (Sir Walter Scott: Bridal of Triermain.)

Rolandsock Tower, opposite the Drachenfels. The legend is that when Roland went to the wars, a false report of his death was brought to his betrothed, who retired to a convent in the isle of Nonneworth. When Roland returned home flushed with glory, and found that his lady-love had taken the veil, he built the castle which bears his name, and overlooks the nunery, that he might at least see his heart-treasure, lost to him for ever.

Roll. The flying roll of Zechariah (v. 1-5). "Predictions of evils to come on a nation are like the Flying Roll of Zechariah." This roll (twenty cubits long and ten wide) was full of maledictions, threats, and calamities about to befall the Jews. The parchment being unrolled fluttered in the air.

Rolls [Chancery Lane, London]. So called from the records kept there in rolls of parchment. The house was originally built by Henry III, for converted Jews, and was called "Domus Conversorum." It was Edward III, who appropriated the place to the conservation of records. "Conversi" means lay monks. (Ducange, vol. ii. p. 703.)

Glover's Roll. A copy of the lost Roll of Arms, made by Glover, Somerset herald. It is a roll of the arms borne by Henry III, his princes of the blood, barons, and knights, between 1216 and 1272.

The Roll of Caerlaverock. An heraldic poem in Norman-French, reciting the names and arms of the knights present at the siege of Caerlaverock, in 1300.

Rolling Stone. A rolling stone gathers no moss.

Greek: Λίθος κυλιόμενος το φύκεσ ω μοσ. (Eranmis : Proverbs ; Ambitutius.)

Latin: Saxum volutum non obducitur musco (or Saxum volubile etc.)

Planta que sepius transfertur non coalescit. (Fabius.)

Sepius plantata arbor fructum profert exiguum.

French: Pierre qui roule n'amasse jamais mousse.

La pierre souvent remuée n'amasse pas volontiers mousse.

Pierre souvent remuée n'attire pas mousse.

Italian: Pietra mossa non fa muschio.

"Three remotes are as bad as a fire."

"I never saw an off-removed tree,
Nor yet an off-removed family.
That thrive so well as those that settled he."

Rellrich or Bowldrich Stones, near Chipping Norton (Oxfordshire). A number of large stones in a circle, which tradition says are men turned to stone. The highest of them is called the King, who "would have been king of England if he could have caught sight of Long Compton," which may be seen a few steps farther on; five other large stones are called the knights, and the rest common soldiers.

Roly-poly (pron. roul-y poul-y). A crust with jam rolled up into a pudding; a little fat child. Roly is a thing rolled with the diminutive added. In some parts of Scotland the game of nine-pins is called rouly-pouly.

Romantic. Modern or Romanised Greek.

Roman (The). Jean Dumont, the French painter, le Romain (1700-1781).

Stephen Picart, the French engraver, le Romain (1631-1721).

Giulio Pippi, Giulio Romano (1492-1546).

Adrian van Roomen, the mathematician, Adria'nus Roma'num (1661-1616).

Most learned of the Romans. Marcus Terentius Varro (b.c. 116-28).

Last of the Romans, Pini'zi (1310-1354).
Roman Birds. Eagles; so called because the ensign of the Roman legion was an eagle.

"Romana aevae propria legio'num num'ina."—Tacitus.

Roman Remains in England. The most remarkable are the following:

The pharos, church, and trenches in Dover.
Chilham Castle, Richborough, and Reculver forts.
Silchester (Berkshire), Dorchester, Nisconium (Salop), and Caerleon, amphitheatres.

Hadrian's wall, from Tyne to Boulness.
The wall, baths, and Newport Gate of Lincoln.
Verulam, near St. Albans.
York (Eboracum), where Severus and Constantius Chlorus died, and Constantine the Great was born.
Bath, etc.

Roman de Chevalier de Lyon, by Maitre Wace, Canon of Caen in Normandy, and author of Le Brut. The romance referred to is the same as that entitled Yean and Garvan.

Roman de la Rose. (See Iliad, The French.)


Romance. A tale in prose or verse of the incidents of which are hung upon what is marvellous and fictitious.

These tales were originally written in the Romance language (g.t.), and the expression, "In Romance we read," came in time to refer to the tale, and not to the language in which it was told.

Romance of chivalry may be divided into three groups:—(1) that relating to Arthur and his Round Table; (2) that relating to Charlemagne and his paladins; (3) that relating to Amadis and Palmerin. In the first are but few fairies; in the second they are shown in all their glory; in the third (which belongs to Spanish literature) we have no fairies, but the enchantress Urgaun la Deaconide.

It is misleading to call such poetical tales as the Bride of Abydos, Lalla Rookh, and the Chansons of the Moundres, etc.,

Romanesque (3 syl.).

In painting. fanciful and romantic rather than true to nature.

In architecture. Byzantine, Lombard, Saxon, and, indeed, all the debased Roman styles, between the time of Constantine (350) and Charlemagne (800).

In literature. The dialect of Langue-doc, which smacks of the Romance.

Romancé or Romance Languages. These modern languages which are the immediate offspring of Latin, as the Italian, Spanish, Portuguese, and French. Early French is emphatically so called; hence Bouillet says, "Le roman était universellement parlé en Gaule au dixième siècle."

"Frankish speech is called Romance. So say clerks and men of France."—Robert Le Brun.

Romanism. Popery, or what resembles Popery, the religion of modern Rome. (A word of implied reproach.)

Romantic School. The name assumed, at the beginning of the nineteenth century, by a number of young poets and critics in Germany, who wished to limit poetry and art to romance. Some twenty-five years later Victor Hugo, Lamartine, and Dumas introduced it into France.

Romano (N.), a Norman bishop of the seventh century, is depicted fighting with a dragon, in allusion to the tale that he miraculously conquered a dragon which infested Normandy.

Romany. Gipsy language, the speech of the Romy or Zincali. This has nothing to do with Rome.

"A learned statistician...said...that he found it interesting to be able to study a Hindustani dialect in the heart of Europe."—Lecky: English Dialect, chap. viii, p. 190.

Rome. Virgil says of Romulus, "Marvortia runder mencia. Romanusque non de nomine dicit" (Aeneid, i. 276). The words of the Sibyl, quoted by Servius, are "Romane Romanus nase." Romulus is a diminutive or word of endearment for Romus.

The etymology of Rome from Roma (mother of Romulus and Remus), or from Romulus, the legendary founder of the city, or from ruma (a dug), in allusion to the hole of a wolf suckling the outcast children, is not tenable. Niebuhr derives it from the Greek word rhoma (strength), a suggestion confirmed by its other name Valentia, from valeo (strong). Michelet prefers Ruma, the ancient name of the river Tiber.
Rome. Founders of Rome. (1) Romulus, the legendary founder, B.C. 752; (2) Camillus was termed the Second Romulus, for saving Rome from the Gauls, B.C. 365; (3) Caius Marius was called the Third Romulus, for saving Rome from the Teutoones and Cimbri, B.C. 101.

From Rome to May. A bantering expression, equivalent to the following:—“From April to the foot of Westminster Bridge; “Inter pacea Rennegae favat” (Reinardus, ii. 690); “Inter Cluniacum et Sancti festa Johannis obit” (Reinardus, iv. 972); “Cela s'est passé entre Mauceuge et la Pentecôte.”

“This sits at Rome and striving with the Pope. Never tread on a man's corns. Never wear a brown hat in Friesland” (g.v.).

Mr. Harrison the steward, and Griswell the butcher, are no fond of us, and it's all sitting at Rome and grumbling with the pope. I thought it best to sit before it came.”—Sir W. Scott: Old Mortality, chap. viii.

Oh, that all Rome had but one head, that I might strike it off at a blow! Caligula, the Roman emperor, is said to have uttered this amiable sentiment.

When you go to Rome, do as Rome does—i.e. conform to the manners and customs of those amongst whom you live, and don't wear a brown hat in Friesland. St. Monica and her son St. Augustine, said to St. Ambrose: At Rome they fast on Saturday, but not so at Milan; which practice ought to be observed? To which St. Ambrose replied, “When I am at Milan, I do as they do at Milan; but when I go to Rome, I do as Rome does.” (Epistle xxxvi.) Compare 2 Kings v. 18, 19.

Rome of the West. Aachen, or Aix-la-Chapelle, the favourite city of Charlemagne, where, when he died, he was seated, embalmed, on a throne, with the Bible on his lap, his sword (La Joyeuse) by his side, the imperial crown on his head, and his sceptre and shield at his feet. So well had the Egyptians embalmed him, that he seemed only to be asleep.

Rome was not Built in a Day. Achievements of great pith and moment are not accomplished without patient perseverance and a considerable interval of time. The French say, “Grand bien ne vient pas en peu d’heures,” but the English proverb is to be found in the French also: “Rome n'a pas été faite en un jour.” (1615.)

Rome was not built in a day, like Anchialae, of Chile, where Sardanapalus was buried. It is said that Anchialae was actually built in a day.

Rome's best Wealth is Patriotism. So said Metius Curtius, when he jumped into the chasm which the soothsayers gave out would never close till Rome threw therein “its best wealth.”

Romeo (4). A devoted lover: a lady's man; from Romeo in Shakespeare's tragedy. (See Romeo and Juliet.)

"James in an ill hour went forth to woo. Young Juliet Hart, and was her Romeo." Crabbe: Borough.

Rome and Juliet (Shakespeare). The story is taken from a poetical version by Arthur Brooke of Boistefor's novel, called Romeo and Julietta. Boistefor borrowed the main incidents from a story by Luigi da Porto, of Vicenza (1555), entitled La Giuiletta. In many respects it resembles the Ephesiaec (in ten books) of Ephesius Xenophon, whose novel recounts the loves of Habroc'omas and Anthis.

Romulus. We need no Romulus to account for Rome. We require no hypothetical person to account for a plain fact.

"Romulus and Remus were suckled by a wolf;" Atalanta by a she-bear.

Ron or Rome. The name of Prince Arthur's spear, made of ebony.

"His spere he nam [took] an bonde, the Ron was thinan [called]." Layamon: Brut (twelfth century).

Ronald. Lord Ronald gave Lady Clare a lily-white doe as a love-token, and the cousins were to be married on the following day. Lady Clare opened her heart to Alice the nurse, and was then informed that she was not Lady Clare at all, but the nurse's child, and that Lord Ronald was rightful heir to the estate. "Lady" Clare dressed herself as a peasant, and went to reveal the mystery to her lord. Ronald replied, "If you are not the heiress born, we will be married to-morrow, and you shall still be Lady Clare." (Tennyson.)

Roncesvalles (4 syl.). A defile in the Pyrenees, famous for the disaster which here befell the rear of Charlemagne's army, on the return march from Saragossa. Ganelon betrayed Roland, out of jealousy, to Marsillus, King of the Saracens, and an ambuscade attacking the Franks, killed every man of them. Amongst the slain were Roland, Oliver, Turpin, and Mitaine, the emperor's godchild. An account of this attack is given in the epilogue of Cogemuitâne; but the historical narrative is derived from Eginehard.
Rondo

Father of the rondo. Jean Baptiste Davaux: but Gluck was the first to introduce the musical rondo into France, in the opera of Orpheus.

Rome (1 syl.). (See Ron.)

Ron'yon or Ronion. A term of contempt to a woman. It is the French rognon (scabby, mangy).

"You beg, you bagage, you polent, you ronyon out!"—Shakespeare: Merry Wives of Windsor, iv. 2.

"Arant thee, watch!" the rampall ronyon cries.

Shakespeare: Macbeth, i. 3.

Rook Lane (London). So called from a rook or "Jesus on the Cross" placed there, and in Roman Catholic times held in great veneration.

Rood-loft (The). The screen between the nave and chancel, where the rood or crucifix was elevated. In some cases, on each side of the crucifix were either some of the evangelists or apostles, and especially the saint to whom the church was dedicated.

"And then to see the rood-loft,
So bravely set with saints."

Percy: Ballad of Plain Truth, ii. 392.

Roodselkern. Vervain, or "the herb of the cross."

"Hallowed be thou, vervain, as thou growest in the ground,
For in the Mount of Calvary thou wast found.
Thou bleedest Christ our Saviour, and staunchest his bleeding wound.
In the name of Father, Son and Holy Ghost, I take thee from the ground."

Folklore: Plant Lore, p. 47.

Rook (A). A cheat. "To rook," to cheat; "to rook a pigeon," to fleece a greenhorn. Sometimes it simply means, to win from another at a game of chance or skill. (See Rookery.)

"My Lord Marquis," said the king, "you rook me at piquet last night, for which disloyal deed thou shalt now atone, by giving a couple of pieces to this honest youth, and five to the girl."

—Sir Walter Scott: Peveril of the Peak, chap. xxx.

Rook's Hill (Lavant, Chichester), celebrated for the local tradition that the golden calf of Aaron is buried there.

Rookery (3 syl.). Any low neighbourhood frequented by thieves and vagabonds. A person fleeced or liable to be fleeced is a pigeon, but those who prey upon these "gulls" are called rooks.

"The demolition of rookeries has not proved an efficient remedy for overcrowding."—A. Eynont Hale: Free Trade in Capital, chap. xv.

Rooky Wood (The). Not the wood where rooks do congregate, but the misty or dark wood. The verb rook (to exalt, vapour) had the preterite rode; rook, or rook: hence Hamilton, in his Wallace, speaks of the "rooky mist."

"Light thickens, and the crow Makes wing to the rooky wood."

Shakespeare: Macbeth, iii. 2.

Room. Your room is better than your company, occurs in Green's Quip for an Upstart Courtier.

Roost. A strong current or furious tide betwixt island groups.

"This lofty promontory is constantly exposed to the current of a strong and furious tide, which setting in betwixt the Orkney and Zelien islands, and running with force only inferior to that of the Pearlland Thriss... is called the Roost of Sumburgh (from the headland)."—Sir Walter Scott: The Pirate, chap. i.

Roost. Gone to roost. Gone to bed. (Anglo-Saxon, hoast.)

"The chough and crow to roost are gone."

Glea (word by Edmund Spenser, muse by Bishop).

Rope. The Brahmin teaches that "whoever hangs himself will wander eternally with a rope round his neck." (Asiatic Researches.)

Rope. To fight with a rope round one's neck. To fight with a certainty of being hanged unless you conquer.

"You must send in a large force... for, as he fights with a rope round his neck, he will struggle to the last."—Kingsley: The Three Admirals, vi.

To give one rope enough. To permit a person to continue in wrong-doing, till he reaps the consequences.

Rope. You carry a rope in your pocket (French). Said of a person very lucky at cards, from the superstition that a bit of rope with which a man has been hanged, carried in the pocket, secures luck at cards.

"You have no occupation?" said the Bench, inquiringly, to a sawhorse at the bar. "Beg your worship's pardon," was the reply. "I deal in bits of halter for the use of gentlemen as plays."—The Times (French correspondent).

Rope-dancer (The). Yvo de Gremmsmil, the crusader, one of the leaders of Robert, Duke of Normandy's party against Henry I. of England.

"Ivo was one of those who escaped from Antioch when it was besieged. He was set down by a rope over the wall, and hence called 'The Rope-dancer.'"—Gentleman's Magazine.

Rope-dancers. Jacob Hall, in the reign of Charles II., greatly admired by the Duchess of Cleveland.

Richer, the celebrated rope-dancer at Sadler's Wells (1658).

Signora Violante, in the reign of Queen Anne.

The Turk who astonished everyone who saw him, in the reign of George II.

Prioisart (vol. iv. chap. xxxviii. fol. 47) tells us of "a mayster from Geane,"
who either slid or walked down a rope suspended to the highest house on St. Michael’s bridge and the tower of Our Lady’s church, when Isabel of Bavaria made her public entry into Paris. Some say he descended dancing, placed a crown on Isabel’s head, and then re-asceded.

A similar performance was exhibited in London, February 19th, 1546, before Edward VI. The rope was slung from the battlements of St. Paul’s steeple. The performer of this feat was a man from Aragon.

The same trick was repeated when Felipe of Spain came to marry Queen Mary. (See Holinshed: Chronicle, iii. p. 1121.)

**Rope-walk** [barriestra's stang]. Old Bailey practice. Thus, “Gone into the rope-walk” means, he has taken up practice in the Old Bailey. (See Ropes.)

The ways of London low life are called and to know the ropes means to be an expert in all sorts of dodges. (See Ropes.)

**Ropes.** Fought back to the ropes. Fought to the bitter end. A pugilistic phrase.

“It is a battle that must be fought and right back to the ropes”—Bushwood: Robbery Under Arms, chap. xvii.

**Ropes.** Tricks, artifices. A term in horse-racing. To rope a horse is to pull it in or restrain its speed, to prevent its winning a race. When a boxer or any other athlete loses for the purpose, he is accused of roping. “To know the ropes” is to be up to all the dodges of the sporting world. Of course, the ropes mean the reins.

“I am no longer the verdant country squire, the natural prey of swindlers, blacklegs, and sharks. No, sir, I know the ropes, and these gentry would find me but sore sport.”—Truth: Quer Story, September 3rd, 1893.

**Ropes.** She is on her high ropes. In a distant and haughty temper. The allusion is to a rope-dancer, who looks down on the spectators. The French say, Elle monte sur ses grands chevaux (to be on your high horse).

**Roper.** Margaret Roper was buried with the head of her father, Sir Thomas More, in her arms.

“Her, who chanced in her last trance
Her murdered father’s head.”—Tennyson.

**Mistress Roper.** A cant name given to the marines by British sailors. The wit, of course, lies in the awkward way that marines handle the ship’s ropes.

To marry Mistress Roper is to enlist in the marines.

**Rope (1 syl.).** A blunt, feeling old man in the service of Donna Florante. (George Columb: The Mountainers.)

**Saint Rope.** Patron saint of those who suffer from plague or pestilence; this is because “he worked miracles on the plague-stricken, while he was himself smitten with the same judgment.”

**Roque Guinard.** A famous robber, whose true name was Pedro Roche Guinarda, leader of los Nierros, which, with the los Cadelles, levied heavy contributions on all the mountain districts of Cataluña in the seventeenth century. He was a Spanish Rob Roy, and was executed in 1616. (Pollner.)

**Roquelaure.** A cloak; so called from the Duke de Roquelaure. (George II.)

“Your honour’s roquelaure,” replied the corporal, “has not once been bad on since the night before your honour received your wound.”—Burns: Tristram Shandy; Story of Le Perre.

**Rory O’More.** Slang for a door. (Explained under the word CHYV.)

**Ros-grana.** Daughter of Cormac, King of Moi-leus, wife of Fingal. (Ossian: Tamora, iv.)

**Ro’sa (Sarvester).** An Italian painter, noted for his scenes of savage nature, gloomy grandeur, and awe-creating magnificence. (1615-1673.)

“Whatever Lorain might touch with softened hue,
Or savage Rosa dashed, or learned Poussin drew.”

Thomson: Castle of Indolence, canto 1.

**Rosabelle.** The favourite palfrey of Mary Queen of Scots. (See Horse.)

“I could almost swear I am at this moment mounted on my own favourite Rosabelle, who was never matched in Scotland for swiftness, for ease of motion, and for sureness of foot.”—Sir W. Scott: The Abbot, chap. xxxvi.

**Rosalia or St. Rosalie.** A native of Palermo, who was carried by angels to an inaccessible mountain, where she lived for many years in the cleft of a rock, a part of which she wore away with her knees in her devotions. If anyone doubts it, let him know that a rock with a hole in it may still be seen, and folks less sceptical have built a chapel there, with a marble statue, to commemorate the event.

“That great where olives nod,
Where, darling of each heart and eye,
From all the youths of Sicily
St. Rosalie retired to God.”

Sir Walter Scott: Marjoram, I. 23.

**St. Rosalia, in Christian art, is depicted in a cave with a cross and skull, or else in the act of receiving a rosary or chaplet of roses from the Virgin.
Rosalind

Daughter of the banished duke, but brought up with Celia in the court of Frederick, the duke's brother, and usurper of his dominions. When Rosalind fell in love with Orlando, Duke Frederick said she must leave his house and join her father in the forest of Arden. Celia resolved to go with her, and the two ladies started on their journey. For better security, they changed their names and assumed disguises; Celia dressed herself as a peasant-girl, and took for the nonce the name of Aliena: Rosalind dressed as her brother, and called herself Ganymede. They took up their quarters in a peasant's cottage, where they soon encountered Orlando, and (to make a long tale short) Celia fell in love with Oliver, the brother of Orlando, and Rosalind obtained her father's consent to marry Orlando. (Shakespeare: *As You Like It.*)

Rosalind, in the Shepherd's Calendar, is the maiden vainly beloved by Colin Clout, as her choice was fixed on a shepherd named Menalos. (See below.)

Ros’alindo (3 syl.) The anagram of "Rose Danuil," or "Rose Daniel," with whom Speuser was in love, but the young lady married John Florio, lexicographer. In the Shepherd's Calendar Rose is called "Rosalinde," and Speuser calls himself "Colin Clout." Shakespeare introduces John Florio in Love's Labour's Lost, under the imperfect anagram Holofernes ("Hnes Floreo").

Ros'aline (3 syl.) A negress of sparkling wit and great beauty, attending on the Princess of France, and loved by Lord Biron, a nobleman in the suite of Ferdinand, King of Navarre. (Shakespeare: Love's Labour's Lost.)

Ros'amond (Fair.) Higden, monk of Chester, says: "She was the fairest daughter of Walter, Lord Clifford, concubine of Henry II., and poisoned by Queen Eliaur, A.D. 1177. Henry made for her a house of wonderfull working, so that no man or woman might come to her. This house was named Labyrinthus, and was wrought like unto a knot in a garden called a maze. But the queen came to her by a clue of thredde, and so dealt with her that she lived not long after. She was buried at Godstow, in an house of nunnis, with these verses upon her tomb:

"Hic jacet in tumba Rosa mundi, non Rosa mundis. Non redolat, sed oleat, quae redolat esse solat."

Here Rose the graced, not Rose the chase, repukes;
The smell that rises is no smell of roses. R.C.B.

Rosamund Clifford is introduced by Sir Walter Scott in two of his novels—The Talisman and Woodstock.

"Jane Clifford was her name, as books aver; Fair Rosamund was but her nom de guerre."—Dryden: Epistle to Henry IV.

Rosa’na. Daughter of the Queen of Armenia. She aided the three sons of St. George to quench the seven lamps of the Knight of the Black Castle. (The Seven Champions of Christendom, ii. 8-9.) (See Lamps.)

Ros'ary [the rose article]. A name given to the head-roll employed by Roman Catholics for keeping count of their repetitions of certain prayers. It consists of three parts, each of which contains five mysteries connected with Christ or His virgin mother. The entire roll consists of 150 Are Marias, 15 Pater Nosters, and 15 doxologies. The word is said by some to be derived from the chaplet of beads, perfumed with roses, given by the Virgin to St. Dominic. (This cannot be correct, as it was in use A.D. 1100.) Others say the first chaplet of the kind was made of rosewood; others, again, maintain that it takes its name from the "Mystical Rose," one of the titles of the Virgin. The set is sometimes called "fifrons," from its containing 15 "doxologies," 15 "Our Fathers," and 10 times 15 or 150 "Hail Marys." (Latin, rosarium.)

The "Devotion of the Rosary" takes different forms. (1) the Great Rosary, or recitation of the whole fifteen mysteries (2) the Lesser Rosary, or recitation of one of the mysteries; and (3) the Lively Rosary, or the recitation of the fifteen mysteries by fifteen different persons in combination.

In regard to the "rosewood," this etymology is extremely doubtful. The beads are now made of bone, wood, ivory, stone, ivories, metal, or sometimes of considerable value.

Ros’ciad. A satire published by Charles Churchill in 1761; it canvasses the faults and merits of the metropolitan actors.

Roscius. A first-rate actor; so called from the Roman Roscius, unrivalled for his grace of action, melody of voice, conception of character, and delivery. He was paid thirty pounds a day for acting: Pliny says four thousand a year, and Cicero says five thousand.

"What scene of death hath Roscius now to act?"—Shakespeare: *3 Henry VI.*, v. 6.

Another Roscius. So Camden terms Richard Burbage (1566-1619).

The British Roscius. Thomas Betterton, of whom Cibber says, "He alone was born to speak what only Shakespeare knew to write." (1635-1710.)

David Garrick (1716-1779).
The Rose of France. Michel Boyron, generally called Baron. (1653-1728.)
The Young Roscius. William Henry West Betty, who in fifty-six nights realised £4,500. (Died 1874, aged 54.)

Rose. Sir John Mandeville says—A Jewish maid of Bethlehem (whom Southey names Zillah) was beloved by one Ham'muel, a brutish son, Zillah rejected his suit, and Hamuel vowed vengeance. He gave out that Zillah was a demoniac, and she was condemned to be burnt: but God averted the flames, the stake buddled, and the maid stood unharmed under a rose-tree full of white and red roses; then “first seen on earth since Paradise was lost.”

Rose. An emblem of England. It is also the cognisance of the Richards, hence the rose in the mouth of one of the foxes which support the shield in the public-house called the Holland Arms, Kensington. The daughter of the Duke of Richmond (Lady Caroline Le Loux) ran away with Mr. Henry Fox, afterwards Baron Holland of Foxley. So the Fox stole the Rose and ran off with it.

Rose. In the language of flowers, different roses have a different signification. For example:—
The Burgundy Rose signifies simplicity and beauty.
The China Rose, grace or beauty everywhere.
The Daily Rose, a smile.
The Dog Rose, pleasure mixed with pain.
A Faded Rose, beauty is fleeting.
The Japan Rose, beauty your sole attraction.
The Moses Rose, voluptuous love.
The Musk Rose, capricious beauty.
The Provence Rose, my heart is in flames.
The White Rose Bud, too young to love.
The White Rose full of buds, secrecy.
A wreath of Roses, beauty and virtue rewarded.
The Yellow Rose, infidelity.

Rose. The red rose, says Sir John Mandeville, sprang from the extinguished flame heaped around the virgin martyr at Bethlehem, named Zillah. (See Rose.)

The Red Rose [of Lancaster]. (See ROSES, The Wars of the Roses.)

The Red Rose (as a public-house sign). Camden says the red rose was the accepted badge of Edmund Plantagenet, who was the second son of Henry III., and of the first Duke of Lancaster, surname Crouchbacke. It was also the cognisance of John of Gaunt, second Duke of Lancaster, in virtue of his wife, who was godchild of Edmund Crouchbacke, and his sole heir. (See above.)

The white rose, says Sir John Mandeville, sprang from the unkindled brands heaped around the virgin martyr at Bethlehem. (See Rose.)

The White Rose (as a public-house sign) was not first adopted by the Yorkists during the contest for the crown, as Shakespeare says. It was an hereditary cognisance of the House of York, and had been borne by them ever since the title was first created. It was adopted by the Jacobins as an emblem of the Pretender, because his adherents were obliged to abet him sub rosa (in secret).

No rose without a thorn. “There is a crook in every lot” (Boston): “No joy without alloy;” “There is a poisin[d]rop in man’s purest cup;” “Every path hath its puddle” (Scotch).

French: “Il n’y a point de roses sans épines,” or “Point de rose sans épine;”
“Il n’est si gentil mois d’Avril qui n’aît son chapeau de greil.”

Italian: “Non v’è rosa senza spina;”
“Ogni modaglia ha il suo reverso.”

Latin: “Nihil est ab omni parte beatum” (Horace: 2 Odes, x. 27);
“Curte necio quid semper aest rei.”

Under the rose (sous le rosee). In strict confidence. Cupid gave Harpoy rates (the god of silence) a rose, to bribe him not to betray the amours of Venus. Hence the flower became the emblem of silence. It was for this reason sculptured on the ceilings of banquet-rooms, to remind the guests that what was spoken sub rute was not to be uttered sub dieo. In 1526 it was placed over confessinals. The banquet-room ceiling at Haddon Hall is decorated with roses. (French, parler sous la rose.)

Rose (in Christian art). The attribute of St. Dorothea, who carries roses in a basket; of St. Casilda, St. Elizabeth of Portugal, and St. Rose of Viterbo, who carry roses either in their hands or cups. St. Rosalia, St. Angelus, St. Rose of Lima, St. Asculus, St. Victoria, etc., wear crowns of roses.

“Rose, elle a une cuve que vivent les roses
L’œuf d’un matin.”

Malherbe: À une maîtresse, sur la Mort de son Père.

Like other roses, thy sweet rose survived
While shone the morning sun, then drooped and died. E. G. B.

Rose for Rose-colored. A gold coin worth 6s. 8d. struck in 1444, under Edward III.; so called because it had
**Rose Sunday**

The fourth Sunday in Lent, when the Pope blesses the "Golden Rose." He dips it in balsam, sprinkles it with holy water, and incenses it. Strange as it may seem, Pope Julius II., in 1510, and Leo X. both sent the sacred rose to Henry VIII. In 1556 Isabella II. of Spain received the "Rose;" and both Charlotte, Empress of Mexico, and Eugénie, Empress of France, were honoured by it likewise.

The *Rose Alley* ambuscade. The attack on Dryden by hired ruffians in the employ of Rochester and the Duchess of Portsmouth, December 16th, 1679. This scandalous outrage was in revenge of a satire by Mulgrave, erroneously attributed to Dryden.

Attacks of this kind were not uncommon in "the age of chivalry;" witness the case of Sir John Coventry, who was waylaid and had his nose slit by some young men of rank for a reflection on the king's theatrical amours. This attack gave rise to the " Coventry Act" against maiming and wounding. Of a similar nature was the cowardly assassination of Mr. Mountford, in Norfolk Street, Strand, by Lord Mohun and Captain Hill, for the hypothetical offence of his admiration for Mrs. Bracegirdle.

"The Rose coffee-house, formerly called "The Red Cow," and subsequently "Will's," at the western corner of Bow Street, where John Dryden presided over the literature of the town. "Here," says Malcolm, "appeal was made to him upon every literary dispute." (Spence: *Auroraeotis*, p. 283.)

This coffee-house is referred to as "Russell Street Coffee-house," and "The Wits' Coffee-house."

"Will's continued to be the resort of the wits at least till 1710. Probably Addison established his servant [Button] in a new house about 1712."— *Spence: Anecdotes*, p. 263.

This Button had been a servant of the Countess of Warwick, whom Addison married; and Button's became the headquarters of the Whig *literati*, as Will's had been of the Tory.

**Rose of Jericho.** Also called *Rosa Maria* or *Rose of the Virgin.*

**Rose of Baby (The).** Cicely, the twelfth and youngest daughter of Ralph Neville, Earl of Westmoreland. (1415-1496.)

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**Rosetta Stone**

*Roses. The War of the Roses.* A civil contest that lasted thirty years, in which eighty princes of the blood, a larger portion of the English nobility, and some 100,000 common soldiers were slain. It was a contest between the Lancastrians and Yorkists, whose supporters wore in their caps as badges a red or white rose, the Red rose (*gules*) being the cognisance of the House of Lancaster, and the White rose (*argent*) being the badge of the House of York. (1455-1485.)

Rosemary is *Ros-marinus* (sea-dew), and is said to be "useful in love-making." The reason is this: Both Venus, the love-goddess, and Rosemary or sea-dew, were offspring of the sea; and as Love is Beauty's son, Rosemary is his nearest relative.

"The sea his mother Venus came on: And hence some revenue she approve Of rosemary in making love."— *Butler: Hudibras*, pt. ii. c. 1.

Rosemary, an emblem of remembrance. Thus Ophelia says, "There's rosemary, that's for remembrance." According to ancient tradition, this herb strengthens the memory. As Hungary water, it was once very extensively taken to quiet the nerves. It was much used in weddings, and to wear rosemary in ancient times was as significant of a wedding as to wear a white favour. When the Nurse in *Romeo and Juliet* asks, "Dost not rosemary and Romeo begin both with a [i.e. one] letter?" she refers to these emblematical characteristics of the herb. In the language of flowers it means "Fidelity in love."

**Rosemary Lane** (London), now called *Royal Mint Street.*

**Rosewood.** So called because when cut it yields a perfume like that of roses.

**Rosencrantz and Guildenstern.** Time-serving courtiers, willing to betray anyone, and do any "gentle" dirty work to please a king. (Shakespeare: *Hamlet.*)

**Rosetta (Africa).** The orchards of Rosetta are filled with turtle-doves.

"Now hang the listening to the doves In warm Rosetta."— *T. Moore: Paradise and the Peri.*

**Rosetta Stone (The).** A stone found in 1799 by M. Boussard, a French officer of engineers, in an excavation made at Fort St. Julien, near Rosetta. It has an inscription in three different languages—the hieroglyphic, the demotic, and the Greek. It was erected in a.d. 195, in honour of Ptolemy Epiphanes, because
he remitted the dues of the sacerdotal body. The great value of this stone is that it furnished the key whereby the Egyptian hieroglyphics have been deciphered.

Rosiur'cians. Not rosa crux, rose cross, but ros crux, dew cross. Dew was considered by the ancient chemists as the most powerful solvent of gold; and cross in alchemy is the synonym of light, because any figure of a cross contains the three letters L V X (light). "Lux" is the menstruum of the red dragon (i.e. corporeal light), and this cross light properly digested produces gold, and dew is the digester. Hence the Rosicrucians are those who used dew for digesting lux or light, with the object of finding the philosopher's stone.

"As for the Rosy cross philosophers, Greek you will have to be hot sorcerers, What they pretend to is no more Than Talmegron did before, Pythagoras, old Zoroaster, And Apollonius their master." Butler: Hudibras, pt. ii. 3.

Ross (Celtic). A headland; as Rossin, Culross, Rossberg, Montrose, Roxburg, Ardrossan, etc.

Ross, from the Welsh rhos ("a moor"); found in Welsh and Cornish names, as Roscal, Rusholme, etc.

The Man of Ross. A name given to John Kyre, a native of Whitehouse, in Gloucestershire. He resided the greater part of his life in the village of Ross, Herefordshire, and died 1724.

"Who taught that heaven-directed spine to rise? The Man of Ross, each kingly tablet replies." Pope: Mozai Essays.

Rosse (2 syl.). A famous sword which the dwarf Elberich gave to Otwit, King of Lombardy. It struck so fine a cut that it left no "gap." It shone like glass, and was adorned with gold. (See SWORD AND HALMUNG.)

"This sword to thee I give: it is all bright of hue: Whatever it may cleave, no gap will there ensue. From Almari I brought it, and Rosse is its name; Where'er swords are drawn, 'twill put them all to shame." The Heldenbuch.

Rossel. One of Reynard's sons. The word means "reddish." (Reynard the Fox.)

Rosignal (French). Rosignal d'Ardacie. A donkey; so called because its bray is quite as remarkable as the nightingale's song, and Arcadia is called the land of asses and fools. (See FEN NIGHTINGALE.)

Ros'trum. A pulpit; properly the beak of a ship. In Rome, the pulpit from which orators addressed the public was ornamented with the rostra or ship-prows taken from the Carthaginians.

Rota or Rota Men. A political club formed in 1651 by Harrington, author of Oceana. Its objects were to introduce rotation in office, and voting by ballot. It met at the Turk's Head, in New Palace Yard, Westminster, where the members drew up a popular form of commonwealth, which will be found in Harrington's Oceana. It was called Rota because a third part of the members were voted out by ballot every year, and were not eligible for re-election for three years.


Rota Romana. An ecclesiastical court composed of twelve Catholic prelates, to adjudicate when a conflict of rights occurs.

Rote. To learn by rote is to learn by turning words round and round in the memory as a wheel. To "learn by heart" is to learn thoroughly (French, apprendre par cœur). Shakespeare speaks of the "heart of loss," meaning entire loss, and to love with "all our heart" is to love thoroughly. (Latin, rota, a wheel.)

"Take back the d'jokes from Miller out by rote." Byron: English Bards, etc.

Rothschild [Red Shield]. Mayer Amschel, in 1763, made his appearance in Hanover barefoot, with a sack on his shoulders and a bundle of rags on his back. Successful in trade, he returned to Frankfort and set up a small shop, over which hung the signboard of a red shield. As a dealer in old coins he became known to William I., Elector of Hesse-Cassel, who appointed him confidential agent. The serene elector being compelled to fly his country, Mayer Amschel took charge of his cash, amounting to £2,500,000. When Napoleon was banished to Elba, and the elector returned, Amschel was dead, but his son Anselm restored the money, an act of noble honesty which the elector mentioned at the Congress of Vienna. Hence arose the greatness of the house, which assumed the name of the Red Shield. In 1863 Charles received six millions sterling as his personal share and retiring pension from the firm of the five brothers.
Rotten Row. Muster row. Camden derives the word from *rotten* (to muster); hence rot, a file of six soldiers. Another derivation is the Norman *Rotten Row* (roundabout way), being the way corpses were carried to avoid the public thoroughfares. Others suggest Route du roi; and others the Anglo-Saxon rot, pleasant, cheerful; or rotten, referring to the soft material with which the road is covered.

Rotundity of the Belt (Washington Irving). Obesity; a large projecting paunch; what Shakespeare calls a "fair round belly with good capon lined." *(As You Like It*, ii. 7.)

Roué. The profligate Duke of Orleans, Regent of France, first used this word in its modern sense. It was his ambition to collect round him companions as worthless as himself, and he used facetiously to boast that there was not one of them who did not deserve to be broken on the wheel—that being the most ordinary punishment for malefactors at the time; hence these profligates went by the name of Orleans' roues or wheels. The most notorious roues were the Dukes of Richelieu, Bruglie, Biron, and Brancais, together with Camiile and Nocé; in England, the Dukes of Rochester and Buckingham.

*A notorious roué. A libertine.*

Rouen. Aller à Rouen. To go to ruin. The French are full of these puns, and our merry forefathers indulged in them also.

1. *Il a fait son cour à Anières*. He knows nothing; he graduated at Dunce [Dunce] College.

2. *Aller à l'Échafaud.* To give leg-bail, or "se enchâter [de ses créanciers];" to go to Hyde [Hidé] Park.

3. *Aller à donquedan.* To go to be whipped (donner, être battin); to be on the road to Plogny.

4. *Tous êtes de Lannoy, tous n'avez pas hâte.* I see you are a man of Lannoy. Don't hurry yourself, Mr. Slowcoach.

5. *Il est de Luneil, Il a une chambre à Luneil, Il est des Louiers d'Orléans, or Il est Légi à la Lune.* He is a lunatic.

6. *Envoyer à Mortaigne.* To be slain, or sent to Deadham.

7. *Aller à Patras.* To die; to be gathered to one's fathers (ad patres).

8. *Aller à Versailles.* To be going to the bad. Here the pun is between Versa-illes and verrerets. This wretched pun is about equal to such a phrase as "Going to Downham."

The Bloody Feast of Rouen (1836). Charles the Dauphin gave a banquet to his private friends at Rouen, to which his brother-in-law Charles the Bad was invited. While the guests were at table King Jean entered the room with a numerous escort, exclaiming, "Traitor, thou art not worthy to sit at table with my son!" Then, turning to his guards, he added, "Take him hence! By holy Paul, I will neither eat nor drink till his head be brought me!" Then, seizing an iron mace from one of the men-at-arms, he struck another of the guests between the shoulders, exclaiming, "Out, proud traitor! by the soul of my father, thou shalt not live!" Four of the guests were beheaded on the spot.

*Rouge* (*A*), *i.e.* a red cap, a red republican, a democrat.

"She had all the famous prejudices and all the instinctive truths in her of an uncompromising Rouge."—*Ouida, Under Two Flags*, chap. xxxiv.

*Rouge Croix.* One of the pursuivants of the heraldic establishment. So called from the red cross of St. George, the patron saint of England.

*Rouge Dragon.* The pursuivant founded by Henry VII.; it was the ensign of Cadwaladry, the last king of the Britons, an ancestor of Henry Tudor.

*Rouge au Noir* (*French*, red and black). A game of chance; so called because of the red and black diamonds marked on the board: The dealer deals out to noir first till the sum of the pips exceeds thirty, then to rouge in the same manner. That packet which comes nearest to thirty-one is the winner of the stakes.

Rough-hewn. Shaped in the rough, not finished, unpolished, ill-mannered, raw; as a "rough-hewn seaman" (Bacon); a "rough-hewn discourse" (Howel).

*Rough Music*, called in Somersetshire, skinney-riding, and by the Basques tobrac. A ceremony which takes place after sunset, when the performers, to show their indignation against some man or woman who has outraged propriety, assemble before the house, and make an appalling din with bells, horns, tin pans, and other noisy instruments.

*Rough-shod.* Riding rough-shod over one. Treating one without the least consideration. The allusion is to riding a horse rough-shod.
Rough and Ready. Said to be derived from Colonel Rough, who was in the battle of Waterloo. The story says that the Duke of Wellington used to say "Rough and ready, colonel," and the family adopted the words as their motto.

Rough and Ready. So General Zachary Taylor, twelfth president of the United States, was called. (1786-1853.)

Roughs (The). The coarse, ill-behaved rabble, without any of the polish of good breeding.

Round'cival. Large; of gigantic size. Certain large bones of antediluvian animals were at one time said to be the bones of the heroes who fell with Roland in Roncesvales. "Ronceval peas" are those large peas called "marrowfats," and a very large woman is called a runcival.

"Hereof, I take it, it comes that seeing a great woman, we say she is a runcival." — Mandeville.

Round. A watchman's beat. He starts from one point, and comes round again to the same place.

To walk the Round. The lawyers used frequently to give interviews to their clients in the Round church; and "walking the Round" meant loitering about the Round church, under the hope of being hired for a witness.

Round (To). To whisper. (Anglo-Saxon, rounan; German, rauchen, to whisper.) (See ROUNDED.)

That lesson which I will round you in the ear—which I will whisper in your ear. (Burnian: Pilgrims' Progress.)

"France... rounded in the ear with [by]... commodity [self-interest] hath resolved to [now] a most base peace."—Shakespeare: King John, ii. 1.

"And see the seed he sowed as nought he were, Ful privily, and round in his heart... Herkë, my brother, herkë, by thy faith...."—Chaucer: Canterbury Tales, i. 32.

Round Dealing. Honest, straightforward dealing, without branching off into underhand tricks, or deviating from the straight path into the by-ways of finesse.

"Round dealing is the honour of man's nature." —Bacon.

Round Numbers (To). In whole numbers, without regarding the fractions. Thus we say the population of the British Isles is forty millions in round numbers, and that of London four millions (1895). The idea is that what is round is whole or perfect, and, of course, fractions, being broken numbers, cannot belong thereto.

Round Peg. Round peg in the square hole, and square peg in the round hole. The wrong man in the wrong place; especially applied to government officials. The expression was used in 1853, by Mr. Layard, speaking of the "Administration Reform Association.

The allusion is to such games as cribbage, German tactics, etc.

In 1894, Sydney Smith, in his Moral Philosophy, said: "You choose to represent the various parts in life by holes upon a table... We shall generally find that the triangular person has got into the square hole, the oblong into the triangular hole, and the round person has squeezed himself into the square hole."

Round Robin. A petition or protest signed in such a way that no name heads the list. Of course, the signatures are placed in a circular form. The device is French, and the term is a corruption of round (round) ruban (a ribbon). It was first adopted by the officers of government as a means of making known their grievances.

Round Sum. A good round sum. A large sum of money. Shakespeare says the Justice has a "big round belly, with good camaon lined;" and the notion of puffed out or bloated is evidently the idea of Shylock when he says to Bassanio, "Tis a good round sum."

Round Table. Made by Merlin at Carduel for Uter Pendragon. Uter gave it to King Leodegrance, of Oamelyard, and King Leodegrance gave it to Arthur when the latter married Guin-ever, his daughter. It seated 150 knights, and a place was left in it for the San Graal.

What is usually meant by Arthur's Round Table is a smaller one for the accommodation of twelve favourite knights. Henry VIII. showed François I. the table at Winchester, which he said was the one used by the British king.

The Round Table, says Dr. Percy, was not peculiar to the reign of King Arthur, but was common in all the ages of chivalry. Thus the King of Ireland, father of the fair Christabelle, says in the ballad—

"Is there never a knight of my round table
This matter will undergo?"—Sir Ulfinne.

Round Table. In the eighth year of Edward I., Roger de Mortimer established a Round Table at Keulworth for "the encouragement of military pastimes." At this foundation 100 knights and as many ladies were entertained at the founder's expense. About
seventy years later, Edward III. erected a splendid table at Windsor. It was 200 feet in diameter, and the expense of entertaining the knights thereof amounted to £100 a week.

A round table. A tournament. "So called by reason that the place wherein they practised those feats was environed with a strong wall made in a round form." (Dugdale). We still talk of 'tableland.'

Holding a round table. Proclaiming or holding a grand tournament. Matthew of Paris frequently calls justs and tournaments Hastilius dixit Monsae Rotundae (lance games of the Round Table).

Knights of the Round Table. There were 150 knights who had "siegess" at the table. King Leodegrance brought over 100 when, at the wedding of his daughter Guinevere, he gave the table to King Arthur; Merlin filled up twenty-eight of the vacant seats, and the king elected Gawaine and Tor; the remaining twenty were left for those who might prove worthy. (History of Prince Arthur, 45, 46.)

Knights of the Round Table. The most celebrated are Sirs Acolon, Agervain, Am'or of Wales, Ball'amore, Banier, Beaumains, Beleobus, Bevedere, Belvour, Bersunt, Bliomeris, Borro or Boris (Arthur's natural son), Brandilus, Brunor, Caradoc the Chaste (the only knight who could quaff the golden cup), Colgrevance, Driadam, Driam, Dodynas the Savage, Eri Flisil, Galahad or Galad the Modest, Gareth, Gaheris, Galahalt, Gawain or Gauwin the Gentle, Graisel, Hector of Mares (1 syl.) or Ector of Merry, Iwein or Ewine (also written Ywine), Kay, Ladym, Lamereck or Lamorock, Lancelot or Lancelot du Lac* (the seducer of Arthur's wife), Lanval of the Fairy Lance, Lavain, Lionell, Lucan, Marfan, Melin'duns, Mordred the Traitor (Arthur's nephew), Morolt or Morhault of the Iron Mace, Pag'inet, Palamede or Palame'des, Pharamond, Pell'cas, Pell'incor, Persuanta of Inde (meaning of the indigo or blue armour), Persivall, Peredur, Ryence, Sagrarmour le Desirus, Sag'ris, Superb'ilis, Tor or Torres* (reputed son of Arias the cowherd), Tristram or Tristram the Love-Lorn, Turquine, Wig'alois, Wigamor, Ywine (see Iwein).

* The thirty marked with a star (*) are seated with Prince Arthur at the Round Table, in the frontispiece of the

**Famous History of the Renowned Prince Arthur.**

"There Galahad sat with many grace, & saw his nether legs, & with his arm about the neck of his horse..." (Shakespeare, Hamlet, I. 4)

**Rous'ing. A rousing good fire.**

Rousing means large, great; hence a rousing falsehood (mendacium magnificum). (See Drum, Hurricane, etc.)

**Rout (A). A large evening party.** (Welch, shouter, a crowd.)
Routiers. Adventurers who made war a trade and let themselves out to anyone who would pay them. So called because they were always on the route or moving from place to place. (Twelfth century.)

Rove (1 syl.). To shoot with roving arrows—i.e. arrows shot at a roving mark, either in height or distance.

To shoot at rovers. To shoot at certain marks of the target so called; to shoot at random without any distinct aim.

"The unbelievers are said by Globery to 'shoot at rovers.'"—Devere Glimpse, p. 4 (1600).

Running at rovers. Running wild; being without restraint.

Row (rhyme with now). A tumult. It was used to be written roue, and referred to the night encounters of the roues or profigate bon-vivants whose glory it was to attack the "Charleys" and disturb the peace. (See Roue.)

Row (rhyme with low). The Row means "Paternoster Row," famous for publishing firms and wholesale booksellers, or Rotten Row (q.r.). (Anglo-Saxon, rōn, a line.)

Rowdy (rhyme with cloudy). A ruffian brawler, a "rough," a riotous or turbulent fellow, whose delight is to make a row or disturbance.

Rowena. A Saxox princess, and bride of Ivanhoe. (Sir Walter Scott: Ivanhoe.)

Rowland. (See Roland.)

Childe Rowland. Youngest brother of the "fair bud Helen." Guided by Merlin, he undertook to bring back his sister from Elf-land, whether the fairies had carried her, and succeeded in his perilous exploit. (Ancient Scotch ballad.)

"Childe Rowland to the dark tower came; His word was still 'Pie, fool, and fun,' I smell the blood of a Briton slain."—Shakespeare: King Lear, ii. 1.

Rowley (Thomas). The fictitious priest of Bristol, said by Chatterton to have been the author of certain poems which he (Chatterton) published.

Rownied in the Ear. Whispered in the ear. The old word rön, rouned (to whisper, to talk in private). Polonius says to the king in Hamlet—"Let his queen-mother all alone entreat him to show his grief—let her be roused with him;" not blunt and loud, but in private converse. (See Round, Th.)

Roxburghe Club for printing rare works or MSS., the copies being rigidly confined to members of the club. It was called after John, Duke of Roxburghe, a celebrated collector of ancient literature, who died 1812. Since the establishment of this club, others of a similar character have sprung up, as (1) the Camden, Cheetham, Percy, Shakespeare, Surtees, and Wharton, in England; (2) the Abbotsford, Bamyanick, Maitland, and Spalding, in Scotland: and (3) the Celtic Society of Ireland.

Roy (Le) [or la Reine] s'avise. This is the royal veto, last put in force March 11, 1707, when Queen Anne refused her assent to a Scotch militia Bill. During the agitation for Catholic emancipation, George III. threatened a veto, but the matter was not brought to the test.

Royal Arms worn by a subject. (See Lane.)

Royal Goats (The). The Royal Welsh Fusiliers, noted for their nanny-goat. This gallant regiment was at Blenheim, Oudenarde, Malplaquet, Dettingen, Vittoria, Alma, Inkermann, and many another field.

Royal Merchant. In the thirteenth century the Venetians were masters of the sea, and some of their wealthy merchants—as the Sanu dos, the Justinia, the Grimaldi, and others—erected principalities in divers places of the Archipelago, which their descendants enjoyed for many centuries. These self-created princes were called "royal merchants." (Warburton.)

"Glancing an eye on his losses, That love of late so huddyled on his back, Enough to press a royal merchant down."—Shakespeare: Merchant of Venice, iv. 1.

Sir Thomas Gresham was called a "royal merchant."

Royal Road to Learning. Euclid, having opened a school of mathematicians at Alexandria, was asked by King Ptolemy whether he could not explain his art to him in a more compendious manner. "Sire," said the geometrician, "there is no royal road to learning."

Royal Titles. (1) Of England—Henry IV. was styled His Grace; Henry VI., His Excellent Grace; Edward IV., High and Mighty Prince; Henry VII., His Grace and His Majesty; Henry VIII., His Highness, then His Majesty. Subsequently kings were styled His Sacred Majesty. Our present style is Her Most Gracious Majesty.

(2) Royal titles, their meaning: Abimelech (Father King). Autocrat (self-potentate, i.e. absolute). Caesar (in compliment

Royston (Herts) means king’s town; so called in honour of King Stephen, who erected a cross there. (French, roy.)

A Royston horse and Cambridge Master of Arts will give way to no one. A Cambridgeshire proverb. Royston was a village famous for malt, which was sent to London on horseback. These heavy-laden beasts never moved out of the way. The Masters of Arts, being the great dons of Cambridge, had the wall concede to them by the inhabitants out of courtesy.

Rosinante (4 syl.). A wretched jade of a riding-horse. Don Quixote’s horse was so called. (Spanish, rocinante, a hack before.)

“It is the only time he will sit behind the wretched Rosinante, and it would be Quixotic of him to expect speed.” — London Review.

(See Horse.)

Rusach. The Isle of Winds, visited by Pantagruel and his fleet on their way to the Oracle of the Holy Bottle, is the isle of windy hopes and unmeaning flattery. The people of this island live on nothing but wind, eat nothing but wind, and drink nothing but wind. They have no other houses but weathercocks, seeing everyone is obliged to shift his way of life to the ever-changing caprice of court fashion; and they sow no other seeds but the wind-flowers of promise and flattery. The common people get only a fan-puff of food very occasionally, but the richer sort banquet daily on huge mill-draughts of the same unsubstantial stuff. (Rabelais: Pantagruel, iv. 43.)

Rub. An impediment. The expression is taken from bowls, where “rub” means that something hinders the free movement of your bowl.

“Without rub interruption.” — Swift.

“Take a bowie that runneth in a smooth alley, without any rub.” — Stow, iv. 25.

Rubber of Whist (A). A game of cards called “whist.” “Rubber” is transferred from bowls, in which the collision of two balls is a rubber, because they rub against each other.

Rubens’ Women. The portrait of Helena Fourment, Rubens’ second wife, married at the age of 16, introduced in several of his historical paintings; but the woman in Rubens and His Wife, in the Munich gallery, is meant for Isabella Brandt, of Antwerp, his first wife.

Rubii. One of the Cherubim or “Spirits of Knowledge,” who was present when Eve walked in Paradise. He felt the most intense interest in her, and longed, as the race increased, to find one of her daughters whom he could love. (See Liris.) He fixed upon Liris, young and proud, who thirsted for knowledge, and cared not what price she paid to obtain it. After some months had elapsed, Liris asked her angel lover to let her see him in his full glory; so Rubi showed himself to her in all his splendour, and she embraced him. Instantly Liris was burnt to ashes by the radiant light, and the kiss she gave on the angel’s forehead became a brand, which shot agony into his brain. That brand was “left for ever on his brow,” and that agony knew no abatement. (Thomas Moore: Loves of the Angels, story ii.)

Rubicon. To pass the Rubicon. To adopt some measure from which it is not possible to recede. Thus, when the Austrians, in 1859, passed the Ticino, the act was a declaration of war against Sardinia; and in 1866, when the Italians passed the Adige, it was a declaration of war against Austria. The Rubicon was a small river separating ancient Italy from Cisalpine Gaul (the province allotted to Julius Caesar). When Caesar crossed this stream he passed beyond the limits of his own province and became an invader of Italy.

Rubonax. Sir Philip Sidney says, Rubonax “was driven by a poet’s verses to hang himself.” (Defence of Poesy.)

Rubrio (from the Latin rubrica, “red ochre,” or “vermilion”). An ordinance or law was by the Romans called a rubric, because it was written with vermilion, in contradistinction to pretorian edicts or rules of the court, which were posted on a white ground. (Juvenal, xiv. 192.)

“Rubrica vetus” = the law has forbidden it. (Petrarch, v. 90.)

“Praetores edicta sua in albo proponebant, ac rubricas [i.e. jus civilis] translabrant.” — Quintilian, xii. 3, 11.
Ruby is represented as a most noble character. He was sent to Burgundy by King Etzel, to conduct Kriemhild to Hungary if she would consent to marry the Hunnish king. When Gunther and his suite went to pay a visit to Kriemhild, he entertained them all most hospitably, and gave his daughter in marriage to Kriemhild’s youngest brother, Giselher, and when the broil broke out in the dining-hall of King Etzel, and Rudiger was compelled to take part against the Burgundians, he fought with Kriemhild’s second brother, Gernot. Rudiger struck Gernot “through his helmet,” and the prince struck the margrave “through shield and morion,” and “down dead dropped both together, each by the other slain.” —Nibelungen-Lied.

Rudolphine Tables (The). Tabulae Rudolphinae, 1627. Astronomical calculations begun by Tycho Brahe, and continued by Kepler, under the immediate patronage of Kaiser Rudolph II., after whom Kepler named the work.

Rudolstadt (La Contesse de), or “Consuelo,” who marries the Count of Rudolstadt. (Romance by George Sand: Madame Bidevant.) (See Consuelo.)

Rudra. Father of the temper-gods. The word means “run about crying,” and the legend says that the boy ran about weeping because he had no name, whereupon Brahma said, “Let thy name be Rud-dra.” (Sanskrit, rud, weep; dva, run.) (Vedic mythology.)

Rue, to grieve for something done, to repent, is the Anglo-Saxon roew, contrition; German, reue. Rue (1 syl.).

Rue, called “herb of grace,” because it was employed for sprinkling holy water. Without doubt it was so used symbolically, because to rue means to be sorry, and penitence brings the water of grace with it. (Latin, rata, from the Greek rhoe, so called because it sets persons free from disease and death.) (See Difference.) Ophelia says—

“There’s rue for you, and here’s some for me! We may call it ‘herb of grace’ of Sundays.” —Shakespeare: Hamlet, IV. 5.

Rue. A slip of land (free of all manorial charges and claims) encompassing or bounding manorial land. It certainly is not derived from the French rue, a street, nor is it a corruption of row. (See Rew.)
Ruffe is a roll or slip, hence Bagman's rewe or roll (q.v.).

"There is a whole world of curious history connected in the phrase Bagman's rewe, meaning a roll. In Peter Plowman's Psalter, the pope's bull is called a rewe."—Edinburgh Review, July, 1829.

Ruffe (1 syl.). A game at cards, now called slumann; also playing a trump, when one cannot follow suit.

"A swaggeree is one that plays at ruffe, from whence he took the denominations of ruffe."—J. H. (Gen.) Satirical Epigrams, 1619.

Ruffian Hall. That part of West Smithfield, which is now the horse-market, where "trials of skill were plaid by ordinary ruffians people with sword and buckler." (Blount, p. 962.)

Otho II. of Germany; also called The Bloody. (935, 973-985.)
Gilbert de Clare, Earl of Gloucester, son-in-law of Edward I. (Slain 1313.)

Ruggiero. (See RUGERO.)

Rukensaw (Daane). The ape's wife in the tale of Reynard the Fox. The word means noisy insouciance.

Rule (St.) or St. Regulus, a monk of Patre in Auchi, is the real saint of Scotland. He was the first to colonise its metropolitan see, and to convert the inhabitants (370). The name Killrue (Cella Regul'is) perpetuates this fact. St. Andrew superseded the Achiene.

"But I have solemn vows to pay..." To far St. Andrew's bound, Within the ocean-wave to play, Where good St. Rule has holy lay Sung to the fellow's sound." Sir Walter Scott: Marmion, 1: 20.

Rule, Britannia. Words by Thomson, author of The Seasons; music by Dr. Arne. It first appeared in a masque entitled Alfred, in which the name of David Mallett is associated with that of James Thomson, and some think he was the real author of this "political hymn." (August 1, 1740.)

Rule nisi. A "rule" is an order from one of the superior courts, and a "rule nisi" is such an order "to show cause." That is, the rule is to be held absolute unless the party to whom it applies can "show cause" why it should not be so.

Rule of Thumb (The). A rough guess-work measure. Measuring lengths by the thumb. In some places the heat required in brewing is determined by dipping the thumb into the vat.

Rule of Thumb. In the legend of Knockmany Fin, Mr. Coull says:

"That wise Cucullin (is coming)... for my thumb tells me so." To which his wife replies: "Well, my silly, don't be cast down... May be I'll bring you better out of this scrape than ever you could bring yourself by your rule of thumb (referring to the picking of the thumb)?"—W. B. Yeats: Fairy Tales of the Irish Peasantry, p. 370.

Again, p. 274, Fin knew by the "pricking of his thumb" that the giant Cucullin would arrive at two o'clock. In these cases the "rule of thumb" refers to the prognostics of the thumb, referred to by the witches of Marcbeth. "By the pricking of my thumbs, something evil this way comes."
Rump Parliament. Oliver Cromwell (1648) sent two regiments to the House of Commons to coerce the members to condemn Charles I. Forty-one were seized and imprisoned in a lower room of the House, 160 were ordered to go home, and the sixty favourable to Cromwell were allowed to remain. These sixty were merely the flag-end or rump of the whole House. (See Pride’s Purge.)

The name was revived again in the protectorate of Richard Cromwell. Subsequently the former was called The Bloody Rump, and the latter The Rump of a Rump.

"The few, because they’re wasted to the rumps, are represented best by rumps." Butler: Hudibras, pt. iii. 2.

Rumpelstiltschen [Rumpel-stiltskin]. A passionate little deformed dwarf. A miller’s daughter was enjoined by a king to spin straw into gold, and the dwarf did it for her, on condition that she would give him her first child. The maiden married the king, and grieved so bitterly when her first child was born that the dwarf promised to relent if in three days she could find out his name. Two days were spent in vain guesses, but the third day one of the queen’s servants heard a strange voice singing—

"Little dreams my dainty dame, Rumpelstiltschen is my name." The queen, being told thereof, saved her child, and the dwarf killed himself with rage. (German Popular Stories.)

Rumping Dosen. A corruption of Rump and Dosen, meaning a rump of beef and a dozen of oysters.

Run. A long run, a short run. We say of a drama, "It had a long run," meaning it attracted the people to the house, and was represented over and over again for many nights. The allusion is to a runner who continues his race for a long way. The drama ran on night after night without change.

In the long run. In the final result. This allusion is to race-running; one may get the start for a time, but in the long run, or entire race, the result may be different. The hare got the start, but in the long run the patient perseverance of the tortoise won the race.

To go with a run. A seaman’s phrase. A rope goes with a run when it is let go entirely, instead of being slackened gradually.

Run Amuck. (See AMUCK.) “It was like a Malay running amuck, only with a more deadly weapon.”—The Times. “Frontless and satir-proof he roams the streets, and runs an Indian-nuck at all he meets.” Dryden: The Hind and the Panther.

Run a Rig (To). To play a trick, to suffer a sportive trick. Thus, John Gilpin, when he set out, “little thought of running such a rig” as he suffered. Florio gives us a meaning of rick, “the tricks of a wanton;” hence frolicsome and deceptive tricks. The rig of a ship means the way it is rigged, hence its appearance; and, as pirates deceive by changing the rig of their vessel, so rig came to mean a trick to deceive, a trick, a frolicsome deception.

Run Riot (To). To run wild. A hunting term, meaning to run at a whole herd.

Run Thin (To). To start from a bargain. When liquor runs thin it indicates that the cask is nearly empty.

Run a Man Down (To). To abuse, depreciate. A hunting term.

Run of the House (The). He has the run of the house. Free access to it, and free liberty to partake of whatever comes to table. A "run of events" means a series of good, bad, and indifferent, as they may chance to succeed each other. And the "run of the house" means the food and domestic arrangements as they ordinarily occur.

Runks. The tub runs—leaks, or lets out water. In this and all similar phrases the verb run means to be in a running state. Thus we have "the ulcer runs," "the cup runs over," "the rivers run blood," "the field runs with blood."

Runs may Read (He that). The Bible quotation in Habakkuk ii. 2 is, "Write the vision, and make it plain, that he may run that readeth it." Cowper says—

"But truths, on which depends our main concern ...
Shine by the side of every path we tread
With such a lustre, that runs may read."

Running. Quite out of the running. Quite out of court, not worthy of consideration. A horse which has been "scratched" is quite out of the running. (See Scratched.)

Running Footman. The last of these menials died out with the infamous Duke of Queensberry. In the early part
of the eighteenth century no great house was complete without some half-dozen of them. Their duty was to run before and alongside the fat Flemish mares of the period, and advise the innkeeper of the coming guests. The pole which they carried was to help the cumbersome coach of their master out of the numerous sloughs on the northern and western high-roads. (See Bow Street Runners, Estafette.)

Running Leather. His shoes are made of running leather. He is given to roving. Probably the pun is between run and run.

Running Thursday. In the beginning of the reign of William III, a rumour ran that the French and Irish Papists had landed; a terrible panic ensued, and the people betook themselves to the country, running for their lives. Joseph Perry says: "I was disarmingly affrighted the day called Running Thursday. It was that day the report reached our town, and I expected to be killed" (his Life). "The day in question was Thursday, Dec. 13, 1683.

Running Water. No enchantment can subsist in a living stream; if, therefore, a person can interpose a brook between himself and the witches, sprites, or goblins chasing him, he is in perfect safety. Burns’ tale of Tam o’Shanter turns upon this superstition.

Running the Hood. It is said that an old lady was passing over Hazey Hill, when the wind blew away her hood. Some boys began tossing it from one to the other, and the old lady so enjoyed the fun that she bequeathed thirteen acres of land, that thirteen candidates might be induced to renew the sport on the 6th of every January.

Runcible Spoon (A). A horn spoon with a bowl at each end, one the size of a table-spoon and the other the size of a tea-spoon. There is a joint midway between the two bowls by which the bowls can be folded over.

Runes. The earliest alphabet in use among the Gothic tribes of Northern Europe. The characters were employed either for purposes of secrecy or for divination. Einn is Gaelic for “secret,” and helbrin means “divination.”

There were several sorts of runes: (1) the Evil Rune, employed when evil was invoked; (2) the Scurrying Rune, to secure from misadventure; (3) the Victorious Rune, to procure victory over enemies; (4) Medicinal Rune, for restoring to health the indisposed, or for averting danger; and (5) the Malevolent Rune, to bring down curses on enemies. (Compare Balmain and Balak.)

Runic Rhymes. Rhymes in imitation of the Edda or Book of Runic Mythology; rude, old-fashioned poetry of a Runic stamp.

Runic Wands. Willow wands with mystic characters inscribed on them, used by the Scandinavians for magic ceremonies.

Runnymede. The non de guerre of Dissuadi in the Times. (1805-1881.)

Rupee. A silver coin = 2s. English (a florin). A lac of rupees = £10,000 sterling. Since the depreciation of silver the value of a rupee is considerably less.

In 1750 an ounce of silver was worth 2s.; in 1856 it fell to 1d.; to-day (May, 1865) it is quoted between 3d. and 3½d.; and at New York at 87d. per ounce.

Rupert of Debates. Edward Geofrey, fourteenth Earl of Derby. It was when he was Mr. Stanley, and the opponent of the great O (i.e. O’Connell), that Lord Lyttton so describes him. (1799-1869.)

"The brilliant chief, irregularly great,
Frank, haughty, bold—the Rupert of Debate."

New Timon.

Rupert’s Balls, or Prince Rupert’s Drops. Glass bubbles first brought to England by Prince Rupert. Each bubble has a tail, and if the smallest part of the tail is broken off the bubble explodes. The French term is forme Bataigne, because these toys were invented in Holland.

"The first production of an author...is usually esteemed as a sort of Prince Rupert’s drop, which is destroyed entirely if a person make on it but a single scratch."—Household Words.

Rupert’s Head (Sir), Devonshire. The legend is that the young wife of Sir Rupert Leigh eloped with a paramour, and the guilty pair, being pursued, were overtaken on the Red Cliff. The woman fell over the cliff, and the paramour sneaked off; but Sir Rupert let himself down some thirty feet, took up the fallen woman, and contrived to save her. She was terribly mutilated, and remained a sad disfigured cripple till death, but Sir Rupert nursed her with unwearied zeal. From this story the cliff received its name.

Rusan. Not worth a rush. Worthless. The allusion is to the practice of strewing floors with rushes before carpets were invented. Distinguished guests had clean fresh rushes, but those of inferior grade had either the rushes which had been already used by their superiors, or none at all. The more modern expression is “Not worth a straw.”

“Strangers have green rushes, when daily guests are not worth a rush.”—Lily: Sappho and Phoebe.
**Friar Rush.** Will-o’-the-Wisp; a strolling demon, who once on a time got admittance into a monastery as a scullion, and played the monks divers pranks. (See Friar’s Lanthorn.)

**Rush-bearing Sunday.** A Sunday, generally near the time of the festival of the saint to whom the church is dedicated, when anciently it was customary to renew the rushes with which the church floor was strewed. The festival is still observed at Ambleside, Westmorland, on the last Sunday in July, the church being dedicated to St. Anne, whose day is July 26. The present custom is to make the festival a flower Sunday, with rushes and flowers formed into fanciful devices. The preceding Saturday is a holiday, being the day when the old rushes were removed.

**Rush-van.** The angel who opens and shuts the gates of Paradise or Al Jamat. (The Koran.)

**Ruskin’ses (3 syl.).** Words and phrases introduced by Ruskin, or coined à la Ruskin. The word is used in The Times:

> Such writers as Ruskin and Carlyle have made for themselves technical terms, words, and phrases: some of which will be incorporated into the language ... while others may remain emblematical of Ruskinian and Carlylian. June 11, 1890.

**Rus.** The Russian language; a Russian.

**Ruseel.** A common name given to a fox, from its russet colour.

> Lann Ruseel, the fox, stert up at noon, And to the target hence Chante le roe; And on his lack toward the wood here

—Chaucer: The Nun’s Priest’s Tale

**Russia.** "Great Russia" is Muscovy. "White or Little Russia" is that part acquired in 1654 by Alexei Mikalowitch, including Smolensk. The emperor is called the "Czar of All the Russians." (See Black Russia.)

**Rus’ian.** The nickname of a Russian is "a Bear," or the "Northern Bear."

**Rustam.** The Dervish and Persian Hercules, famous for his victory over the white dragon named Asdvê. He was the son of Zal, prince of Seldjistan. The exploits attributed to him must have been the aggregate of exploits performed by numerous persons of the same name. His combat for two days with Prince Isfendiar is a favourite subject with the Persian poets. The name of his horse was Reksh. Matthew Arnold’s poem, Sohrab and Rustam, gives an account of Rustam fighting with and killing his son Sohrab.

**Rusty.** He turns rusty. Like a rusty bolt, he sticks and will not move.

**Rusty-Fusty.** That odour and filth which accumulates on things and in places not used.

> Then from the butcher we bought lamb and sheepe. Beer from the alehouse, and a broome to swepe our cottage, that for want of use was rusty, And most extremly rusty-fusty."


**Ruyde’rea.** The duenna of Belerma. She had seven daughters, who wept so bitterly at the death of Durandarta, that Merlin, out of pity, turned them into lakes or estuaries. (Tien Quixote, pt. ii. bk. ii. ch. 6.)

**Ry.** A Stock Exchange expression for any sharp or dishonest practice. It originated in an old stock-jobber, who had practised upon a young man, and, being compelled to refund, wrote on the cheque, "Please to pay to R. Y." etc., in order to avoid direct evidence of the transaction.

**Rye-house Plot.** A conspiracy to assassinate Charles II. and his brother James on their way from Newmarket. As the house in which the king was lodging accidentally caught fire, the royal party left eight days sooner than they had intended, and the plot miscarried. It was called the Rye House Plot because the conspirators met at the Rye House Farm, in Hertfordshire. (1683.)

**Ryckell (John).** A celebrated trégou-tour in the reign of Henry V. (See Tregou-tour.)

> "Marst John Ryckell sometime trégou-tour Of noble Henry, kynge of Engelande, And of France the mighty conquerour."

—John Lidgate: Dances of Nocebe

**Rykelot.** A magpie (?); a little rook. The German roche, Anglo-Saxon hroc, seem to be cognate words. The last syllable is a diminutive.

**Rymar (Mr. Robert).** Poet at the Spa. (Sir Walter Scott: St. Ronan’s Well.)

**Ryme.** The Frost giant, the enemy of the elves and fairies. At the end of the world this giant is to be the pilot of the ship Naglefaré. (Scandinavian mythology.)

**Ryot.** A tenant in India who pays a usufruct for his occupation. The Scripture parable of the husbandmen refers to such a tenure; the lord sent for his rent, which was not money but fruits,
and the husbandmen stoned those who were sent, refusing to pay their "lord." Ryots have an hereditary and perpetual right of occupancy so long as they pay the usufruct, but if they refuse or neglect payment may be turned away.

Ryparographer (Greek). So Pliny calls Pyriform the painter, because he confined himself to the drawing of ridiculous and gross pictures, in which he greatly excelled. Rabelais was the ryparographer of wits. (Greek, ryparov, foul, nasty.)

Rython. A giant of Bretagne, slain by King Arthur.

"Rython, the mighty giant slain by his good brand, relieved Bretagne."
Sir Walter Scott: Brides of Triermain, 1. 11.

S.

S. You have crossed your S (French). You have cheated me in your account; you have charged me pounds where you ought to have charged shillings, or shillings where you ought to have charged pence. In the old French accounts, f (= s) stood for sous or pence, and f for francs. To cross your f meant therefore to turn it fraudulently into f.


S.S. Collar. The collar consists of a series of the letter S in gold, either linked together or set in close order, on a blue and white ribbon. (See COLLAR OF S.S.)

S.S.S. (Latin stratum super stratum). Layer over layer.

S.T.P. stands for Sacrae Theologiae Professor. Professor is the Latin for Doctor. D.D.—i.e. Divinity Doctor or Doctor of Divinity—is the English equivalent of the Latin S.T.P.

Saadia (A.D.). A cuirass of silver which belonged to King Saul, and was lent to David when he was armed for the encounter with Goliath. This cuirass fell into the hands of Mahomet, being part of the property confiscated from the Jews on their expulsion from Medi'na.

Sabbath Day's Journey (Exodus xvi. 29; Acts i. 12), with the Jews was not to exceed the distance between the ark and the extreme end of the camp. This was 2,000 cubits, somewhat short of an English mile. (Exodus xvi. 29; Acts i. 12.)

"Up to the hill by Hebron, seat of giants old, No journey of a Sabbath Day, and loaded s." Milton: Samson Agonistes.

Sabbath of Sound (The). Silence.

Sabbath'ansa. The disciples of Sab'batans Zvi, the most remarkable "Messiah" of modern times. At the age of fifteen he had mastered the Talmud, and at eighteen the Cabbala. (1641-1677.)

Sabbatical Year. One year in seven, when all land with the ancient Jews was to lie fallow for twelve months. This law was founded on Exodus xxiii. 10, etc.; Leviticus xxv. 2-7; Deuteronomy xv. 1-11.

Sabe'ansa. An ancient religious sect; so called from Sabi, son of Seth, who, with his father and brother Enoch, lies buried in the Pyramids. The Sabeans worshipped one God, but approached Him indirectly through some created representative, such as the sun, moon, stars, etc. Their system is called Sabeanism or the Sabean faith. The Arabs were chiefly Sabeans before their conversion.

Sabe'anism. The worship of the sun, moon, and host of heaven. (Chaldee, tzaba, a host.)

Sa'balism means baptism—that is, the "religion of many baptisms;" founded by Boudaasp or Bodhisattha, a wise Chaldaean. This sect was the root of the party called "Christians of St. John," and by the Arabs El Mughiana.

Sabel'ians. A religious sect; so called from Sabelius, a Libyan priest of the third century. They believed in the unity of God, and said that the Trinity merely expressed three relations or states of one and the same God.

Sa'biens is the Aramean equivalent of the word "Baptists." (See below.)

"The sects of Hemeropolitans, Baptists, and Sabelians (the Moorsas of the Arabic writers) in the second century filled Syria, Palestine, and Babylonia."—Ruins: Life of Jesus, chap. xii.

Sablo denotes—of the ages of man, the last; of attributes, wisdom, prudence, integrity, singleness of mind; of birds, the raven or crow; of elements, the earth; of metals, iron or lead; of
planets, Saturn; of precious stones, the diamond; of trees, the olive; of animals, a sort of weasel.

**Sable**. Expressed in heraldry by horizontal lines crossing perpendicular ones.

In English heraldry escutcheons are varied by seven colours; foreign heralds add two more.

**A suit of sables**. A rich courtly dress. By the statute of apparel (24 Henry VIII. c. 13) it is ordained that none under the degree of an earl shall use sables. Bishop tells us that a thousand ducats were sometimes given for a "face of sables" (Blossoans, 1577). Ben Jonson says, "Would you not laugh to meet a great councillor of state in a flat cap, with trunk-hose . . . and your haberdasher in a velvet gown trimmed with sables?" (Discoveries.)

"So long? Nay, then, let the devil wear black, for I'll have a suit of sables." — Shakespeare; Hamlet, ii. 2.

**Sablenière (La)**. The sand-pits. So the Tuileries were called to the fourteenth century. Towards the end of that century tiles were made there, but the sand-pits were first called the Tileworks or Tuileries in 1416. At the beginning of the sixteenth century, Nicolas de Neuville built a house in the vicinity, which he called the "Hôtel des Tuileries." This property was purchased in 1518 by François I. for his mother.

**Sabra**. Daughter of Ptolemy, King of Egypt, rescued by St. George from the fangs of the giant, and ultimately married to her deliverer. She is represented in art, partly in character, a perfect citizen, daughter, and wife. Her three sons, born at a birth, were named Guy, Alexander, and David. Sabra died from the "pricks of a thorny brake."

**Sabreur**. _Le beau sabreur_ [the handsome or famous swordsman]. Joachim Murat (1767-1815).

**Sabrina** (Latin). The Severn. In Milton's _Comus_ we are told she is the daughter of Locrine "that had the sceptre from his father, Brute," and was living in concubinage with Estrildis. His queen, Guendolen, vowed vengeance against Estrildis and her daughter, gathered an army together, and overthrew Locrine by the river Sture. Sabrina fled and jumped into the river. Nereus took pity on her, and made her "goddess of the Severn," which is poetically called Sabrina.

**Saccarine Principle in Things** *(The)*. Mr. Emerson means by this phrase, the adaptation of living beings to their conditions—the becoming callous to pain that have to be borne, and the acquirement of liking for labours that are necessary.

**Saccariss'a.** A name bestowed by Waller on Lady Dorothea Sidney, eldest daughter of the Earl of Leicester, for whose hand he was an unsuccessful suitor, for she married the Earl of Sunderland.

"The Earl of Leicester, father of Algernon Sidney, the patriot, and of Waller's Saccariss'a, built for himself a stately house at the north corner of a square plot of Leamings land belonging to the parish of St. Martin's, which plot henceforth became known to Londoners as 'Leicester Fields.'"—Casell's Magazine: London Legends, ii.

**Saccariss'a turns to Joan** *(Fenton: The Platonic Spell)*. The gloss of novelty being gone, that which was once thought unparalleled proves only ordinary. Fenton says before marriage many a woman seems a Saccariss'a, faultless in make and wit, but scarcely in "half Hymen's taper wasted" when the "spell is dissolved," and "Saccarissa turns to Joan."

**Sacco Benedetto or Sacco Bendi'to** [the blessed sack or cloak]. A yellow garment with two crosses on it, and painted over with flames and devils. In this linen robe persons condemned by the Spanish Inquisition were arrayed when they went to the stake. The word sack was used for any loose upper garment hanging down the back from the shoulders; hence "sac-friars" or frares saccati.

**Sachem**. A chief among some of the North American Indian tribes.

**Sachentoge** [3 syll.]. An instrument of torture used in Stephen's reign, and thus described in the Anglo-Saxon Chronicle: "It was fastened to a beam, having a sharp iron to go round the throat and neck, so that the person tortured could in no wise sit, lie, nor sleep, but that he must at all times bear all the iron."

**Sack**. Any dry wine, as sherry sack, Madeira sack, Canary sack, and Palm sack. (A corruption of the French sec, dry.)

**Sack**. A bag. According to tradition, it was the last word uttered before the tongues were confounded at Babel. (Saxon, sec; German, sack; Welsh, sach; Irish, sao; French, sac; Latin, sacus; Italian, sacco; Spanish, saco; Greek, ἱλασμός.)
sackos; Hebrew, sak; Swedish, sack; etc., etc.)

To get the sack or To give one the sack.

To get discharged by one's employer. Mechanics travelling in quest of work carried their implements in a bag or sack; when discharged, they received back the bag that they might replace in it their tools, and seek a job elsewhere. Workmen still often carry a bag of tools, but so much is done by machines that bags of tools are decreasing.

The Sultan puts into a sack, and throws into the Bosphorus, any one of his harem he wishes out of the way.

There are many cognate phrases, as To give one the bag, and Get the bag, which is merely substitutional. To receive the vuurums is a very old expression, referring to the substance of which the sack or bag was made. The French Tronsser vos quilles (pack up your ninepins or toys) is another idea, similar to "Pack up your tatters and follow the drum." (See Cashier.)

Sack Race (A). A village sport in which each runner is tied up to the neck in a sack. In some cases the candidates have to make short leaps, in other cases they are at liberty to run as well as the limits of the sack will allow them.

Sackbut. A corruption of sambisa.

(Spanish, sacabuche; Portuguese, sacabuco; French, sacbeute; Latin, sacberta, sacred trumpet.)

Sackerson. The famous bear kept at "Pari Garden" in Shakespeare's time. (See Paris Garden.)

Sacrament. Literally, "a military oath" taken by the Roman soldiers not to desert their standard, turn their back on the enemy, or abandon their general. We also, in the sacrament of baptism, take a military oath "to fight manfully under the banner of Christ." The early Christians used the word to signify "a sacred mystery," and hence its application to the Baptism and Eucharist, and in the Roman Catholic Church to marriage, confirmation, etc.

The five sacraments are Confirmation, Penance, Orders, Matrimony, and Extreme Unction. (See Thirty-nine Articles, Article xxxv.)

The seven sacraments are Baptism, Confirmation, the Eucharist, Penance, Orders, Matrimony, and Extreme Unction.

The two sacraments of the Protestant Church are Baptism and the Lord's Supper.

Sacramentarians. Those who believe that no change takes place in the eucharistic elements after consecration, but that the bread and wine are simply emblems of the body and blood of Christ. They were a party among the Reformers who separated from Luther.

Sacred Anchors, in Greek vessels, were never let go till the ship was in the extremity of danger.

Sacred City. (See Holy City.)

Sacred Heart. The "Feast of the Sacred Heart of Jesus" owes its origin to a French nun, named Mary Margaret Alacoque, of Burgundy, who practised devotion to the Saviour's heart in consequence of a vision. The devotion was sanctioned by Pope Clement XII. in 1732.

Sacred Isle, or Holy Island. Ireland was so called because of its many saints, and Guernsey for its many monks. The island referred to by Thomas Moore in his Irish Melodies (No. II.) is Scattery, to which St. Senanus retired, and vowed that no woman should set foot thereon.

"Oh, haste and leave this sacred isle, Thou dark, drear, drear, morrow's smile." St. Senanuis and the Lady.

Enhallow (from the Norse Eyjinhalga, Holy Isle) is the name of a small island in the Orkney group, where cells of the Irish anchorite fathers are said still to exist.

Sacred War.

(1) A war undertaken by the Amphictyonic League against the Circbeans, in defence of Delphi. (b.c. 594-587.)

(2) A war waged by the Athenians for the restoration of Delphi to the Phocians, from whom it had been taken. (b.c. 418-447.)

(3) A war in which the Phocians, who had seized Delphi, were conquered by Philip of Macedon. (b.c. 346.)

Sacred Way (The) in ancient Rome, was the street where Romulus and Tatum (the Sabine) swore mutual alliance. It does not mean the "holy street," but the "street of the oath.

Sacred Weed (The). Vervain. (See Herba Sagra.)

Sacrifice. Never sacrifice a white cock, was one of the doctrines of Pythagoras, because it was sacred to the moon. The Greeks went further, and said, "Nourish a cock, but sacrifice it not," for all cockerels were sacred either to the sun or moon, as they announced the hours. The
Sacrifice

cock was sacred also to the goddess of wisdom, and to Esculap'ius, the god of health; it therefore represented time, wisdom, and health, none of which are ever to be sacrificed. (See Ambibous: Protepsics, symbol xvi.)

Sacrifice to the Graces is to render oneself agreeable by courteous conduct, suavity of manners, and fastidiousness of dress. The allusion is to the three Graces of classic mythology.

Sacr’ering Bell. The little bell rung to give notice that the "Host" is approaching. Now called sanctus bell, from the words "Santus, sancius, sanctus, dominus, Deus Sabaoth, pronounced by the priest. (French, saucer; Latin, saucer.)

"He heard a little saccing bell rung to the elevation of a to-morrow mass."—James Scott: Discovery of Witchcraft (1584).

"The saccing of the kings of France."—Temple.

Sacripiant. A bragart, a noisy hectorer. He is introduced by Alexander Passoni, in a mock-heroic poem called The Rape of the Bucket.

Sacripiant (in Orlando Furioso). King of Circassia; and a Saracen.

Sad Bread (Latin, panis gravis). Heavy bread, ill-made bread. Shakespeare calls it "distressful bread"—not the bread of distress, but the panis gravis or ill-made bread eaten by the poor.

Sad Dog (He’s a). In tribute suet. A playful way of saying a man is a debaucher.

Sadab. The sixteenth night of the month Bayaman. (Persian mythology.)

Sadde. One of the sacred books of the Guebres or Paris containing a summary of the Zend-Avesta.

Sadder and a Wiser Man (A). "A sadder and a wiser man He rose the morrow morn."—Coleridge: The Ancient Mariner.

Saddle. Set the saddle on the right horse. Lay the blam on those who deserve it. Lose the horse and win the saddle. (See Lose.)

Saddletree (Mr. Bartolin). The learned saddler. (Sir Walter Scott: The Heart of Midlothian.)

Sad’duces. A Jewish party which denied the existence of spirits and angels, and, of course, disbelieved in the resurrection of the dead; so called from Sadoc (righteous-man), thought to be the name of a priest or rabbi some three centuries before the birth of Christ. As they did not believe in future punishments, they punished offences with the utmost severity.

Sadi or Sa'di. A Persian poet styled the "nightingale of thousand songs," and "one of the four monarchs of eloquence." His poems are the Gulistan or Garden of Roses, the Bustan or Garden of Fruits, and the Pard-Namah, a moral poem. He is admired for his sententious march. (1184-1263.)

Sadler’s Wells (London). There was a well at this place called Holy Well, once noted for "its extraordinary cures." The priests of Clerkenwell Priory used to boast of its virtues. At the Reformation it was stopped up, and was wholly forgotten till 1683, when a Mr. Sadler, in digging gravel for his garden, accidentally discovered it again. Hence the name. In 1765 Mr. Rosoman converted Sadler’s garden into a theatre.

Sadlerian Lectures. Lectures on Algebra delivered in the University of Cambridge, and founded in 1710 by Lady Sadler.

Schrumin [Sch-rim-ner]. The boar served to the gods in Valhalla every evening; by next morning the part eaten was miraculously restored. (Scandinavian mythology.)

Saifa, in Arabia, according to Arabian legend, is the hill on which Adam and Eve came together, after having been parted for two hundred years, during which time they wandered homeless over the face of the earth.

Safety Matches. In 1847 Schröttner, an Austrian chemist, discovered that red phosphorus gives off no fumes, and is virtually inert; but being mixed with chlorate of potash under slight pressure it explodes with violence. In 1855 Herr Böttger, of Sweden, put the red phosphorus on the box and the phosphorus on the match, so that the match must be rubbed on the box to bring the two together. (See Prometheans, Lucifers.)

Saffron. He hath slept in a bed of saffron. In Latin dormivit in sacci creto, meaning he has a very light heart, in reference to the exhilarating effects of saffron. "With genial joy to warm his soul, Helen mixed saffron in the bowl."

Saffron Veil. The Greek and Latin brides wore a flavumum or yellow veil, which wholly enveloped them. (See Saphron.)

Sag (plural Sagae). The northern mythological and historical traditions,
Sailing within the Wind or Sailing close to the Wind. Going to the very verge of propriety, or acting so as just to escape the letter of the law. The phrase, of course, is nautical.

"The jokes (of our predecessors) might have been broader than modern manners allow... but... the master sails nearer to the wind than did his father's forefathers." —Nineteenth Century, November, 1962, p. 362.

"As defended himself by declaring that he did not tell Hamanadra anything; he only sent her a dream. This was undoubtedly sailing very near the wind." —Nineteenth Century, June, 1871, p. 917.

Sailor King. William IV. of England, who entered the navy as midshipman in 1779, and was made Lord High Admiral in 1827. (1765, 1830-1837.)

Saint. Kings and princes so called:—
Edward the Martyr (961, 975-978).
Edward the Confessor (1004, 1042-1066).

Eric IX. of Sweden (*, 1155-1161).
Ethelred I., King of Wessex (*, 866-871).

Engelius I., pope (*, 654-657).
Felix I., pope (*, 698-724).
Ferdinand III. of Castile and Leon (1200, 1217-1252).
Julius I., pope (*, 337-352).
Kâng-hê, second of the Manchus dynasty of China, who assumed the name of Cheng-tsu-jen (1661-1722).

Lawrence Justinianu'i, Patriarch of Venice (1380, 1451-1465).
Leo IX., pope (1002, 1049-1054).
Louis IX. of France (1215, 1226-1270).

Olaus II. of Norway, brother of Harald III., called "St. Olaf the Double Beard" (984, 1026-1030).

Stephen I. of Hungary (979, 997-1038).

Dom Fernando, son of King John of Portugal, was, with his brother Henry, taken prisoner by the Moors at the siege of Tangier. The Portuguese general promised to give Ceuta for their ransom, and left Fernando in prison as their surety. The Portuguese government refused to ratify the condition, and Fernando was left in the hands of the Moors till he died. For this patriotic act he is regarded as a saint, and his day is June 3th. His brother Edward was king at the time. (1402-1443.)

St. Bees' College (Cumberland), situated on the bay formed by St. Bees' Head, founded by Dr. Law, Bishop of Chester, in 1816. St. Bees' was so called from a nunnery founded here in 650, and dedicated to the Irish saint named Begu. A "man of war" is a "Bees' man."
St. Cecilia, born of noble Roman parents, and fostered from her cradle in the Christian faith, married Valrian. One day she told him that an angel said, "whether she was awake or asleep, was ever beside her." Valrian requested to see this angel, and she said he must be baptised first. Valrian was baptised and suffered martyrdom. When Cecilia was brought before the Prefect Almachius, and refused to worship the Roman deities, she was "shut fast in a bath kept hot both night and day with great fires," but "felt of it no woe." Almachius then sent an executioner to cut off her head, "but for no manner of chance could he smite her fair neck in two." Three days she lingered with her neck bleeding, preaching Christ and Him crucified all the while; then she died, and Pope Urban buried the body. "Her house the church of St. Cecily is hight" unto this day. (Chaucer: "Sowonde Nommes Tale," (see Cecilia.)

Towards the close of the seventeenth century an annual musical festival was held in Stationers' Hall in honour of St. Cecilia.

St. Cuthbert's Duck. The cider duck.

St. Distaff. (See Distaff.)

St. Elmo, called by the French St. Elme. The electric light seen playing about the masts of ships in stormy weather. (See Castor and Pollux.)

"And sudden breaking on their raptured sight, Appeared the splendour of St. Elme's light." (Hoole's "Tale of Eden," Book IX.)

St. Francis. (See Francis.)

St. George's Cross, in heraldry, is a Greek cross gules upon a field argent. The field is represented in the Union Jack by a narrow fimbriation. It is the distinguishing badge of the British navy. St. George's flag is a smaller flag, without the Union Jack.

St. John Long. An illiterate-quack, who professed to have discovered a liniment which had the power of distinguishing between disease and health. The body was rubbed with it, and if irritation appeared it announced secret disease, which the quack undertook to cure. He was twice tried for manslaughter: once in 1830, when he was fined for his treatment of Miss Cashan, who died; and next in 1831, for the death of Mrs. Lloyd. Being acquitted, he was driven in triumph from the Old Bailey in a nobleman's carriage, amid the congratulations of the aristocracy.

St. John is pronounced Sion, as in that verse of Pope's—

"Awake, my St. John! leave all meaner things To low ambition and the pride of kings." (Essay on Man.)

St. John's Eve, St. Mark's Eve, and Allhallow Even, are times when poets say the forms of all such persons as are about to die in the ensuing twelve months make their solemn entry into the churches of their respective parishes. On these eves all sorts of goblins are about. Brand says, "On the Eve of John the Baptist's nativity bonfires are made to purify the air (vol. i. p. 305)."

St. Johnstone's Tippet. A halter; so called from Johnstone the hangman.

"Sent to heaven with St. Johnstone's tipit about my house."—Sir Walter Scott: Old Mortality, chap. viii.

St. Leger Sweepstakes. The St. Leger race was instituted in 1776, by Colonel St. Leger, of Park Hill, near Doncaster, but was not called the "St. Leger" till two years afterwards, when the Marquis of Rockingham's horse Allahaunia won the race. (See Derby, Leger.)

St. Leon became possessed of the elixir of life, and the power of transmuting the baser metals into gold, but these acquisitions only brought him increased misery. (William Goodwin: St. Leon.)

St. Lundi (Lat.). St. Monday. Monday spent by workmen in idleness. One of the rules enjoined by the Sheffield unionists was that no work should be permitted to be done on a Monday by any of their members.

St. Michael's Chair. The projecting stone lantern of a tower erected on St. Michael's Mount, Cornwall. It is said that the rock received its name from a religious house built to commemorate the apparition of St. Michael on one of its craggy heights. (See Michael.)

St. Monday. A holiday observed by journeyman shoemakers and other inferior mechanics, and well-to-do merchants.

In the Journal of the Folk-lore Society, vol. i. p. 245, we read that, "While Cromwell's army lay encamped at Perth, one of his zealous partisans, named Monday, died, and Cromwell offered a reward for the best lines on his death. A shoemaker of Perth brought the following, which so pleased Cromwell that he not only gave the promised reward, but made also a decree that,
st. simonism

the social and political system of st. simon. he proposed the institution of a european parliament, to arbitrate in all matters affecting europe, and the establishment of a social hierarchy based on capacity and labour. he was led to his "social system" by the apparition of charlemagne, which appeared to him one night in the luxembourg, where he was suffering a temporary imprisonment. (1760-1825.)

* for other saints, see the names.

st. stephen's. the houses of parliament are so called, because, at one time, the commons used to sit in st. stephen's chapel.

st. stephen's loaves. stones.

"having said this, he took up one of st. stephen's loaves, and was going to hit him with it." — rablatas: postgraduate, v. 2.

st. thomas's castle. the penitentiary in st. thomas's parish, oxford, where women of frail morals are kept under surveillance.

st. willfrid's needle, often called "st. winifred's needle." in the crypt of ripon minster is a passage regarded as a test of chastity.

saints. city of saints. (see under city and holy city.)

sai'vas (2 syl.). worshippers of siva, one of the three great indian sects; they are at present divided into—

1. dandins or staff-bearers, the hindu mendicants; so called because they carry a danda or small staff, with a piece of red cloth fixed on it. in this piece of cloth the brahmanical cord is ensnared.

2. yogins. followers of yoga, who practise the most difficult austerities.

3. lingavats, who wear the linga emblem on some part of their dress.

4. parvannahas, ascetics who go naked, and never express any want or wish.

5. aghorins, who eat and drink whatever is given them, even ordure and carrion.

6. urdhaba'hra, who extend one or both arms over their head till they become rigidly fixed in this position.

7. akas'mukhins, who hold up their faces to the sky till the muscles of the neck become contracted.

saker. a piece of light artillery. the word is borrowed from the saker hawk. (see falcon.)

"the cannon, blunderbuss, and saker. he was the inventor of and made." — butler: john. ut., l. 2.

sakhrat [sak-rat']. a sacred stone, one grain of which endows the possessor with miraculous powers. it is of an emerald colour; its reflection makes the sky blue. (mahometan mythology.)

sak'ta. a worshipper of sakti, or female deity, in hindu mythology. the saktas are divided into two branches, the daksin'acha'rin and the vam'acha'rin (the followers of the right-hand and left-hand ritual). the latter practise the grossest impurities. (sanskrit, sakti, power, energy.)

sa-kun'tala. daughter of st. vis'-wa'mita, and menaka a water-nymph. abandoned by her parents, she was brought up by a hermit. one day king driedyanta came to the hermitage during a hunt, and persuaded sakuntala to marry him, and in due time a son was born. when the boy was six years old, she took it to its father, and the king recognised his wife by a ring which he had given her. she was now publicly proclaimed his queen, and bharat, his son and heir, became the founder of the glorious race of the bhаратas. this story forms the plot of the celebrated drama of kali'da's, called sakuntala, made known to us by sir w. jones.

sak'y-a-mun'i. sakyu, the hermit, founder of buddhism.

sal franella. a mixture of refined nitre and soda for sore throats. franella is a corruption of brunelle, in french sel de brunelle, from the german brunne (a sore throat), brune (the quinsy).

salacacab'ia or salacac'aby of apicius. an uneatable soup of great pretensions. king, in his art of cookery, gives the recipe of this soup: "bruise in a mortar parsley-seed, dried penery, dried mint, ginger, green coriander, stoned raisins, honey, vinegar, oil, and wine. put them into a cacabulum, with three crusts of pycentine bread, the flesh of a pullet, vestine cheese, pine-kernels, cucumbers, and dried onions, minced small; pour soup over all, garnish with snow, and serve up in the cacabulum."

"at each end there are dishes of the salacacabium of the romans; one is made of taragon, pears, royal cheese, janetops, honey, vinegar, brine, eggs, cucumbers, onions, and hen-livers; the other is much the same as soup malgre." —smollett: peregrine pickle.
Salace (3 syl.). The sea, or rather the salt or briny deep; the wife of Neptune.

"Triton, who boasts his high Neptunian race. Sprung from the god by Salace’s embrace."


Salad Days. Days of inexperience, when person are very green.

"My salad days."

-Shakespeare: Antony and Cleopatra, i. 5.

A pen’orth of salad oil. A strapping: a castigation. It is a joke on All Fools’ Day to send one to the saddler’s for a “pen’orth of salad oil.” The pun is between “salad oil,” as above, and the French selleur de la salade, “to be flogged.” The French salaud and salade are derived from the selle or saddle on which schoolboys were at one time birched. A block for the purpose used to be kept in some of our public schools. Oudin translates the phrase “Donner la salade à un escolier” by “Se purifier un scolar innanzi à tutti gli altri.” (Recherches Italiennes et Francoises, part ii. 508.)

Salamander, in Egyptian hieroglyphics, is a human form pinched to death with the cold. (See Undines.)

Salamander. A sort of lizard, fabled to live in fire, which, however, it quenched by the chill of its body. Pliny tells us he tried the experiment once, but the creature was soon burnt to a powder. (Natural History, x. 67; xxix. 4.) Salamanders are not uncommon, especially the spotted European kind (Greek, salamandria).

Salamander. Francois I. of France adopted as his badge “a lizard in the midst of flames,” with the legend “Nutrice et extinguo” (“I nourish and extinguish.”) The Italian motto from which this legend was borrowed was “Nutрисo il buono e spengo il reo” (“I nourish the good and extinguish the bad”). Fire purifies good metal, but consume rubbish. (See ante.)

Salamander. Anything of a fiery-red colour. Falstaff calls Bardolph’s nose “a burning lamp,” “a salamander,” and the drink that made such a fiery meteor he calls “fire.”

“I have maintained that salamander of yours with fire any time this two and thirty years.”

- Shakespear: 1 Henry IV, i. 2.

Salamander’s Wool. Asbestos, a fibrous mineral, affirmed by the Tartars to be made “of the root of a tree.” It is sometimes called “mountain flax,” and is not combustible.

Salary. The salt rations. The Romans served out rations of salt and other necessaries to their soldiers and civil servants. The rations altogether were called by the general name of salt, and when money was substituted for the rations the stipend went by the same name. (Latin, salarium, from sal, salt.)

Salchichon. A huge Italian sausage. Thomas, Duke of Genoa, a boy of Harrow school, was so called, when he was thrust forward by General Prim as an “inflated candidate” for the Spanish throne.

Sale by the Candle. A species of auction. An inch of candle being lighted, he who made the bid as the candle gave its expiring wink was declared the buyer; sometimes a pin is stuck in a candle, and the last bidder before the pin falls out is the buyer.

Salém is Jireh-Salem, or Jerusalem.

“Melchizedec, King of Salem . . . being by interpretation . . . King of peace.”—Hebrews vii. 1, 2.

Salienc Law. The law so called is one chapter of the Salian code regarding succession to salic lands, which was limited to heirs male to the exclusion of females, chiefly because certain military duties were connected with the holding of those lands. In the fourteenth century females were excluded from the throne of France by the application of the Saliic law to the succession of the crown.

“Which Salius, as I am told, twrt Elie and Sala, is at this day in Germany called Meissen.”

-Shakespeare: Henry V., i. 2.

Philippe VI. of France, in order to raise money, exacted a tax on salt, called Gabelle, which was most unpopular and most unjustly levied.

Edward III. called this iniquitous tax “Philippe’s Saliic law.” (Latin, sal, salt.)

Saliens (The). A college of twelve priests of Mars instituted by Numa. The tale is that a shield fell from heaven, and the nymph Egeria predicted that whoever that shield was preserved the people would be the dominant people of the earth. To prevent the shield from being surreptitiously taken away, Numa had eleven others made exactly like it, and appointed twelve priests for guardians. Every year these young patricians promenaded the city, singing and dancing, and they finished the day with a most sumptuous banquet, insomuch that saluavos cena became proverbial for a most
Salient Angles. The word "saliens" means dancing.

"Nunc est bibendum...
   nunc Sallustius
Ornare paiinare Deorum
Tempus erat daphnum."
_Hercules: I.Odes, xxx.vii. 24._

Salient Angles, in fortification, are those angles in a rampart which point outwards towards the country; those which point inwards towards the place fortified are called "re-entering angles."

Salisbury Cathedral. Begun in 1220, and finished in 1258; noted for having the loftiest spire in the United Kingdom. It is 400 feet high, or thirty feet higher than the dome of St. Paul's.

Salisbury Craigs. Rocks near Edinburgh; so called from the Earl of Salisbury, who accompanied Edward III. on an expedition against the Scots.

Sallee. A seaport on the west coast of Morocco. The inhabitants were formerly notorious for their piracy.

Salust of France. César Vichard, Abbé de St. Réal; so called by Voltaire. (1659-1692.)

Sally. Saddle. (Latin, sella; French, selle.)

"The horse... stopped his course by degrees, and went with his rider... into a pond to drink; and there sat his lordship upon the sall."—_Lives of the Norths._

"Vainly ambition... o'erleaps its sell,
   And falls o' the other..."—_Shakespeare: Macbeth, I, 7._

Sally Lunn. A tea-cake; so called from Sally Lunn, the pastrycook of Bath, who used to cry them about in a basket at the close of the eighteenth century. Daumer, the baker, bought her recipe, and made a song about the buns.

Sallyport. The postern in fortifications. It is a small door or port whence troops may issue unseen to make sallies, etc. (Latin, salio, to leap.)

Salmacis. A fountain of Carls, which rendered effeminate all those who bathed therein. It was in this fountain that Hermaphroditus changed his sex. (Ovid: Metamorphoses, iv. 285, and xvi. 319.)

"Th' moist limbs melted into Salmacis."
_Symphonies: Hermaphroditus._

Salmagundi. A mixture of minced veal, chicken, or turkey, anchovies or pickled herring, and onions, all chopped together, and served with lemon-juice and oil; said to be so called from Salmagundi, one of the ladies attached to the suite of Mary de Medicis, wife of Henri IV. of France. She either invented the dish or was so fond of it that it went by her name.

Salmon (Latin, salmo, to leap). The leaping fish.

Salmon, as food for servants. At one time apprentices and servants stipulated that they should not be obliged to feed on salmon more than five days in a week. Salmon was one penny a pound.

"A large boiled salmon would now-a-days have indicated most liberal housekeeping; but at that period salmon was caught in such plenty (here) that, instead of being accounted a delicacy, it was generally applied to feed the servants, who are said sometimes to have stipulated that they should not be required to eat food so insipid and surfeiting... about five times a week."—_Mr. W. Scott: Old Mortality, chap. vii._

Salmonous (3 syl.). A king of Ellis, noted for his arrogance and impiety. He wished to be called a god, and to receive divine honour from his subjects. To imitate Jove's thunder he used to drive his chariot over a brazen bridge, and darted burning torches on every side to imitate lightning, for which impiety the king of gods and men hurled a thunderbolt at him, and sent him to the infernal regions.

Sal'sabili. A fountain in Paradise. (Al Koran, xxvi.)

"Mahomet was taking his afternoon nap in his Paradise. A horse had reared a cloud under his head, and he was snoring so thickly near the fountain of Sal'sabili."—_Creuzer's History of Mankind,_ ii. 8.

Salt. Flavour, smack. The salt of youth is that vigour and strong passion which then predominates. Shakespeare uses the term on several occasions for strong amorous passion. Thus Iago refers to it as "hot as monkeys, salt as wolves in pride" (Othello, iii. 3). The Duke calls Angelo's base passion his "salt imagination," because he supposed his victim to be Isabella, and not his betrothed wife whom the Duke forced him to marry. (Measure for Measure, v. 1.)

"Though we are justices, and doctors, and churchmen, Master Page, we have some salt of our youth in us."—_Merry Wives of Windsor,_ ii. 3.

Spilling salt was held to be an unlucky omen by the Romans, and the superstition has descended to ourselves. In Leonardo da Vinci's famous picture of the Lord's Supper, Judas Iscariot is known by the salt-cellar knocked over accidentally by his arm. Salt was used in sacrifice by the Jews, as well as by the Greeks and Romans; and it is still used in baptism by the Roman Catholic clergy. It was an emblem of purity and the sanctifying influence of a holy life on others. Hence our Lord tells His disciples they are "the salt of the earth." Spilling the salt after it was placed on the head of the victim was a bad omen, hence the superstition.
A covenant of salt (Numbers xviii. 19). A covenant which could not be broken. As salt was a symbol of incorruption, it, of course, symbolised perpetuity.

- "The Lord God of Israel gave the kingdom ... to David ... by a covenant of salt."—2 Chronicles xiii. 5.

Cum grano salis. With great limitations; with its grain of salt, or truth. As salt is sparingly used in condiments, so is truth in the remark just made.

He won't earn salt for his porridge. He will never earn a penny.

Not worth one's salt. Not worth the expense of the food he eats.

To eat a man's salt. To partake of his hospitality. Among the Arabs to eat a man's salt was a sacred bond between the host and guest. No one who has eaten of another's salt should speak ill of him or do him an ill turn.

"One does not eat a man's salt ... at these dinners. There is nothing sacred in ... London hospitality."—Thackeray.

To sit above the salt—in a place of distinction. Formerly the family saler (salt cellar) was of massive silver, and placed in the middle of the table. Persons of distinction sat above the "saler"—i.e. between it and the head of the table; dependents and inferior guests sat below.

"We took him up above the salt and made much of him."—Kingsley: Westward Ho! chap. xv.

True to his salt. Faithful to his employers. Here salt means salary or interests. (See above, To eat a man's salt.)

- "M. Waddington owes his fortune and his consideration to his father's adopted country (France), and he is true to his salt."—Newspaper paragraph, March 5, 1868.

Salt. A sailor, especially an old sailor; e.g. an old salt.

Salt Bread or Bitter Bread. The bread of affliction or humiliation. Bread too salt is both disagreeable to the taste and indigestible.

- "Learning how hard it is to get back when once exiled, and how salt is the bread of others."—Mrs. Oliphant: Mahers of Florence, p. 65.

Salt-cellar (A). A table salt-stand. (French, salière; Latin, salarium.)

Salt Hill (Eton). The mound at Eton where the Eton scholars used to collect money from the visitors on Montem day. The mound is still called Salt Hill, and the money given was called salt. The word salt is similar to the Latin salarium (salary), the pay given to Roman soldiers and civil officers. (See Montem, Salary.)

- Cakes of salt are still used for money in Abyssinia and Tintoret.

Salt Junk. (See Junk.)

Salt Lake. It has been stated that three buckets of this water will yield one of solid salt. This cannot be true, as water will not hold in solution more than twenty-five per cent. of saline matter. The Mormons engaged in procuring it state that they obtain one bucket of salt for every five buckets of water. (Quebec Morning Chronicle.)

Salt Ring. An attempt to monopolise the sale of salt by a ring or company which bought up some of the largest of our salt-mines.

Salt River. To row up Salt River. A defeated political party is said to be rowed up Salt River, and those who attempt to uphold the party have the task of rowing up this ungracious stream. J. Inman says the allusion is to a small stream in Kentucky, the passage of which is rendered both difficult and dangerous by shallows, bars, and an extremely tortuous channel.

Salt an Invoice (7%). To put the extreme value upon each article, and even something more, to give it piquancy and raise its market value, according to the maxim, sal sapit omnia. The French have the same expression: as "Tu devra bien salé" (to sell very dear); "Il me la bien salé" (He charged me an exorbitant price); and generally saler is to pigeon one.

Salt in Beer. In Scotland it was customary to throw a handful of salt on the top of the mash to keep the witches from it. Salt really has the effect of moderating the fermentation and fixing the liquor.

Salt in a Coffin. It is still not uncommon to put salt into a coffin, and Morein tells us the reason: Satan hates salt, because it is the symbol of incorruption and immortality. (Papetus, p. 154.)

Salt Losing its Savour. "If salt has lost its savour, wherewith shall it be salted?" If men fall from grace, how shall they be restored? The reference is to rock-salt, which loses its saltiness if exposed to the hot sun.

- "Along one side of the Valley of Salt (that towards Gibah) there is a small precipice about two men's lengths, occasioned by taking away of the salt. I broke a piece off that was exposed to the sun, rain, and air; though it had the sparks and particles of salt, yet it had perfectly lost its savour. The inner part, however, retained its saltiness."—Maimon, quoted by Dr. Adam Clarke.

Salt on His Tail (Lay). Catch or apprehend him. The phrase is based on the direction given to small children to
lay salt on a bird's tail if they want to catch it.

"His intelligence is so good, that were you to come near him with soldiers or constables... I shall answer for it you will never lay salt on his tail." - Sir W. Scott: Redgauntlet, chap. xi

Saltarello, "le fils de la folie et de Puleinello." A supposititious Italian dancer, sent to amuse Bettina in the court of the Grand Duke Laurent. Bettina was a servant on a farm, in love with the shepherd Pippo. But when she was taken to court and made a countess, Pippo was forbidden to approach her. Bettina languished, and to amuse her a troop of Italian dancers was sent for, of which Saltarello was the leader. He soon made himself known to Bettina, and married her. Bettina was a "mascotte" (q.v.), but, as the children of mascottes are mascottes also, the prince became reconciled with the promise that he should be allowed to adopt her first child. (La Mancotte.)

Hence a Saltarello is an assumed covert to bring about a forbidden marriage and hoodwink those who forbade it.

Saltpetre (French, saltpetre), sel de pierre, parce qu'il forme des efflorescences salines sur les murs. (Bouillet: Dict. des Sciences.)

Salm's (2 syl.). According to tradition, on the triumphant return of Maximilian to Germany, after his second campaign, the town of Augsburg ordered 100 rounds of cannon to be discharged. The officer on service, fearing to have fallen short of the number, caused an extra round to be added. The town of Nuremberg ordered a like salute, and the custom became established.

Salute, in the British navy, between two ships of equal rank, is made by firing an equal number of guns. If the vessels are of unequal rank, the superior fires the fewer rounds.

Royal salute, in the British navy, consists (1) in firing twenty-one great guns, (2) in the officers lowering their sword-points, and (3) in dipping the colours.

Salutations.
Shaking hands. A relic of the ancient custom of adversaries, in treating of a truce, taking hold of the weapon-hand to ensure against treachery.

Lady's curtsey. A relic of the ancient custom of women going on the knee to men of rank and power, originally to beg mercy, afterwards to acknowledge superiority.

Taking off the hat. A relic of the ancient custom of taking off the helmet when no danger is nigh. A man takes off his hat to show that he dares stand unarmed in your presence.

Discharging guns as a salute. To show that no fear exists, and therefore no guns will be required. This is like "burying the hatchet" (q.v.).

Presenting arms--i.e. offering to give them up, from the full persuasion of the peaceful and friendly disposition of the person so honoured.

Lowering swords. To express a willingness to put yourself unarmed in the power of the person saluted, from a full persuasion of his friendly feeling.

Salse (1 syl.) is the Latin salvia (sage), one of the most efficient of medieval remedies.

"To other wounds, and to broken armes. Some malle salve, and some malle charmes." (Chaucer: Canterbury Tales, line 2715.)

Salve. To flatter, to wheedle. The allusion is to salving a wound.

Salve (2 syl.). Latin "hail," "welcome." The word is often written on door-mats.

Sam. Uncle Sam. The United States Government. Mr. Frost tells us that the inspectors of Elbert Anderson's store on the Hudson were Ebenzer Wilson and his uncle Samuel Wilson, the latter of whom superintended in person the workmen, and went by the name of "Uncle Sam." The stores were marked E.A.--U.S. (Elbert Anderson, United States), and one of the employers, being asked the meaning, said "Uncle Sam." The joke took, and in the War of Independence the men carried it with them, and it became stereotyped.

To stand Sam. To be made to pay the reckoning. This is an Americanism, and arose from the letters U.S. on the knapsacks of the soldiers. The government of Uncle Sam has to pay, or "stand Sam" for all. (See above.)

Sam Weller. Servant of Mr. Pickwick, famous for his metaphors. He is meant to impersonate the wit, shrewdness, quaint humour, and best qualities of London low life. (Charles Dickens: Pickwick Papers.)

Samuel. The prince of demons, who, in the guise of a serpent, tempted Eve; also called the angel of death. (Jewish demonology.)

Sam'anides (3 syl.). A dynasty of ten kings in Western Persia (902-1004), founded by Ismail al Sam'ani.
Samaria, according to I Kings xvi. 24, means the hill of Shemer. Omri "bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of [his] city . . . after the name of Shemer . . . Samaria." (2 c. 925.)

Samaritan. A good Samaritan. A philanthropist, one who attends upon the poor to aid them and give them relief. (Luke x. 30-37.)

Sambo. A pet name given to any one of the negro race. The term is properly applied to the male offspring of a negro and mulatto, the female offspring being called Zamba. (Spanish, zamb, bow-legged; Latin, scabinus.)

Samedi (French). Saturday. A contraction of Saturni-dies. In French, samedi and sature are interchangeable, whence Saturne is changed to Sature, and contracted into Sver. M. Mason, in his French etymologies, says it is Sabbati dies, but this cannot be correct. Mardi is Martis-dies, Vendredi is Veneris dies, Jeudi is Jovis-dies, etc. (The day of Saturn, Mars, Venus, Jove, etc.)

Samian. The Samian port. Simonides the satirist, born at Samos.

Samian Letter (The). The letter Σ, used by Pythag’oras as an emblem of the straight narrow path of virtue, which is one, but, if once deviated from, the farther the lines are extended the wider becomes the breach.

"When reason doubtful, like the Samian letter, points him two ways, the narrowest is the better." (Dunciad, iv.)

Samian Sage (The). Pythag’oras born at Samos: sometimes called "the Samian." (Sixth century a.c.)

In this late age, adventurous to have touched light on the numbers of the Samian sage." (Thomson.)

Samia’s. A seraph, who fell in love with Aholib’a’mah, a granddaughter of Cain, and when the flood came, carried her under his wing to some other planet. (Byron: Heaven and Earth.)

Samiel, the Black Huntsman of the Wolf’s Glen. A satanic spirit, who gave to a markman who entered into compact with him seven balls, six of which were to hit infallibly whatever was aimed at, but the seventh was to deceive. The person who made this compact was termed Der Fréischtuch. (Weber: Der Fréischtuch, libretto by Kind.)

Samiel Wind, or Simoon. A hot suffocating wind that blows occasionally in Africa and Arabia. (Arabic, samman, suffocatingly hot.)

"Burning and leading as the Samiel wind." (Thomas Moore: Salto Bough, pt. i.)

Sammel. The chief of evil spirits, who is for ever gnashing his teeth over the damned. Next to him is Ashmedai (Asmodeus). (Cabalista.)

Samoer. The south wind of Persia, which so softens the strings of lutes, that they can never be tuned while it lasts. (Stephen: Persia.)

"Like the wind of the south o’er a summer lute bloweth, Hurled all its music, and withered its frame." (Thomas Moore: The Fire Worshippers.)

Samos’ian Philosopher. Lucian of Samos’ata. (Properly Samos’a-tan.)

Sampford Ghost (The). A kind of exaggerated "Cock Lane ghost" (q.v.), which "haunted" Sampford Peverell for about three years in the first decade of the 19th century. The house selected was occupied by a man named Chave, and besides the usual knockings, the inmates were beaten; in one instance a powerful "unattached arm" flung a folio Greek Testament from a bed into the middle of a room. The Rev. Charles (called Colton (credited as the author of these freaks) offered £100 to anyone who could explain the matter except on supernatural grounds. No one, however, claimed the reward. Colton died 1832.

Sampl. A Greek numeral. (See Epimenon.)

Sampler. A pattern, A piece of fancy-sewed or embroidered work done by girls for practice.


Sampson. Any man of unusual strength: so called from the Judge of Israel. The British Sampson. Thomas Topham, son of a London carpenter. He lifted three hogheads of water, weighing 1,836 pounds, in the presence of thousands of spectators assembled in Bath Street, Coldbath Fields, May 28th, 1741. Being plagued by a faithless woman, he put an end to his life in the flower of his age. (1710-1753.)

The Kentish Sampson. Richard Joy, who died 1742, at the age of 67. His tombstone is in St. Peter’s churchyard, Isle of Thanet.
Sancho Panza, the squire of Don Quixote, was governor of Baratária, according to Cervantes. He is described as a short, pot-bellied rustic, full of common sense, but without a grain of "spirituality." He rode upon an ass, Dapple, and was famous for his proverbs. Panza, in Spanish, means penance.

A Sancho Panza. A justice of the peace. In allusion to Sancho, as judge in the isle of Baratária.

Sancho Panza's wife, called Terese, pt. i. 6; Maria, pt. ii. iv. 7; Juana, pt. i. 7; and Joan, pt. i. 21.

Sancho. The model painting of this squire in Leslie's Sancho and the Duchess.

Sancho Pariso. (See Don Quixote, pt. ii. bk. 1. chap. iv.)

San Benito (The). The vest of penitence. It was a coarse yellow tunic worn by persons condemned to death by the Inquisition on their way to the auto de fè; it was painted over with flames, demons, etc. In the case of those who expressed repentance for their errors, the flames were directed downwards. Penitents who had been taken before the Inquisition had to wear this badge for a stated period. Those worn by Jews, sorcerers, and renegades bore a St. Andrew's cross in red on back and front.

San Cristóbal. A mountain in Granada, seen by ships arriving from the African coast; so called because colossal images of St. Christopher were erected in places of danger, from the superstitious notion that whoever cast his eye on the gigantic saint would be free from peril for the whole day.

San Suén'a. Zaragoza.

Sanse-bell. Same as "Sanctus-bell." (See Sacring-bell.)

San'cha. Daughter of Garcías, King of Navarre, and wife of Fernan González of Castile. She twice saved the life of the count her husband; once on his road to Navarre, being waylaid by personal enemies and cast into a dungeon, she liberated him by bribing the gaoler. The next time was when Fernan was waylaid and held prisoner at León. On this occasion she effected his escape by changing clothes with him.

"The tale resembles that of the Countess of Nithdale, who effected the escape of her husband from the Tower on February 23rd, 1715; and that of the Countess de Lavallette, who, in 1815, liberated the count her husband from prison by changing clothes with him.

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Prince Paul Demidoff for £90,000. The prince sold it in 1830 to M. Levrat, administrator of the Mining Society, who was to pay for it in four instalments; but his failing to fulfil his engagement became, in 1832, the subject of a lawsuit, which was given in favour of the prince. We next hear of it in Bombay; and in 1867 it was transmitted to England by the firm of Forbes & Co. It now belongs to the Czar.

Sand. A rope of sand. Something nominally effective and strong, but in reality worthless and untrustworthy.

Sand-blind. Virtually blind, but not wholly so; what the French call ber-luc; our par-blind. (Old English suffix sand, half; or Old High German sand, virtually.) It is only fit for a Launcelot Gobbo to derive it from sand, a sort of earth.

“Is this my true-begotten father, who, being more than sand-blind, high-gravel blind, knows me not.”—Shakespeare: Merchant of Venice, ii. 2.

Sand-man is about. (The.) (See Dustman.)

Sand. Footprints on the sands of Time (Longfellow: Psalm of Life). This beautiful expression was probably suggested by a letter of the First Napoleon to his Minister of the Interior respecting the poor-laws:—“It is melancholy (he says) to see time passing away without being put to its full value. Surely in a matter of this kind we should endeavour to do something, that we may say that we have not lived in vain, that we may leave some impress of our lives on the sands of Time.”

To number sands. To undertake an endless or impossible task.

“Aha! poor Duke, the task he undertakes in numbering sands and drinking oceans dry.”—Shakespeare: Richard II, ii. 2.

Sandabar. An Arabian writer, celebrated for his Parables. He lived about a century before the Christian era.

Sandal. A man without sandals. A prodigal; so called by the ancient Jews, because the seller gave his sandals to the buyer as a ratification of his bargain. (Ruth iv. 7.)

Sandals of Thermasenes (4 syl.), which would fit any foot. Thermasenes, one of the Athenian oligarchy, was nicknamed “the trimmer” (catharēs, a sandal or boot which might be worn on either foot), because no dependence could be placed on him. He blew hot and cold with the same breath. The proverb is applied to a trimmer.

Sandalphon. One of the three angels who receive the prayers of the Israelites, and weave crowns for them. (Longfellow.)

Sandalwood. A corruption of Santalwood, a plant of the genus Santalum and natural order Santalacea.

Sandbanks. Wynants, a Dutch artist, is famous for his homely pictures, where sandbanks form a most striking feature.

Sandemanians or Glassites. A religious party expelled from the Church of Scotland for maintaining that national churches, being “kingdoms of this world,” are unlawful. Called Glassites from John Glass, the founder (1728), and called Sandemanians from Robert Sandeman, who published a series of letters on the subject in 1755.

Sand’en [sandy-den]. The great palace of King Lion, in the tale of Reynard the Fox.

Sandford and Morton. Thomas Day’s tale so called.

Sandjar. One of the Seljuk Sultans of Persia; so called from the place of his birth. Generally considered the Persian Alexander. (1117-1158.)

Sandshaki or Sandshaki-sherif [the standard of green silk]. The sacred banner of the Musulmans. It is now enveloped in four coverings of green taffeta, enclosed in a case of green cloth. The standard is twelve feet high, and the golden ornament (a closed hand) which surmounts it holds a copy of the Koran written by the Calif Osman III. In times of peace this banner is guarded in the hall of the “noble vestment,” as the dress worn by “the prophet” is styled. In the same hall are preserved the sacred teeth, the holy beard, the sacred stirrup, the sabre, and the bow of Mahomet.

Sandwich. A piece of meat between two slices of bread; so called from the Earl of Sandwich (the noted “Jimmy Twitcher”), who passed whole days in
Sandwichman

The waiter bring him for refreshment a piece of meat between two pieces of bread, which he ate without stopping from play. This contrivance was not first hit upon by the earl in the reign of George III., as the Romans were very fond of "sandwiches," called by them *offida*.

Sanhedrín (A). A perambulating advertisement display, with an advertisement board before and behind. "The Earl of Shaftesbury desired to say a word on behalf of a very respectable body of men, ordinarily called 'sandwiches.'" — *The Times*, March 1814, 1867.

Sang Bleu. Of high aristocratic descent. The words are French, and mean blue blood, but the notion is Spanish. The old families of Spain who trace their pedigree beyond the time of the Moorish conquest say that their veins blood is blue, but that of common people is black.

Sang Frold (French, "cool blood"), meaning indifference; without temper or irritation.

Sangaree. A West Indian drink, consisting of Madeira wine, syrup, water, and nutmeg.

Sanglamer (3 syl.). Braggadocio's sword. *(Spenser: Faerie Queene.)*

Sanglier (Syr.). Meant for Shan O'Neil, leader of the Irish insurgents in 1567. *(Spenser: Faerie Queene, v.)*

Sanglier des Ardenes. Guillaume de la Marck driven from Liège, for the murder of the Bishop of Liège, and beheaded by the Archduke Maximilian. (1446-1485.)

Sangrado (Dr.), in the romance of *Gil Blas*, prescribes warm water and bleeding for every ailment. The character is a satire on Helvetius. (Book ii. 2.)

"If the Sangrados were ignorant, there was at any rate more to spare in the veins than there is now."—*Daily Telegraph.*

Sangreal. The vessel from which our Saviour drank at the Last Supper, and which (as it is said) was afterwards filled by Joseph of Arimathea's with the blood that flowed from His wounds. This blood was reported to have the power of prolonging life and preserving chastity. The quest of this cup forms the most fertile source of adventures to the knights of the Round Table. The story of the Sangreal or Sangraal was first written in verse by Chrétien de Troyes (end of the tenth century), thence Latinised (thirteenth century), and finally turned into French prose by Gautier Map, by "order of Lord Henry" (Henry III.). It commences with the genealogy of our Saviour, and details the whole Gospel history; but the prose romance begins with Joseph of Arimathea's. Its quest is continued in *Percival*, a romance of the fifteenth century, which gives the adventures of a young Welshman, raw and inexperienced, but admitted to knighthood. At his death the sangreal, the sacred lance, and the silver trencer were carried up to heaven in the presence of attendants, and have never since been seen on earth.

Tennyson has a poem entitled *The Holy Grail*.

Sanguine [hurry]. One of the nine colours used by foreign heralds in escutcheons. It is expressed by lines of vert and purpure crossed, that is, diagonals from right to left crossing diagonals from left to right. (See TENNE.)

Tenne and sanguine are not used by English heralds. (See HERALDS.)

Sanguinary James (A). A sheep's head not singed. A jemmy is a sheep's head; so called from James I., who introduced into England the national Scotch dish of "singed sheep's head and trotters." No real Scotch dinner is complete without a haggis, a sheep's head and trotters, and a hotch-potch (in summer), or cocky leekie (in winter).

A cocky leekie is a fowl boiled or stewed with leeks or kale—i.e. salt beef and curly greens.

(Jemmy a sheep) cannot be the origin of jemmy, as the *tie* is always soft.

Sanhedrin. The Jewish Sanhedrin probably took its form from the seventy elders appointed to assist Moses in the government. After the captivity it seems to have been a permanent consistory court. The president was called "Ha-Nasi" (the prince), and the vice-president "Abbas" (father). The seventy sat in a semicircle, thirty-five on each side of the president; the "father" being on his right hand, and the "hacum," or sub-deputy, on his left. All questions of the "Law" were dogmatically settled by the Sanhedrin, and those who refused obedience were excommunicated. (Greek, *sunedrium*, a sitting together.)

Sanhedrin, in Dryden's satire of Absalom and Achitophel, stands for the British Parliament.

"The Sanhedrin long as chief he ruled, Their reason guided, and their passion cooled."
Sanjakshif. The flag of the prophet. (Turkish, sanjak, a standard.)

Sans Culettas (French, without trousers). A name given by the aristocratic section during the French Revolution to the popular party, the favourite leader of which was Henriot. (1793.)

Sans Culettides. The five complementary days added to the twelve months of the Revolutionary Calendar. Each month being made to consist of thirty days, the riff-raff days which would not conform to the law were named in honour of the sans culottes, and made idle days or holidays.

Sans-culottism. Red republicanism.

Sans Feur et Sans Reproche. Pierre du Terrail, Chevalier de Bayard, was called le chevalier sans feur et sans reproche. (1476-1524.)

Sans Souci (French). Free and easy. void of care. There is a place so called near Potsdam, where Frederick II. (the Great) built a royal palace.

Enfans Sans Souci. The Tradesmen's company of actors, as opposed to the Lawyers, called "Basochians" (q.v.). This company was organised in France in the reign of Charles VIII., for the performance of short comedies, in which public characters and the manners of the day were turned into ridicule. The manager of the "Care-for-Notings" (sans souci) was called "The Prince of Fools." One of their dramatic pieces, entitled Master Pierre Pothelin, was an immense favourite with the Parisians.

Sansarca. The ten essential rites of Hindus of the first three castes: (1) at the conception of a child; (2) at the quickening; (3) at birth; (4) at naming; (5) carrying the child out to see the moon; (6) giving him food to eat; (7) the ceremony of tonsure; (8) investiture with the string; (9) the close of his studies; (10) the ceremony of marriage, when he is qualified to perform the sacrifices ordained.

Sansfoy (Infidelity). A Saracen "who cared for neither God nor man," encountered by St. George and slain. (Spenser: Faerie Queene, book i. 2.)

Sansfoy (Without the peace of God). Brother of Sansfoy (Infidelity) and Sansfoy (Without the law of God). He is a paynim knight, who fights with St. George in the palace grounds of Priule and would have been slain if Duessa had not rescued him. He is carried in the car of Night to the infernal regions, where he is healed of his wounds by Escalus' pius. (Spenser: Faerie Queene, book i. 4, 5.)

Sanaloy [Irreligion], brother of Sansfoy (q.e.). Having torn off the disguise of Archmago and wounded the lion, he carries off Una into the wilderness. Her shrieks arouse the fauns and satyrs, who come to her rescue, and Sanaloy flees. Una is Truth, and, being without Holiness (the Red-Cross Knight), is deceived by Hypocrisy. As soon as Truth joins Hypocrisy, instead of Holiness, Irreligion breaks in and carries her away. The reference is to the reign of Queen Mary, when the Reformation was carried captive, and the lion was wounded by the "False-law of God." (Spenser: Faerie Queene, book i. 2.)

In book ii. Sansaloy appears again as the cavalier of Perissa or Prodigality.


Santa Casa (Italian, the holy house). The reputed house in which the Virgin Mary lived at Nazareth, miraculously translated to Fiume, in Dalmatia, in 1291, thence to Recan'ti in 1294, and finally to Macera'ta, in Italy, to a piece of land belonging to the Lady Loretto.

Santa Claus or Santa Klaus. A corrupt contraction of Sankt Nikolaus (Sanč'ni kulaus—i.e. St. Nicholas), the patron saint of children. The vigil of his feast is still held in some places, but for the most part his name is now associated with Christmas-tide. The old custom used to be for someone, on December 5th, to assume the costume of a bishop and distribute small gifts to "good children." The present custom is to put toys and other little presents into a stocking or pillow-case late on Christmas Eve, when the children are asleep, and when they wake on Christmas morn each child finds in the stocking or bag hung at the bedside the gift sent by Santa Claus. St. Nicholas' day is December 6. The Dutch Kris Kringle.

Saophron. The girdle worn by Grecian women, whether married or not. The bridegroom loosed the bride's girdle, whence "to loose the girdle" came to mean to deflower a woman, and a prostitute was called "a woman whose girdle is unloosed." (γυνὴ ἀνυψώτερον.)

Sappho. A Greek and Latin metre, so named from Sappho, the inventor. Horace always writes this.
metre in four-line stanzas, the last being an Adonic. There must be a cæsura at the fifth foot of each of the first three lines, which runs thus:—


"Sometimes...mistakes occur in our little bits of Sarnian intelligence." — Mrs. Edwards: A Giron Girl, chap. iii.

Sarp'don. A favourite of the gods, who assisted Priam when Troy was besieged by the allied Greeks. When Achilles refused to fight, Sarpedon made great havoc in battle, but was slain by Patroclus. (Homer: Iliad.)

Sars'en Stones. The "Druidical" sandstones of Wiltshire and Berkshire are so called. The early Christian Saxons used the word Saresyn as a synonym of pagan or heathen, and as these stones were popularly associated with Druid worship, they were called Saresyn or heathen stones. Robert Ricart says of Duke Rollo, "He was a Saresyn come out of Denmark into France." Another derivation is the Phoenician sarzen (a rock), applied to any huge mass of stone that has been drawn from the quarry in its rude state.

These boulders are no more connected with the Druids than Stonehenge is (q.r.t.).

Sar'tor Resartus. (The Tailor Patched.) By Thomas Carlyle.

Diogenes Teufelsdrockh is Carlyle himself, and Entepfuhli is his native village of Ecclefechan.

The Rose Goddess, according to Froude, is Margaret Gordon, but Strachey is Blumine, i.e. Kitty Kirkpatrick, daughter of Colonel Achilles Kirkpatrick, and Rose Garden is Strachey's garden at Shooter's Hill. The denucia is Mrs. Strachey.

The Zahharmes are Mr. and Mrs. Buller, and Toughgut is Charles Buller.

Philistine is the Rev. Edward Irving.

Sash Window is a window that moves up and down in a groove. (French, chasse, a sash or groove.)

Sassan'ides (4 syl.). The first Persian dynasty of the historic period; so named because Ard'eshir, the founder, was son of Sasan, a lineal descendant of Xerxes.

Sassensach (ch = k). A Keltic word for a Saxon, or for the English language.

Sat'an, in Hebrew, means enemy.

"To whom the Arch-enemy
(And hence in heaven called Sarum.)" — Milton: Paradise Lost, bk. 1, 81, 82.

Sat'an's Journey to Earth (Milton: Paradise Lost, iii. 418 to the end). He starts from Hell, and wanders a long time about the confines of the Universe, where he sees Chaos and Limbo. The Universe is a vast extended plain, fortified by part of the ethereal quintessence out of which the stars were created. This plain in the fortification, through which angels pass when they visit our earth. Being weary, Satan rests awhile at this gap, and contemplates the vast Universe. He then transforms himself into an angel of light and visits Uriel, whom he finds in the Sun. He asks Uriel the way to Paradise, and Uriel points out to him our earth. Then plunging through the starry vault, the waters above the firmament, and the firmament itself, he alights safely on Mount Niphates, in Armounia.

Sat'an'ic. The Satanic School. So Southey called Lord Byron and his imitators, who set at defiance the generally received notions of religion. Of English writers, Byron, Shelley, Moore, and Bulwer are the most prominent; of French writers Rousseau, Victor Hugo, Paul de Kock, and George Sand.

Sat'ire (2 syl.). Scaliger's derivation of this word from satyrus is untenable. It is from satyra (full of variety), satyra taur, a hotchpotch or olla podrida. As maximinus, optimus, etc., became maximus, optimus, so "satur" became sat'ira. (See Dryden's Dedication prefixed to his Satires.)

Father of satira. Archilochus of Paros (b.c. seventh century).

Father of French satire. Mathurin Regnier (1573-1613).

Father of Roman satire. Lucilius (b.c. 148-103).

"Lucilius was the man who, bravely bold,
To Roman vice did the mirror hold;
Preserved humble goodness from reproach,

Saturday. (See Black Saturday.)

Saturn or Kronos [Time] devoured all his children except Jupiter, Neptune, and Pluto. Jupiter means air, Neptune water, and Pluto the grave. These Time cannot consume. Saturn is a very evil planet to be born under. "The children of the said Saturne shall be great jangeleres and chyderes...and they will never forgivethyll they be revenged of theyr quarell." (Compost of Pitholomeus.)

Saturn, with the ancient alchemists, designated lead.

Saturn's Tree, in alchemy, is a deposit of crystallised lead, massed together in the form of a "tree." It is
Saturnalia

A time of licensed disorder and mirth. With the Romans it was the festival of Saturn, and was celebrated the 17th, 18th, and 19th of December. During its continuance no public business could be transacted, the law courts were closed, the schools kept holiday, no war could be commenced, and no malfactor punished. Under the empire the festival was extended to seven days.

Saturnian Days. Days of dulness, when everything is venal.

"Then rose the creed of Chaos and of Night
To blot out order and extinguish light,
Of dulness, venal a new world to mould,
And bring Saturnian days of lead and gold."

They are lead to indicate dulness, and gold to indicate venality.

Saturnian Verses. Old-fashioned. A rude composition employed in satire among the ancient Romans. Also a peculiar metre, consisting of three iambics and a syllable over, joined to three trochees, according to the following nursery metre:

"The queen was in the parlour . . . .
The maids were in the garden . . . ."

"The Pescennium and Saturnian were the same,
For as they were called Saturnian from their sacriences, when Saturn reigned in Italy, they were called Pescennium from Pescennius [sic], where they were first practised."—Dryden: A Dedication of Juvenal.

Saturnine (3 syl.). A grave, phlegmatic disposition, dull and heavy. Astrologers affirm that such is the disposition of those who are born under the influence of the leader planet Saturn.

Satyr. The most famous representation of these goat-men is that of Fraxiteles, a sculptor of Athens in the fourth century B.C.

Satyrane (3 syl.). A blunt but noble knight who delivered Una from the fauns and satyrs. The meaning is this: Truth, being driven from the towns and cities, took refuge in caves and dews, where for a time it lay concealed. At length Sir Satyrane (Luther) rescues Una from bondage; but no sooner is this the case than she falls in with Archimago, to show how very difficult it was at the Reformation to separate Truth from Error. (Spenser: Faerie Queene, bk. i.)

Sauce means "salted food," for giving a relish to meat, as pickled roots, herbs, and so on. (Latin, salere.)

The sauce was better than the fish. The accessories were better than the main part. This may be said of a book in which the plates and getting up are better than the matter it contains.

To serve the same sauce. To retaliate; to give as good as you take; to serve in the same manner.

"After him another came unto her, and served her with the same sauce; then a third . . . ."—The Men in the Moon, etc. (1901)

Sauce (To). To intermix.

"Then she felt to sauce her desires with threatening."—Satan

"Polly sauces with discretion."—Shakespeare: Troilus and Cressida, 1. 2.

Sauce to the Goose is Sauce to the Gander. (See Gander.)

Saucer Eyes. Big, round, glaring eyes.

"Yet when a child (thinks me) I thought
That by a year or two there was not got,
With eyes like 'saucers' scarce was marked.

Peter Pindar: Ode to the Devil.

Saucer Oath. When a Chinese is put in the witness-box, he says: "If I do not speak the truth may my soul be cracked and broken like this saucer." So saying, he dashes the saucer on the ground. The Roman Catholic imprecation, known as "Bell, Book, and Candle" (q.v.), and the Jewish marriage custom of breaking a wine-glass, are of a similar character.

Saucy. Rakish, irresistible; or rather that care-for-nobody, jaunty, daring behaviour which has won for many of our regiments the term as a compliment. It is also applied metaphorically to some inanimate things, as "saucy waves," which dare attack the very moon; the "saucy world," which dares defy the very god; the "saucy mountains," "windy," "wit," and so on.

"But still the little petrel was saucy as the wails."

Kiza Cook: The Young Mariners, stanza 7.

Saul, in Dryden's satire of Abolat and Achitophel, is meant for Oliver Cromwell. As Saul persecuted David and drove him from Jerusalem, so Cromwell persecuted Charles II. and drove him from England.

"They who, when Saul was dead, without a blow Made foolish disobedient [Richard Cromwell] the crown forsook." Part 1. lines 57, 58.

Saul among the prophets? The Jews said of our Lord, "How knowesth this man letters, having never learned?" (John vii. 15.) Similarly at the conversation of Saul, afterwards called Paul, the Jews said in substance, "Is it possible that Saul can be a convert?" (Acts ix. 21.) The proverb applies to a person
who unexpectedly bears tribute to a party or doctrine that he has hitherto vigorously assailed. (1 Sam. x. 12.)

Saut Lairds o’ Dunseore (The). Lords or gentlefolk who have only a name but no money. The tale is that the “puir wee lairds of Dunseore” clubbed together to buy a stone of salt, which was doled out to the subscribers in small spoonfuls, that no one should get more than his due quota.

Savour (2 syl.). One who lives in a wood (Greek, ὕδωρ, a forest; Latin, silva; Spanish, selva; Italian, selva; French, sauvage).

Save. To save appearances. To do something to obviate or prevent exposure or embarrassment.

Save the Mark. In archery when an archer shot well it was customary to cry out “God save the mark!”—i.e. prevent anyone coming after to hit the same mark and displace my arrow. Ironically it is said to a novice whose arrow is nowhere.

God save the mark! (1 Henry II., i. 6). Hotspur, apologising to the king for not sending the prisoners according to command, says the messenger was a “popinjay,” who made him mad with his unmanly ways, and who talked “like a waiting gentlewoman of guns, drums, and wounds (God save the mark!)”—meaning that he himself had been in the brunt of battle, and it would be sad indeed if “his mark” was displaced by this court butterfly. It was an ejaculation of derision and contempt.

So (in Othello, i. 1) Iago says he was “his Moonship’s ancient; bless the mark!” expressive of derision and contempt.

In like manner (in The Merchant of Venice, ii. 2), Launcelot Gobbo says his master [Shylock] is a kind of devil, “God bless the mark!”

So (in The Ring and the Book) Browning says:

The sacred and superior. Save the mark!”

The Observer (Oct. 26, 1894) speaks of “the comic opera (save the mark!) that have lately been before us.” An ejaculation of derision and contempt.

And Mr. Chamberlain (in his speech, September 5th, 1894) says:

“The policy of this government, which calls itself (God save the mark!) an English government....

Sometimes it refers simply to the perverted natural order of things, as “travelling by night and resting (save the mark!) by day.” (U. S. Magazine, October, 1894.)

“...and sometimes it is an ejaculated prayer to avert the ill omens of an observation, as in Romeo and Juliet where the nurse says:

“I saw the wound, I saw the wound with mine eyes (God save the mark!) upon his manly breast.”

Savoir Faire (French). Ready wit; skill in getting out of a scrape; hence “Vie de son savoir-faire,” to live by one’s wits; “Avoir du savoir-faire,” to be up to snuff, to know a thing or two.

“...he had great confidence in his savoir-faire.”—Sir W. Scott: Guy Mannering, chap. xxxiv.

Savoy (The). A precinct of the Strand, London, noted for the palace of Savoy, originally the seat of Peter, Earl of Savoy, who came to England to visit his niece Eleanor, wife of Henry III. At the death of the earl the house became the property of the queen, who gave it to her second son, Edmund (Earl of Lancaster), and from this period it was attached to the Duchy of Lancaster. When the Black Prince brought Jean le Bon, King of France, captive to London (1356), he lodged him in the Savoy Palace, where he remained till 1359, when he was removed to Somerton Castle, in Lincolnshire. In 1360 he was lodged in the Tower; but, two months afterwards, was allowed to return to France on certain conditions. These conditions being violated by the royal hostages, Jean voluntarily returned to London, and had his old quarters again assigned to him, and died in 1384. The rebels under Wat Tyler burnt down the old palace in 1381; but it was rebuilt in 1505 by Henry VII., and converted into a hospital for the poor, under the name of St. John’s Hospital. Charles II. used it for wounded soldiers and sailors. St. Mary-le-Savoy or the Chapel of St. John still stands in the precinct, and has recently been restored.

N.B. Here, in 1662, was established the first flint-glass manufactory.

Saw. In Christian art an attribute of St. Simon and St. James the Less, in allusion to the tradition of their being sawn to death in martyrdom.

Sawdust Parlance (In). Circus parlance. Of course, the allusion is to the custom of sitting sawdust over the arena to prevent the horses from slipping.
Sawny

Sawny or Sandy. A Scotchman; a contraction of "Alexander."

Saxifrage. So called because its tender rootlets will penetrate the hardest rock, and break it up.

Saxon Castles.

Alnwick Castle, given to Ivo de Vesey by the Conqueror.

Bamborough Castle (Northumberland), the palace of the kings of Northumberland, and built by King Ida, who began to reign 559; now converted into charity schools and signal-stations.

Carisbrook Castle, enlarged by Fitz-Osborne, five centuries later.

Conisborough Castle (York).

Goodrich Castle (Herefordshire).

Kenilworth Castle, built by Kenelm, King of Mercia. Kenil-worth means Kenhelm's dwelling.

Richmond Castle (York), belonging to the Saxon earl Edwin, given by the Conqueror to his nephew Alan, Earl of Bretagne; a ruin for three centuries. The keep remains.

Rochester Castle, given to Odo, natural brother of the Conqueror.

Saxon Characteristics (architectural).

(1) The quoining consists of a long stone set at the corner, and a short one lying on it and bonding into the wall.

(2) The use of large heavy blocks of stone in some parts, while the rest is built of Roman bricks.

(3) An arch with straight sides to the upper part instead of curves.

(4) The absence of buttresses.

(5) The use in windows of rude balusters.

(6) A rude round staircase west of the tower, for the purpose of access to the upper floors.

(7) Rude carvings in imitation of Roman work. (Rickman.)

Saxon Duke (in Hadriana). John Frederick, Duke of Saxony, a very copulent man. When taken prisoner, Charles V. said, "I have gone hunting many a time, but never saw I such a swine before."

Saxon English. The "Lord's Prayer" is almost all of it Anglo-Saxon. The words trespasses, trespass, and temptation are of Latin origin. The substitution of "debts" and "debtors" (as "Forgive us our debts as we forgive our debtors") is objectionable. Perhaps "Forgive us our wrongdoings, as we forgive them who do wrong to us" would be less objectionable. The latter clause, "lead us not into temptation," is far more difficult to convert into Anglo-Saxon. The best suggestion I can think of is "lead us not in the ways of sinners," but the real meaning is "put us not to the test." We have the word assay (Assay us not), which would be an excellent translation, but the word is not a familiar one.

Saxon Relics.

The church of Earl's Barton (Northamptonshire). The tower and west doorway.

The church of St. Michael's (St. Albans), erected by the Abbot of St. Albans in 948.

The tower of Bosham church (Sussex).

The east side of the dark and principal cloisters of Westminster Abbey, from the college dormitory on the south to the chapter-house on the north. Edward the Confessor's chapel in Westminster Abbey, now used as the Pix office.

The church of Daruth (Kent) contains some windows of manifest Saxon architecture.

With many others, some of which are rather doubtful.

Saxon Shore. The coast of Norfolk, Suffolk, Essex, Kent, Sussex, and Hampshire, where were castles and garrisons, under the charge of a count or military officer, called Comites Littorius Saxonici per Britanniam.

Fort Brandonum (Brancaster) was on the Norfolk coast.

Carumnumnum (Burgh) was on the Suffolk coast.

Othamna (Egham) was on the Essex coast.

Regulnum (Revelver), Ratapius (Richborough), Dibirs (Dover), P. Lomanaus (Lyme), were on the Kentish coast.

Andechia (Hasting or Penzance), Forta (Worthing) were on the Sussex coast.

Say. To take the say. To taste meat or wine before it is presented, in order to prove that it is not poisoned. The phrase was common in the reign of Queen Elizabeth.

"Nor deem it meet that you to him convey
The proffered bowl, unless you taste the say."
Rose: Orlando Furioso, xxi. 61.

Shirri (Italian). A police-force which existed in the pope's dominions. They were domiciled in private houses.

"He points them out to his shirri and armed ruffians."—The Daily Telegraph.

Scoevola [left-handed]. So Caius Mucius was called, because when he entered the camp of Porsenna as a spy, and was taken before the king, he deliberately held his hand over a lamp.
Scaffold 1108  Scapegoat

till it was burnt off, to show the Etruscan that he would not shrink from torture.

Scaffold, Scaffolding. A temporary gallery for workmen. In its secondary sense it means the postulates and rough scheme of a system or sustained story. (French, échafaud, échafaudage.) (See CINER.)

Scaglione. Imitation marble, like the pillars of the Pantheon, London. The word is from the Italian scaglia (the dust and chips of marble); it is so called because the substance (which is gypsum and Flanders glue) is studded with chips and dust of marble.

Scales. The Koran says, at the judgment day everyone will be weighed in the scales of the archangel Gabriel. His good deeds will be put in the scale called "Light," and his evil ones in the scale called "Darkness;" after which they will have to cross the bridge Al Serât, not wider than the edge of a scimitar. The faithful will pass over in safety, but the rest will fall into the dreary realms of Jehennam.

Scallop Shell. Emblem of St. James of Compostella, adopted, says Erasmus, because the shore of the adjacent sea abounds in them. Pilgrims used them for cup, spoon, and dish; hence the punning crest of the Disington family is a scallop shell. On returning home, the pilgrim placed his scallop shell in his hat to command admiration, and adopted it in his coat-armour. (Danish, selp, a shell; French, escargo.)

"He will give thee a safter's staff of ivory and a scallop-shell of beaten gold."—The Old Wine Tote. (1585.)

Scalloped [scallopt]. Having an edge like that of a scallop shell.

Scammando's Rule. The jointed two-foot rule used by builders, and invented by Vincent Scammando, the famous Italian architect. (1540-1609.)

Scamp [qui eis ex campo]. A deserter from the field; one who decamps without paying his debts. S' privative and camp. (See SNOB.)

Scandal means properly a pitfall or snare laid for an enemy; hence a stumbling-block, and morally an aspersion. (Greek, skandalon.)

"We preach Christ crucified, unto the Jews a scandal."—1 Cor. i. 23.

The Hill of Scandal. So Milton calls the Mount of Olives, because King Solomon built thereon "an high place for Chemosah, the abomination of Moab; and for Moloch, the abomination of the children of Ammon." (1 Kings xi. 7.)

Scandal-broth. Tea. The reference is to the gossip held by some of the womenkind over their "cups which cheer but not inebriate." Also called "Chatter-broth."

"I proposed to my venerable visitor . . . to summon my . . . housekeeper . . . with the teacup; but he rejected my proposal with disdain. . . . No scandal-broth," he exclaimed, "No unkind woman's chatter for me."—Sir W. Scott: Peveril of the Peak (Peveril of the Peak.)

Scandalum Magnatum [scandal of the magnates]. Words in derogation of peers, judges, and other great officers of the realm. What St. Paul calls "speaking evil of dignities."

Scanderbeg. A name given by the Turks to George Castriota, the patriot chief of Epirus. The word is a corruption of Iskander-beg, Prince Alexander (1414-1467).

Scanderbeg's Sword must have Scanderbeg's Arm—i.e. None but Ulysses can draw Ulysses' bow. Scanderbeg is a corruption of Iskander-beg (Alexander the Great), not the Macedonian, but George Castriota, Prince of Albania, so called by the Turks. Mahomet wanted to see his scimitar, but when presented no one could draw it; whereupon the Turkish emperor sent it back as an imposition; but Iskanderbeg replied, he had only sent his majesty the sword without sending the arm that drew it. (See ROBIN HOOD.)

Scandinavia. Norway, Sweden, Denmark, and Iceland. Pliny speaks of Scandia as an island.

Scant-of-grace (A). A madcap; a wild, disorderly, graceless fellow.

"You, a gentleman of birth and breeding, . . . associate yourself with a sort of scant-of-grace, as men call me."—Sir W. Scott: Kenilworth, lit.

Scantling, a small quantity, is the French échantillon, a specimen or pattern.

"A scantling of wit."—Dryden.

Scapegoat. The Biaús or aborigines of Borneo observe a custom bearing a considerable resemblance to that of the scapegoat. They annually launch a small bark laden with all the sins and misfortunes of the nation, which, says Dr. Leyden, "they imagine will fall on the unhappy crew that first meets with it."

The scapegoat of the family. One made to bear the blame of the rest of the family: one always chidden and
Scaphism. Locking up a criminal in the trunk of a tree, bored through so as just to admit the body. Five holes were made—one for the head, and the others for the hands and legs. These parts were anointed with honey to invite the wasps. In this situation the criminal would linger in the burning sun for several days. (Greek, skaphê, anything scooped out.)

Scapin. A “barber of Seville;” a knavish valet who makes his master his tool. (Molière: Les Fourberies de Scapin.)

Scaramouch. A braggart and fool, very valiant in words, but a poltroon. According to Dyché, the Italian postern-master, Tiberio Fiurelli, was surnamed Scaramouch Fiurelli. He came to England in 1673, and astonished John Bull with feats of agility.

"Stout Scaramouch with rush-lance rode in,
And ran a tilt with centaur Argolin."

_Troyens: The Silent Woman (Epilogue)._ Scaramouch Dress (A), in Molière’s time, was black from top to toe; hence he says, “Night has put on her ‘scaramouch dress.’”

Scarborough Warning. No warning at all; blow first, then warning. In Scarbrough robbers used to be dealt with in a very summary manner by a sort of Halifax gibbet-law, lynch-law, or an à la lanterne. Another origin is given of this phrase: It is said that Thomas Stafford, in the reign of Queen Mary, seized the castle of Scarbrough, not only without warning, but even before the townsfolk knew he was afoot (1557). (See GONE UP.)

"This term Scarbhour-warning grew, some say,
By basty hanging for mask robbery there,
Who that was met, but suspect in that way,
Straight he was trust up, whatever he were."

J. Heywood.

Scarfet. Though your sins be as scarlet, they shall be as white as snow (Isa. i. 18). The allusion is to the scarlet fillet tied round the head of the scapegoat.

Though your sins be as scarlet as the fillet on the head of the goat to which the high priest has transferred the sins of the whole nation, yet shall they be forgiven and wiped out.

Scarlet (Will). One of the companions of Robin Hood.

Scarlet Coat. Worn by fox-hunters. (See Red Coat.)

Scarlet Woman. Some controversial Protestants apply the words to the Church of Rome, and some Romanists, with equal “good taste,” apply them to London. The Book of Revelation says, “It is that great city which reigneth over the kings of the earth,” and terms the city “Babylon” (chap. xvii.).

Scavenger’s Daughter. An instrument of torture invented by Sir William Skevington, lieutenant of the Tower in the reign of Henry VIII. As Skevington was the father of the instrument, the instrument was his daughter.

Socatta. Anglo-Saxon for “money,” or a little silver coin. A socat was an Anglo-Saxon coin.

Scene Painters. The most celebrated are—

Inigo Jones, who introduced the first appropriate decorations for masques.

D’Avenant, who produced perspective scenes in 1656, for The Siege of Rhodes.

Betterton was the first to improve the scenic effects in “Dorset Gardens;” his artist was Streater.

John Rich may be called the great reformer of stage scenery in “Covent Garden.”

Richards, secretary of the Royal Academy; especially successful in The Maid of the Mill. His son was one of the most celebrated of our scene-painters.

Philip James de Loutherbourg was the greatest scene-painter up to Garrick’s time. He produced the scenes for The Winter’s Tale, at the request of that great actor.

John Kemble engaged William Capon, a pupil of Noviosielio, to furnish him with scenery for Shakespeare’s historic plays.

Patrick Nasmyth, in the North, produced several unrivalled scenes.

Stanfield is well known for his scene of Aes and Galatea’s.

William Beverley is the greatest scene-painter of modern times.

Frank Hayman, Thomas Dall, John
Scene Plot

Laguerre, William Hogarth, Robert Dighton, Charles Dibdin, David Roberts, Grieve, and Phillips have all aided in improving scene-painting.

Scene Plot. (See Plot.)

Scene. We are not yet on the right scent. We have not yet got the right clue. The allusion is to dogs following game by their scent.

Sceptic (Greek) means one who thinks for himself, and does not receive on another's testimony. Pyrrho founded the philosophic sect called "Sceptics," and Epictetus combated their dogmas. In theology we apply the word to those who will not accept Revelation.

Sceptre. That of Agamemnon is the most noted. Homer says it was made by Vulcan, who gave it to the son of Saturn. It then passed successively to Jupiter, to Mercury, to Pelops, to Atreus (2 syl.), to Thyestes (3 syl.), and then to Agamemnon. It was found at Phocis, whither it had been taken by Electra. It was looked on with great reverence, and several miracles are attributed to it. It was preserved for many years after the time of Homer, but ultimately disappeared.

Scheherazade [She-hë-ra-zay-de]. Daughter of the Grand Vizier of the Indies. The Sultan Schahriar, having discovered the infidelity of his sultana, resolved to marry a fresh wife every night and have her strangled at daybreak. Scheherazade entreated to become his wife, and so amused him with tales for a thousand and one nights that he pardoned his cruel decree, bestowed his affection on his amiable and talented wife, and called her "the liberator of the sex." (Arabian Nights.)

Scheltrum. An army drawn up in a circle instead of in a square.

Scheme is something entertained. Scheme is a Greek word meaning what is had or held (schevo); and entertain is the Latin teneso, to have or hold. also.

Schiedam. Hollands gin, so called from Schiedam, a town where it is principally manufactured.

Schilte. (See Shites.)

Schlemihl (Peter). The name of a man who sold his shadow to the devil, in Chamisso's tale so called. It is a synonym for any person who makes a desperate and silly bargain.

Skelastic. Anselm of Leon, Doctor Scholasticus. (1050-1117.)

Epiphanius the Scholastic. An Italian scholar. (Sixth century.)

Scholastic Divinity. Divinity subjected to the test of reason and argument, or at least "darkened by the counsel of words." The Athanasian creed is a favourable specimen of this attempt to reduce the mysteries of religion to "right reason;" and the attempts to reconcile the Mosaic cosmogony with modern geology smack of the same school.

Schools.
The six old schools: Eton, Harrow, Winchester, Charterhouse, Westminster, and Rugby.

Some add St. Paul's, Merchant Taylors', and Shrewsbury.
The six modern schools: Marlborough, Wellington, Clifton, Cheltenham, Repton, and Haileybury.

Charterhouse has been removed to the hills of Surrey.

St. Paul's has migrated to the West End.

Schoolmaster Abroad (The). Lord Brougham said, in a speech (Jan. 29, 1828) on the general diffusion of education, and of intelligence arising therefrom, "Let the soldier be abroad, if he will; he can do nothing in this age. There is another personage abroad . . . the schoolmaster is abroad; and I trust to him, armed with his primer, against the soldier in full military array."

Schoolmen. Certain theologians of the Middle Ages; so called because they lectured in the cloisters or cathedral schools founded by Charlemagne and his immediate successors. They followed the fathers, from whom they differed in reducing every subject to a system, and may be grouped under three periods—First Period. Pilgrims (from ninth to twelfth century).

1. Pierre Abclard (1079-1142).
2. Placius Albinus Alcuin (735-804).
4. Anselm. Doctor Scholasticus. (1050-1117.)
5. Berenga'rius of Tours (1000-1088).
8. Lanfranc, Archbishop of Canterbury. (1005-1089.)
10. John Roscelinus (eleventh century.)
Second Period, or Golden Age of Scholasticism. ARISTOTELIANS (thirteenth and fourteenth centuries).

(1) Alain de Lille. Universal Doctor. (1114-1203.)
(2) Albertus Magnus, of Padua. (1193-1280.)
(3) Thomas Aquinas. The Angelic Doctor. (1224-1274.)
(6) Alexander of Hales. Irrefragable Doctor. (Died 1245.)
(7) John Duns Scotus. The Subtle Doctor. (1265-1308.)

Third Period. Nominalism Revived.

To the seventeenth century.

(1) Thomas de Bradwardine. The Profound Doctor. (1290-1348.)
(2) John Buridan (1295-1360.)
(3) William Durandus de Porçain. The Most Resolving or Resolute Doctor. (Died 1332.)
(4) Giles, Archbishop of Bourges. The Doctor with Good Foundation.
(5) Gregory of Rimini. The Authentic Doctor. (Died 1357.)
(6) Robert Holkot. An English divine.
(7) Raymond Lully. The Illuminated Doctor. (1234-1315.)
(8) Francis Mairon, of Digne, in Provence.
(9) William Occam. The Singular or Invincible Doctor. (Died 1347.)
(10) François Suarez, the last of the schoolmen. (1548-1617.)

Schoolmistress (The), by Shenstone, is designed for a “portrait of Sarah Lloyd,” the dame who first taught the poet himself. She lived in a thatched house before which grew a birch tree.

Soceo. (See Cean.)

Science. The Gay Science or “Gay Saber.” The poetry of the Troubadours, and in its extended meaning poetry generally.

Science Persecuted.

(1) Anaxagoras of Clazoménæ held opinions in natural science so far in advance of his age that he was accused of impiety, thrown into prison, and condemned to death. Pericles, with great difficulty, got his sentence commuted to fine and banishment.
(2) Virgilius, Bishop of Salzburg, denounced as a heretic by St. Boniface for asserting the existence of antipodes. (Died 784.)

(2) Galileo was imprisoned by the Inquisition for maintaining that the earth moved. In order to get his liberty he “abjured the heresy,” but as he went his way whispered half-audibly, “E pur si muove” (“but nevertheless it does move”). (1644-1642.)

(4) Gebert, who introduced algebra into Christendom, was accused of dealing in the black arts, and shunned as a magician.

(5) Friar Bacon was excommunicated and imprisoned for diabolical knowledge, chiefly on account of his chemical researches. (1214-1294.)

(6) Dr. Faust, the German philosopher, suffered in a similar way in the sixteenth century.

(7) John Dee. (See Dee.)
(8) Robert Grosseteste. (See Grosste.)

(9) Averroës, the Arabian philosopher, who flourished in the twelfth century, was denounced as a heretic and degraded solely on account of his great eminence in natural philosophy and medicine. (He died 1226.)

(10) Andrew Crose, electrician, who asserted that he had seen certain animals of the genus Arvus, which had been developed by him out of inorganic elements. Crose was accused of impiety, and was shunned as a “profane man,” who wanted to arrogate to himself the creative power of God. (1784-1855.)

Scienter Nesciens et Sapientia Indoctus was how Gregory the Great described St. Benedict.

Solo’s Blind Old Bard. Homer. Scio is the modern name of Chios, in the Ægean Sea.

“Smyrna, Chios, Colophon, Salamis, Rhodes, Argos, Athens, your just right to call Homer your son you must settle between ye.”

Scipio dismissed the Iberian Maid (Paradise Regained, ii.). Referring to the tale that the conqueror of Spain not only refused to see a beautiful princess who had fallen into his power after the capture of New Carthage, but that he restored her to her parents, and actually gave her great presents that she might marry the man to whom she had been betrothed. (See Continence.)

The Lucian Scipio. Nuncio.

“Tus Lucian Scipio well may speak his name, But nobler Nuncio shines a greater name; On earth’s green bosom, or on ocean’s grey, A greater never shall the sun survey.”

Comm: Eutoci, Jr. viii.
**Scissors to Grind.** Work to do; purpose to serve.

"That the Emperor of Austria [In the Servian and Bulgarian war, 1885] has his own scissors to grind goes without saying; but for the present it is Russia who keeps the ball rolling."—*Newspaper paragraphs*, November, 1885.

**Sclavon'ic.** The language spoken by the Russians, Servians, Poles, Bohe- mians, etc.; anything belonging to the Slav.

**Soebelium.** A very fruitful land, but the inhabitants exceeded the cannibals for cruelty, the Persians for pride, the Egyptians for luxury, the Cretans for lying, the Germans for drunkenness, and all nations together for a generality of vices." In vengeance the gods changed all the people into beasts: drunkards, into swine, the lecherous into goats, the proud into peacocks, scolds into magpies, gamblers into asses, musicians into song-birds, the envious into dogs, the women into milk-cows, jesters into monkeys, dancers into squirrels, and misers into moles. Four of the Champions of Christendom restored them to their normal forms by quenching the fire of the Golden Cave." (The Seven Champions of Christendom, iii. 10.)

**Scene (pron. Skoon).** Edward I. removed to London, and placed in Westminster Abbey, the great stone upon which the kings of Scotland were wont to be crowned. This stone is still preserved, and forms the support of Edward the Confessor’s chair, which the British monarchs occupy at their coronation. It is said to have been brought from Ireland by Fergus, son of Eric, who led the Dalriads to the shores of Argyllshire. (See TANIST-STONE.)

**Scis.** "Ni falsat fatum, Scotti, quacunque locutum
Invicent lapidem, regnare tenetur Sibem."

Words of St. John the Baptist, to Edward.

"Unless the fate is faithless found
And prophet’s voice be vain,
Where’er is placed this stone, e’en there
The Scottish race shall reign.

**Score.** A reckoning; to make a reckoning; so called from the custom of marking off "runs" or "lengths," in games by the score feet. (See NUB, SPELL, TALLY.)

**Scornful Dogs will eat dirty puddings.** In emergency men will do many things they would scorn to do in easy circumstances. Darius and Alexander will drink dirty water and think it nectar when distressed with thirst. Kings and queens, to make good their escape in times of danger, will put on the most menial disguise. And hungry men will not be over particular as to the food they eat.

"'All nonsense and pride,' said the Laird, ... Scornful dogs will eat dirty puddings."—Sir W. Scott: *Roderick Dhu*, chap. xi.

**Scor'pion.** It is said that scorpions have an oil which is a remedy against their stings. The toad also is said to have an antidote to its "venom."

"'Tis true, a scorpion’s oil is said
To cure the wounds the venom made,
And weapons dressed with salves restore
And heal the hurts they gave before.'

*Burn*: *Hudibras*, ii. 2.

**Scor'pions.** Whips armed with metal or knotted cords.

"My father chastised you with whips, but I will chastise you with scorpions."—1 Kings xii. 11.

**Scot.** The same as Scythian in etymology; the root of both is *Sct*. The Greeks had no *r*, and would change *t* into *th*, making the root *skth*, and by adding a phonetic vowel we get *Skuth-ai* (Scythians), and *Skoth-ai* (Scots). The Welsh disliked *s* at the beginning of a word, and would change it to *yn*; they would also changed *or* to *g*, and *th* to *d*; whence the Welsh root would be *ysgod*. Once more, the Saxons would cut off the Welsh *y*, and change the *g* back again to *c*, and the *d* to *t*, converting the *Ysgod* to *Scot*. N.B. Before the third century Scotland was called Caledonia or Alban.

**Scot-free.** Tax-free, without payment. (See below.)

**Scot and Lot.** A levy on all subjects according to their ability to pay. Scot means tribute or tax, and lot means allotment or portion allotted. To pay scot and lot, therefore, is to pay the ordinary tributes and also the personal tax allotted to you.

**Scots Greys.** The 2nd Dragoons, the colour of whose horses is grey. (Heavy-armed.)

**Scots who has.** Words by Robert Burns, to the music of an old Scotch tune called *Hey Tuttie Tuttie*. The *Land o’ the Leal* is to the same tune.

**Scotch.** The people or language of Scotland.

Highland Scotch. Scottish Gaelic.

Lowland Scotch. The English dialect spoken in the lowlands of Scotland.

Broad Scotch. The official language of Scotland in the fifteenth and sixteenth centuries. Sometimes used in novels and in verse.

**Scotch Breakfast (A).** A substantial breakfast of sundry sorts of good
things to eat and drink. The Scotch are famous for their breakfast-tables and tea-fights. No people in the world are more hospitable.

**Scotch Mist.** A thick fog with drizzling rain, common in Scotland.

"A Scotch fog will wet an Englishman through."
—Common saying.

**Scotch Pint (A).** A Scotch pint = 2 English quarts.

**Scotch Pound (A).** was originally of the same value as an English pound, but after 1355 it gradually depreciated, until in 1600 it was but one-twelfth of the value of an English pound, that is about 1s. 8d.

**Scotch Shilling.** = a penny sterling. The Scotch pound in 1600 was worth 20d., and as it was divided into twenty shillings, it follows that a Scotch shilling was worth one penny English.

**Scot'ls.** Now applied poetically to Scotland, but at one time Ireland was so called. Hence Claudius says—

"When Scots came thundering from the Irish shores,
And ocean trebled, struck with hostile oars."

**Scostita.** Followers of Duns Scotus, who maintained the doctrine of the Immaculate Conception in opposition to Thomas Aquinas.

"Scotists and Thomists now in peace remain."—Pope: *Essay on Criticism.*

**Scotland.** St. Andrew is the patron saint of this country, and tradition says that the remains of the apostle were brought by Regulus, a Greek monk, to the eastern coast of Fife in 368. (See Rule, St.)

Scotland a pet of England. Edward I. founded his claim to the lordship of Scotland on these four grounds:—(1) the ancient chroniclers, who state that Scotch kings had occasionally paid homage to the English sovereigns from time immemorial. Extracts are given from St. Alban, Marianus Scotus, Ralph of Diceto, Roger of Hoveden, and William of Malmesbury. (2) From charters of Scotch kings: as those of Edgar, son of Malcolm, William, and his son Alexander II. (3) From papal rescripts: as those of Honorius III., Gregory IX., and Clement IV. (4) By an extract from *The Life and Miracles of St. John of Beverley.* The tenor of this extract is quite suited to this *Dictionary of Fable.* In the reign of Adelstan the Scots invaded England and committed great devastation. Adelstan went to drive them back, and, on reaching the Tyne, found that the Scotch had retreated. At midnight St. John of Beverley appeared to him, and bade him cross the river at daybreak, for he "should dissimilitude the foe." Adelstan obeyed the vision, and reduced the whole kingdom to subjection. On reaching Dunbar on his return march, he prayed that some sign might be vouchsafed to him to satisfy all ages that "God, by the intercession of St. John, had given him the kingdom of Scotland." Then struck he with his sword the basaltic rocks near the coast, and the blade sank into the solid dint "as if it had been butter," cleaving it asunder for "an ell or more," and the cleft remains even to the present hour. Without doubt there is a fissure in the basalt, and how could it have come there except in the way recorded above? And how could a sword cut three feet deep into a hard rock without miraculous aid? And what could such a miracle have been vouchsafed for, except to show that Adelstan was rightful lord of Scotland? And if Adelstan were lord, of course Edward should be so likewise. Q. E. D. (Rymer: *Foederum*, vol. i. pt. ii. p. 771.)

**Scotland Yard.** (London). So called from a palace built there for the reception of the kings of Scotland when they visited England. Pennant tells us it was originally given by King Edgar to Kenneth of Scotland when he came to London to pay homage.

**Scotland Yard.** The headquarters of the Metropolitan Police, whence all public orders to the force proceed.

"Mr Walpole has only to speak the word in Scotland Yard, and the parks will be cleared."—*Pall Mall Gazette.*

**Scott. The Walter Scott of Belgium.** Hendrick Conscience. (Born 1812.)

*The Southern Scott.* Lord Byron calls Ariosto the Sir Walter Scott of Italy. (Childe Harold, iv. 40.)

**Scotus (Duns).** Died 1309. His epitaph at Cologne is—

"Scotia me genuit, Anglia me suscepit, Gallia me docuit, Colonia me tenet."

**Source of Christians.** Noured-din-Mahmid of Damascus. (1116-1174.)

**Source of God.** (1) Attila, king of the Huns. A. P. Stanley says the term was first applied to Attila in the Hungarian Chronicles. In Isidore's Chronicle the Huns are called *Virga Dei.* (*, 434-435.)

(2) Gen'seric, king of the Vandals, who went about like a destroying angel "against all those who had, in his opinion, incurred the wrath of God."
Scourge of Princes

(Probably the word Godegesal (Goth. God-gësat) was the common title of the contemporary kings, like our Deus Gratid. (Ch. 429-447.)

Scourge of Princes. Pietro Are-ttino was so called for his satires. (1492-1556.)

Scouring. I 'scaped a scouring—a disease. Scouring is a sort of flux in horses and cattle. (Latin, Malum praeter ech; French, L'échapper belle.)

Scowerers. A set of rakes in the eighteenth century, who, with the Nic'kers and Mbrokes, committed great annoyances in London and other large towns.

"Who has not heard the Scowerers' midnight fame? Who has not trembled at the Mohocks' name? Was there a watchman took his hourly rounds. Safe from their blows and new-invented wounds?"

Gay: Trivia, III.

Scrape. I've got into a sad scrape—a great difficulty. We use rub, squeeze, pinch, and scrape to express the same idea. Thus Shakespeare says, "Ay, there's the rub" (difficulty); "I have got into tribulation" (a squeeze, from the Latin tribula, to squeeze); "I am come to a pinch" (a difficulty). Some think the word a corrupt contraction of escapade, but Robert Chambers thinks it is borrowed from a term in golf. A rabbit's burrow in Scotland, he says, is called a "scrape," and if the ball gets into such a hole it can hardly be played. The rules of the game allow something to the player who "gets into a scrape." (Book of Days.)

Scrape an Acquaintance (Th.). The Gentleman's Magazine says that Hadrian went one day to the public baths, and saw an old soldier, well known to him, scraping himself with a potsherd for want of a flesh-brush. The emperor sent him a sum of money. Next day Hadrian found the bath crowded with soldiers scraping themselves with potsherds, and said, "Scrape on, gentlemen, but you'll not scrape acquaintance with me." (N. S., xxxix. 230.)

Scrape. Old Scratch. Scrat, the house-demon of the North. (Icelandic, scruti, an imp.) (See出す, 尼. etc.)

Scrape (A.). One who in a race starts from the scratch, other runners in the same race being a yard or so in advance. The scratch runner generally is one who has already won a similar race.

Coming up to the scratch—up to the mark; about to do what we want him to do. In prize-fighting a line is scratched on the ground, and the toe of the fighter must come up to the scratch.

Scratch Cradle. A game played with a piece of string stretched across the two hands. The art is so to cross the thread as to produce a resemblance to something, and for another so to transfer it to his own hands as to change the former figure into some other resemblance. A corruption of "cratch cradle" (the manger cradle), because the first figure represents a cradle, supposed to be the cradle of the infant Jesus.

Scratch Crew (A.), in a boat-race, means a random crew; not a regular crew.

Scratch Eleven (A.), or "scratch team," in cricket, means eleven men picked up anyhow; not a regular team.

Scratch Race (A.). A race of horses, men, boys, etc., without restrictions as to age, weight, previous winnings, etc.

Scratched. A horse is said to be scratched when its name is scratched out of the list of runners. "Tomboy was scratched for the Derby at ten a.m. on Wednesday," and no bet on that horse made subsequently would be valid.

Screw (A.), meaning a small quantity, is in allusion to the habit of putting a small quantity of small articles into a "screw of paper."

An old screw. One who keeps his money tight, and doles it out in screws or small quantities.

To put on the screw. To press for payment, as a screw presses by gradually-increasing pressure.

Raised your screw. Raised your wages.

"Has Tom got his screw raised? said Milton."—Truth: Quer. Story, 18th February, 1893.

Screw Loose (A.). Something amiss. The allusion is to joinery kept together by screws.

Screw Plot (The). 1708, when Queen Anne went to St. Paul's to offer thanksgivings for the victory of Oudenarde. The tale is that the plotters took out certain screw-bolts from the beams of the cathedral, that the roof might fall on the queen and her suite and kill them.

"Some of your Machiavelian crew From heavy roof of Paul Most treacherously stole every screw, To make that fabric fall. And so to catch her Majesty, And all her friends beguile."—Plut. Upon Plot (about 1690).
Screwed. Intoxicated. A playful synonym of tight, which again is a playful synonym of blown out.

Screwed on Right. His head was screwed on right. He was clear-headed and right-thinking.

"His heart was in the right place . . . and his head was screwed on right, too."—Baldwood: Bodies under Arms, 21.

Screwed on the wrong way. Crotchetly, ungainly, not right.

Scribe (1 syl.), in the New Testament, means a doctor of the law. Thus, in Matthew xxii. 35, we read, "Then one of them, which was a lawyer, asked Him, Which is the great commandment of the law?" Mark (xii. 29) says, "One of the scribes came and asked Him, Which is the first commandment of all?"

In the Old Testament the word is used more widely. Thus Serah is called the scribe (secretary) of David (2 Sam. viii. 17); in the Book of Chronicles "Jael the scribe" was an officer in the king's army, who reviewed the troops and called over the muster-roll. Jonathan, Baruch, Gemariah, etc., who were princes, were called scribes. Ezra, however, called "a ready scribe in the law of Moses," accords with the New Testament usage of the word.

Scribilemus (Martimus). A merciless satire on the false taste in literature current in the time of Pope. Cornelius Scribilemus, the father of Martin, was a pedant, who entertained all sorts of absurdities about the education of his son. Martin grew up a man of capacity; but though he had read everything, his judgment was vile and taste atrocious.

Scrimmage. A tussle; a slight battle. From the obsolete scrimer, a fencer; French, escrimeur; same root as escrimouch, our skirmish.

"Prince Guftar at this skrimgago, for all his pride.
Fled full fast and sought no guide"—MS. Landsdowne, 200, f. 10.


Scriptorès Tres (the three writers). Meaning Richard of Cirencester, Gildas Badonocus, and Nennius of Bangor.

Julius Bertram, professor of English at Copenhagen, professed to have discovered the first of these treatises in 1747, in the royal library of that city. Its subject is De Situ Britanniae, and in 1767 he published it along with the two other treatises, calling the whole The Three Writers on the Ancient History of the British Nations. Bertram's forgery was completely exposed by J. E. Mayor, in his preface to Ricardii de Cirencetria Speculum Historiale. (See Sanchoniatôch.)

Scriptorium. An apartment in every abbey where writers transcribed service-books for the choir and books for the library. (Warton.)

Scriptures. (See Seven Bibles.)

Soudamore (Sir). The lover of Amoret, whom he finally marries. (Spenser: Faerie Queene, book iii. iv.)

Souding under Bare Poles. In lewman's language to scud means to drive before a gale with no sails, or only just enough to keep the vessel ahead of the sea; "souding under bare poles" is being driven by the wind so violently that no sail at all is set. Figuratively it means to cut and run so precipitately as to leave no trace behind.

Soulabogue Massacre. In the Irish rebellion of 1798 Scoulabogue House, Wexford, was seized by the rebels and used for a prison. Some thirty or forty prisoners confined in it were brought in and shot in cold blood, when the news of a repulse of the rebels at New Ross arrived (5th June, '98). The barn at the back of the house was filled with prisoners and set on fire, and Taylor, in his history, written at the time and almost on the spot, puts the number of victims at 184, and he gives the names of several of them.

Soulas. (See Diamond . . . )

Sculpture. Fathers of French sculpture.

Jean Goujon (1510-1572).
Germain Pilon (1515-1600).

Soutch. The scrappings of hides; also refuse of flax. (English, scotch, to cut; Saxon, seeadan.) We have the word in the expression, "You have scotched the snake, not killed it."

"About half a mile from the southern outfall are two manufactories, where the refuse from the London taneries, known as soutch, is operated upon."—The Times.
Scuttle. To scuttle a ship is to bore a hole in it in order to make it sink. Rather strangely, this word is from the same root as our word *shut* or *bolt* (Saxon *scytel*, a lock, bolt, or bar). It was first applied to a hole in a roof with a door or lid, then to a hatchway in the deck of a ship with a lid, then to a hole in the bottom of a ship plugged up; then comes the verb to pull out the plug, and leave the hole for the admission of water.

Scuttle (ot coals, etc.) is the Anglo-Saxon, *scytel*, a basket.

"The Norwegians ... in every direction are coming ... with their scuttles swinging on their arms. In Bergen fish is never carried in any other way" — H. H. Jackson: *Glimpses of Three Conibles*, p. 335.

Scuttle Out (To). To sneak off quickly, to skedaddle, to cut and run. Anglo-Saxon *scytel*, to flee precipitately; *scytel*, an arrow; *scytel*, a darting fish, like the trout; *scytel*, an arrow, etc.

Scylla, daughter of Nisos, promised to deliver Megara into the hands of Minos. To redeem this promise she had to cut off a golden hair on her father’s head, which she effected while he was asleep. Minos, her lover, despised her for this treachery, and Scylla threw herself from a rock into the sea. At death she was changed into a lark, and Nisos into a hawk. Scylla turned into a rock by Circe has no connection with the daughter of Nisos.

"Threk of Scylla’s fote.
Chang’d to a bird, and sent to fly in air.
She dearly pays for Nisos’ injured hair.
By Pope: *Rape of the Lock*, i, iii.

Scylla. Glauce, a fisherman, was in love with Scylla; but Circe, out of jealousy, changed her into a hideous monster, and set dogs and wolves to bark round her incessantly. On this Scylla threw herself into the sea and became a rock. It is said that the rock Scylla somewhat resembles a woman at a distance, and the noise of the waves dashing against it is not unlike the barking of dogs and wolves.

"Glaucis, lost to joy,
Cries in his love by vengeful Circe’s hate.
Attending wept his Scylla’s benignant fate.”

Camoes: *Lusia*, bk. vi.

Avoiding Scylla, he fell into Charybdis. Trying to avoid one error, he fell into another; or, trying to avoid one danger, he fell into another equally fatal. Scylla and Charybdis are two rocks between Italy and Sicily. In one was a cave where “Scylla dwelt,” and on the other Charybdis dwelt under a fig-tree. Ships which tried to avoid one were often wrecked on the other rock. It was Circe who changed Scylla into a frightful sea-monster, and Jupiter who changed Charybdis into a whirlpool.

"When I shun Scylla your father, I fall into Charybdis your mother."—Shakespeare: *Merchant of Venice*, i, i.

Between Scylla and Charybdis — between two difficulties or fatal works.

To fall from Scylla into Charybdis — out of the frying-pan into the fire.

Scythian or Tartarian Lamb (The). Agnus Scythicus, a kind of fern, called the borametz, or polypodium of Caythne. It is said to resemble a lamb, and even in some cases to be mistaken for one.

Scythian Defiance. When Darius approached Scythia, an ambassador was sent to his tent with a bird, a frog, a mouse, and five arrows, then left without uttering a word. Darius, wondering what was meant, was told by Gobrias it meant this: Either fly away like a bird, and hide your head in a hole like a mouse, or swim across the river, or in five days you will be laid prostrate by the Scythian arrows.

Sea. Any large collection of water, more or less enclosed; hence the expression “molten sea,” meaning the great brazen vessel which stood in Solomon’s temple (2 Chronicles iv. 5, and 1 Kings vii. 26). We have also the Mediterranean Sea, the Black Sea, the White Sea, the Red Sea, the Sea of Galilee, the Dead Sea, etc.; and even the Nile, the Euphrates, and the Tigris are sometimes called seas by the prophets. The world of water is the ocean. (Anglo-Saxon, *saec*.)

The Old Man of the Sea (Arabian Nights). A creature encountered by Sinbad the Sailor in his fifth voyage. This terrible Old Man contrived to get on the back of Sinbad, and would neither dismount again nor could he be shaken off. At last Sinbad gave him some wine to drink, which so intoxicated him that he relaxed his grip, and Sinbad made his escape.

At sea, Quite at sea. Wide of the mark; quite wrong; like a person in the open ocean without compass or chart.

Sea-blue Bird of March (The). The wheatear, not the kingfisher.

Sea-girt Isle

Glaucus, a fisherman of Boeotia, afterwards a marine deity. Ino, who threw herself from a rock into the sea, and was made a sea-goddess.

Neptune (2 syl.), king of the ocean. The Nereids (3 syl.) or Néréides (4 syl.), fifty in number.

Nereus (2 syl.) and his wife Doris. Their palace was at the bottom of the Mediterranean Sea. His hair was seaweeds. Océanos and his wife Thetys. Océanos was not god of the sea, but of the ocean, supposed to form a boundary round the world.

Oceanides (3 syl.). Daughters of Océanos.

Pâlémon, the Greek Portumnus. Portumnus, the protector of harbours. Poseidon (3 syl.), the Greek Neptune. Proteus (2 syl.), who assumed every variety of shape.

Sirens (The). Sea nymphs who charmed by song.

Tethys, wife of Océanos, and daughter of Uranus and Terra.

Thetis, a daughter of Nereus and mother of Achilleas.

Triton, son of Poseidon (3 syl.).

* The Naiads or Naiâdes (3 syl.) were river nymphs.

Sea-girt Isle. England. So called because, as Shakespeare has it, it is "hedgeed in with the main, that water-wall'd bulwark" (King John, ii. 1).

"This precious stone set in the silver sea, Which serves it in the office of a wall, Or as a moat defensive to a house, Against the envy of less happy lands." Shakespeare: King Richard II., ii. 1.

Sea-green Incorruptible (The). So Carlyle called Robespierre in his French Revolution.

"The sea is a short one, and may perhaps serve to qualify our judgment of the sea-green incorruptible." — Notes and Queries, September 19th, 1861, p. 239.

Sea Legs. He has got his sea legs. Is able to walk on deck when the ship is rolling; able to bear the motion of the ship without seasickness.

Sea Serpent. Pontoppidan, in his Natural History of Norway, speaks of sea serpents 600 feet long. The great sea serpent was said to have been seen off the coast of Norway in 1819, 1822, 1837. Hans Egede affirms that it was seen on the coast of Greenland in 1734. In 1815, 1817, 1819, 1833, and in 1869, it made its appearance near Boston. In 1841 it was "seen" by the crew of Her Majesty's frigate Dædalus, in the South Atlantic Ocean. In 1876 it was seen by the crew of the barque Pauline. Girth, nine feet.

Seaboard. That part of a country which borders on the sea; the coast-line. It should be seabord. (French, bord, the edge.)

Seal. The sire is called a bull, its females are cows, the offspring are called pups; the breeding-place is called a rookery, a group of young seals is called a pod. The male seal till it is full grown is called a bachelor. A colony of seals is called a herd. A sealer is a seal-hunter, seal-hunting is called sealing, and the seal trade sealerly.

Seamy Side (The). The "wrong" or worst side; as, the "seamy side of Australia," the "seamy side of life." Thus, in velvet, in Brussels carpets, in tapestry, etc., the "wrong" side shows the seams or threads of the pattern exhibited on the right side.

"You see the seamy side of human nature in its most seamy attire." — Review of R. Buchanan's play Alone in London, November, 1865.

"My present purpose is to call attention to the seamy side of the Australian colonies. There is, as we know, such a thing as cotton-laced satin; but the colonists take care to show us only the face of the goods." — Nineteenth Century, April, 1891, p. 324.

Seasons (The). In art. The four seasons have often been sculptured or painted by artists.

Poussin drew his symbolic characters from the Old Testament. Thus, Adam and Eve in Paradise represent Spring; Ruth in the cornfields represents Summer; Joshua and Caleb bringing grapes from the Land of Promise represent Autumn; and the Deluge represents Winter.

The Ancient Greeks characterised Spring by Mercury, Summer by Apollo, Autumn by Bacchus, and Winter by Hercules.

M. Girondet painted for the King of Spain four pictures, with allegoric character, from the Herculaneum.

Sebs'ra'im (4 syl.). Rabbis who lived after the Talmud was finished, and gave their judgment on traditionary difficulties (Ait derek sebaroth, "by way of opinion"). (Buxtorf.)

Sebastian (N.). Patron saint of archers, because he was bound to a tree and shot at with arrows. As the arrows stuck in his body, thick as pins in a pin-cushion, he was also made patron saint of pin-makers. And as he was a centurion, he is patron saint of soldiers.

The English St. Sebastian, St. Edmund, the martyr-king of East Anglia.
He gave himself up to his enemies under the hope of saving his people by this sacrifice. The Danes first scourged him with rods, and then, binding him to a tree, shot arrows at him, and finally cut off his head. A legend tells how a wolf guarded the head till it was duly interred. The monastery and cathedral of St. Edmundsbury were erected on the place of his burial.

Sebastianistes. Persons who believe that Dom Sebastian, who fell in the battle of Alcazarquivir in 1578, will return to earth, when Brazil will become the chief kingdom of the earth.

A similar tradition is attached to several other names.

Second. (See Two.)

Second-hand. Not new or original: what has already been the property of another: as, "second-hand books," "second-hand clothes," etc.

Second Sight. The power of seeing things invisible to others; the power of foreseeing future events by means of shadows thrown before them. Many Highlanders claim this power, which the ancient Gaels called shadow-sight (taiseachitaraugh).

"Nor less a' cuidh an optic sleuth,
And Scottish gift of second sight."—Tynnebull.

Second Wind (The), in running. All animals soon after the start get out of breath, but as the body becomes heated, breathing becomes more easy, and endures till fatigue produces exhaustion; this is called the second wind.

"That mysterious physical readjustment, known in animals as 'second breath,' came to the rescue of his faltering frame."—The Burton Experiment, chap. 1.

Second of Time (A). The sixtieth part of an hour was called by the Romans scrupulum, and the sixtieth part of a minute was scrupulum secundum.

Secondary Colours. (See under Colours.)

Secret de Polichinelle (Le). No secret at all. A secret known to all the world; old news. We have also "Hawker's News," "Piper's News." The secrets of Polichinelle are "stage whispers" told to all the audience.

"Entre nous, c'est qu'on appelle
Le secret de polichinelle."—La Musettte, ii. 12.

Secular Clergy (The). The parish clergy who live in the world, in contradiction to monks, who live in monasteries, etc., out of the world. (Latin, ecclēsitiae.)

Secular Games. Those held by the Romans only once in a century. While the kings reigned they were held in the Campus Martius, in honour of Pluto and Proserpine, and were instituted in obedience to the Sibylline verses, with the promise that "the empire should remain in safety so long as this admonition was observed."

"Dulcissimi magnum
Tempus audimus
Quam Sibyllini monsēra versum."—Horace: Carmen Seculare, A. C.C., 737.

Sedan Chairs. So called from sedes (Latin, "a seat"). Their introduction into England is by Hume (vol. iv. 505) erroneously attributed to the Duke of Buckingham, who, it is said, gave great offence by employing men as beasts of burden. Sir S. Duncombe used one in 1634, when Buckingham was a boy, and we find it spoken of as far back as 1617. It was introduced into France (in 1617) by the Marquis de Montbrun, and called chaise à porteurs.

"It is generally said that these chairs were first made at Sedan, on the Meuse; but this is not at all probable, as, without doubt, the invention was introduced into France from England.

Sedrat. The lotus-tree which stands on the right-hand side of the invisible throne of Allah. Its branches extend wider than the distance between heaven and earth. Its leaves resemble the ears of an elephant. Each seed of its fruit encloses a houri; and two rivers issue from its roots. Numberless birds sing among its branches, and numberless angels rest beneath its shade.

See'dy. Weary, worn out, out of sorts; run to seed. A hat or coat is termed seedy when it has become shabby. A man is seedy after a debauch, when he looks and feels out of sorts.

Seel. To close the eyelids of a hawk by running a thread through them; to hoodwink. (French, ciller, cil, the eyelash.)

"She that so young could give out such a seeming
To see her father's eyes up, close as oak."—Shakespeare: Othello, ill. 3.

See'murgh. The wonderful bird that could speak all the languages of the world, and whose knowledge embraced past, present, and future events. (Persian mythology.)

Sedan Horse (The). A possession which invariably brought ill luck with it. Hence the Latin proverb "ile homo habet equum Sedanum." Cæsarius Seius had an Argive horse, of the breed of
Selim. Son of Abdallah and cousin of Zuleika (3 syl.). When Giaffir (2 syl.) murdered Abdallah, he took Selim and brought him up as his own son. The young man fell in love with Zuleika, who thought he was her brother; but when she discovered he was Abdallah’s son, she promised to be his bride, and eloped with him. As soon as Giaffir discovered this he went after the fugitives, and shot Selim. Zuleika killed herself, and the old pacha was left childless. The character of Selim is bold, enterprising, and truthful. (Byron: Bride of Abydos.)

Selim (son of Akbar). The name of Jehangir, before his accession to the throne. He married Nourmahal’ (the Light of the Harem). (See Nourmahal.)

Sel’jucks, A Perso-Turkish dynasty which gave eleven kings and lasted 138 years (1056-1194). It was founded by Togrul Beg, a descendant of Seljuk, chief of a small tribe which gained possession of Boka’ra.

Sell. A saddle. “Vaulting ambition... o’erleaps its sell” (Macbeth, i. 7). (Latin, sella; French, selle.) Window sill is the Anglo-Saxon syl (a basement).

“He left his lofty seat with golden sell.” (Spenser: Faerie Queene, ii. 2.)

Sell, sold. Made a captive, as a purchased slave. St. Paul says he was “sold under sin” (Rom. vii. 14). (Anglo-Saxon, sell-an, to give.)

A sell. A “do,” a deception, a “take-in.” Street vendors who take in the unwary with catchphrases, chuckle like hens when they have laid an egg, “Sold again, and got the money!”

Selling Race (A), in which horses to be sold are run. These horses must have the sale price ticketed. The winner is generally sold by auction, and the owner gets both the selling price and the stakes. If at the auction a price is obtained above the ticketed price it is divided between the second-best horse and the race-fund. (See Handicap, Sweepstakes, Plate, Weight-for-Age Race.)

The owner of any of the horses may claim any horse in a selling race at the price ticketed.

Selling the Pass. This is a phrase, very general in all Ireland, applied to those who turn queen’s or king’s evidence, or who impeach their comrades for money. The tradition is that a regiment of soldiers was sent by Crotha, “lord of Atha,” to hold a pass against the invading army of Trathal, “King of Cael.” The pass was betrayed for
money. The Fir-bolgs being subdued, Trathal assumed the title of "King of Ireland."

**Seltzer Water.** A corruption of Seltzers Water; so called from the Lower Selters, near Limburg (Nassau).

**Semi-amis of the North.** Margaret of Denmark, Sweden, and Norway. (1353-1412.) Catherine II. of Russia (1729-1796).

**Sennanus (St.)** fled to the island of Scattery, and resolved that no female form should ever step upon it. An angel led St. Conaír to the island, but the recluse refused to admit her. Tom Moore has a poem on this legend. St. Senanus and the Lady. (Irish Melodies, No. 1. (See KEVIN.)

**Sen’ca.** The Christian Sen’ca. Bishop Hall of Norwich. (1574-1656.)

**Senior Optime (3 syl.)** A Cambridge University expression meaning one of the second-class in the mathematical tripos. The first class consists of Wranglers.

"In the University of Cambridge every branch is divided into three classes, and the three classes are called triposes. In the mathematical tripos, those of the first class are called wranglers, those of the second class are senior optimes (3 syl.), and those of the third class junior optimes. Law, classical, and other triposes have no distinctive names, but are called Class I., II., or III., of the respective triposes.

**Senna cherib,** whose army was destroyed by the Angel of Death, is by the Orientals called King Moussal. (D’Herbelot, notes to the Koran.)

**So’nights.** A week; seven nights. **Fort’nights.** Fourteen nights. These words are relics of the ancient Celtic custom of beginning the day at sunset, a custom observed by the ancient Greeks, Babylonians, Persians, Syrians, and Jews, and by the modern representatives of these people. In Gen. i. we always find the evening proceeds the morning; as, "The evening and the morning were the first day," etc.

**Sentences (3 syl.).** The four books of Sentences, by Pierre Lombard, form the foundation of scholastic theology of the middle period. (See SCHOOLMEN.)

**Master of the Sentences.** Pierre Lombard, schoolman. (Died 1164.)

**Sentinel.** Archd. Smith says, "It is one set to watch the sentina (Lat.) or hold of a ship," but the Fr. sentier, a path or "beat," is far more probable. (French, sentinelle; Italian, sentinella; the French sentier is from the Latin sentinella.)

**Seyer.** The Indian soldier is so called, says Bishop Heber, from sip, a bow, their principal weapon in olden times. (Sipahi, a soldier.)

**Sept.** A clan (Latin, septem, a fold), all the cattle, or all the voters, in a given enclosure.

**September Massacres.** An indiscriminate slaughter of Loyalists confined at the time in the Abbaye and other French prisons. Danton gave order for this onslaught after the capture of Verdun by the allied Prussian army. It lasted the 2nd, 3rd, and 4th of September, 1792. As many as 8,000 persons fell in this massacre, among whom was the Princess de Lamballe.

**Septuagesima Sunday.** In round numbers, seventy days before Easter. The third Sunday before Lent. Really only sixty-eight days before Easter.

**Septuagint.** A Greek version of the Old Testament, so called because it was made, in round numbers, by seventy Jews; more correctly speaking, by seventy-two. Dr. Campbell disapproves of this derivation, and says it was so called because it was sanctioned and authorised by the Jewish Sanhedrim or great council, which consisted of seventy members besides the high priest. This derivation falls in better with the modern notion that the version was made at different times by different translators between b.c. 270 and 130. (Latin, septuaginta, seventy.)

"The Septuagint contains the Apocrypha. According to legend, the Septuagint was made at Alexandria by seventy-two Jews in seventy-two days.

**Seraglio.** The palace of the Turkish sultan, situated in the Golden Horn, and enclosed by walls seven miles and a half in circuit. The chief entrance is the Sublime Gate; and the chief of the large edifices is the Harem, or "sacred spot," which contains numerous houses, one for each of the sultan’s wives, and others for his concubines. The black eunuchs form the inner guard, and the white eunuchs the second guard. The Seraglio may be visited by strangers; not so the Harem.

**Seraphim.** An order of angels distinguished for fervent zeal and religious ardour. The word means "to burn." (See Isaiah vi. 2.)

"Thousand celestial ardours [seraphs] where he stood
Veiled with his gorgeous wings, up springing light,
Flew through the midst of heaven." - Milton; Paradise Lost, v. 240.
Serapis. The Ptolemaic form of the Egyptian Osiris. The word is a corruption of oeropis (dead ape), or rather "osirified ape"), a deity which had so many things in common with Osiris that it is not at all easy to distinguish them.

Serapis. Symbol of the Nile and of fertility.

Serat (AD). The ordeal bridge over which everyone will have to pass at the resurrection. It is not wider than the edge of a scimitar, and is thrown across the gulf of hell. The faithful, says the Koran, will pass over in safety, but sinners will fall headlong into the dreary realm beneath.

Serbian Bog or Serbo's. A mess from which there is no way of extricating oneself. The Serbian bog was between Egypt and Palestine. Strabo, in a lake, and says it was 200 stadia long, and 50 broad; Pliny makes it 150 miles in length. Hume says that whole armies have been lost therein. Typhon lay at the bottom of this bog, which was therefore called Typhon's Breathing Hole. It received its name from Selaket-Bardoli, a king of Jerusalem, who died there on his return from an expedition into Egypt.

"Now, sir, I must say I know of no Serbian bog deeper than a £5 rating would prove to be." — H. Durrani (Choral of the Exch.), Times, March 19, 1967.

"A self profound as that Serbian bog. Betwixt Damastus and Mount Caurus old, Where armies whole have sunk." — Milton: Paradise Lost, ii. 562.

Seremones (4 syl.). Brother-in-law of King Sardanapalus, to whom he entrusts his signet-ring to put down a rebellion headed by Arbaces the Mede and Bel'esus, the Chaldean soothsayer. He is slain in a battle with the insurgents. (Byron: Sardanapalus.)

Serena'de (3 syl.). Music performed in the serenade — i.e. in the open air at eventide (Latin, ser' evná, whence the French serémade and Italian serenate).

"Or serenate which the starred lover sings To his proud fair." — Milton: Paradise Lost, iii. 769.

Sere'né (2 syl.). A title given to certain German princes. Those princes who used to hold under the empire were entitled Serene or Most Serene Highnesses.

"It's all serene. All right (Spanish, serve' no, "all right") — the sentinel's countersign. Serene, the night-watch." — Let us clearly understand each other. "All serene, responded Foster." — Watson: The Web of the Spider. chap. viii.

Serpent. An attribute of St. Cecilia, St. Euphemia, and many other saints, either because they trampled on Satan, or because they miraculously cleared some country of such reptiles. (See Dagon.)

Serpent, in Christian art, figures in Paradise as the tempter.

The brazen serpent gave newness of life to those who were bitten by the fiery dragons and raised their eyes to this symbol. (Num. xxiii. 8.)

"It is generally placed under the feet of the Virgin, in allusion to the promise made to Eve after the fall. (Gen. iii. 15.) Satan is called the great serpent because under the form of a serpent he tempted Eve. (Rev. xii. 9.)"

"It is rather strange that, in Hindu mythology, hell is called Nada (the region of serpents). (Sir W. Jones.)

Serpent metamorphoses. Cadmos and his wife Harmonia were by Zeus converted into serpents and removed to Elysium. Esculapius, god of Epidaurus, assumed the form of a serpent when he appeared at Rome during a pestilence. Therefore is it that the goddess of Health bears in her hand a serpent.

"O want, Hygæa, o'er Britannia's throne Thy serpent-wand, and mark it for thine own." — Jarvis: Economus of Vegetation, ii.

Jupiter Ammon appeared to Olym-pia in the form of a serpent, and became the father of Alexander the Great.

"When glides a silver serpent, treacherous guest! And fair Olympus folds him to her breast." — Jarvis: Economus of Vegetation, i. 2.

Jupiter Cupido'sius, in a similar form, became the father of Scipio Africanus.

The serpent is emblematical —

(1) Of wisdom. "Be ye therefore wise as serpents, and harmless as doves" (Matt. x. 16).

(2) Of subtlety. "Now the serpent was more subtle than any beast of the field" (Gen. iii. 1).
It is said that the ocellus hides in sand that it may bite the horse’s foot and get the rider thrown. In allusion to this belief, Jacob says, “Dan shall be... an adder in the path, that biteth the horse’s heels, so that his rider shall fall backward” (Gen. xix. 17).

It is said that serpents, when attacked, swallow their young, and eject them again on reaching a place of safety.

Thomas Lodge says that people called Sauveurs have St. Catherine’s wheel in the palate of their mouths, and therefore can heal the stings of serpents.

The Bible also tells us that it stops up its ears that it may not be charmed by the charmer. (Ps. lviii. 4.)

The serpent is symbolical—

(1) Of deity, because, says Plutarch, “it feeds upon its own body: even so all things spring from God, and will be resolved into deity again.” (De Iside et Osiride, i. 2, p. 5; and Philo Byblius.)

(2) Of eternity, as a corollary of the former. It is represented as forming a circle and holding its tail in its mouth.

(3) Of renovation. It is said that the serpent, when it is old, has the power of growing young again “like the eagle,” by casting its slough, which is done by squeezing itself between two rocks.

(4) Of guardian spirits. It was thus employed by the ancient Greeks and Romans, and not unfrequently the figure of a serpent was depicted on their altars.

In the temple of Athenæ at Athens, a serpent was kept in a cage, and called “the Guardian Spirit of the Temple.” This serpent was supposed to be animated by the soul of Erichthonius.

To cherish a serpent in your bosom. To show kindness to one who proves ungrateful. The Greeks say that a husbandman found a serpent’s egg, which he put into his bosom. The egg was hatched by the warmth, and the young serpent stung its benefactor.

“Therefore think him as a serpent’s egg, which, hatched, would (as his kind) grow dangerous.” Shakespeare: Julius Caesar, ii. 1.

Their ears have been serpent-licked. They have the gift of foreseeing events, the power of seeing into futurity. This is a Greek superstition. It is said that Cassandra and Helenus were gifted with the power of prophecy, because serpents licked their ears while sleeping in the temple of Apollo.

The seed of the woman shall bruise the serpent’s head (Gen. iii. 15). The serpent bruised the heel of man; but Christ, the “seed of the woman,” bruised the serpent’s head.

Serpent’s food. Fennel is said to be the favourite food of serpents, with the juice of which it restores its sight when dim.

Serpents. Brazilian wood is a panacea against the bite of serpents. The Countess of Salisbury, in the reign of James I., had a bedstead made of this wood, and on it is the legend of “How soil vitu mal y pene.”

Serpentine Verses. Such as end with the same word as they begin with. The following are examples:

“Crescit amor numnum, quantum ipsa pecunia crescat.”
(Greater grows the love of gold, as petal itself grows greater.)

“Amico florentia et statibus, Arcades amae.”
(Both in the spring of life, Arcadians both.)

Serrapurda. High screens of rep cloth, stiffened with cane, used to enclose a considerable space round the royal tent of the Persian army.

Servant (Faithful). (See Adam.)

Serve. I’ll serve him out—give him a quid pro quo. This is the French deserver, to do an ill turn to one.

To serve a rope. To roll something upon it to prevent its from being fretted.

The “service” or material employed is spun yarn, small lines, sennit, ropes, old leather, or canvas.

Servus Servorum (Latin). The slave of slaves, the drudge of a servant. The style adopted by the Roman pontiffs ever since the time of Gregory the Great is Servus Servorum Dei.


Ses’ame (3 syl). Oily grain of the natural order Pedaliadceee, originally from India. In Egypt they eat sesame cakes, and the Jews frequently add the seed to their bread. The cakes made of sesame oil, mixed with honey and preserved citron, are considered an Oriental luxury; sesame is excellent also for puddings. (See Open Sesame.)

“Among the numerous objects... was a black horse... On one side of its manger there was clean barley and sesame, and the other was filled with rose-water.”—Arabian Nights (Third Calendar).

Se’aha. King of the serpent race, on which Vishnu reclines on the primeval waters. It has a thousand heads, on one of which the world rests. The coiled-up seshas is the emblem of eternity. (Hindu mythology.)

Set Off (A). A commercial expression. The credits are set off against the debits, and the balance struck.
Set Scene

Set off to advantage. A term used by jewellers, who set off precious stones by appropriate "settings."

Set Scene. In theatrical parlance, a scene built up by the stage carpenters, or a furnished interior, as a drawing-room, as distinguished from an ordinary or shifting scene.

Set-to (A). A boxing match, a pugilistic fight, a scolding. In pugilism the combatants are by their seconds "set to the scratch" or line marked on the ground.

Set'ebos. A deity of the Patagonians, introduced by Shakespeare into his Tempest.

"His art is of such power,
It would control my daunt'd soul, Setebos,
And make a vassal of him." Tempest, i. 2.

Seth'ites (2 syl.). A sect of the second century, who maintained that the Messiah was Seth, son of Adam.

Setting a Hen. Giving her a certain number of eggs to hatch. The whole number for incubation is called a setting.

Setting a Saw. Bending the teeth alternately to the right or left in order to make it work more easily.

Setting of a Jewel. The frame of gold or silver surrounding a jewel in a ring, brooch, etc.

"This precious stone set in the silver sea."
Shakespeare: Richard II., ii. 1.

Setting of Plaster or Paint. Its hardening.

Setting of Sun, Moon, and Stars. Their sinking below the horizon.

Setting the Thames on Fire. (See THAMES.)

Settle your Hash (Tu). "To cook his goose," or "make mince-meat of him." Our slang is full of similar phrases.

"About ears as goes mad in their castles,
And females what settles their hash."
Sims: Dougodet Ballads (Polly).

Seven (Greek, hepta; Latin, septem; German, sieben; Anglo-Saxon, seafan; etc.). A holy number. There are seven days in creation, seven spirits before the throne of God, seven days in the week, seven graces, seven divisions in the Lord's Prayer, seven ages in the life of man, and the just fall "seven times a day." There are seven phases of the moon, every seventh year was sabbatical, and seven times seven years was the jubilee. The three great Jewish feasts lasted seven days, and between the first and second of these feast were seven weeks. Levitical purifications lasted seven days. We have seven churches of Asia, seven candlesticks, seven stars, seven trumpets, seven spirits before the throne of God, seven horns, the Lamb has seven eyes, ten times seven Israelites go to Egypt, the exile lasts the same number of years, and there were ten times seven elders. Pharaoh in his dream saw seven kine and seven ears of corn, etc.

It is frequently used indefinitely to signify a long time, or a great many; thus in the Interlude of the Four Elements, the dance of apace is called the best "that I have seen this seven yere." Shakespeare talks of a man being "a vile thief this seven year."

Seven Bibles (The) or Sacred Books.

(1) The Bible of Christians. (Canon completed A.D. 494; Old Testament as we have it, B.C. 130.)

(2) The Eldas of the Scandinavians.

(3) The Five Kings of the Chinese. "King" here means web-of-cloth on which they were originally written.

(4) The Koran of the Mohammedans. (Seventh century, A.D.)

(5) The Tri Ítikes of the Buddhists. (Sixth century B.C.)

(6) The Three Vedas of the Hindús. (Twelfth century B.C.)

(7) Zendavesta of the Persians. (Twelfth century B.C.)

Seven Bodies in Alchemy. Sun is gold, moon silver, Mars iron, Mercury quicksilver, Saturn lead, Jupiter tin, and Venus copper.

"The bodies seven, eck, to hem heer anoom;
Rot gold is, and Luna silver we threpe.
At Mars yen, Mercuric quykalver we cleje;
Saturn lead, and Jupiter is ten;
And Venus copper, by my fathers key."
Chancer: Proli of the Chamoones Yemansel Tale.

Seven Champions of Christendom is by Richard Johnson, who lived in the reigns of Elizabeth and James I.

(1) St. George of England was seven years imprisoned by the Alm' дор, the black King of Morocco.

(2) St. Denys of France lived seven years in the form of a hart.

(3) St. James of Spain was seven years dumb out of love to a fair Jewess.

(4) St. Anthony of Italy, with the other champions, was enchanted into a deep sleep in the Black Castle, and was released by St. George's three sons, who quenched the seven lamps by water from the enchanted fountain.

(5) St. Andrew of Scotland, who delivered six ladies who had lived seven years under the form of white swans.
Seven Churches

(6) St. Patrick of Ireland was immured in a cell where he scratched his grave with his own nails.
(7) St. David of Wales slept seven years in the enchanted garden of Ormandine, but was redeemed by St. George.

Seven Churches of Asia.
(1) Ephesus, founded by St. Paul, 57, in a ruinous state in the time of Justinian.
(2) Smyrna, an important seaport. Polycarp was its first bishop.
(3) Pergamus, renowned for its library.
(4) Thyatira, now called Ak-hissar (the White Castle).
(5) Sardis, now a small village called Sart.
(6) Philadelphia, now called Allah Sheh (City of God), a miserable town.
(7) Laodicea, now a deserted place called Eski-hissar (the Old Castle).

It is strange that all these churches, planted by the apostles themselves, are now Mahometan. Read what Gamaliel said, Acts v. 38, 39.

Seven Deadly Sins (The). Pride, Wrath, Envy, Lust, Gluttony, Avarice, and Sloth.

Seven Dials (London). A column with seven dials formerly stood in St. Giles, facing the seven streets which radiated therefrom.

Where famed St. Giles's ancient limits spread
An in-rail'd column rears its lofty head,
Here to seven streets seven dials count the day,
And from each other catch the circling ray.
Gay: Tintern, ii.

Seven Joys of the Virgin. (See Mary.)

Seven Sages of Greece.
(1) Solon of Athens, whose motto was, "Know thyself."
(2) Chilo of Sparta—"Consider the end."
(3) Thales of Mile'tus—"Who hath soothsay in the sea?"
(4) Bias of Pri'e'n—"Most men are bad."
(5) Cloebu'loes of Lindos—"The golden mean," or "Avoid extremes."
(6) Pittacos of Mitle'n—"Seize Time by the forelock."
(7) Periander of Corinth—"Nothing is impossible to industry."

First, Solon, who made the Athenian laws:
While Ohio, in Sparta, was famed for his sons;
In Mile'tus did Thales astronomy teach;
Bias used in Pric'e'n his morals to preach;
Cloebu'loes of Lindos was handsome and wise;
Mitle'n's gainst thralldom saw Pittacos rise;
Periander is said to have gained through his craft
The title the' Mycon, the Chelan, ought.

Seven Senses. Scarred out of my seven senses. According to very ancient teaching, the soul of man, or his "inward holy body," is compounded of the seven properties which are under the influence of the seven planets. Fire animates, earth gives the sense of feeling, water gives speech, air gives taste, sun gives sight, flowers give hearing, the south wind gives smelling. Hence the seven senses are animation, feeling, speech, taste, sight, hearing, and smelling. (See Common Sense.) (See Ecclesiastes xvii. 5.)

Seven Sisters. Seven culverins so called, cast by one Borthwick.

"And these were Bor'hwick's sisters Seven,
And culverins which France had given:
Ill-omened gift! The guns remain,
The conqueror's spoil on Flodden plain."
Sir Walter Scott: Marmion, iv.

Seven Sleepers. Seven noble youths of Ephesus, who fled in the Decian persecution to a cave in Mount Celion. After 230 years they awoke, but soon died, and their bodies were taken to Marseilles in a large stone coffin, still shown in Victor's church. Their names are Constantine, Dionysius, John, Maximian, Mulchus, Martinian, and Serapion. This fable took its rise from a misapprehension of the words, "They fell asleep in the Lord"—i.e. died. (Gregory of Tours: De Gloria Martyrum, i. 9.) (See Koran, xviii.; Golden Legend, etc.)

Seven Sorrows of the Virgin. (See Mary.)

Seven Spirits stand before the Throne of God: Michael, Gabriel, La'mael, Raphael, Zachariel, Anael, and Orphiel. (Gustarini.)

Seven Spirits of God (The). (1) the Spirit of Wisdom, (2) the Spirit of Understanding, (3) the Spirit of Counsel, (4) the Spirit of Power, (5) the Spirit of Knowledge, (6) the Spirit of Righteousness, and (7) the Spirit of Divine Awfulness.

Seven Virtues (The). Faith, Hope, Charity, Prudence, Justice, Fortitude, and Temperance. The first three are called "the holy virtues." (See Seven Deadly Sins.)

Seven Weeks' War (The). From June 8th to July 26th, 1866, between Prussia and Austria, for German supremacy. Italy was allied to Prussia. Hostilities broke out between Austria and Italy July 25th, but the Bavarians were defeated the following day (July 26th).
The Treaty of Prague was signed August 23rd, 1866, and that of Vienna October 3rd. By these treaties, Austria was wholly excluded from Germany, and Prussia was placed at the head of the German States.

Seven Wise Masters. Lucien, son of Dolopithes, received improper advances from his stepmother, and, being repelled, she accused him to the king of offering her violence. By consulting the stars the prince found out that his life was in danger, but that the crisis would be passed without injury if he remained silent for seven days. The wise masters now take up the matter; each one in turn tells the king a tale to illustrate the evils of inconsiderate punishments, and as the tale ends the king resolves to relent; but the queen at night persuades him to carry out his sentence. The seven days being passed, the prince also tells a tale which embodies the whole truth, whereupon the king sentences the queen to lose her life. This collection of tales, called Sindbad's Parables, is very ancient, and has been translated from the Arabic into almost all the languages of the civilised world. John Holland, of Dalkeith, turned it into Scotch metre.

Seven Wonders of the World. (i) Of Antiquity.

The Pyramids at Giza, which in Egypt were laid;
Then Babylon's Gardens for Amaryia made;
Then Maacaras's Tomb of affection and guilt;
Fourth, the Temple of Dium, in Ephesus built;
Fifth, Colossus of Rhode, cast in brass, to the sun;
Sixth, Jupiter's Palace, by Pindar done;
The Pharos of Egypt, last wonder of old,
Or the Palace of Cyrus, cemented with gold.

(ii) Of the Middle Ages.

(1) The Colosseum of Rome.
(2) The Catacombs of Alexandria.
(3) The Great Wall of China.
(4) Stonehenge.
(5) The Leaning Tower of Pisa.
(6) The Porcelain Tower of Naukin.
(7) The Mosque of St. Sophia at Constantinople.

Seven Years' Lease. Leases run by seven years and its multiples, from the ancient notion of what was termed "climacteric years," in which life was supposed to be in special peril. (Levinus Lennius) (See Climacteric Years).

Seven Years' War. The third period of the War of the "Austrian Succession," between Maria Theresa of Austria and Friedrich II. of Prussia. It began 1756, and terminated in 1763. At the close, Silesia was handed over to Prussia.

Seven Years' War between Sweden and Denmark (1563-1570). Erik XIV. of Sweden was poisoned, and his successor put an end to the war.

Several = separate; that which is severed or separate; each, as "all and several."

Azariah was a leper, and "dwelt in a several house" (2 Kings xvi. 5).

Severn. (See Sabrina.)

Seve'srus (St.). Patron saint of fullers, being himself of the same craft. The Wall of Severus. A stone rampart, built in 208 by the Emperor Severus, between the Tyne and the Solway. It is to the north of Hadrian's wall, which was constructed in 120.

Sèvres Ware. Porcelain of fine quality, made at the French government works at Sèvres. Chiefly of a delicate kind, for ornament rather than use.

Sew the Button on. Jot down at once what you wish to remember, otherwise it may be lost or forgotten.

Sex. (See Gender Words.)

Sexagesima Sunday. The second Sunday before Lent; so called because in round numbers it is sixty days before Easter.

Sextile (2 syn.). The aspect of two planets when distant from each other sixty degrees or two signs. This position is marked thus *. As there are twelve signs, two signs are a sixth.

"In sextile, square, and trine, and opposite
Of noxious efficacy."

Milton: Paradise Lost, x. 650.

Sexton. A corruption of sa'cristan, an official who has charge of the sacra, or things attached to a specific church, such as vestments, cushions, books, boxes, tools, vessels, and so on.

Seyd [Serf]. Pacha of the Morea, assassinated by Gulnare, his favourite concubine. (Byron: The Corsair.)

Sforza. The founder of the illustrious house which was so conspicuous in the fifteenth and sixteenth centuries, was the son of a day-labourer. His name was Giacomuzzi. Attendolo, changed to Sforza from the following incident:—Being desirous of going to the wars, he consulted his hatchet thus: he flung it against a tree, saying, "If it sticks fast, I will go." It did stick fast, and he enlisted. It was because he threw it with such amazing force that he was called Sforza, the Italian for force.
Sforza (in Jerusalem Delivered) of Lombardy. He, with his two brothers, Achilles and Palame/des, were in the squadron of adventurers in the allied Christian army.

Shack. A scamp. To shack or shackle is to tie a log to a horse, and send it out to feed on the stubble after harvest. A shack is either a beast so shackled, the right of sending a beast to the stubble, or the stubble itself. Applied to men, a shack is a jade, a stubble-feeder, one bearing the same ratio to a well-to-do man as a jade sent to graze on a common bear to a well-stalled horse. (Anglo-Saxon, seccul; Arabic, shakal, to tie the feet of a beast.)

Shaddock. A large kind of orange, so called from Captain Shaddock, who first transplanted one in the West Indies. It is a native of China and Japan.

Shades. Wine vaults. The Brighton Old Bank, in 1819, was turned by Mr. Savage into a smoking-room and gin-shop. There was an entrance to it by the Pavilion Shades, and Savage took down the word bank, and inserted instead the word shades. This term was not inappropriate, as the room was in reality shaded by the opposite house, occupied by Mrs. Fitzherbert.

Shaddow or Shaddoff. A contrivance in Egypt for watering lands for the summer crops. It consists of a long rod weighted at one end, so as to raise the bucket attached by a rope to the other end.

Shadow. A ghost. Macbeth says to the ghost of Banquo—

   ‘Hence, horrible shadow! unrivalled mockery, hence!’

Shakespeare: Macbeth, iii, 4.

‘He would quarrel with his own shadow. He is so irritable that he would lose his temper on the merest trifles.’ (See SCHLEMIHL.)

Gone to the bad for the shadow of an ass. Demosthenes says a young Athenian once hired an ass to Megara. The heat was so great and the road so exposed, that he alighted at midday to take shelter from the sun under the shadow of the poor beast. Scarcely was he seated when the owner passed by, and laid claim to the shadow, saying he let the ass to the traveller, but not the ass’s shadow. After fighting for a time, they agreed to settle the matter in the law courts, and the suit lasted so long that both were ruined. ‘If you must quarrel, let it be for something better than the shadow of an ass.’

May your shadow never be less. When students have made certain progress in the black arts, they are compelled to run through a subterranean hall with the devil after them. If they run so fast that the devil can only catch their shadow, or part of it, they become first-rate magicians, but lose either all or part of their shadow. Therefore, the expression reserved to above means, May you escape wholly and entirely from the clutches of the foul fiend.

A servant earnestly desirèth the shadow (Job vii. 2)—the time of leaving off work. The people of the East measure time by the length of their shadow, and if you ask a man what o’clock it is, he will go into the sun, stand erect, and fixing his eye where his shadow terminates, will measure its length with his feet; having done so, he will tell you the hour correctly. A workman earnestly desires his shadow, which indicates the time of leaving off work.

Shadow (Th). To follow about like a shadow. This is done by some person or persons appointed to watch the movements and keep an eye on the doings of suspicious characters.

‘He [Jesus] was shadowed by spies, who were stirring up the crowd against Him.’—Longman’s Magazine, 1841, p. 230.

Shady. On the shady side of forty—the wrong side, meaning more than forty. As evening approaches the shadows lengthen, and as man advances towards the evening of life he approaches the shady side thereof. As the beauty of the day is gone when the sun declines, the word shady means inferior, bad, etc.; as a shady character, one that will not bear the light; a shadiy transaction, etc.

Shafal/us. So Bottom the weaver and Francis Flute the bellows-mender, call Cephal/us, the husband of Procris.

‘Pyramus: Not Shafalus to Procris was so true. Thisbe: Ah Shafalus to Procris, I to you.’

Shakespeare: Midsummer Night’s Dream, v. 1.

Sha’fites (2 syl.). One of the four sects of the Sunnites or orthodox Moslems; so called from Al-Shafai, a descendant of Mahomet. (See SHITEES.)

Shaft. I will make either a shaft or bolt of it. I will apply it to one use or another. The bolt was the crossbow arrow, the shaft was the arrow of the long-bow.

Shatton (Sir Pierce). In this character Sir Walter Scott has made familiar to us the euphuisms of Queen Elizabeth’s age. The fashionable cavalier or pedantic fop, who assumes the high-flown style
rendered fashionable by Lyly, was grandson of old Oversitch the tailor. (Sir Walter Scott: Monastery.)

**Shah.** Have you seen the Shah? A query implying a hoax, popular with street arabs when the Shah of Persia visited England. (1873.)

**Shah-pour, the Great (Sapor II.).** Surnamed Zu-leetaf (shoulder-breaker), because he dislocated the shoulders of all the Arabs taken in war. The Romans called him Fort'hanous, because he was born after the death of his father Hormuz II. He was crowned in the tomb by the Magi placing the royal insignia on the body of his mother.

**Shahzada.** A prince, the son of a king. (Anglo-Indian.)

**Shakedown.** Come and take a shakedown at my house—a bed. The allusion is to the time when men slept upon litter or clean straw. (See below, *Shakes.*)

**Shakeros.** Certain agamists founded in North America by Ann Lee, called "Mother Anu," daughter of a poor blacksmith born in Toad Lane (Todd Street), Manchester. She married a smith named Stanley, and had four children, who died in infancy, after which she joined the sect of Jane Wardlaw, a tailoress, but was thrown into prison as a brawler. While there she said that Jesus Christ stood before her, and became one with her in form and spirit. When she came out and told her story six or seven persons joined her, and called her "the Lamb's bride." Soon after this she went to America and settled at Water Vliet, in New York. Other settlements were established in Hancock and Mount Lebanon.


**Shakes. No great shakes.** Nothing extraordinary; no such mighty bargain. The reference is to shingle for the roof of shanties, or to stumble left after harvest for the poor.

"The cabin itself is quite like that of the modern settlers, but the shingles, called shakes, make the roof roof unique."—Harper's Weekly, July 1861, 1861, p. 554.

*I'll do it in a brace of shakes—*instantly, as soon as you can shake twice the dice-box.

**Shakespeare, usually called "Gentle Will."**

His wife was Anne Hathaway, of Shotttery, about eight years older than himself.

He had one son, named Hamnet, who died in his twelfth year, and two daughters.

Ben Jonson said of him—"And though thou hast small Latin and less Greek . . ."

Milton calls him "Sweetest Shakespeare, fancy's child," and says he will go to the well-trod stage to hear him "warble his native wood-notes wild." (L'Allegro, 133.)

Akeusido says he is "Alike the master of our smiles and tears." (Ode i.)

Dryden says of him—"He was a man who of all modern and perhaps ancient poets, had the largest and most comprehensive soul."

Young says—"He wrote the play the Almighty made." (Epistle to Lord Lansdowne.)

Mallett says—"Great above rule . . . Nature was his own." (Verbal Criticism.)

Collins says he "joined Tuscan fancy to Athenian force." (Epistle to Sir Thomas Hanmer.)

Pope says—

"Shakespeare (whom you and every play-house hall sit ye" the divine," the matchless," what you will"

For gain, not glory, winged his roving flight, And grew immortal in his own despite." Imitations of Horace, Ep. i.

The dedication of Shakespeare's Sonnets has provoked much controversy. It is as follows:—

TO THE ONLIE BEGETTER OF THESE INSULTING SONNETS MR. W. H. ALL HAPPINESSE AND THAT ETERNITIE PROMISED BY OUR EVER-LIVING POET WISHETH

—that is, Mr. William Herbert [afterwards Lord Pembroke] wisheth to [the Earl of Southampton] the only begetter or instigator of these sonnets, that happiness and eternal life which [Shakespeare] the ever-living poet speaks of. The rider is—

THE WELL-WISHING ADVENTURER IN SETTING FORTH. T. T.

That is, Thomas Thorpe is the adventurer who speculates in their publication. (See Athenæum, Jan. 25, 1862.)

Shakespeare. There are six accredited signatures of this poet, five of which are attached to business documents, and one is entered in a book called *Florio*, a translation of Montaigne, published in
1603. A passage in act ii. scene 2 of *The Tempest* is traced directly to this translation, proving that the *Florio* was possessed by Shakespeare before he wrote that play.

The *Shakespeare of divines*. Jeremy Taylor (1613-1667).

The *Shakespeare of eloquence*. So Barnave happily characterised the Comte de Mirabeau (1749-1791).

The *Spanish Shakespeare*. Calderon (1601-1687).

**Shaking Hands.**  Horace, strolling along the Via Sacra, shook hands with an acquaintance. *Arreptâque manus, "Quid agis dulcisissimé verum?"*

Æneas, in the temple of Dido, sees his lost companions enter, and "*arbitus con-jungere dextrae ardentur*" (*Ec., i. 514.*).

Nestor shook hands with Ulysses on his return to the Grecian camp with the stolen horses of Ajax.

And in the Old Testament, when Jehu asked Jehonadab if his "heart was right" with him, he said, "If it be, give me thine hand," and Jehonadab gave him his hand.

**Shaky.** Not steady; not in good health; not strictly upright; not well prepared for examination; doubtfully solvent. The allusion is to a table or chair out of order and shaky.

**Shallow.** A weak-minded country justice, intended as a caricature of Sir Thomas Lucy, of Charlecote. He is described as one who had been a madcap in his youth, and still dotes on his wild tricks; he is withal a liar, a blockhead, and a rogue. (*Shakespeare: Merry Wives of Windsor,* and *Henry IV.*)

**Shalott (Lady of).** A poem by Tennyson, the tale of which is similar to that of Elaine the "fair maid of Astolat" (*q.v.*). Part I. describes the island of Shalott, and tells us that the lady passed her life so secluded there that only the farm-labourers knew her. Part II. tells us that the lady passed her time in weaving a magic web, and that a curse would light on her if she looked down the river towards Camelot. Part III. describes how Sir Lancelot, in all his bravery, rode to Camelot, and the lady looked at him as he rode along. Part IV. says that the lady entered a boat, having first written her name on the prow, and floated down the river to Camelot, but died on the way. When the boat reached Camelot, Sir Lancelot, with all the inmates of the palace, came to look at it. They read the name on the prow, and Sir Lancelot exclaimed, "She has a lovely face, and may God have mercy on the lady of Shalott!"

Shambles means benches (Anglo-Saxon, *scæmcl*; Latin, *scannum*, and the diminutive *scannellum*, a little bench). The benches or banks on which meat is exposed for sale. (*See Bank.*)

"Whatever is sold in the shambles, that eat, asking no question."—1 Cor. x. 25.

**Shamrock.** The symbol of Ireland, because it was selected by St. Patrick to prove to the Irish the doctrine of the Trinity. (Irish and Gaelic, *scenu-voig.*)

Shamrock. According to the elder Pliny, no serpent will touch this plant.

**Shan Van Voght.** This excellent song (composed 1798) may be called the Irish *Marceilaise*. The title of it is a corruption of *An *i*-scan beon bocht* (the poor old woman—*i.e.* Ireland). (*Halliday-Spurle: Irish Minstrelsy,* p. 13.) The last verse is—

"Will Ireland then be free?"

"Said the Shan Van Voght? (repeat)"

"Yes, Ireland shall be free!"

"From the centre to the sea,"

"Hurrah for liberty!"

"Said the Shan Van Voght."

**Shande's an Exactness.** Sir Walter Scott says, "The author proceeds with the most unfeeling prolixity to give a minute detail of civil and common law, of the feudal institutions, of the architecture of churches and castles, of sculpture and painting, of minstrels, players, and parish clerks... Tristram can hardly be said to be fairly born, though his life has already attained the size of half a volume." (*See below.*)

"With a Shandes an exactness... Lady Anne begins her mourners of herself nine months before her nativity, for the sake of introducing a beautiful quotation from the Psalms."—*Brow. Borealis,* i. 292.

**Shandy.** Captain Shandy is called *Uncle Toby*. He was wounded at the siege of Numur, and had retired from the service. He is benevolent and generous, simple as a child, brave as a lion, and gallant as a courtier. His modesty with Widow Wadman and his military tastes are admirable. He is said to be drawn for Sterne's father. (*Tristram Shandy.*)

Mrs. Elizabeth Shandy, mother of Tristram. The *beau-ideal* of nonentity. Sir Walter Scott describes her as a "good lady of the poco-curante school." (*Sterne: Tristram Shandy.*)

**Tristram Shandy.** The hero of Sterne's novel so called.

Walter Shandy, Tristram's father. He is a metaphysical Don Quixote in his
way, full of superstitious and idle conceits. He believes in long noses and propitious names, but his son’s nose is crushed, and his name is Tristan instead of Trismegistus. (Sterne: Tristram Shandy.)

Shandygaff is a mixture of beer and ginger-beer. (See Smiler.)

Shanks’ Nag. To ride Shanks’ nag is to go on foot, the shanks being the legs. A similar phrase is “Going by the narrow-bone stage” or by Walker’s bus. (Anglo-Saxon, scana, shanks.)

Shannon. Dipped in the Shannon. One who has been dipped in the Shannon loses all bashfulness. At least, sic avit.

Shanty. A log-hut. (Irish, sean, old; tig, house.)

Shanty Songs. Songs sung by sailors at work, to ensure united action. They are in sets, each of which has a different cadence adapted to the work in hand. Thus, in building topsails, weighing anchor, etc., one of the most popular of the shanty songs runs thus:—

“I’m bound away, this very day,
I’m bound for the Rio Grande.
Ho, you, Rio!
Then fare you well, my bonny blue bell,
I’m bound for the Rio Grande.”

(French, chanter, to sing; a sing-song.)

Shark. A swindler, a pilferer; one who snaps up things like a shark, which eats almost anything, and seems to care little whether its food is alive or dead, flesh, flesh, or human bodies.

“Shore thieves do rob us with our own good will,
And have Dame Nature’s warrant for it still:
Sometimes these sharks do work each other’s work.
The ravening belly often robs the lake.”

Taylor’s Works, ii. 117.

The shark bites the feather. This is a sailor’s proverb founded on observation. Though a shark is so voracious that it will swallow without distinction everything that drops from a ship into the sea, such as coracle, cloth, pitch, wood, and even knives, yet it will never touch a pilot-fish (q.v.) or a fowl, either alive or dead. It avoids sea-gulls, sea-mews, petrels, and every feathered thing. (St. Pierre: Studies, i.)

Sharp (Becky). The impersonation of intellect without virtue in Thackeray’s Vanity Fair. (See Sedley.)

“Becky Sharp, with a bonnet for a brother-in-law and an earl’s daughter for a friend, felt the holiness of human grandeur, and thought she was happier with the Bohemian artists in Bohemia.”

—The Expositor.

Sharp. Sharp’s the word. Look out, keep your eyes open and your wits about you. When a shopman suspects a customer, he will ask aloud of a brother-shopman if “Mr. Sharp is come in;” and if his suspicion is confirmed, will receive for answer, “No, but he is expected back immediately.” (Hotten.)

Sharp-beak. The Crow’s wife in the tale of Reynard the Fox.

Sharp-set. Hungry. A term in falconry. (See Hawk.)

“An old man were so sharp-set as to eat fried fleshes, battered bees, strew smalls, either on Friday or Sandale, he could not be therefore indicted of humane treason.”—Snatchurde: Ireland, p. 19 (1658).

Shave. To shave a customer. Hotten says, when a master draper sees anyone capable of being imposed upon enter his shop, he strokes his chin, to signify to his assistant that the customer may be shaved.

“I shaved through; he was within a shave of a plug. I just got through [my examination] he was nearly rejected as not up to the mark. The allusion is to carpentry.

Shaveling. A lad; a young man. In the year 1348 the clergy died so fast of the Black Death that youths were admitted to holy orders by being shaven. William Bateman, Bishop of Norwich, dispensed with sixty shavelings to hold rectories and other livings, that divine service might not cease in the parishes over which they were appointed. (Blomefield: History of Norfolk, vol. iii.)

Shaving. Bondmen were commanded by the ancient order to shave, in token of servitude.

In the Turkish seraglio the slaves are obliged to shave their chins, in token of their servitude.

She Stoops to Conquer. This comedy owes its existence to an incident which actually occurred to its author. When Goldsmith was sixteen years of age, a wag residing at Ardagh directed him, when passing through that village, to Squire Fetherstone’s house as the village inn. The mistake was not discovered for some time, and then no one enjoyed it more heartily than Oliver himself.

Shear Steel. Steel which has been sheared. When the bars have been converted into steel, they are sheared into short pieces, and forged again from a pile built up with layers crossed, so as to produce a web-like texture in the metal by the crossing of the fibres. Great toughness results from this mode of manipulation, and the steel thus produced is used for shears and other
Sheb-seze. The great fire festival of the Persians, when they used to set fire to large bunches of dry combustibles, fastened round wild beasts and birds, which, being then let loose, the air and earth appeared one great illumination. The terrified creatures naturally fled to the woods for shelter, and it is easy to conceive the conflagration they produced. (Richardson: Dissertation.)

She’ba (Queen of). The Assyrians say her name was Maqueda, but Arabs call her Belkis.

Shebeen. A small Irish store for the sale of whisky and something else, as bacon, eggs, general provisions, and groceries.

"Drinking your health wid Shamus O’Sheas at Katty’s shebeen."

Tennyson: To-morrow, stanza 2.

Sheep. Ram or tup, the sire; eucr. the dam; lamb, the new-born sheep till it is weaned, when it is called a hogget; the tup-lamb being a "tup-hogget;" and the ewe-lamb a "ewe-hogget;" if the tup is castrated it is called a wether-hogget.

After the removal of the first fleece, the tup-hogget becomes a sheepling, the ewe-hogget a grimmer, and the wether-hogget a dimount (hence the name "Dandy Dimont").

After the removal of the second fleece, the sheepling becomes a "two-shear tup," the grimmer a ewe, and the dimount a wether.

After the removal of the third fleece, the ewe is called a "teazer" and when it ceases to breed, a "draft ewe."

The Black Sheep (Kárá-koin-loo). A tribe which established a principality in Armenia, that lasted 108 years (1360-1468); so called from the device of their standard.

The White Sheep (Ak-koin-loo). A tribe which established a principality in Armenia, etc., on the ruin of the Black Sheep (1468-1608); so called from the device of their standard.

To cast a sheep’s eye at one is to look askance, like a sheep, at a person to whom you feel lovingly inclined.

"But he, the beast, was casting sheep’s eyes at her."—Colman: Brood Ofms.

Sheet Anchor. That is my sheet anchor—my chief stay, my chief dependence. The sheet anchor is the largest and heaviest of all. The word is a corruption of Shote-anchor, the anchor shot or thrown out in stress of weather. Many ships carry more than one sheet-anchor outside the ship’s waist.

"The surgeon no longer bleeds. If you ask him ‘why this neglect of what was once considered the sheet anchor of practice in certain diseases?’ he will . . ."—The Times.

Sheik (Arabic, elder). A title of respect equal to the Italian signor, the French sieur, Spanish señor, etc. There are seven sheiks in the East, all said to be direct descendants of Mahomet, and they all reside at Mecca.

Shekînah (shachen, to reside). The glory of the Divine Presence in the shape of a cloud of fire, which rested on the mercy-seat between the Chorubim.

Shekînah or Shekînah is not a biblical word. It was first mentioned in the Jeremiah Targum. The Shekînah was not supposed to dwell in the Second Temple. Its responses were given either by the Urim and Thummim of the high priest, by prophets, or orally. (See Deut. iii. 24; and Luke xvi. 2.)

Sheldonian Theatre. The "Senate House" of Oxford; so called from Gilbert Sheldon, Archbishop of Canterbury, who built it. (1598-1609.)

Shell. Laid on the shell, or shelved. A government officer no longer actively employed; an actor no longer assigned a part; a young lady past the ordinary age of marriage; a pawn at the broker’s; a question started and set aside. All mean laid up and put away.

Shell (A). A hollow iron ball, with a fuse-hole in it to receive a fuse, which is a plug of wood containing gunpowder. It is constructed to burn slowly, and, on firing, the piece ignites, and continues to burn during its flight till it falls on the object at which it is directed, when it bursts, scattering its fragments in all directions.


Shell of an Egg. After an egg in the shell has been eaten, many persons break or crush the empty shell. Sir Thomas Brown says this was done originally "to prevent house-spirits from using the shell for their mischievous pranks." (Book v., chap. xxiii.)

Shells on churches, tombstones, and used by pilgrims:

1. If dedicated to James the Greater, the scallop-shell is his recognised emblem. (See James.) If not, the allusion is to the vocation of the apostles generally, who were fishermen, and Christ said He would make them "fishers of men."

2. On tombstones, the allusion is to
the earthly body left behind, which is
the mere shell of the immortal soul.
(3) Carried by pilgrims, the allusion
may possibly be to James the Greater,
the patron saint of pilgrims, but more
likely it originally arose as a convenient
drinking-cup, and hence the pilgrims of
Japan carry scallop shells.

Shemitic. Pertaining to Shem, de-
scendant of Shem, derived from Sem.
The Shemitic languages are Chaldee,
Syriac, Arabic, Hebrew, Samaritan,
Ethiopic, and old Phoenician. The great
characteristic of this family of languages
is that the roots of words consist of three
consonants.

Shemitic nations or Shemites (2 syl.).
(See above.)

Shepherd. The shepherd. Moses who
fed the flocks of Jethro, his father-in-
law.

Sing, heavenly muse, that on the secret top
of Oreb or of Sinai didst inspire
That shepherd, who first taught the chosen seed
In the beginning how the heavens and earth
Rode out of chaos.
From Milton: Paradise Lost, bk. 1, 8.

N.B. Oreb, or Horeb and Sinai, are
two heights of one mountain.

Shepherd Kings or Hyksos. Some
2,000 years B.C. a tribe of Arabian shep-
hearders established themselves in Lower
Egypt, and were governed by their own
chiefs. Manetho says "they reigned
511 years;" Eratosthenes says 470 years;
Africaeus, 284 years; Eusebius, 103
years. Some say they extended over
five dynasties, some over three, some
give the name of one monarch, some of
four, and others of six. Bunsen places
them B.C. 1639: Lepsius, B.C. 1842:
others, 1900 or 2000. If there ever were
such kings, they were driven into Syria
by the rulers of Upper Egypt. (Hyk,
ruler; shos, shepherd.)

Shepherd Lord (The). Henry, the
tenth Lord Clifford, sent by his mother
to be brought up by a shepherd, in order
to save him from the fury of the Yorkists.
At the accession of Henry
VII. he was restored to all his rights
and seignories. (Died 1523.)

* * The story is told by Wordsworth
in The Song for the Feast of Brougham
Castle.

Shepherd of Banbury (The). The
ostensible author of a Weather Guide.
He styles himself John Claridge, Shep-
head; but the real author is said to have
been Dr. John Campbell. (First pub-
lished in 1744.)

Shepherd of Salisbury Plain (The).
Said to be David Saunders, noted
for his homely wisdom and prac-
tical piety. Mrs. Hannah More wrote
the religious tract so entitled, and makes
the hero a Christian Arcadian.

Shepherd of the Ocean (The). So
Sir Walter Raleigh is called by Spenser,
in his poem entitled Colin Clout's Come
Home Again. (1552-1618.)

Shepherd's Sundial (The). The
scarlet pimpernel, which opens at a little
past seven in the morning, and closes at
a little past two. When rain is at hand,
or the weather is unfavourable, it does
not open at all.

Shepherded. Watched and followed
as suspicious of mischief, as a shepherd
watches a wolf.

"Russian vessels of war are everywhere being
carefully 'shepherded' by British ships, and it is
easy to see that such a state of extreme tension
cannot be continued much longer without an
actual outbreak."—Newspaper leader, April 30th,
1858.

Sheppard (Jack). Son of a carpenter
in Smithfield, noted for his two escapes
from Newgate in 1724. He was hanged at
Tyburn the same year. (1701-1724.)

Shepeter Time. The time of sheep-
sharing.

Sheriffmuir. There was no fight at
the Sheriffmuir. Don't grieve for your
losses, for worse have befallen others
before now. The battle of Sheriffmuir,
in 1715, between the Jacobites and
Hanoverians was very bloody; both
sides sustained heavy losses, and both
sides claimed the victory.

Sheva, in the satira of Absalom and
Achitophel, by Dryden and Tate, is de-
signed for Sir Roger Lestrange. (Part ii.)

Shewbread. Food for show only,
and not intended to be eaten except by
certain privileged persons. The term is
Jewish, and refers to the twelve loaves
which the priest "showed" or exhibited
to Jehovah, by placing them week by
week on the sanctuary table. At the
end of the week, the priest who had been
in office was allowed to take them home
for his own eating; but no one else was
allowed to partake of them.

Shewrel, a spirit-woman that
haunts Mynydd Llanhiliddeh mountain,
in Monmouthshire, to mislead those who
attempt to cross it.

Shi'ahs. (See Shittites.)

Shibboleth. The password of a
secret society; the secret by which those
of a party know each other. The
Shield

Ephraimites quarrelled with Jephthah, and Jephthah gathered together the men of Gilead and fought with Ephraim. There were many fugitives, and when they tried to pass the Jordan the guard told them to say Shibboleth, which the Ephraimites pronounced Sibboleth, and by this test it was ascertained whether the person wishing to cross the river was a friend or foe. ( Judges xii. 1-16.)

"Their foes a deadly Shibboleth devise."  
Dryden: Hind and Panther, pt. iii.

Shield.  
The Gold and Silver Shield. Two knights coming from different directions stopped in sight of a trophy shield, one side of which was gold and the other silver. Like the disputants about the colour of the chameleon, the knights disputed about the metal of the shield, and from words they proceeded to blows. Luckily a third knight came up at this juncture, to whom the point of dispute was referred, and the disputants were informed that the shield was silver on one side and gold on the other. This story is from Beaumont's Morallities. It was reprinted in a collection of Useful and Entertaining Passages in Prose, 1826.

The other side of the shield. The other side of the question. The reference is to the "Gold and Silver Shield." (See above.)

That depends on which side of the shield you look at. That depends on the standpoint of the speaker. (See above.)

Shield-of-Arms. Same as Coat of Arms; so called because persons in the Middle Ages bore their heraldic devices on their shields.

Shield of Expectation (Thc). The naked shield given to a young warrior in his virgin campaign. As he achieved glory, his deeds were recorded or symbolised on his shield.

Shields. The most famous in story are the Shield of Achilles described by Homer, of Hercules, described by Hesioc, and of Alcides described by Virgil.

Other famous bucklers described in classic story are the following:—That of

Aepommon, a serpent.
Amphion (son of Poseidon or Neptune), a crane, symbol of prudence.
Achilles and his descendants, a dragon, to indicate their descent from the dragon's teeth.
Betas (4 syl.), one of the seven heroes against Theseus, a man scaling a wall.
Ector, a lion.
Idomeneus (4 syl.), a cock.
Menales, a serpent at his heart: alluding to the elopement of his wife with Paris.

Shingebis.  
Parthenopaeus, one of the seven heroes, a sphinx holding a man in its claws.
Ulysses, a dolphin. Whence he is sometimes called Delphinusmeus.

Servius says that the Greeks in the siege of Troy had, as a rule, Neptune on their bucklers, and the Trojans Minerva.

It was a common custom, after a great victory, for the victorious general to hang his buckler on the walls of some temple.

The clang of shields. When a chief doomed a man to death, he struck his shield with the blunt end of his spear, by way of notice to the royal bard to begin the death-song. (See AEgis.)

"Fairer race in his arms,  
The clank of shields is heard,"  
Ossian: Temora, i.

Shilites (2 syl.). Those Mahomets who do not consider the Sunna, or oral law, of any authority, but look upon it as apocryphal. They wear red turbans, and are sometimes called "Red Heads." The Persians are Shiites. (Arabic, shiah, a sect.) (See SUNNITES.)

Shillelagh (pronounce she-lay-lah). An oaken sapling or cudgel (Irish).

Shilling. Said to be derived from St. Kilian, whose image was stamped on the "shillings" of Wurzburg. Of course this etymology is of no value. (Anglo-Saxon, settling or willing, a shilling.)

"According to Skeat, from the verb sceafen (to divide). The coin was originally made with a deeply-Indented cross, and could easily be divided into halves or quarters.

Shilly Shally. A corruption of "Will I, shall I," or "Shall I, shall I."

"There's no delay, they never stand shall I, shall I.  
Herrings come with Delphinae daily,"  
Taylor's Works, ii. 1 (1620).

Shim'el (2 syl.), in Dryden's satire of Absalom and Achitophel, is designed for Slingsby Bethel, the lord mayor.

"Shimel, whose oath did early promise bring,  
Of zeal to God and hatred to his king;  
But weakly from expensive sins refrain,  
And never broke the Shimel but for gain."  
Part i, lines 548-551.

Shit' nar. The land of the Chaldees.

Shindy. A row, a disturbance. To kick up a shindy, to make a row. (Gipsy, chinda, a quarrel.)

Shin'gebis, in North American Indian mythology, is a diver who dared the North Wind to single combat. The Indian Boreas rated him for staying in his dominions after he had routed away the flowers, and driven off the sea-gulls and herons. Shin'gebis laughed at him,
and the North Wind went at night and tried to blow down his hut and put out his fire. As he could not do this, he defied the diver to come forth and wrestle with him. Shingibins obeyed the summons, and sent the blusterer bowling to his home. (Longfellow: Hiawatha.) (See KABIBONUKA.)

Ship (the device of Paris). Sauval says, "L’île de la cité est faite comme un grand navire enfoncé dans la rade, et échoué au fil de l’eau vers le milieu de la Seine." This form of a ship struck the heraldic scribes, who, in the latter half of the Middle Ages, emblazoned it in the shield of the city. (See VENUS.
When my ship comes home. When my fortune is made. The allusion is to the argosies returning from foreign parts laden with rich freights.

Ship Letters. These are to indicate when a ship is fully laden, and this depends on its destination.

F.W. (Fresh Water line), i.e. it may be laden till this mark touches the water when loading in a fresh-water dock or river.

I.S. (Indian Summer line). It was to be loaded to this point in the Indian seas in summer time.

S. The summer draught in the Mediterranean.

W. The winter draught in the Mediterranean.


Ship-shape. As methodically arranged as things in a ship; in good order. When a vessel is sent out temporarily rigged, it is termed "jury-rigged" (i.e. iour-y, meaning pro tem., for the day or time being). Her rigging is completed while at sea, and when the jury-rigging has been duly changed for ship-rigging, the vessel is in "ship-shape," i.e. due or regular order.

Ship of the Desert. The camel.

"Three thousand camels his rank pastures fed,
Arabia’s wandering ships, for traffic bred."

Ships. There are three ships often confounded, viz. the Great Harry, the Regent, and the Henry Grâce de Dieu.

The Great Harry was built in the third year of Henry VII. (1488.) It was a two-decker with three masts, and was accidentally burnt at Woolwich in 1553.

The Regent was burnt in 1512 in an engagement with the French.

The Henry Grâce de Dieu was built at Erith in 1515. It had three decks and four masts. It was named Edward, after the death of Henry VIII. in 1547. There is no record of its destruction.

"Though we are not acquainted with all the particular ships that formed the navy of Henry VIII., we know that among them were two very large ones, viz. the Regent, and the Henry Grâce de Dieu. The former being burnt in 1521, in an engagement with the French, occasioned Henry to build the latter."—Willet: Naval Architecture, xi. 126.

Ships of the Line. Men-of-war large enough to have a place in a line of battle. They must not have less than two decks or two complete tiers of guns.

Shipton. (See Moher.)

Shire and County. When the Saxon kings created an earl, they gave him a shire or division of land to govern. At the Norman conquest the word count superseded the title of earl, and the earldom was called a county. Even to the present hour we call the wife of an earl a countess. (Anglo-Saxon, sceaf, from scervan, to divide.)

"He comes from the shires; has a seat in the shires, etc.—in those English counties which terminate in "shire": a belt running from Devonshire and Hampshire in a north-east direction. In a general way it means the midland counties.

"Anglesoy in Wales, and twelve counties of England, do not terminate in "shire."

Shire Horses originally meant horses bred in the midland and eastern shires of England, but now mean any draught-horses of a certain character which can show a registered pedigree. The sire and dam, with a minute description of the horse itself, its age, marks, and so on, must be shown in order to prove the claim of a "shire horse." Shire horses are noted for their great size, muscular power, and beauty of form; stallions to serve cart mares.

Clydesdale horses are Scotch draught-horses, not equal to shire horses in size, but of great endurance.

A hackney is not a thoroughbred, but nearly so, and makes the best roadster, hunter, and carriage-horse. Its action is showy, and its pace good. A first-class roadster will trot a mile in two and a half minutes. American trotters sometimes exceed this record. The best hackneys are produced from thorough sires mated with half-bred mares.

Shirt. (See Nessus.)

Shirt for enqun. When Sultan Saladin died, he commanded that no ceremony should be used but this: A priest was
to carry his shirt on a lance, and say:
"Saladin, the conqueror of the East, carries nothing with him of all his wealth and greatness, save a shirt for his shroud and ensign." (Knolles: Turkish History.)

Close sit my shirt, but closer my skin—
i.e. My property is dear to me, but dearer my life; my belongings sit close to my heart, but "Ego proximus mihi."

**Shittim Wood.** The acacia.

"The scented acacia of Palestine furnished the shittim wood so much esteemed by the ancient Jews."—Bible Flowers, p. 142.

**Shivering Mountain.** Mam Tor, a hill on the Peak of Derbyshire; so called from the waste of its mass by "shivering,"—that is, breaking away in "shivers" or small pieces. This shivering has been going on for ages, as the hill consists of alternate layers of shale and gritstone. The former, being soft, is easily reduced to powder, and, as it crumbles away, small "shivers" of the gritstone break away from want of support.

**Shoddy** properly means the flue and stuff thrown off from cloth in the process of weaving. This flue, being mixed with new wool, is woven into a cloth called shoddy—i.e. cloth made of the flue "shod" or thrown off. Shoddy is also made of old garments torn up and re-spun. The term is used for any loose, thin, slack cloth, and metaphorically for literature of an inferior character compiled from other works. (Shed, provincial pret. "shod;" shoot, obsolete pret. shotten.)

**Shoddy characters.** Persons of tarnished reputation, like cloth made of shoddy or refuse wool.

**Shoe.** (See Chopine.)

Shoe. It was at one time thought unlucky to put on the left shoe before the right, or to put either shoe on the wrong foot. It is said that Augustus Cesar was nearly assassinated by a mutiny one day when he put on his left shoe first.

"Auguste, cet empeureur qui gouverne avec tant de raison que le regne fut si florissant, restoit immobile et consterne lorsqu'il arrivoit par mesure de mesure le soulier droit au pied gauche, et le soulier gauche au pied droit. St. Petz.

A shoe too large trips one up. A Latin proverb, "Calceus major subtortit." An empire too large fails to pieces; a business too large comes to grief; an ambition too large fails altogether.

Loose thy shoe from off thy foot, for the place wheron thou standest is holy (Josh. v. 15). Loosening the shoe is a mark of respect in the East, among Moslems and Hindus, to the present hour. The Mussulman leaves his slippers at the door of the mosque. The Mahometan moonshee comes barefooted into the presence of his superiors. The governor of a town, in making a visit of ceremony to a European visitor, leaves his slippers at the tent entrance, as a mark of respect. There are two reasons for this custom:

(1) It is a mark of humility, the shoe being a sign of dignity, and the shoeless foot a mark of servitude. (2) Leather, being held to be an unclean thing, would contaminate the sacred floor and offend the insulted idol. (See Sandal.)

Plucking off the shoe among the Jews, smoking a pipe together among the Indians, breaking a straw together among the Teutons, and shaking hands among the English, are all ceremonies to confirm a bargain, now done by "earnest money."

Put on the right shoe first. One of the auditions of Pythagoras was this: "When stretching forth your feet to have your sandals put on, first extend your right foot, but when about to step into a bath, let your left foot enter first." Iamblichus says the hidden meaning is that worthy actions should be done heartily, but base ones should be avoided. (Protreptics, symbol xii.)

Throwing the wedding-shoe. It has long been a custom in England, Scotland, and elsewhere, to throw an old shoe, or several shoes, at the bride and bridgroom when they quit the bride's home, after the wedding breakfast, or when they go to church to get married. Some think this represents an assault and refers to the ancient notion that the bridgroom carried off the bride with force and violence. Others look upon it as a relic of the ancient law and exchange, implying that the parents of the bride give up henceforth all right of dominion to their daughter. This was a Jewish custom. Thus, in Deut. xxxv. 5-10 we read that the widow refused by the surviving brother, asserted her independence by "loosing his shoe;" and in the story of Ruth we are told "that it was the custom" in exchange to deliver a shoe in token of renunciation. When Boaz, therefore, became possessed of his lot, the kinman's kinsman indicated his assent by giving Boaz his shoe. When the Emperor Vladimire proposed marriage to the daughter of Reginald, she rejected him, saying, "I will not take off my shoe to the son of a slave,"
Luther being at a wedding, told the bridegroom that he had placed the husband's shoe on the head of the bed, "afin qu'il prit ainsi la domination et le gouvernement." (Michel : Life of Luther.)

In Anglo-Saxon marriages the father delivered the bride's shoe to the bridegroom, who touched her with it on the head to show his authority.

In Turkey the bridegroom, after marriage, is chased by the guests, who either administer blows by way of adieu, or pull him with slippers. (Thirty Years in the Harem, p. 350.)

Another man's shoes. "To stand in another man's shoes." To occupy the place or lay claim to the honours of another. Among the ancient Northmen, when a man adopted a son, the person adopted put on the shoes of the adopter. (Brayley : Graphic Illustrator ; 1874.)

In the tale of Reynard the Fox (fourteenth century), Master Reynard, having turned the tables on Sir Bruin the Bear, asked the queen to let him have the shoes of the disgraced minister; so Bruin's shoes were torn off and put upon Reynard, the new favourite.

Another pair of shoes. Another matter.

"But how a world that notes his [the Prince of Wales'] daily doings—the everlasting round of wear fashion, the health-returnees, speeches, interviewings—can grudge him some relief, without compunction, there's quite another pair of shoes."—Punch, 11th June, 1891.

Dead men's shoes. Waiting or looking for dead men's shoes. Counting on some advantage to which you will succeed when the present possessor is dead.

"A man without sandals" was a proverbial expression among the Jews for a prodigal, from the custom of giving one's sandals in confirmation of a bargain. (See Deut. xxv. 9, Ruth iv. 7.)

Over shoes, over boots. In for a penny, in for a pound.

"Where true courage roots,
The proverb says, 'once over shoes, over boots.'"—Taylor's Works, ii. 146 (1684).

To die in one's shoes. To die on the scaffold.

"And there's Mr. Fuse, and Lieutenant Tregoose, And there is Sir Carnaby Jenks, of the Blues, All come to see a man die in his shoes."—Barham.

To shake in one's shoes. To be in a state of nervous terror.

"To step into another man's shoes. To take the office or position previously held by another.

"That will do, sir,' he thundered, 'that will do. It is very evident now what would happen if you stepped into my shoes."—Good Words, 1697.

Waiting for my shoes. Hoping for my death. Amongst the ancient Jews the transfer of an inheritance was made by the new party pulling off the shoe of the possessor. (See Ruth iv. 7.)

"Whose shoes I am not worthy to bear (Matt. iii. 11). This means, 'I am not worthy to be his humblest slave.' It was the business of a slave recently purchased to loan and carry his master's sandals. (John : Archeologica Biblica.)

Shoe-loosened. A man without shoes; an unnatural kinsman, a selfish prodigal (Hebrew). If a man refused to marry his brother's widow, the woman pulled off his shoe in the presence of the elders, spat in his face, and called him "shoe-loosened." (Deut. xxv. 9.)

Shoe Pinches. No one knows where the shoe pinches like the wearer. This was said by a Roman sage who was blamed for divorcing his wife, with whom he seemed to live happily.

"For, God it wot, he eat ful still and song,
When that his scho ful bitterly him wrong."—Chaucer : Canterbury Tales, 6254.

Shoe a Goose (To). To engage in a silly and fruitless task.

Shoe the Anchor (To). To cover the flukes of an anchor with a broad triangular piece of plank, in order that the anchor may have a stronger hold in soft ground. The French have the same phrase: enoser l'ancre.

Shoe the Cobbler (To). To give a quick peculiar movement with the front foot in sliding.

Shoe the Horse (To). (French, Ferrer la main.) Means to cheat one's employer out of a small sum of money. The expression is derived from the ancient practice of grooms, who charged their masters for "shoeing," but pocketed the money themselves.

Shoe the Wild Colt (To). To exact a fine called "footing" from a newcomer, who is called the "colt." Colt is a common synonym for a greenhorn, or a youth not broken in. Thus Shakespeare says—"Ay, that's a colt indeed, for he doth nothing but talk of his horse."—Merchant of Venice, i. 2.

Shoes. Scarpa's shoes for curing club feet, etc. Devised by Antonio Scarpa, an Italian anatmist.

Shoemakers. The patron saints of shoemakers are St. Crispin and his brother Crispian, who supported themselves by making shoes while they preached to the people of Gaul and Britain. In compliment to these saints the trade
of shoemaking is called "the gentle craft."

**Shoot the Moon (Teo).** To remove house furniture by night to avoid distraint.

**Shoot the Sun (Teo).** To take a nautical observation.

"Unless a man understood how to handle his vessel, it would be very little use him being able to 'shoot the sun,' as sailors call it."—Notes and Queries, November 19th, 1862, p. 303.

**Shooting-iron (A).** A gun.

"Catch old Stripes [a tiger] coming near my galley, if he thought a 'shooting-iron' anywhere about."—Curneill, July, 1833 (My Tiger Watch).

**Shooting-stars,** called in ancient legends the "fiery tears of St. Lawrence," because one of the periodic swarms of these meteors is between the 9th and 14th of August, about the time of St. Lawrence's festival, which is on the 10th.

Shooting stars are said by the Arabs to be firebrands hurled by the angels against the inquisitive Jinns or Genii, who are for ever clambering up on the constellations to peep into heaven.

**Shop.** To talk shop. To talk about one's affairs or business, to illustrate by one's business, as when Ollipod the apothecary talks of a uniform with rhubarb-coloured facings.

**Shop-lifting** is secretly purloining goods from a shop. Dekker speaks of the lifting-law—i.e. the law against theft. (Gothic, kliffan, to steal; klifius, a thief; Latin, levare, to disburden.)

**Shore (Jane).** Sir Thomas More says, "She was well-born, honestly brought up, and married somewhat too soon to a wealthy yeoman." The tragedy of Jane Shore is by Nicholas Rowe.

**Shoreditch,** according to tradition, is so called from Jane Shore, who, it is said, died there in a ditch. This tale comes from a ballad in Pepys' collection; but the truth is, it receives its name from Sir John de Soerdich, lord of the manor in the reign of Edward III.

" I could not get one bit of bread Whereby my hunger might be fed... So, weary of my life, at length I yielded up my vital strength Within a ditch... which since that day is Shoreditch called, as writers say."

**Duke of Shoreditch.** The most successful of the London archers received this playful title.

"Good king, make not good Lord of Lincoln Duke of Shoreditch!"—The Poor Man's Petition to the King. (1833.)

**Shorne (Sir John) or Master John Shorne,** well known for his feat of conjuring the devil into a boot. He was one of the uncanonised saints, and was prayed to in cases ofague. It seems that he was a devout man, and rector of North Marston, in Buckinghamshire, at the close of the thirteenth century. He blessed a well, which became the resort of multitudes and brought in a yearly revenue of some £500.

"To Master John Shorne, that blessed man borne.
For the auge to him we apply
Which jugulaire with a bote; Ibeschrewe his herte rote
That will trust him, and it be 1."

_Fantastico of Idolatrie._

**Short.** My name is Short. I'm in a hurry and cannot wait.

"Well, but let us hear the wishes (said the old man); my name is short, and I cannot stay much longer.--"—Aesop: Fairy Tales of the Irish Poets, p. 246.

**Short Stature (Noted Men of).** Aesopus, commander of the Roman army in the days of Valentinian; Agesilasus (5 syl.) "Statura fuit humilis, et corpore exiguo, et claudibus altero pede" (Nepos); Alexander the Great, scarcely middle height; Attila, "the scourge of God," broad-shouldered, thick-set, sinewy, and short; Byron, Cervantes, Claverhouse, Condé the Great, Cowper, Cromwell, Sir Francis Drake, Admiral Keppel (called "Little Kepple"), Louis XIV., barely 5 feet 5 inches; Marshal Luxembourg, nicknamed "the Little"; Mehemet Ali, Angelo; Napoleon I., le petit caporal, was, according to his school certificate, 5 feet 6 inches, Lord Nelson, St. Paul, Pepin le Bref, Philip of Macedon (scarcely middle height), Richard Savage, Shakespeare; Socrates was stumpy; Theodore II., King of the Goths, stout, short of stature, very strong (so says Cassiodorus); Timon the Tartar, self-described as lame, decrepit, and of little weight; Dr. Isaac Watts, etc.

**Shot.** Hand out your shot or Hoon with your shot—your reckoning or quota, your money. (Saxon, sot; Dutch, schot.) (See SCOT AND LOT.)

"As the fund of our pleasure, let us each pay his shot." Ben Jonson.

_He shot wide of the mark._ He was altogether in error. The allusion is to shooting at the mark or bull's-eye in archery, but will now apply to our modern ride practice.

**Shot in the locker.** I haven't a shot in the locker—a penny in my pocket or in my purse. If a sailor says there is not
a shot in the locker, he means the ship is wholly without ammunition, powder and shot have all been expended.

**Shot Window (A)**—i.e. shot-out or projecting window, and not, as Ritson explains the word, a “window which opens and shuts.” Similarly, a projecting part of a building is called an out-shot. The aperture to give light to a dark staircase is called a “shot window.”

“Mrs. Hugh flew to the shot window... ‘St. Mary,’ sweet lady, here come two well-mounted salamanders.”—Sir W. Scott: The Monastery, chaps. xiv. and xvi.

**Shotten Herring.** A lean spiritless creature, a Jack-o’-Lent, like a herring that has shot or ejected its spawn. Herrings gutted and dried are so called also.

“Though they like shotten-herrings are to see, Yet shoot at them, and laugh at their teeth they be, That two of them, like greedy curmudgeons, Devour more then sixe honest Protestants.”—Taylor’s Works, iii. 5.

**Shoulder.** Shoving the cold shoulder. Receiving without cordiality some one who was once on better terms with you. (See Cold.)

“The government shall be upon his shoulders.” (Isaiah ix. 6). The allusion is to the key slung on the shoulder of Jewish stewards on public occasions, and as a key is emblematic of government and power, the metaphor is very striking.

*Straight from the shoulder.* With full force. A boxing term.

“He was letting them have it straight from the shoulder.”—T. Pytll: Lady Delmar, chap. v.

**Shovel-board.** A game in which three counters were shoved or slid over a smooth board; a game very popular in the sixteenth and seventeenth centuries: the table itself, and sometimes even the counters were so called. Slender speaks of “two Edward shovel-boards.” (Shakespeare: Merry Wives of Windsor, i. 1.)

**Show.** Show him an egg, and instantly the whole air is full of feathers. Said of a very sanguine man.

**Shrew-mouse.** A small inactivorous mammal, resembling a mouse in form. It was supposed to have the power of injuring cattle by running over them; and to provide a remedy our forefathers used to plug the creature into a hole made in an ash-tree, any branch of which would cure the mischief done by the mouse. (Anglo-Saxon, *sewenca*, a shrew-mouse; mouse is expletive.)

_Shrinking Sisterhood (The). Women who clamour about “women’s rights.”

“By Jove, I suppose my life wouldn’t be worth a moment’s purchase if I made public these sentiments of mine at a meeting of the Shrinking Sisterhood.”—The World, 25th February, 1882, p. 25.

**Shrimp.** A child, a puny little fellow, in the same ratio to a man as a shrimp to a lobster. Fry is also used for children. (Anglo-Saxon, *serine-an*, to shrink; Danish, *skrimp*; Dutch, *krimpens*.)

“It cannot be this week and writhed shrimp Would strike such terror to his enemies.”—Shakespeare: i Henry VI, ii. 3.

**Shropeshire.** A contraction of Shrewsbury-shire, the Saxon *Scrobbesbury* (shrub-borough), corrupted by the Normans into *Stoppes-burie*, whence our *Salop*.

**Shrovetide Cocks.** Shrove Tuesday used to be the great “Derby Day” of cock-fighting in England.

“Or merrylest heat, like shrovetide cocks with hats.”—Peter Fantar: Snapes for Paneters.

**Shunamite’s House (The).** An inn kept for the entertainment of the preachers at Paul’s Cross. These preachers were invited by the bishop, and were entertained by the Corporation of London from Thursday before the day of preaching, to the following Thursday morning. (Maitland: London, ii. 949.)

**Shunt.** A railway term. (Anglo-Saxon, *sewn-run*, to shun.)

**Shut up.** Hold your tongue. Shut up your mouth.

**Shy.** To have a shy at anything. To fling at it, to try and shoot it.

**Shylock.** The grasping Jew, who “would kill the thing he hates.” (Shakespeare: Merchant of Venice.)

**Shylock (A).** A grasping money-lender. (See above.)

“Respectable people withdrew from the trade, and the money-lending business was entirely in the hands of the Shylocks... Those who had to borrow coin were obliged to submit to the exorbitant rates of the Shylocks, from whose not once caught, there was little chance of escape.”—A. Burnett-Huke: Fire Trade in Capital, chap. vii.

**Si, the seventh note in music, was not introduced till the seventeenth century. The original scale introduced by Guido d’Arezzo consisted of only six notes. (See Arabitnian Syllables.)

**St Quis.** A notice to all whom it may concern, given in the parish church before ordination, that a resident means to offer himself as a candidate for holy orders; and St Quis—i.e. if anyone knows any just cause or impediment
Siamese Twins: Yoke-fellows, inseparables; so called from two youths (Eng and Chang), born of Chinese parents at Bang Mecklong. Their bodies were united by a band of flesh, stretching from breast-bone to breast-bone. They married two sisters, and had offspring. (1825-1872.)

Siamese Twins. The Biddenden Maids, born 1100, had distinct bodies, but were joined by the hips and shoulders. They lived to be thirty-four years of age.

Sibberidge (s. yl.). Banns of marriage. (Anglo-Saxon sibbe, alliance; whence the old English word sibrede, relationship, kindred.) (See Gossir.)

"For every man it schulde drede
And Nameliche in his sibrede.
Gower: Confessio Amantis.

Sibyl. (See Amalthaea.)

Sibyls. Plato speaks of only one (the Erythrean); Martian Capella says there were two, the Erythrean and the Phrygian; the former being the famous "Cumean Sibyl:" Solfius and Jackson, in his Chronologic Antiquitates, maintains, on the authority of Ælian, that there were four—the Erythrean, the Samian, the Egyptian, and the Sardian; Varro tells us there were ten, viz. the Cumean (who sold the books to Tarquin), the Delphic, Egyptian, Erythrean, Hellespontine, Libyan, Persian, Phrygian, Samian, and Tiburtine.

The name of the Cumean sibyl was Amalthaea.

"How know we but that she may be an eleventh sibyl or a second Cassandra?"—Rabelais: Gargantua and Pantagruel, vii. 16.

Sibyls. The medieval monks reckoned twelve Sibyls, and gave to each a separate prophecy and distinct emblem:

(1) The Lib'yan Sibyl: "The day shall come when men shall see the King of all living things." Emblem, a lighted taper.

(2) The Sa'mian Sibyl: "The Rich One shall be born of a pure virgin." Emblem, a rose.

(3) The Cumean Sibyl: "Jesus Christ shall come from heaven, and live and reign in poverty on earth." Emblem, a crown.

(4) The Cumean Sibyl: "God shall be born of a pure virgin, and hold converse with sinners." Emblem, a cradle.

(5) The Erythrean Sibyl: "Jesus Christ, Son of God, the Saviour." Emblem, a horn.

(6) The Persian Sibyl: "Satan shall be overcomen by a true prophet." Emblem, a dragon under the Sibyl's feet, and a lantern.

(7) The Tiburtine Sibyl: "The Highest shall descend from heaven, and a virgin be shown in the valleys of the deserts." Emblem, a dove.

(8) The Delphic Sibyl: "The Prophet born of the virgin shall be crowned with thorns." Emblem, a crown of thorns.

(9) The Phrygian Sibyl: "Our Lord shall rise again." Emblem, a banner and a cross.

(10) The European Sibyl: "A virgin and her Son shall flee into Egypt." Emblem, a sword.

(11) The Agrippine Sibyl: "Jesus Christ shall be outraged and scourged." Emblem, a whip.

(12) The Hallexpontine Sibyl: "Jesus Christ shall suffer shame upon the cross." Emblem, a T cross.

This list of prophecies is of the sixteenth century, and is manifestly a clumsy forgery or mere monkish legend. (See below, Sibylline Verses.)

The most famous of the ten sibyls was Amalthaea, of Cumae in Æo'tia, who offered her nine books to Tarquin the Proud. The offer being rejected, she burnt three of them; and after the lapse of twelve months, offered the remaining six at the same price. Again being refused, she burnt three more, and after a similar interval asked the same price for the remaining three. The sum demanded was now given, and Amalthaea never appeared again. (Liv.)

Sibyl. The Cumean sibyl was the conductor of Virgil to the infernal regions. (Æn. vi.)

Sibyl. A fortune-teller.

"How they will fare it needs a sibyl to say."—The Times.

Sibylline Books. The three surviving books of the Sibyl Amalthaea were preserved in a stone chest underground in the temple of Jupiter Capitolinus, and committed to the charge of custodians chosen in the same manner as the high priests. The number of custodians was at first two, then ten, and ultimately fifteen. The books were destroyed by fire when the Capitol was burnt (A.D. 670).

Sibylline Books. A collection of poetical utterances in Greek, compiled in the second century (138-167). The collection is in eight books, relates to Jesus Christ, and is entitled Oracles Sibyllina.

Sibylline Leaves. The Sibylline prophecies were written in Greek, upon palm-leaves. (Ivar.)
Sibylline Verses. When the Sibylline books were destroyed (see above), all the floating verses of the several Sibyls were carefully collected and deposited in the new temple of Jupiter. Augustus had some 2,000 of these verses destroyed as spurious, and placed the rest in two gilt cases, under the base of the statue of Apollo, in the temple on the Palatine Hill; but the whole perishied when the city was burnt in the reign of Nero. (See Sibyls [of the medieval monks].)

Sicula pedibus [with dry feet]. Metaphorically, without notice.

"It may be worth noticing that both Mrs. Shelley and Mr. Rometti pass over the line sicula pedibus."—Notes and Queries (30th May, 1863, p. 417).

Sic (1 syl.). A sizing, an allowance of bread and butter. "He'll print for a sice." In the University of Cambridge the men call the pound loaf, two inches of butter, and pot of milk allowed for breakfast, their " sizings;" and when one student breakfasts with another in the same college, the bed-maker carries his sizings to the rooms of the entertainer. (See SIZINGS.)

Sicilian Dishes (Sicula dapès) were choice foods. The best Roman cooks were Sicilians. Horace (3 Odes, i. 18) tells us that when a sword hangs over our head, as in the case of Damocles, not even "Sicula dapès dulcem elaborabunt saporem."

Sicilian Vespers. The massacre of the French in Sicily, which began at the hour of vespers on Easter Monday in 1282.

Sick Man (The). So Nicholas of Russia (in 1811) called the Ottoman Empire, which had been declining ever since 1386.

"I repeat to you, that the sick man is dying; and we must never allow such an event to take us by surprise."—Annual Register, 1853.

N.B. Don John, Governor-General of the Netherlands, writing in 1579 to Philip II. of Spain, calls the Prince of Orange "the sick man," because he was in the way, and he wanted him "finished."

"Money! the same in his butter! in the gruel with which we must cure this sick man [for spices and seasonings are expensive drugs]."—Motley: Dutch Republic, b. v. 2.

Sick as a Cat. (See SMILES.)

Sick as a Dog. (See SMILES.)

Sick as a Horse. Nausea unrelieved by vomiting. A horse is unable to vomit, because its diaphragm is not a complete partition in the abdomen, perforated only by the gullet, and against which the stomach can be compressed by the abdominal muscles, as is the case in man. Hence the nausea of a horse is more lasting and more violent. (See Notes and Queries, C. S. xii., August 16th, 1865, p. 134.)

Siddons (Mrs.). Sidney Smith says it was never without awe that he saw this tragedy queen stab the potatoes; and Sir Walter Scott tells us, while she was dining at Astebiel, he heard her declaim to the footman, "You've brought me water, boy! I asked for beer."

Side of the Angels. Punch, Dec. 10, 1864, contains a cartoon of Dиссаi, dressing for an Oxford bat masqué, as an angel, and underneath the cartoon are these words—

"The question is, is man an ape or an angel? I am on the side of the angels."—Disraeli's Oxford Speech, Friday, Nov. 22 (1844).

Sidney (Algernon), called by Thomson, in his Summer, "The British Cassius," because of his republican principles. Both disliked kings, not from their misrule, but from a dislike to monarchy. Cassius was one of the conspirators against the life of Caesar, and Sidney was one of the judges that condemned Charles I. to the block (1617-1683).

Sidney (Sir Philip). The academy figure of Prince Arthur, in Spenser's Faerie Quevne, and the poet's type of magnanimity.

Sir Philip Sidney, called by Sir Walter Raleigh "the English Petrarch," was the author of Arcadia. Queen Elizabeth called him "the jewel of her dominions;" and Thomson, in his Summer, "the plume of war." The poet refers to the battle of Zutphen, where Sir Philip received his death-wound. Being thirsty, a soldier brought him some water: but as he was about to drink he observed a wounded man eye the bottle with longing looks. Sir Philip gave the water to the wounded man, saying, "Poor fellow, thy necessity is greater than mine." Spenser laments him in the poem called Astrophel (q.v.).

Sidney's sister, Pembroke's mother. Mary Herbert (née Sidney), Countess of Pembroke, poetess, etc. (Died 1621.) The line is by William Browne (1645).

Sidney-Sussex College, Cambridge, founded by Lady Frances Sidney, Countess of Sussex, in 1598.
Siegfried (2 syl.). Hero of the first part of the Nibelungen-Lied. He was the youngest son of Siegmund and Sieglinde, king and queen of the Netherlands, and was born in Rhinecastle called Xanten. He married Kriemhild, Princess of Burgundy, and sister of Günther. Günther craved his assistance in carrying off Brunhild from Island, and Siegfried succeeded by taking away her talisman by main force. This excited the jealousy of Günther, who induced Hagan, the Dane, to murder Siegfried. Hagan struck him with a sword in the only vulnerable part (between the shoulder-blades), while he stooped to quench his thirst at a fountain. (Nibelungen-Lied.)

Horny Siegfried. So called because when he slew the dragon he bathed in its blood, and became covered all over with a horny hide which was invulnerable, except in one spot between the shoulders, where a linden-leaf stuck. (Nibelungen-Lied, st. 100.)

Siegfried’s cloak of invisibility, called “tarnkappe” (tarnen, to conceal; kappe, a cloak). It not only made the wearer invisible, but also gave him the strength of twelve men. (Tarnkappe, 2 syl.)

“Tarnkapse, in which is so huge a sight of men.”—Tales of the House of Acre, 13th cent.

Sight (Far). Zarga, the Arabian heroine of the tribe Judis, could see at the distance of three days’ journey. Being asked by Hassan the secret of her long sight, she said it was due to the ore of antimony, which she reduced to powder, and applied to her eyes as a collyrium every night.

Sign your Name. It is not correct to say that the expression “signing one’s name” points to the time when persons could not write. No doubt persons who could not write made their mark in olden times as they do now, but we find over and over again in ancient documents these words: “This [grant] is signed with the sign of the cross for its greater assurance (or) greater inviolability,” and after the sign follows the name of the donor. (See Rymer’s Palaeography, vol. i. pt. i.)

Signs instead of words. A symbolic language made by gestures. Members of religious orders bound to silence, communicate with each other in this way. John, a monk, gives, in his Life of St. Osmon, a number of signs for bread, altar, beans, eggs, fish, cheese, honey, milk, cherries, onions, etc. (See Sussex Archaeological Collection, vol. iii. p. 190.)

Significavit. A writ of Chancery given by the ordinary to keep an excommunicate in prison till he submitted to the authority of the Church. The writ, which is now obsolete, used to begin with “Significavit nobis venerabilis pater,” etc. Chaucer says of his Sompnour—

“...And also were him of a significavit.”—Canterbury Tales (Prologue), 1385.
Sigrun’a. Wife of Loki. She nurses him in his cavern, but sometimes, as she carries off the poison which the serpents gorge, a portion drops on the god, and his writhings cause earthquakes. (Scandinavian mythology.)

Siegfurd. The Norse Siegfried (q.v.). He falls in love with Brynhild, but, under the influence of a love-potion, marries Gudrun, a union which brings about a volume of mischief. Siegfurd the Horned. A German romance based on a legend in the Sagas. An analysis of this legend is published by Weber in his Illustrations of Northern Antiquities. (See Siegfried, Horned.)

Silkes (Bill). A ruffian housebreaker of the lowest grade in Oliver Twist, by Charles Dickens.

Silk. (Hindu sikh, disciple.) The Sikhs were originally a religious body like the Mahometans, but in 1764 they formally assumed national independence. Since 1849 the Sikhs have been ruled by the English.

Silbury, near Marlborough. An artificial mound, 130 feet high, and covering seven acres of ground. Some say it is where “King Sel” was buried; others, that it is a corruption of Solis-bury (mound of the sun); others, that it is Sel-harrow (great tumulus), in honour of some ancient prince of Britain. The Rev. A. C. Smith is of opinion that it was erected by the Celts about B.C. 1600. There is a natural hill in the same vicinity, called St. Martin’s Nell or Sill, in whose case silt or silt means seat or throne. These etymologies of Silbury must rest on the authority of those who have suggested them.

Silchester (Berks) is Silicis castrum (flint camp), a Saxon-Latin form of the Roman Calleva or Galleva. Galleva is the Roman form of the British Great kawr (great wall), so called from its wall, the ruins of which are still striking. Leland says, “On that wall grow some oaks of ten cart-load the piece.” According to tradition King Arthur was crowned here; and Ninnius asserts that the city was built by Constantius, father of Constantine the Great.

Silence gives Consent. Latin, “Qui tacet consentivit videtur;” Greek, “Auto de to nigan homologountos eisn sou” (Euripides); French, “Assez consent qui ne dit mot;” Italian, “Chi tace confessa.”


Sileneus. The foster-father of Bacchus, fond of music, and a prophet, but indomitably lazy, wanton, and given to debauch. He is described as a jovial old man, with bald head, pug nose, and face like Bardolph’s.

Silhouette (3 syll.). A black profile, so called from Etienne de Silhouette, Contrôleur des Finances, 1757, who made great savings in the public expenditure of France. Some say the black portraits were called Silhouettes in ridicule; others assert that Silhouette devised this way of taking likenesses to save expense.

Silk. Received silk, applied to a barrister, means that he has obtained licence to wear a silk gown in the law courts, having obtained the degree or title of sergeant.

Silk Gown. A queen’s counsel. So called because his canonical robe is a black silk gown. That of an ordinary barrister is made of stuff or prunello.

Silk Purse. You cannot make a silk purse of a sow’s ear. “You cannot make a horn of a pig’s tail.” A sow’s ear may somewhat resemble a purse, and a curled pig’s tail may somewhat resemble a twisted horn, but a sow’s ear cannot be made into a silk purse, nor a pig’s tail into a cow’s horn.

Silken Thread. In the kingdom of Lilliput, the three great prizes of honour are “fine silk threads six inches long, one blue, another red, and a third green.” The emperor holds a stick in his hands, and the candidates “jump over it or creep under it, backwards or forwards, as the stick indicates,” and he who does so with the greatest agility is rewarded with the blue ribbon, the second best with the red cordon, and the third with the green. The thread is girt about their loins, and no ribbon of the Legion of Honour, or Knight of the Garter, is won more worthily or worn more proudly. (Gulliver’s Travels.)

Silly is the German selig (blessed), whence the infant Jesus is termed “the harmless silly babe,” and sheep are called “silly,” meaning harmless or innocent. As the “holy” are easily taken in by worldly cunning, the word came to signify “gullible,” “foolish.” (See Simplicity.)
Silly Season (The), for daily newspapers, is when Parliament is not in session, and all sorts of "silly" stuff are vamped-up for padding. Also called the "Big Gooseberry Season," because paragraphs are often inserted on this subject.

Silurian—that is, Hereford, Monmouth, Radnor, Brecon, and Glamorgau. The "sparkling wines of the Silurian vale" are cider and perry.

"From Silurian vale, high-sparkling wines.\nFrom in transparent floods."

Thomson: Autumn.

Silurian Rocks. A name given by Sir R. Murchison to what miners call gray-wacke, and Werner termed transition rocks. Sir Roderrick called them Silurian because it was in the region of the ancient Silures that he investigated them.

Silva na. A maga or fata in Tasso's Amadigi, where she is made the guardian spirit of Alido'ro.

Silvanella. A beautiful maga or fata in Bojardo, who raised a tomb over Narcissus, and then dissolved into a fountain. (Lib. ii. xvii. 56, etc.)

Silver was, by the ancient alchemists, called Diana or the Moon.

Silver. The Frenchman employs the word silev to designate money, the wealthy Englishman uses the word gold, and the poorer old Roman brass (as).

Silver and gold articles are marked with five marks: the maker's private mark, the standard or assay mark, the hall mark, the duty mark, and the date mark. The standard mark states the proportion of silver, to which figure is added a lion passant for England, a harp crowned for Ireland, a thistle for Edinburg, and a lion rampant for Glasgow. (For the other marks, see Mark.)

Silver Cooper. A kidnapper. "To play the silver cooper," to kidnap.

A cooper is one who coops up another.

"You rob me, you murder, and you want me to play the silver cooper."—Sir W. Scott: Guy Mannering, chap. xxi.

Silver Fork School. Those novelists who are sticklers for etiquette and the graces of society, such as Theodore Hook, Lady Blessington, Mrs. Trollope, and Sir Edward Bulwer Lytton (Lord Lytton).

Silver-hand. Nuad, the chieftain who led back the tribe of the Danaans from Scotland to Ireland, whence they had migrated. Nuad of the Silver-hand had an artificial hand of silver made by Cred, the goldsmith, to supply the loss sustained from a wound in the battle of Moytura. Miach, son of Dian Kech, set it on the wrist. (O'Flaherty: Orygria, part iii. chap. x.) (See IEON HAND.)

Silver Lining. The prospect of better days, the promises of happier times. The allusion is to Milton's Comus, where the lady lost in the wood resolves to hope on, and sees a "sable cloud turn forth its silver lining to the night."

Silver Pheasant. A beautiful young lady of the high aristocracy.

"One would think you were a silver pheasant, you give yourself such airs."—Ouida: Under Two Flags.

Silver Spoon. Born with a silver spoon in one's mouth. Born to luck and wealth. The allusion is to silver spoons given as prizes at christenings. The lucky man is born with it in his mouth, and needs not stop to earn it.

"One can see, young fellow, that you were born with a silver spoon in your mouth."—Longman's Magazine, 1860.

Silver Star of Love. When Gama was tempest-tossed through the machinations of Bacchus, the "Silver Star of Love" appeared to him, caressed the sea, and restored the elements to harmony again.

The sky and ocean blending, each on fire,
Seemed as all nature struggled to expire;\nWhen now the Silver Star of Love appeared,
Bright in the East her radiant front she reared."—Camoes: Lusiad, bk. vi.

Silver Streak. The British Channel.

"Steam power has much lessened the value of the silver streak as a defensive agent."—Nepaper, 1895, November, 1945.

Silver Tongued. William Bates, the Puritan divine. (1625-1699.)

Anthony Hammond, the poet, called Silver-tongue. (1668-1738.)

Henry Smith, preacher. (1550-1600.)

Joshua Sylvester, translator of Du Bartas. (1663-1618.)

Silver Trumpet. A smooth-tongued orator. A rough, unpolished speaker is called a ram's horn.

Silver Weapon. With silver weapons you may conquer the world, is what the Delphic oracle said to Philip of Macedon, when he went to consult it. Philip, acting on this advice, sat down before a fortress which his staff pronounced to be impregnable. "You shall see," said the king, "how an ass laden with gold will find an entrance."

Silver Wedding. The twenty-fifth anniversary, when, in Germany, the woman has a silver wreath presented her.
On the fiftieth anniversary, or GOLDEN WEDDING, the wreath is of gold.

**Silver of Guthrum, or Guthrum's Lane.** Fine silver; so called because in the thirteenth and fourteenth centuries the principal gold- and silver-smiths resided there.

**Silverside of Beef (The).** The upper side of a round, which not only shows the shining tissue uppermost, but, when carved cold has a silvery appearance. Generally boiled.

**Simeon (St.)** is usually depicted as bearing in his arms the infant Jesus, or receiving Him in the Temple.

**Similes in common use:**

- **BALD** as a coat.
- **BITTER** as a gall, as sour.
- **BLACK AS** ink, as a coal, as a crow.
- **BLIND AS** a bat, a bole, a mole.
- **BLUNT** as a bedge-book.
- **BLATE** as Alexander.
- **BRIGHT** as silver.
- **BRITTLE** as glass.
- **BROWN AS** a berry.
- **BUNNY** as a beec.
- **CHATTER** like a Jay.
- **CLEAN** as a cow.
- **COLD** as ice, as a frog, as charity.
- **COOL** as a cucumber.
- **CROSS** as the sours, as two sticks.
- **DARK** as pitch [pitch-dark].
- **DEAD** as a door-nail.
- **DEAD AS** a post.
- **DREARY** as a boat.
- **DULL** as a lily.
- **DARK AS** hell.
- **FAT** as a pig, as a porpoise.
- **FLAT** as a frownder, as a pancake.
- **FLEST** as the wind, as a race-horse.
- **FREK** as air.
- **GAY** as a lark.
- **GOOD** as gold.
- **GREEN AS** grass.
- **HARD** as iron, as a flint.
- **HARMLESS** as a dove.
- **HEAVY** as lead.
- **HOARSE** as a hog, as a raven.
- **HULLEDS** as a lath.
- **HOLLOW AS** a drum.
- **HOT** as lire, as an oven, as a coal.
- **HUNGRY AS** a hunter.
- **LIGHT** as a feather, as day.
- **LIMP** as a goat.
- **LOUD AS** thunder.
- **MERRY AS** a thrig, as a cricket.
- **MILD** as Moses, as milk.
- **NEAT** as well, as a new pin.
- **OBSTINATE AS** a pig (pig-headed.)
- **OLD AS** the hills, as Methuselah.
- **PALE AS** a ghost.
- **PATIENT AS** Job.
- **PLAIN** as a plienn.
- **PLAYFUL AS** a kitten.
- **PLUMP** as a partridge.
- **POOR AS** a rat, as a church mouse, as Job.
- **Proud AS** Lucifer.
- **RED** as blood, as a fox, as a rose, as a brick.
- **ROUGH** as a nutsmeg-starter.
- **ROUND** as an orange, as a ball.
- **RUDE** as a bear.
- **SAY** like the mock [of England], or the stocks.
- **SAYAS** as a bear, as a tiger, as a bear with a sore head.
- **SICK** as a cat, a dog, a horse, a toad.
- **SHARP** as a needle.
- **SLEEP LIKE** a top.
- **SLOW AS** a snail, as a tortoise.
- **SIT** as a fox, as old boots.
- **SOFT AS** silk, as velvet, as soap.
- **SOUND AS** a peach, as a bell.
- **SOUR AS** vinegar, as verjuice.

**Stake** like a stuck pig.
**Steady** as Old Time.
**Stiff** as a poker.
**Straight** as an arrow.
**Strong** as iron, as a horse, as brandy.
**Sure** as a gun, as fate, as death and taxes.
**Surely** as a bear.
**Sweet** as sugar.
**Swift** as lightning, as the wind, as an arrow.
**Thin** as hops.
**Thin as a lath, as a whipping-post.
**Tight** as a drum.
**Tough** as leather.
**True** as the Gospel.
**Vain** as a peacock.
**Warm** as a toad.
**Weak** as water.
**Wet** as a fish.
**White as driven snow, as milk, as a swan, as a sheet, as chalk.
**Wise** as a serpent, as Solomon.
**Yellow** as a guinea, as gold, as saffron.

**Simili Similibus Curantur.** Like cures like. (See under **Hire**: Take a hair of the dog that bit you.)

**Simms' Hole.** The cavity which Captain John C. Simms maintained existed at the North and South Poles.

**Simnel Cakes.** Rich cakes eaten in Lancashire in Mid-Lent. Simmel is the German *simnel*, a manchet or roll; Danish and Norwegian *simle*; Swedish, *simla*. In Somersetshire a teacake is called a *simlin*. A simnel cake is a cake manchet, or rich simmel. The eating of these cakes in Mid-Lent is in commemoration of the banquet given by Joseph to his brethren, which forms the first lesson of Mid-Lent Sunday, and the feeding of five thousand, which forms the gospel of the day. (See **Mid-Lent**.)

**Simon (St.).** is represented with a saw in his hand, in allusion to the instrument of his martyrdom. He sometimes bears fish in the other hand, in allusion to his occupation as a fishmonger.

**Simon Magnus.** Isidore tells us that Simon Magnus died in the reign of Nero, and adds that he (Simon) had proposed a dispute with Peter and Paul, and had promised to fly up to heaven. He succeeded in rising high into the air, but at the prayers of the two apostles he was cast down to earth by the evil spirits who had enabled him to rise into the air.

Milman, in his *History of Christianity*, vol. ii. p. 51, tells another story. He says that Simon offered to be buried alive, and declared that he would reappear on the third day. He was actually buried in a deep trench, "but to this day," says Hippolytus, "his disciples have failed to witness his resurrection."

**Simon Pure.** The real man. In Mrs. Centlivre's *Bold Stroke for a Wife*, a Colonel Feignwell passes himself off for Simon Pure, and wins the heart of Miss
Lovely. No sooner does he get the assent of her guardian, than the veritable Quaker shows himself, and proves, beyond a doubt, he is the real Simon Pure.

Simony. Buying and selling church livings; any unlawful traffic in holy things. So called from Simon Magus, who wanted to purchase the "gift of the Holy Ghost," that he might have the power of working miracles. (Acts viii. 9-23.)

Simony. The friar in the tale of Reynard the Fox; so called from Simon Magus.

Simple (Thc). Charles III. of France. (879, 893-929.)

Simplex est. (See Battersea.)

Simple Simon. A simpleton. The character is introduced in the well-known nursery tale, the author of which is unknown.

Simplicity is sine plica, without a fold; as duplicity is duplex plica, a double fold. Conduct "without a fold" is straightforward, but thought without a fold is mere childlihood. It is "tor- tuousity of thought" that constitutes philosophic wisdom, and "simplicity of thought" that prepares the mind for faith.

"The flat simplicity of that reply was admirable."—Lamb and Giber: The Provoked Husband.

Simpson Road. Commenced in 1800 by Napoleon, and finished in 1806. It leads over a shoulder of what is called "the Pass of the Simplon" (Switzerland).

Sin, according to Milton, is twin-keeper with Death of the gates of Hell. She sprang full-grown from the head of Satan.

"... Woman to the waist, and fair,
But ending foul in many a scaly fold,
Voluminous and vast, a serpent armed
With mortal song."—Paradise Lost, ii. 450-452.

Original sin. (See Adam.)

Sin-eaters. Persons hired at funerals in ancient times, to take upon themselves the sins of the deceased, that the soul might be delivered from purgatory.

"Notice was given to an old squire before the door of the house, when some of the family came out, and dressed him with a cracket [low stool], on which he sat down facing the door; then they gave him a great which he put in his pocket, a crore of bread which he ate, and a bowl of wine which he drank off at a draught. After this he got up from the cricket and pronounced the case and rest of the soul departed, for which he would pawn his own soul."—Bagford’s letter on Leland’s Collections, 17. 70.

Since’re (2 syll.) properly means without wax (sine cera). The allusion is to the Roman practice of concealing flaws in pottery with wax, or to honey from which all the wax has been extracted. (See Trench: On the Study of Words, lect. vii. p. 322.)

Sin’drum. The ancient name of the river Indus. (Sanskrit, syand, to flow.)

Sin’den. A thin manufacture of the Middle Ages used for dresses and hangings; also a little round piece of linen or lint for dressing the wound left by trepanning. (Du Cange gives its etymology Cymru tenus; but the Greek muston means "fine Indian cloth." India is Sindi, and China Sina.)

Sine Die (Latin). No time being fixed; indefinitely in regard to time. When a proposal is deferred sine die, it is deferred without fixing a day for its reconsideration, which is virtually "for ever."

Sine qua Non. An indispensable condition. Latin, Sine qua non; vulg. esse or fieri (that without which [the thing] cannot be, or be done).

S’neour [si-ne-kur]. An enjoyment of the money attached to a benefice without having the trouble of the "cure"; also applied to any office to which a salary is attached without any duties to perform. (Latin, sine cura, without cure, or care.)

Sinews of War. Money, which buys the sinews, and makes them act vigorously. Men will not fight without wages, and the materials of war must be paid for.

Sing a Song o’ Sixpence. (See Macaronic Verse.)

Sing my Music, and not Yours, said Guglielmi to those who introduced their own ornaments into his operas, so eminently distinguished for their simplicity and purity. (1727-1804.)

Sing Old Rose. Sing Old Rose and burn the bellows. "Old Rose" was the title of a song now unknown; thus, Izaak Walton (1590-1683) says, "Let’s sing Old Rose." Burn the bellows is said to be a schoolboy’s perversion of burn libello. At breaking-up time the boys might say, "Let’s sing Old Rose [a popular song], and burn our schoolbooks" (libello). This does not accord with the words of the well-known catch, which evidently means "throw aside all implements of work."

"Now we’re met like jovial fellows,
Let us call a wise man to give us counsel.
Sing Old Rose and burn the bellows."
Sing Out. To cry or squall from chagrin.
To sing small. To cease boasting and assume a lower tone.

Sing-sun-hay. A lake of Thibet, famous for its gold sands.
"Bright are the waters of Sing-sun-hay
And the golden floods that thitherward flow."—Thomas Moore: "Paradise and the Peri."


Singing Apple was a ruby apple on a stem of amber. It had the power of persuading anyone to anything merely by its odour, and enabled the possessor to write verses, make people laugh or cry, and itself sang so as to ravish the ear.

Singing Bread, consecrated by the priest singing. (French, pain à chanter.) The reformers directed that the sacramental bread should be similar in fineness and fashion to the round bread-and-water singing-cakes used in private masses.

Singing Chambermaids, in theatrical parlance, mean those smart young light comedians who perform chambermaids and are good singers.

Singing Tree. A tree whose leaves were so musical that every leaf sang in concert. (Arabian Nights: Story of the Sisters who Enjoined their Younger Sister.) (See Singing Apple.)

Singing in Tribulation. Confessing when put to the torture. Such a person is termed in gaol slang a "canary bird."

"This man, sir, is condemned to the gallows for being a canary bird." "A canary bird!" exclaimed the knight. "Yes, sir," added the arch-chancellor; "I mean that he is very famous for his singing." "What!" said Don Quixote. "Are people to be sent to the gallows for singing?" "Marry, that they are," answered the alcalde; "for there is nothing worse than singing in tribulation."—Coronado: Don Quixote, II, 8.

Sing-Speech Hamilton. The Right Hon. W. G. Hamilton, Chancellor of the Exchequer in Ireland, spoke one speech, but that was a masterly torrent of eloquence which astounded everyone. (November 13th, 1755.)

"No one likes a reputation analogous to that of 'single-speech Hamilton.'"—The Times.

"Or is it he, the worthy youth, so greatly trained for statesmen's part,
Who talks of honour, faith, and truth,
As things that he has got by heart,
Whose ethics Chesterfield can teach,
Who's logic is from 'single-speech'"—Scott: "Bridal of Triermain," II, 4.

Sinner (Latin, on the left hand). According to augury, birds, etc., appearing on the left-hand side forbode ill-luck; but, on the right-hand side, good luck. Thus, corona sinistra (a crow on the left-hand) is a sign of ill-luck which belongs to English superstitions as much as to the ancient Roman or Etruscan. (Virgil: Aeneid, i. 18.)

"That raven on you left-hand rakes
At random on his ill-heeding occult;
Bodes me no good."—Gray: "Elegy xxxvii.

Sinner. (See BAR SINISTER.)

Sinning One's Mercies. Being ungrateful for the gifts of Providence.

"I know your good father would term this 'sinning my mercies.'"—Sir W. Scott: Redgauntlet.

S'non. A Greek who induced the Trojans to receive the wooden horse. (Virgil: Aeneid, ii, 102, etc.) Anyone deceiving by betrayal is called "a S'non."

"And now securely trusting to destroy,
As erst false S'non shared the sum of Troy."—Corneille: L'Amour, bk. 1.

Sintram. The Greek hero of the German romance, Sintram and his Companions, by Baron Lamotte Fouqué.

Sintram's famous sword was called "Welsung." The same name was given to Dietlein's sword. (See SWORD.)

Sir. Latin, senex; Spanish, señor; Italian, signor; French, sire; Norman, sire; English, sir. According to some, Greek οἶχος is connected with Sir; on the analogy of μαρτυς (μαρτυς) = Latin sum; εὐπέρσ ὁ Latin scouter; or = Latin sapo.

Sir (a clerical address). Clergymen had at one time Sir prefixed to their name. This is not the Sir of knighthood, but merely a translation of the university word dominus given to graduates, as "Dominus Hugh Evans," etc.

Sir Oracle. (See Oracle.)

Sir Roger de Coverley. An imaginary character by Addison; type of a benevolent country gentleman of the eighteenth century. Probably the model was William Bovey, lord of the manor of Flaxley.

Siren. A woman of dangerous blandishments. The allusion is to the
**Sirius**

Fabulous sirens said by Greek and Latin poets to entice seamen by the sweetness of their song to such a degree that the listeners forgot everything and died of hunger (Greek, *sirenes*, entanglers). In Homeric mythology there were but two sirens; later writers name three, viz. Parthenope, Lighea, and Lycosiaia; but the number was still further augmented by those who loved “lords many and gods many.”

“There were several sirens up and down the coast; one at Panormus, another at Naples, others at Surrenturn, but the greatest number lived in the delightful Ceprea; whence they passed over to the rocky Sirenum which bear their name.”—*Inquiry into the Life of Homer*

**Sirens.** Plato says there are three kinds of sirens—the celestial, the genera
tive, and the catarhctic. The first are under the government of Jupiter, the second under the government of Neptune, and the third under the government of Pluto. When the soul is in heaven, the sirens seek, by harmonic motion, to unite it to the divine life of the celestial host; and when in Hades, to conform them to the infernal regimen; but on earth they produce generation, of which the sea is emblematic. (*Proclus: On the Theology of Plato*, bk. vi.)

**Sirius.** The Dog-star; so called by the Greeks from the adjective *sirios*, hot and scorching. The Romans called it *canicula*; and the Egyptians, *sothis*.

**Sirloin of Beef.** A corruption of *Surlioun.* (French, *surloign.*). *La partie du bœuf qui reste après qu'on en a coupé l'épaule et la cuisse.* In Queen Elizabeth’s “Progresses,” one of the items mentioned under March 31st, 1573, is a “sorolyne of biff.” Fuller tells us that Henry VIII. jocularly knighted the surlioun. If so, James I. could claim neither wit nor originality when, at a banquet given him at Hoerros Tower, near Blackburn, he said, “Bring hither that surlioun, sirrah, for ‘tis worthy of a more honourable post, being, as I may say, not surlioun, but sirloin.”

“Dining with the Abbot of Reading, he [Henry VIII.] ate so heartily of a loin of beef that the abbot said he would give 1,000 marks for such a stomach. “Done!” said the king, and kept the next day a tournament in the Tower, on his 1,000 marks, and knighted the beef.”—*See Fuller: Church History*, vi. 2, p. 293 (1665).

**Sixpence (Latin: *Sestisphos*, Greek).** A fraudulent avaricious king of Corinth, whose task in the world of shades is to roll a huge stone to the top of a hill, and fix it there. It so falls out that the stone no sooner reaches the hill-top than it bounds down again.
Six-and-Eightpence

Six-and-Eightpence used to be called a "noble" (q.v.), the third of a pound. The half-noble was often called "ten greats," and was in Shakespeare’s time the usual lawyer’s fee.

"As fit as ten greats is for the hand of an attorney."—Shakespeare: All’s Well that Ends Well, ii. 2.

Six Articles (33 Henry VIII.) rejoin the belief in (1) the real presence of Christ in the Eucharist; (2) the sufficiency of communion in one kind; (3) the divinity of the priests; (4) the obligation of vows of chastity; (5) the expediency of private masses; and (6) the necessity of auricular confession.

Six Hooped Pot. A two-quart pot. Quart pots were bound with three hoops, and when three men joined in drinking each man drank his hoop. Mine host of the Black Bear calls Tressilian “A six hooped pot of a traveller,” meaning a first-class guest, because he paid freely, and made no complaints. (Knutworth, chap. iii.)

Six Members. The six members that Charles I. went into the House of Commons to arrest were Lord Kimbolton, Pym, Hollis, Hampden, Sir Arthur Haselrig, and Straud. Being warned in time, they made good their escape.

Six Months’ War. The Franco-Prussian (July 28th, 1870, to January 28th, 1871).

Six Nations (The). The Iroquois confederacy since the Tuscaroras was added.

Six Points. (See People’s Charter.)

Six-Principle Baptists (The). Those whose creed is Hebrews iv. 1, 2.

Sixes and Sevens (All). Ill-assorted; not matched; higgledy-piggledy.

To be at sixes and sevens. Spoken of things, it means in confusion; spoken of persons, it means in disagreement or hostility. “Six, ye seven,” was a Hebrew phrase meaning an indefinite number; hence we read in Job (v. 19), “He [God] shall deliver thee in six troubles, yea in seven,” etc. What is indefinite is confused. Our modern phrase would be five or six things here, and five or six things there, but nothing in proper order.

“Old Oden’si odeone makes not thee uneven, Nor carelessly set at six and seven.”—Taylor: Works, ii. 71 (1590).

Long and short sixes. Certain dip candles, common in the first half of the nineteenth century. Long sixes were those eight inches long, short sixes were thicker and about five inches long. Called sixes because six went to a pound.

Sixteen-string Jack. John Rann, a highwayman, noted for his forgeries. He wore sixteen tags, eight at each knee. (Hanged in 1774.)

“Dr. Johnson said that Gray’s poetry towered above the ordinary run of verse an sixteen-string Jack above the ordinary foot-pad.”—Bowell: Life of Johnson.

Sisar. A poor scholar whose assize of food is given him. Sisars used to have what was left at the fellows’ table, because it was their duty at one time to wait on the fellows at dinner. Each fellow had his sisar. (Cambridge University.)

SIsings. The quota of food allowed at breakfast, and also food “sized for” at dinner. At Cambridge, the students are allowed meat for dinner, but tart, jelly, ale, etc., are obtained only by paying extra. These articles are called sizens, and those who demand them size for them. The word is a contraction of assize, a statute to regulate the size or weight of articles sold. (See Size.)

“A size is a portion of bread or drinks; it is a farthing which scholars in Cambridge have at the buttery. It is noted with the letter S:—Mushen. (See also Etica: Literary Letters, p. 176.)

Skains-mate or Skaines-mate. A dagger-comrade: a fencing-school companion; a fellow cut-throat. Skain is an Irish knife, similar to the American Bowie-knife. Swift, describing an Irish feast, says, “A cubit at least the length of their skaines.” Given, in his Gipsy, for an Upright Courier, speaks of “an ill-favoured knife, who bore by his side a skane, like a brewer’s hanger-knife.”

“Scurvy knave. The scurvy kind of the skaines-mate.”—Shakespeare: Rom. and Juli., iv. 4.

Skald. An old Norse poet, whose aim it was to celebrate living warriors or their ancestors; hence they were attached to courts. Few complete Skaldic poems have survived, but a multitude of fragments exist.

Skedaddled. To run away, to be scattered in rout. The Scotch apply the word to the milk spill over the pail in carrying it. During the late American war, the New York papers said the Southern forces were “skedaddled” by the Federals. (Saxon, skedan, to pour out; Chaldee, sheeda; Greek, skeda, to scatter.)

Skeggs. Miss Caroline Wilhelmina Amelia Skeggs. A pretender to gentility who boasts of her aristocratic
connections, but is atrociously vulgar, and complains of being "all of a muck of sweat." (Goldsmith: Year of WAKE- 
field.)

**Skeleton.** There is a skeleton in every house. Something to annoy and to be kept out of sight.

That is my skeleton—my trouble, the "crook in my lot."

A woman had an only son who obtained an appointment in India, but his health failed, and his mother longed for his return. One day he wrote a letter to his mother, with this strange request: "Pray, mother, get someone who has no cares and troubles to make me six shirts." And then she opened a closet which contained a human skeleton. "Madam," said the lady, "I try to keep my trouble to myself, but every night my husband compels me to kiss that skeleton." She then explained that the skeleton was once her husband's rival, killed in a duel. "Think you I am happy?" The mother wrote to her son, and the son wrote home: "I knew when I gave the commission that everyone had his cares, and you, mother, must have yours. Know then that I am condemned to death, and can never return to England. Mother, mother! there is a skeleton in every house."

**Skeleton Jackets.** Jackets on which the trousers buttoned, very commonly worn by boys in the first quarter of the nineteenth century. In the illustrations of Kate Greenaway, The Pickwick Papers, Nicholas Nickleby, etc., are plenty of such skeleton suits. Shell-jackets are short fatigue jackets worn especially by military officers.

**Skivington’s Daughter.** Corrupted into Skivanger’s Daughter, was an instrument of torture invented by Skivington, lieutenant of the Tower under Henry VIII. It consisted of a broad hoop of iron in two parts, fastened together by a hinge. The victim was made to kneel while the hoop was passed under his legs; he was then squeezed gradually till the hoop could be got over his back, where it was fastened.

**Skibbereen and Connemara (in Ireland).** Types of poverty and distress. "You would then see the United Kingdom one vast Skibbereen or Connemara; you might convert its factories into poor-houses, and its parks into pauper fields to bury stragglers in."—C. Thospeck: Autobiography, p. 807.

**Skibbereen Eagle (The).** The chief amanuens, takin' notes. It was the Skibbereen, or West Cork Eagle newspaper, that solemnly told Lord Palmerston that it had "got its eye both upon him and on the Emperor of Russia." This terrible warning has elevated the little insignificant town of Skibbereen, in the south-west coast of Ireland, quite into a Lilliputian pre-eminence. Beware, beware, ye statesmen, emperors, and thrones, for the Skibbereen Eagle has its eye upon you!

**Skid.** A drag to check the wheels of a carriage, cart, etc., when going down hill. (Anglo-Saxon, scid, a splinter.)

**Skiddaw.** Wherever Skiddaw hath a cap, Scruffell wots full well of that. When my neighbour’s house is on fire mine is threatened; when you are in misfortune I also am a sufferer; when you mourn I have cause also to lament. Skiddaw and Scruffell are two neighbouring hills—one in Cumberland and the other in Annandale in Scotland. When Skiddaw is capped with clouds, it will be sure to rain ere long at Scruffell. (Fuller: Worthers.)

**Skied.** Pictures are said to be skied when they are hung so high as not to be easily seen.

"Bad pictures are hung on the line by dozens, and many excellent ones are rejected or skied."
—Pratt, p. 481 (September 17, 1866).

**Skillygolee.** Slip-slop, wish-wash, twaddle, talk about gruel. "Skilly" is prison-gruel or, more strictly speaking, the water in which meat has been boiled thickened with oatmeal. Broth served on board the hulks to convicts is called skilly.

"It is the policy of Curator Street and skillygolee."—Daily Telegraph.

**Skimble-Skamble.** Rambling, worthless. "Skamble" is merely a variety of scramble, hence "scamblng days," those days in Lent when no regular meals are provided, but each person "scrambles" or shifts for himself. "Skimble" is added to give force. (See REDUPLICATED WORDS.)

"And such a deal of skimble-skamble stuff As put me from my faith."
—Shakespeare: 1 Henry IV, iii. 1.

"With such scramble-scramble, spatter-sputter, As puts me clean inside the money-matter."
—Taylor’s Workes, ii. 90 (1613).

**Skim’ington.** To ride the skim’ington, or Riding the stag. To be hen-pecked. Gross tells us that the man rode behind the woman, with his face to the horse’s tail. The man held a distaff, and the woman beat him about
the jowls with a ladle. As the procession passed a house where the woman was paramount, each gave the threshold a sweep. The "stang" was a pole supported by two stout lads, across which the rider was made to stride. Mr. Douce derives "skimmington" from the skimming-ladle with which the rider was buffeted.

The custom was not peculiar to Scotland and England; it prevailed in Scandinavia; and Hoefnagel, in his *Views in Seville* (1591), shows that it existed in Spain also. The procession is described at length in *Hudibras*, pt. ii. ch. ii.

"Hark ye, Dame Ursley Saddles corrobor, and Jenkin, starting up, his eyes flashing with anger; remember, Iam none of your husband, and if you would do well not to forget whose threshold was swept when they last rode the skimmington upon such another welding jade as yourself." — *Scot. Fortunes of Nisig.*

**Skin.** To sell the skin before you have caught the bear. To count of your chickens before they are hatched. In the South Sea mania (1720), dealing in bear-skins was a great stock-jobbing item, and thousands of skins were sold as more time bargains. Shakespeare alludes to a similar practice:—

"The man that once did sell the lion's skin While the beast lived, was killed with hunting him." — *Henry IV.*, ii. 3.

**Skin a Flint.** To be very exacting in making a bargain. The French say, "Tendre sur un enfant." The Latin, *lata verpa* (goat's wool), means something as worthless as the skin of a flint or fuse of an eggshell. (See Skinflint.)

**Skin of his Teeth.** I am escaped with the skin of my teeth (Job xix. 20). Just escaped, and that is all—having lost everything.

**Skinfæxi.** In Scandinavian mythology, is the "shining horse which draws Day-light over the earth." (See Horse.)

**Skinflint.** A pinch-farting; a niggard. In the French, "pince-maille." *Maille* is an old copper coin.

**Skinners.** A predatory band in the American Revolutionary War which roamed over the neutral ground robbing and fleecing those who refused to take the oath of fidelity. (See Economists.)

**Skirt.** To sit upon one's skirt. To insult, or seek occasion of quarrel. Tarlton, the clown, told his audience the reason why he wore a jacket was that "no one might sit upon his skirt." Sitting on one's skirt is, like stamping on one's coat in Ireland, a fruitful source of quarrels, often provoked.

"Crosse me not, Lisa, neither be so fertile.
For if thou dost, I'll sit upon thy skirt.
"—*The Abortion of an Idle Honour* (1620).
(Quoted by Halliwell: *Archae Writs.*)

**Skogan (Henry).** A poet in the reign of Henry IV. Justice Shallow says he saw Sir John Falstaff, when he was a boy, "break Skogan's head at the court gate, when he [Sir John] was a crack [child] not thus high." (2 *Henry IV.*, ii. 2.)

"Skogan? What was he? A fine gentleman, and a master of arts
Of Henry the Fourth's time, that made disguises
For the king's son, and went in bailed royal
Dainty well." — *Ben Jonson: The Fortunate Isles* (1628).

**John Skogan.** The favourite buffoon of the court of King Edward IV. *Scojin's Jests* were published by Andrew Borde, a physician, in the reign of Henry VIII.

**Skeops, Skepti, or White Dares.** A Russian religious sect who, taking Matt. xix. 12 and Luke xxiii. 29 as the bases of their creed, are all cowards, and the women are mutilated in a most barbarous manner, as they deem it a Christian grace not to be able to bear children. They are vegetarians and total abstainers. Origen was a Skop in everything but name.

"Look at the Mormons,—the Skopii the Skeptes the Shakers, the Rawling Devishers, the Theosophists, and the Fakirs.—With the Immortal, Vol. ii. p. 50.

**Skull.** You shall quaff beer out of the skulls of your enemies. (Scandinavian.) Skull means a cup or dish; hence a person who washes up cups and dishes is called a scullery-maid. (Scotch, *skoll*, a bowl; French, *cuvette*; Danish, *kaal*, a drinking-vessel; German, *schale*; our *shell*.)

**Skurry.** A scratch race, or race without restrictions.

*Hurry-skurry.* A confused bustle through lack of time; in a confused bustle. A reduplicated or ricochet word.

**Sky,** slang for pocket. Explained under the word *Chivy* (q.v.).

**Sky.** To elevate, ennoble, raise. It is a term in ballooning; when the ropes are cut, the balloon mounts upwards to the skies. (See Skirt.)

"We found the same distinguished personage doing his best to skry some dozen or so of his best friends [referring to the peeks made by Gladstone]." — *The Times*, November 16, 1899.

*If the sky fails we shall catch larks.* A bantering reply to those who suggest some very improbable or wild scheme.
Sky-blue. Milk and water, the colour of the skies.

“...its name derivation and reproach pursue.
And strangers tell of three times skimmed sky-blue.”
—Bloomsfield: Farmer’s Boy.

Sky-rakers, strictly speaking, is a sail above the fore-royal, the main-royal, or the mizen-royal, more frequently called “sky-scrapers.” In general parlance any top-sail is so called.

“Dashed by the strange wind’s sport, we wore sunk deep in the green sea’s trough; and before we could utter an ejaculatory prayer, we appeared upon the crown of some fantastic saucer, peering our sky-rakers into the azure vault of heaven.” —C. Thoson: Autobiography, p. 120.

Skye (Isle of) means the isle of gaps or indentations (Celtic, skyb, a gap). Hence also the Skibbereen of Cork, which is Skyb-bohren, the byway gap, a pass in a mountain to the sea.

Skylark. A sparrow.

Sky-lark, among sailors, is to mount the highest yards (called sky-scrapers), and then slide down the ropes for amusement. (See Lark.)

Slander. Offence. Slander is a stumbling-block or something which trips a person up (Greek, skánadai, through the French esclandre). Offence is the striking of our foot against a stone (Latin, ob fendo, as secpulsum affexit navis, the ship struck against a rock).

Slang. Slangs are the greaves with which the legs of convicts are fettered; hence convicts themselves; and slang is the language of convicts.

Slang. The difficulty of tracing the fons et origo of slang words is extremely great, as there is no law to guide one. Generally, a perversion and a pun may be looked for, as Monseigneur = fœc (q.v.), Monspessan = venire (i.e., mon-pnees, my paunch or belly), etc. (See Sandis, Squash, and numerous other examples in this dictionary). For rhyming slang see Chivy.

Slap-bang. In sport, means that the gun was discharged incessantly; it went slap here and bang there. As a term of laudation it means “very dashing,” both words being playful synonyms of “dashing,” the repetition being employed to give intensity. Slap-bang, here we are again, means, we have “popped” in again without ceremony. Pop, slap, bang, and dash are interchangeable.

* Dickens uses the word to signify a low eating-house.

“They lived in the same street, walked to town every morning at the same hour, dined at the same slap-bang every day.”

Slap-dash. In an off-hand manner. The allusion is to the method of colouring rooms by slapping and dashing the walls, so as to imitate paper. At one time slap-dash walls were very common.

Slap-up. Prime slap-up or slap-hang up. Very exquisite or dashing. Here slap is a playful synonym of dashing, and “up” is the Latin supr, as in “superfine.” The dress of a dandy or the equipage of an exquisite is “slap-up,” “prime slap-up,” or “slap-bang-up.”

“The more slap-up still have the shields painted on the panels with the coronet over.” —Thackeray.

Slato. He has a slate or tile house. He is a little cracked; his head or roof is not quite sound.

Slate Club (A). A sick benefit club for working-men. Originally the names of the members were entered on a folding slate; in the universities the names of members are marked on a board, or on boards; hence such expressions as “his name is on the boards,” “I have taken my name off the boards.”

Slate One (2d). To criticise, expose in print, show up, reprove. A scholastic term. Rebellious and idle boys are slated, that is, their names are set down on a slate to expose their offence, and some punishment is generally awarded.

“The journalist there lead each other a dance, if one man ‘slates’ another for what he has done, it is parlous for two, and then colloquy for one.”

Punch (The Pugnacious Penmen), 1885.

Slating (4). A slashing review.

“He cut it up neat and branch... He gave it what he technically styled ‘a bang’; and as he threw down his pen... he muttered, ‘I think I’ve pretty well settled that dunce’s business’... The World, February 21st, 1884, p. 21.

Slave (1 syl.). This is an example of the strange changes which come over some words. The Slavi were a tribe which once dwelt on the banks of the Danube, and were so called from slav (noble, illustrious); but as, in the lower ages of the Roman empire, vast multitudes of them were spread over Europe in the condition of captive servants, the word came to signify a slave.

Similarly, Goths means the good or godlike men; but since the invasion of the Goths the word has become synonymous with barbarous, bad, ungodlike.

Distraction is simply “dis-tra-hoe,” as diversion is “di-vert.” The French still employ the word for recreation or amusement, but when we talk of being distracted we mean anything but being amused or entertained.
Sleeveless Errand

Sleepers. Timbers laid asleep or resting on something, as the sleepers of a railway. (Anglo-Saxon, slepere.)

The Seven Sleepers. (See Seven.)

Sleeping Beauty. From the French La Belle au Bois Dormant, by Charles Perrault (Contes du Temps). She is shut up by enchantment in a castle, where she sleeps a hundred years, during which time an impenetrable wood springs up around. Ultimately she is disenchanted by a young prince, who marries her. Epimenes, the Cretan poet, went to fetch a sleep, and after sleeping fifty-seven years continued his search, and was surprised to find when he got home that his younger brother was grown grey. (See Rip Van Winkle.)

Sleepless Hat (A). A worthless, worn-out hat, which has no nap.

Sleepy Hollow. The name given, in Washington Irving's Sketch Book, to a quiet old-world village on the Hudson.

Sleeve. To hang on one's sleeve. To listen devoutly to what one says; to surrender your freedom of thought and action to the judgment of another. The allusion is to children hanging on their mother's sleeve.

To have in one's sleeve is to offer a person's name for a vacant situation. Dean Swift, when he waited on Harley, had always some name in his sleeve. The phrase arose from the custom of placing pockets in sleeves. These sleeve-pockets were chiefly used for memoranda, and other small articles.

To laugh in one's sleeve. To ridicule a person not openly but in secret; to conceal a laugh by hiding your face in the large sleeves at one time worn by men. Rive son s cape.

To put in one's sleeve, as, "I shall not pin my faith to your sleeve," meaning, "I shall not slavishly believe or follow you." The allusion is to the practice of knights, in days of chivalry, pinning to their sleeve some token given them by their ladylove. This token was a pledge that he would do or die.

Sleeve of Care. (See Sleeve.)

Sleeve of Hildebrand (The), from which he shook thunder and lightning.

Sleeveless Errand. A fruitless errand. It should be written sleeveless, as it comes from sleeve, ravelled thread, or the raw-edge of silk. In Troilus and Cressida, Thersites the railler calls Patroclus an "idle immaterial skein of sleeve silk" (v. 1).
Sleight-of-Hand is artifice by the hand. (Icelandic, slekgh; German, schleich, cunning or trick.)

"And still the less they understand,
The more they admire his sleight of hand."—Burton: Hudibras, pt. ii. c. 3.

Sleip'nir (2 syl.). Odin's grey horse, which had eight legs, and could carry his master over sea as well as land. (Scandinavian mythology.)

Slender. A country lout, a booby in love with Anne Page, but of too faint a heart to win so fair a lady. (Shakespeare: Merry Wives of Windsor.)

Sleuth-Hound. A bloodhound which follows the sleuth or track of an animal. (Sleuth, the track of a deer, is the Anglo-Saxon sleoting; Icelandic, sloth, trail; Dutch, sluot.)

"There is a law also among the Borderers in time of peace, that whoever demeth entrance or egress of a sleuth-hound in pursuit made after fellows and stolen goods, shall be held as accessory unto the theft."—Guthrie: Description of Scotland, p. 11.

Slew'd. Intoxicated. When a vessel changes her tack, she staggers and gradually heels over. A drunken man moves like a ship changing her angle of sailing. (Probably from the Icelandic, suna, turn.)

"Mr. Horby was just a bit slew'd by the liquor he'd taken."—W. C. Russell: A Sporting Voyage, chap. xii. p. 25.

Slick (Sam). A Yankee clock-maker and pedlar, wonderfully 'cute, a keen observer, and with plenty of "soft sawder." Judge Hahburton wrote the two series called Sam Slick, or the Clockmaker.

Slick Off. To finish a thing there and then without stopping; to make a clean sweep of a job in hand. Judge Hahburton's Sam Slick popularised the word. (German, schlisch, sleek, polished, hence clean; Icelandic, slike, sleek.) We say, "To do a thing clean off" as well as "slick off."

Sliding Scale. A schedule of payment which slides up and down as the article to which it refers becomes dearer or cheaper. In government duty it varies as the amount taxed varies.

Slip. Many a slip 'twixt the cup and the lip. Everything is uncertain till you possess it. (See ANCEORS.)

"Non caudum inter calicem supremaque labyrin."—Horace.

To give one the slip. To steal off unperceived; to elude pursuit. A sensephrase. In fastening a cable to a buoy, the home end is slipped through the hawse-pipe. To give the slip is to cut away the cable, so as to avoid the noise of weighing anchor.

Slippers. The Turks wear yellow slippers; the Arme'nians, red; and the Jews, blue.

Slipshod, applied to literature, means a loose, careless style of composition; no more fit for the public eye than a man with his shoes down at heels.

Slipslop. A ricochet word meaning wissy-washy. (Anglo-Saxon, slip-an, to melt, which makes slopen in the past participle.)

Sloane MSS. 3,560 MSS. collected by Sir Hans Sloane, now in the British Museum. The museum of Sir Hans formed the basis of the British Museum, (1660-1753.)

Slogan. A war-cry, a Scotch gathering-cry. (Anglo-Saxon, slean, to fight, pret. sleg; Gaelic, slugh-gairm, an army-yell.)

Slop (Dr.). A choleric physician in Sterne's Tristram Shandy.

Dr. Slop. Sir John Stoddart, M.D., a choleric physician who assailed Napoleon most virulently in The Times, of which he was editor. (1773-1856.)

Slops (The). The police; originally "eclop."

"I draged you in here and saved you, And sent out a call for the slops; Ha! they're acomin', sir! Listen, The noise and the shouting slops."

Sims: Ballads of Babylon (The Matron's Story).

Slo'p'ard (Dame). The wife of Grimbard, the brock (or badger), in the tale of Reynard the Fox.

Sliepe (1 syl.). To decamp; to run away.

Slough of Despond. A deep bog which Christian has to cross in order to get to the Wicket Gate. Help comes to his aid. Neighbour Pliable went with Christian as far as the Slough, and then turned back again. (Bunyan: Pilgrim's Progress, part i.)

Slow. Stupid, dull. A "quick boy" is one who is sharp and active. Awfully slow, sliang for very stupid and dull.

Slow Coach. A dawdle. As a slow coach in the old coaching-days "got on" slowly, so one that "gets on" slowly is a slow coach.

Slubber-Degullion. A nasty, paltry fellow. A stub is a roll of wool drawn out and only slightly twisted; hence to stubber, to twist loosely, to do things by
halves, to perform a work carelessly. Deception is compounded of the word "gull," or the Cornish "gulian," a simpleton.

"Quoth she, 'Although thou hast deserved, these subtle-deceits, to be served As thou diest vow to deal with me.'"

Butler: Hudibras, i. a.

Slug-abe (a). A late riser.

"The harrierviva is no slug-abe." Notes and Queries (Aug. 1, 1861, p. 1118, col. 2).

Slumland. The localities of the destitute poor who dwell in the slums.

"Not only have the inhabitants of Slumland to deal with, but a steadily growing number of skilled and fairly educated artisans." Nineteenth Century, December, 1885, p. 88.

Slums. "The back slums"—i.e. the purilieus of Westminster Abbey, etc., where vagrants get a night's lodging.

Sly (Christopher). A keeper of boars and a tinker, son of a pedlar, and a sad, drunken sot. In the Induction of Shakespeare's comedy called Taming of the Shrew, he is found dead drunk by a lord, who commands his servants to put him to bed, and on his waking to attend upon him like a lord, to see if they can bamboozle him into the belief that he is a great man, and not Christopher Sly at all. The "commotion" of Taming of the Shrew is performed for his deception. The trick was played by the Caliph Haroun Ablaschid on Abou Hassan, the rich merchant, in the tale called The Sleeper Awakened (Arabian Nights), and by Philippe the Good, Duke of Burgundy, on his marriage with Eleanor, as given in Burton's Anatomy of Melancholy (pt. ii. sec. 2, num. 4).

Sly-Boots. One who appears to be a doll, but who is really wide awake; a cunning doll.

"The fox called the lazy one several times, but in vain; there was no such thing as stirring him, though the six-hoards heard well enough all the while."—Adventures of Abdullah, p. 32 (1726).

Sly Dog. You're a sly dog. "Un fin mouton." A playful way of saying. You pretend to be disinterested, but I can read between the lines.

Sly as a Fox. (See Similes.)

Slyme (Ghaly). In Martin Chuzzlewit, by Charles Dickens.

Small. Small by degrees and beautifully less. Prior, in his Henry and Emma, wrote "Fine by degrees," etc.

Small-back. Death. So called because he is usually drawn as a skeleton.

"Small-back must lead down the dance with us all in our time."—Sir Walter Scott.

Small Beer. "To suckle fools and chronicle small beer." (Iago in the play of Othello, ii. 1.)

He does not think small beer of himself. He has a very good opinion of number one.

"To express her self-steeem [sic might be said] that she did not think small beer of herself."—De Quincey: Historical Essays.

Small-endians. The Big-endians of Lilliput made it a point of orthodoxy to crack their eggs at the big end; but were considered heretics for so doing by the Small-endians, who insisted that eggs ought to be broken at the small end. (Swift: Gulliver's Travels.)

Small Hours of the Morning (The). One, two, three, four, etc., before daybreak. A student who sits up all night, and goes to bed at one, two, three, etc., is said to work till the small hours of the morning, or to go to bed in the small hours of the morning.

Smalls. In for his smalls; Passed his smalls—his "Little-go, or previous examination; the examination for degree being the "Great-go," or "Greats."

Smart Money. Money paid by a person to obtain exemption from some disagreeable office or duty; in law it means a heavy fine; and in recompense it means money given to soldiers or sailors for injuries received in the service. Each makes the person "smart," i.e. suffer, or else the person who receives it is paid for smarting.

Smash. Come to smash—to ruin. Smashed to pieces, broken to atoms. Smash is a corruption of wash; Latin, mastico, to bite to pieces. (See Store.)

"I have a great mind to... let social position u. to smash."—Ingoldsby Faith Doctor, p. 43.

Smeec (in Hudibras). A contraction of Smeectynnuus, a word made from the initial letters of five rebels—


"The handkerchief about the neck, Canonical cravat of Smeec."—Beiler: Hudibras, pt. 1. 5.

Smeectynnuus. Anti-Episcopalian.

Smeectynnuus. (See Smeec.)

Smell (an acute sense). James Mitchell was deaf, dumb, and blind from birth, "but he distinguished persons by
their smell, and by means of the same cause formed correct judgments as to character.” (Nineteenth Century, April, 1894, p. 579.)

**Smell a Rat (To).** To suspect something about to happen. The allusion is to a cat or dog smelling out vermin. I smell treason. I discern treason involved; I have some aim that would lead to treason.

**Smelling Sin.** Shakespeare says, “Do you smell a fault?” (King Lear, i. 1); and Iago says to Othello, “One may smell in this a will most rank.” Probably the smell of dogs may have something to do with such phrases, but St. Jerome furnishes even a better source. He says that St. Hilairon had the gift of knowing what sins or vices anyone was inclined to by simply smelling either the person or his garments; and by the same faculty he could discern good feelings and virtuous propensities. (Life of Hilairon, a.d. 390.)

**Smells of the Lamp.** Said of a literary production manifestly laboured. Plutarch attributes the phrase to Pythias the orator, who said, “The orations of Democles’ smell of the lamp,” alluding to the current tale that the great orator lived in an underground cave lighted by a lamp, that he might have no distraction to his severe study.

**Smelts (Stock-Exchange term), meaning “English and Australian copper shares.” (See Stock-Exchange Slang.)**

**Smiler, the name of a drink, is a mixture of bitter beer and lemonade. In the United States, a drink of liquor is called a ‘smile,’ and the act of treating one at the bar is giving one a ‘smile.’ Of course this is metaphorical. (See Shandy-Gaff.)**

**Smith.** A proper name. (See Brewer.)

**Smith of Nottingham.** Ray, in his Collection of Proverbs, has the following couplet:—

“The little Smith of Nottingham,
Who don’t the work that no man can.”

Applied to conceited persons who imagine that no one is able to compete with themselves.

**Smith’s Prize-man.** One who has obtained the prize (£25) founded in the University of Cambridge by Robert Smith, D.D. (once master of Trinity), for proficiency in mathematics and natural philosophy. There are annually two prizes, awarded to two commencing Bachelors of Arts.

**Smithfield.** The smooth field (Anglo-Saxon, smetthe, smooth), called in Latin Campus Planus, and described by Fitz-Stephen in the twelfth century as a “plain field where every Friday there is a celebrated rendezvous of fine horses brought thither to be sold.”

**Smoke.** To detect, or rather to get a scent, of some plot or scheme. The allusion is to the detection of robbers by the smoke seen to issue from their place of concealment.

“No smoke without fire. Every slander has some foundation. The reverse proverb, “No fire without smoke,” means no good without some drawback.

To end in smoke. To come to no practical result. The allusion is to kindling, which smokes, but will not light a fire.

To smoke the calumet (or pipe) of peace. (See CALUMET.)

**Smoke Farthings.** An offering given to the priest at Whitsuntide, according to the number of chimneys in his parish.

“The Bishop of Ely hath out of every parish in Cambridgeshire a certain tribute called...smoke-farthings, which the churchwardens do love according to the number of...chimneys that he in a parish.”—Mrs. Baker, xxxix. 326.

**Smoke Silver.** A modus of 6d. in lieu of tithe firewood.

**Snack.** The snack of a door (Nbrfolk), the latch. Generally called the “snack” (q.v.).

To take a snack. To take a morsel.

To go snacks. To share and share alike.

Snails have no sex, “chausen remissant les deux sexes.” (Anglo-Saxon, snegil.)

**Snake-Stones.** Small rounded stones or matters compounded by art, and supposed to cure snake-bites. Mr. Quckett discovered that two given to him for analysis were composed of vegetable matters. Little perforated stones are sometimes hung on cattle to charm away adders.

**Snake in the Grass.** A secret enemy; an enemy concealed from sight. Rhyming slang, “a looking-glass.”

“Lacet angius in herbis.”

Virgil, Elogium, lli. 91.

**Snakes in his Boots (To have).** To suffer from D.T. (delirium tremens). This is one of the delusions common to those so afflicted.

“He’s been pretty high on whisky for two or three days...and they say he’s got snakes in his books now.”—The Burton Experiment, ch. iv.
Snap-Dragons. (See FLAP-DRAGON.)

Snap of the Fingers. Not worth a snap of the fingers. A fico. (See FIG.)

Snap One’s Nose Off. (See under NOSE.)

Snarling Letter (Latin, lit’era ca-nin’a). The letter r. (See R.)

Sneak Posset. To give one a sneak posset is to slam the door in his face (Cumberland and Westmorland). The “sneak” or snick is the latch of a door, and to “sneak the door in one’s face” is to shut a person out. Mrs. Browning speaks of “ nicking ” the door.

“...the lady closed that door and nicked the lock.”
—Aurora Leigh, Book VI, line 1087.

Probably allied to niche, to put the latch into its niche.

Sneeze. It is not to be sneezed at—not to be despised. (See SNUFF.)

Sneezing. Some Catholics attribute to St. Gregory the use of the benediction “God bless you,” after sneezing, and say that he enjoined its use during a pestilence in which sneezing was a mortal symptom, and was therefore called the death-sneeze. Aristotle mentions a similar custom among the Greeks; and Thucydides tells us that sneezing was a crisis symptom of the great Athenian plague. The Romans followed the same custom, and their usual exclamation was “Abit omen!” We also find it prevalent in the New World among the native Indian tribes, in Semmaur, Monomatapa, etc. etc.

“...It is almost incredible how ancient and how widely diffused is the notion that sneezing is an omen which requires to be averted. The notion prevailed not only in ancient Greece and Rome, but is evident in Persia, India, and even Africa. The rabbi tells us that Jacob in his flight saved a sneeze, the evil effects of which were averted by prayer.

In the rebellion of Monomatapa, in Africa, the king sneezed, and a signal of the fact being given, all the faithful subjects instantly made tons and offerings for his safety. The same is practiced in Senmaur, in Nubia, in Sweden, etc.

The Sudder (one of the sacred books of the Parsee) enjoins that all people should have recourse to prayer if a person sneezes, because sneezing is a proof that the “Evil Spirit is abroad.” Footze, in his face of Dr. Long in his Charlot, makes one of the consulting doctors ask why, when a person sneezes, all the company laugh? and the answer given was that “sneezing is a mortal symptom which once depopulated Athens.”

“...in Sweden...you sneeze, and they cry God bless you.”—Longfellow.

Snickerbans. A large clasp-knife, or combat with clasp-knives. (“Snick,” Icelandic snikka, to clip; verb, snitka,” to cut. “Snee” is the Dutch snee, an edge; snijden, to cut.) Thackeray, in his Little Billee, uses the term “snickerness.”

“One man being busy in lighting his pipe, and another in sharpening his snickerness.—Irving: Bracebridge Hall, p. 462.

Snob. (See GUVR.)

Snob. Not a gentleman; one who arrogates to himself merits which he does not deserve. Thackeray calls George IV. a snob, because he assumed to be “the greatest gentleman in Europe,” but had not the genuine stamp of a gentleman’s mind. (S privative and nob.)

Snood. The basick lost her silken snood. The snood was a riband with which a Scotch laird braided her hair, and was the emblem of her maiden character. When she married she changed the snood for the curch or coif; but if she lost the name of virgin before she obtained that of wife, she “lost her silken snood,” and was not privileged to assume the curch. (Anglo-Saxon, snith.)

Snooks. An exclamation of incredulity; a Mrs Harris. A person tells an incredible story, and the listener cries Snooks—gammon; or he replies, It was Snooks—the host of the Château d’Espagne. This word “snook” may be a corruption of Noakes or Nokes, the mythical party at one time employed by lawyers to help them in actions of ejectment. (See STYLES.)

Snore. You snore like an owl. It is very generally believed that owls snore, and it is quite certain that a noise like snoring proceeds from their nests; but this is most likely the “purring” of the young birds, nesting in comfort and warmth under the parent wing.

Snow King. Gustavus Adolphus, of Sweden. (1594, 1611-1632.)

“At Vienna he was called in derision the Snow King, who was kept together by the cold, but would melt and disappear as he approached a warmer soul.”—Dr. Crichton: Scandinavia, Vol. II, p. 61.

Snowdonia. The district which contains the mountain range of Snowdon.

The King of Snowdonia, Moel-y-Wyddfa (the conspicuous peak), the highest in South Britain. (3,571 feet above the sea-level.)

Snowdrop (The). Tickell’s tale is that King Albion’s son fell in love with Kenna, daughter of Oberon, but Oberon in anger drove the lover out of fairyland. Albion’s son brought an army to avenge the indignity, and was slain. Kenna
Snuff. Up to snuff. Wide awake, knowing, sharp; not easily taken in or imposed upon; alive to scent (Dutch, 

snufsen, to scent, snuff; Danish, sniffte).

took it in snuff—in anger, in huff.

"You'll mar the light by taking it in snuff." 

Shakespeare: Love's Labour's Lost, i. 2.

"Who... when it next came there, took it 
in snuff."—Shakespeare: 1 Henry IV., i. 3.

Snuff Out. He was snuffed out—put 
down, eclipsed. The allusion is to a 
candle snuffed with snuffers.

Soane Museum, formed by Sir John 
Soane, and preserved in its original 
locality, No. 13, Lincoln's Inn Fields, 
the private residence of the founder. Sir 
John Soane died in 1837.

Soap. An English form of savon, the 
French for soap.

How are you off for soap? (for money 
or any other necessity). The insurgent 
women of Paris, in February, 1793, went 
about crying, "Du pain et du savon!" 
(bread and soap).

A deputation of washerwomen petitioned the 
Convention for soap, and their plaintive cry was 
heard round the Salle de Manche, "Du pain et du 
savon!"—Carlyle: French Revolution, pt. iii. bk. 
iii. 1.

Soap (Carla). A hard white soap 
made of olive oil, sometimes mottled 
with ferruginous matter.

There are also Marseille soap, Spanish soap, 
Venetian soap, and marine soap (usually made of 
cocconut oil, and used with sea-water).

Soap-ed pig Fashion (In). Vague; 
a method of speaking or writing which 
ever leaves a way of escape. The 
allusion is to the custom at fairs, etc., of 
soaping the tail of a pig before turning it 
out to be caught by the tail.

"He is vague as a pig—writing in what is 
called the 'soap-ed pig' fashion."—Carlyle: The 
Diamond Diadem, chap. iv.

Soapy Sam. Samuel Wilberforce, 
Bishop of Oxford, and afterwards of 
Winchester, (1805-1873.) It is some-
what remarkable that the floral 
decorations above the stall of the bishop and 
of the principal of Cuddesdon, were 
S. O. A. P. (the initials of Sam Oxon 
and Alfred Pott. When Samuel Wilber-
force went to inspect the building he 
was dismayed at seeing his sobriquet 
thus perpetuated.

Someone asked the bishop why he was so 
called, the bishop replied, "Because I am often in 
hot water, and always come out with clean 
hands."

Sober or Sobrius is the Latin s-

private, and sobrius, drunk. (S private 
is for securum.)

Sober as a Judge—i.e. grave and 
seated. (See Smiles.)

Sobri'no (in Orlando Furioso). One 
of the most valiant of the Saracen army. 
He is called the Sage. He was aged, 
and counselled Agramant to give up the 
war and return home, or, if he rejected 
that advice, to entrust the fight to single 
combat, on condition that the nation of the 
champion overthrown should pay 
tribute to the other. Rogero was chosen 
for the pagan champion, and Rinaldo for 
the Christian, but Agramant broke the 
league. Sobri'no soon after this received 
the rite of baptism.

Don Quixote asks—

"Who more prudent than Sobri'no?"

So'briquet (French). A nickname. 
Ménage thinks the etymology is the 
Latin sobri'deculum (somewhat ridicu-
lous); Count de Gebelin suggests the 
Romance words sopra-quest (a name ac-
quired over and above your proper 
names); while Leglay is in favour of 
sonbriquet, a word common in the four-
teenth century to express a sound of 
contempt, half whistle and half jeer, 
made by raising quickly the chin. 
Probably sous-brec'het, where brec'het means 
the breast, seen in our word "brisket."

So'cialism (3 syl.). The political 
and social scheme of Robert Owen, of 
Montgomeryshire, who in 1816 published 
a work to show that society was in a 
wretched condition, and all its institu-
tions and religious systems were based 
on wrong principles. The prevailing 
system is competition, but Owen main-
tained that the proper principle is co-
operation; he therefore advocated a 
community of property and the aboli-
tion of degrees of rank. (1771-1838.)

The Socialists are called also Owenites 
(3 syl.). In France the Fourrissiers and 
St. Simonians are similar sorts of 
communists, who receive their designations 
from Fourier and St. Simon (g.v.).

Société de Momus. One of the 
minor clubs of Paris for the reunion of 
song-writers and singers. The most 
noted of these clubs was the Caveau, or 
in full Les Diners du Caveau, founded in 
1733 by Piron, Crébillon, jun., and Col-
et. This club lasted till the Revolution. 
In the Consulate was formed Les Diners 
du Vaudenelle, for the habitués of the 
drama; these diners were held in the 
house of Juljett, an actor. In 1806 the
old Caveau was revived under the name of the Caveau Moderne, and the mucket was once a month at a restaurant entitled La Rocher de Cancale, famous for fish dinners, and Lanjon (the French Anacreon) was president. Beranger belonged to this club, which lasted ten years. In 1824 was founded the Gymnase Lyrique, which, like the Caveau, published an annual volume of songs; this society was dissolved in 1841. In 1834 was founded La Lice Chansonniers, for those who could not afford to join the Caveau or the Gymnase, to which we owe some of the best French songs.

Society. The upper ten thousand, or "the upper ten." When persons are in "society," they are on the visiting lists of the fashionable social leaders. The "society" of a district are the great pandurns thereof.

"All the society of the district were present at the prince's ball."—Newspaper paragraph, December, 1863.

Sock [comedy]. The Greek comic actors used to wear a sandal and sock. The difference between the sock and the tragic buskin was this—the sock went only to the ankle, but the buskin extended to the knee. (See Buskin.)

"Then to the well-fed stage anon,
If Jenson's learned sock be on."—Milton: L'Allegro.

Sock a Corpse (To). To shroud it. (French, nuc, a cement or shroud.)

1697. Item paid for a sheet to sock a poor man that died at Bynece. 16. 6d.—Parish Register.

Socrates. The greatest of the ancient philosophers, whose chief aim was to amend the morals of his countrymen, the Athenians. Cicero said of him that "he brought down philosophy from the heavens to earth;" and he was certainly the first to teach that "the proper study of mankind is man." Socrates resisted the unjust sentence of the senate, which condemned to death the Athenian generals for not burying the dead at the battle of Arginusc.

"Socrates—Who, firmly good in a corrupted state, against the rage of tyrants single stood invincible."

Thomson: Winter.

Socrates used to call himself "the midwife of men's thoughts." Out of his intellectual school sprang those of Plato and the Dialectic system; Euclid and the Megaric; Aristippus and the Cynics; and Antisthenes and the Cynic.

Sodom. Apples of Sodom or mad apples. Strabo, Tacitus, and Josephus describe them as beautiful externally and filled with ashes. These "apples"

are in reality gall-nuts produced by the insect called Ozympe inus'a.

Softarides (3 syll.). A dynasty of four kings, which lasted thirty-four years and had dominion over Khorassan, Seistan, Pars, etc. (873-907); founded by Yacoub ebn Laith, surnamed al Softar (the brazier), because his father followed that trade in Seistan.

Soft. He's a soft—half a fool. The word originally meant effeminate, unmanly; hence soft in brains, silly, etc., "soft in courage." (3 Henry VI., ii. 2.)

Soft Sawder. Flattery, adulation. A play is intended between solder (pronounced sawder) and sawder, a compound of saw (a saying). Soft solder, a composition of tin and lead, is used for soldering zinc, lead, and tin; hard solder for brass, etc. (French, soudure, Latin, solidus.)

Soft Soap. Flattery, complimentary words. (See Soapy Sam.)

Soft as Soap—as "silk," as "velvet." (See Similes.)

Soft Fire makes Sweet Malt (A). Too fierce a fire would burn malt and destroy its sweetness, and too much hurry or precipitation spoils work. "Soft and fair goes far;" "Love me little, love me long;" "Slow and steady wins the race;" "He who is in haste fishes in an empty pond;" "The more haste the worse speed;" "He who walks too hastily will stumble in a plain way;" "Hastily and well never met;" "It is good to have a hatch before the door;" "Hasty climbers have sudden falls."

Soft Words Butter no Parusips, or "Fair words," etc. Saying "Be thou fed" will not feed a hungry man. "Good words will not fill a sack." To "but fier parusips" means also "dorer la pilele" ("soft words will not gild the pill of distress").

Softly. To walk softly. To be out of spirits. In Greece, mourners for the dead used to cut off their hair, go about muffled, and walk softly to express want of spirit and strength. When Elijah denounced the judgments of heaven against Ahab, that wicked king "fasted, and lay in sackcloth, and went softly" to show that his strength was exhausted with sorrow (1 Kings xxii. 27). Isaiah says, "I shall go softly all my years in the bitterness of my soul" (xxxviii. 15). The Psalmist says, "My clothing was sackcloth... I walked as [for] a friend.
or brother." The French Je vais danse- ment means precisely the same thing: "I go softly," because I am indisposed, out of sorts, or in low spirits.

**Sofly.** A soft, simple person.

"She were but a softy after all."—Mrs. Gaskell: *Wieland's Lover,* chap. xv.

**Soho!** The cry made by huntsmen when they uncouple the dogs in hunting the hare. Also to pointers and setters when they make a point. Tally-ho! (q.v.) is the cry when a fox breaks cover. So! or see! is to call attention, and ho! is virtually "hie after him."

"Now is the fox drevin to hole. Hou to hyn! Hou! Hou! Fur and he ape out he will you sile undo."—Excerpts Historians, p. 279.

"If ye haunt at the hare, ye shall say, atte un- coupling, hare de couple, dawder! And after, three times, Soho! Soho! Soho!"—A fifteenth-century translation of Reliquiae Antiquae.

When a stag breaks covert the cry is "haybo!" when a hare, "herbert: In Eni Sports, vol. iii. appendix B, p. 313.

* Of course "Ho!" is often used merely to call attention. Thus we say to one in advance, "Ho! stop!" and "Ho! every one that thirsteth, come ye to the waters" (Isaiah lv, 1). This use of the word is a contracted form of hallo! In the hunting-field "So-ho" is doubtless a cry to encourage the dogs to follow up the quarry.

**Soi-disant** (French). Self-styled, would-be.

**Soil.** To take soil. A hunting term, signifying that the deer has taken to the water. Soil, in French, is the mire in which a wild boar wallows. (Danish, söl, mire; Swedish, söta, to wallow.)

"Fide went downe the daile to secke the hunde. And found hende takyn toun with a flood."—Brown: Britannia's Pastoral 164.

**Soil the Milk before Using It.** Yorkshire for "Sile the milk, etc."—i.e. strain it, or skim it. A sile is a sieve or strainer.

"Take a heefulde of sauc, and stampe it, and temper it with hale saile, and sythene sile it throwe to a hate clothes."—*Mrs. Lucas,* A. 4, 17: 781.

"Drink the licour siled throogh a clodele."—*Mr. Pettigrew's possession* (fifteenth century)

**Sojourn** (2 syl.) is the Italian sog- giro—i.e. sub-giorno; Latin, sub-dies- mus (for a day, temporarily).

**Sol** (Latin). The sun.

"And when Zeb Sol to loppe his wheels began."—Thomson: *Castle of Indolence,* canto 1.

**So-il.** The term given by the ancient alchemists to gold. Silver was luna.

In the Edda was the daughter of Mainifieri, and sister of Mani. She was so beautiful that at death she was placed in heaven to drive the sun-chariot. Two horses were yoked to it, named Arvakur and Alsbirth (watchful and rapid). (Scandinavian mythology.) (See MANI.)

**Sol-de (See Do, Re, etc.)**

**Soldan Goose.** The gannet. (French, Oie de Soland (ou) d'Écouse; Icelandic, sula.)

**Sola-no.** Ask no favour during the Solano (Spanish). Ask no favour during a time of trouble, panic, or adversity. The Solano of Spain is a south-east wind, extremely hot, and loaded with fine dust. It produces giddiness and irritation. Called the Sirocco in Italy.

**Solatium** (A). A recompensce; a sop; a solace. (Latin, solatium.)

"It may be that Mr. Eldin will be persuaded to take one,heap of solatium for his defeat in Somersetshire."—*Newspaper paragraph, December, 1853.*

**Soldan or Sowdan.** A corruption of sultan, meaning in mediæval romance the Saracen king; but, with the usual inaccuracy of these writers, we have the Soldan of Egypt, the Soudan of Persia, the Sowdan of Babylon, etc., all represented as accompanied by grim Saracens to torment Christians.

The Soldan, meant for Felipe of Spain, who used all his power to bide and seduce the subjects of Elizabeth. Queen Mercilla sent to negotiate a peace, but the ambassador sent was treated like a dog, referring to Felipe's detention of the deputies sent by the States of Holland. Sir Artesal demands of the soldan the release of the damsel "held as wrongful prisoner," and the soldan "swearing and banning most blasphemously," mounts his "high chariot," and prepares to maintain his cause. Prince Arthur encounters him "on the green," and after a severe combat uncovers his shield, at sight of which the soldan and all his followers take to flight. The "swearing and banning" refer to the excomuniactions thundered out against Elizabeth; the "high chariot" is the Spanish Armas'da; the "green" is the sea; the "uncovering of the shield" indicates that the Armas'da was put to flight, not by man's might, but by the power of God. Flavi Joehweh et dis- sipati sunt (God blew, and they were scattered). (Spenser: *Faerie Queen,* v. 8.)

**Soldats (Des).** Money. Shakespeare, in *The Merry Wives of Windsor,* ii. 2; has "Money is a good soldier, sir, and will on." Doubtless the French use of
the word is derived from the proverbial truth that "Money is the sinews of war," combined with a pun on the word soldus (the pay of a soldier). The Norman soud (i.e. soud) means "wages;" Swedish, besolda, to pay; Danish, besold, to pay wages; the French soldat, our soldier, a hireling or mercenary, and the French sol or sou.

**Soldier** originally meant a hireling or mercenary; one paid a soldius for military service; but hireling and soldier convey now very different ideas. (See above.)

To come the old soldier over one. To dictate peremptorily and profess superiority of knowledge and experience.

**Soldier's Heart.** A complaint common in the English army, indicated by a weak voice and great feebleness of the chest, for which soldiers are discharged. It is said to be the result of the present system of drill, which enforces expansion of the chest by restraining free breathing.

**Soldiers' Battles (The).** Malplaquet, 1709, and Inkermann, 1854, were both "soldiers' battles."

**Soldiers of Fortune.** Chevaliers de l'industrie; men who live by their wits. Referring to those men in mediæval times who let themselves for hire into any army.

"His father was a soldier of fortune, as I am a soldier."—Sir W. Scott: *The Antiquary*, chap. xvi.

**Soldiering.** A barrack term for furbishing up of accoutrements.

"I got the screws last night, but I was busy soldiering till too late."—J. H. Barrie: *Story of a Short Life*, p. 25.

**Solecism (3 syl.).** Misapplication of words: an expression opposed to the laws of syntax; so called from the city of Soli, in Cilicia, where an Athenian colony settled, and forgot the purity of their native language. (Sodias.)

**Solemn.** Habitual, customary. (Latin, solemnis, strictly speaking means "once a year," "annual," solenn-asinn.)

"Solemn night with this here solemn bird" (i.e. the nightingale, the bird familiar to night)—Milton: *Paradise Lost*, v.

"Of course the usual meaning of "solemn" is devout; but an annual festival, like Good Friday, etc., may be both devout and serious. The Latin for "it is usual," is solemnne est, and to "solemnise" is to celebrate an annual custom.

**The Solemn Doctor.** Henry Goethals was so called by the Sorbonne, (1227-1293.)

**Solemn League and Covenant,** for the suppression of Popery and Prelacy, adopted by the Scotch Parliament in 1638, and accepted by the English in 1643. Charles II. swore to the Scotch that he would abide by it and therefore they crowned him in 1651 at Dunbar; but at the Restoration he not only rejected the covenant, but had it burnt by the common hangman.

**Soler.** An upper room, a loft, a garret. (Latin, solarium.)

"Hasily they went that all,
And sought him in the maidens hall,
In chambers high, as night at hide,
And in solers on the side."—Virg., *Aeneid*, xvi, 557.

**Solid Doctor.** Richard Middleton, a cordeliier; also called the Profound Doctor. (*c.* 1304.)

**Soli.** The Shefield of Germany, famous for swords and fencing-foils.

**Solomon.** The English Solomon. James I., called by Sully "the wisest fool in Christendom." (1566, 1603-1625.)

Henry VII. was so called for his wise policy in uniting the York and Lancaster factions. (1497, 1485-1509.)

**Solomon of France.** Charles V., le Sage. (1337, 1364-1380.)

St. Louis or Louis IX. (1215, 1226-1270.)

**Solomon's Carpet.** (See CARPET.)

**Solomon's Ring.** The rabbins say Solomon wore a ring with a gem that told him all he desired to know.

**Solon of Parnassus.** So Voltaire called Boileau, in allusion to his *Art of Poetry*. (1636-1711.)

So long. Good-bye, till we meet again.

**Solstice** (2 syl.). The summer solstice is June 21st; the winter solstice is December 22nd; so called because, on arriving at the corresponding points of the ecliptic, the sun is stopped and made to approach the equator again. (Latin, sol sistil or stat, the sun stops.)

**Solyman.** king of the Turks (in *Jerusalem Delivered*), whose capital was Nice. Being driven from his kingdom, he fled to Egypt, and was there appointed leader of the Arabs (bk. ix.). He and Argantes were by far the most doughty of the pagan knights. Solyma was slain by Rinaldo (bk. xx.), and Argantes by Tancred.
Soma. The moon, born from the eyes of Ati, son of Brahma; made the sovereign of plants and planets. Soma ran away with Tara (Star), wife of Vrishapata, preceptor of the gods, and Buddha was his offspring. (Hindu mythology.)

To drink the Soma. To become immortal. In the Vedic hymns the Soma is the moon-plant; the juice of which confers immortality, and exhilarates even the gods. It is said to be brought down from heaven by a falcon. (Scandinavian mythology.)

Somag'ia (singular somagianum). Horse-load. Italian, soma, a burden; somer'a, a beast of burden, an ass. (See SUMTER.)

Sombrero. A Spanish hat with a very wide brim.

Somerset. Anciently Sumorsate or Sumorsaet—i.e. Suth-mor-set (south moor camp).

Somerset or Somersault. A leap in which a person turns head over heels in the air and lights on his feet. (Latin, super saltem; French, sombrenerait.) Sometimes a person will turn twice or thrice in the air before he touches the ground.

"First that could make love faces, or could do
The valier's somersaults.

Dona: Poema. p. 300.

Somerset House occupies the site of a princely mansion built by Somerset the Protector, brother of Lady Jane Seymour, and uncle of Edward VI. At the death of Somerset on the scaffold it became the property of the Crown, and in the reign of James I. was called Denmark House in honour of Anne of Denmark, his queen. Old Somerset House was pulled down in the eighteenth century, and the present structure was erected by Sir William Chambers in 1776.

Somers. (See ZAMORIN.)

Son (or descendent of). Norman, Fitz, Gaelic, Mac; Welsh, Ap- (sometimes contracted into P, as P-richard); Irish, O'; Hebrew and Arabic, Ben-, all prefixes; English, -son; Russian, -vitch or -vitch, postfixes.

Son of Be'lial. One of a wicked disposition; a companion of the wicked. (See Judges xix. 22.)

"Now the sons of Eli were sons of Be'ial, they knew not the Lord."—1 Samuel ii. 12.

Son of Dripping (A). A man cook, a turnspit.

"Yet, son of dripping... let us halt; Soft fires, the proverb tells us, make sweet malt."—Peter Panther: The Lusked, canto ii.

Son of One Year. A child one year old; similarly a "son of sixty years," etc. (Exodus xii. 5.)

Son of Perdition. Judas Iscariot. (John xvii. 12.)

Son of perdition. Antichrist, who not only draws others to perdition, but is himself devoted to destruction. (2 Thessalonians ii. 3.)

Son of the Morning. A traveller. An Oriental phrase, alluding to the custom of rising early in the morning to avoid the mid-day heat, when on one's travels.

Son of the Star [Bar Cawhah]. A name assumed by Simon the Jew, in the reign of Hadrian, who gave himself out to be the "Star out of Jacob" mentioned in Numbers xxiv. 17.

Sons of God. Angels, genuine Christians, or believers who are the sons of God by adoption.

"As many as are led by the Spirit of God, they are the sons of God."—Romans viii. 14.

Sons of God. When Judæa was a theocracy the representative of God on earth was by the Jews called god; hence angels, rulers, prophets, and priests were called gods. Moses as the messenger of Jehovah was "a god to Pharaoh" (Exodus vii. 1); magistrates generally were called gods; thus it is said, "Thou shalt not revile the gods, nor curse the ruler of thy people" (Exodus xxii. 28). By a still further extension, anyone who gave a message to another was his god, because he "inspired him," as Moses was a god to Aaron his spokesman (Exodus iv. 10). Our Lord refers to this use of the word in John x. 34. (See also Genesis vi. 2, 4; Job i. 6; ii. 1; Psalm lxxxii. 6; Exodus iv. 22, 29; Hosea xi. 1.)

Sons of the King. soldiers rank and file. (2 Chronicles xxv. 13.)

Sons of the Mighty. Heroes. (Psalm xxxix. 1.)

Sons of the Prophets. Disciples or scholars belonging to the "college of the prophets," or under instruction for the ministry. In this sense we call the University where we were educated our "Alma mater." (See 1 Kings xx. 35.)

Sons of the Sorceress. Those who study and practise magic. (Isaiah lvii. 3.)

Song. Father of modern French song. Panard; also called the "Le Fontaine of the Vaudeville." (1691-1765.)
Song of Degrees. The fifteen Psalms, cxx. to cxxiv.; so called because they are prophetic of the return or "going up" from captivity. Some think there is a connection between these Psalms and the fifteen steps of the Temple porch. (Ezekiel xlii. 22-26.) In the Revised Version called "Song of Ascents."

Song of Roland, the renowned nephew of Charlemagne, slain in the pass of Roncesvalles. At the battle of Hastings, Taillefer advanced on horseback before the invading army, and gave the signal for onset by singing this famous song.

"Taillefer, who sang well and loud,
Came mounted on a charger prouder;
Before the duke the martial strain
And the Song of Roland rang.

Brunt of Waec (translated).

Song of Songs. The Canticles, or "Solomon's Song."

Sonna or Sunna. The Mishna or oral law of the Mahometans. Ireland (De Relig. Mahom., p. 54) says these traditions were orally delivered by Mahomet, and subsequently committed to writing. Albalphar'a-gius asserts that Ali, the son-in-law and cousin of Mahomet, was set aside because he refused to regard the oral traditions of the prophet of the same authority as the Koran. (Hist. Dynast., 182.) (Arabic, sunna, tradition.) (See Sunnites.)

Sonnambula (La). (See Amina, Elvino.)

Sonnet. Prince of the sonnet. Joachim du Bellay, a French sonneteer (1524-1560); but Petrarch better deserves the title. (1334-1374.)

Sop. A sop in the pan. A bimbouche, tit-bit, dainty morsel; a piece of bread soaked in the dripping of meat caught in a dripping-pan; also a bribe. (See below.)

To give a sop to Cerberus. To give a bribe, to quiet a troublesome customer. Cerberus is Pluto's three-headed dog, stationed at the gates of the infernal regions. When persons died the Greeks and Romans used to put a cake in their hands as a sop to Cerberus, to allow them to pass without molestation.

Sopf. A student at Cambridge is a Freshman for the first term, a Junior Sopf for the second year, and a Senior Sopf for the third year. The word Sopf is a contraction of "sophister," which is the Greek and Latin sophistes (a sophist). At one time these students had to maintain a given question in the schools by opposing the orthodox view of it. These opponents are now limited to Law and Divinity degrees.

Sophi or Saft [mystic], applied in Persia to ascetics generally, was given to Sheik Juneyd u Dien, grandfather of Shah Ismail, a Mahometan sectary or Shiite, who claimed descent, through Ali, from the twelve saints.

Sophia. The twelfth dynasty of Persia, founded by Shah Ismail I., grandson of Sheik Juneyd (1509). (See above.)

Sophia (Gk.), at Constantinople, is not dedicated to a saint named Sophiu, but to the "Logos," or Second Person of the Trinity, called Hagia Sophia (Sacred Wisdom).

Sophist, Sophistry, Sophiam, Sophisticator, etc. These words have quite run from their legitimate meaning. Before the time of Pythagoras (c. 586-506) the sages of Greece were called sohistes (wise men). Pythagoras out of modesty called himself a philosofeter (a wisdom-lover). A century later Protagoras of Abdera resumed the title, and a set of quibblers appeared in Athens who professed to answer any question on any subject, and took up the title discarded by the Wise Samian. From this moment sophos and all its family of words were applied to "wisdom falsely so called," and philo-sophos to the "modest search after truth."

Sorbon'ca. The public disputations sustained by candidates for membership of the Sorbonne. They began at 5 a.m. and lasted till 7 p.m.

Sorbonne. The institution of theology, science, and literature in Paris founded by Robert de Sorbon, Canon of Cambrai, in 1252. In 1808 the buildings were given to the University, and since 1821 have been the Académie univer- 
sitaire de Paris.

Soroeress. (See Canidia, Cirsie, etc. etc.)

Sordello. A poem by Robert Browning, showing the conflict of a minstrel about the best way of making his influence felt, whether personally or by the power of song.

Sor'itea (Greek). A heaped-up or cumulative syllogism. The following will serve as an example:

All men who believe shall be saved.
Sorrows of Werther. A novel by Goethe. The heroine is Charlotte.

Sortes Virgiliae. Same as the Sortes Virgiliana (q.r.), only the Bible was substituted for the works of the poet.

Sortes Virgiliae. Telling one's fortune by consulting the Æneid of Virgil. You take up the book, open it at random, and the passage you touch at random with your finger is the oracular response. Seve'rus consulted the book, and read these words: "Forget not thou, O Roman, to rule the people with royal sway." Gordianus, who reigned only a few days, hit upon this verse: "Fate only showed him on the earth, but suffered him not to tarry." But, certainly, the most curious instance is that given by Dr. Wellwood respecting King Charles I. and Lord Falkland while they were both at Oxford. Falkland, to amuse the king, proposed to try this kind of augury, and the king hit upon bk. iv. ver. 881-893, the gist of which passage is that "evil wars would break out, and the king lose his life." Falkland, to laugh the matter off, said he would show his Majesty how ridiculously the "lot" would foretell the next fate, and he lighted on book xi. ver. 230-237, the lament of Evander for the untimely death of his son Pallas. King Charles, in 1643, mourned over his noble friend, who was shot through the body in the battle of Newbury.

Sorts. Out of sorts. Not in good health and spirits. The French être dérangé explains the metaphor. If cards are out of sorts they are deranged, and if a person is out of sorts the health or spirits are out of order.

In printers' language it means out of some particular letter, in which case they substitute for a time another letter.

To run upon sorts. In printing, said of work which requires an unusual number of certain letters, etc.; as an index, which requires a disproportionate number of capitals.

Sosia. The living double of another, as the brothers Antiphon and brothers Dromio in the Comedy of Errors, and the Corsican brothers in the drama so called. Sosia is a servant of Amphitryon, in Plautus's comedy so called. It is Mercury who assumes the double of Sosia, till Sosia doubts his own identity. Both Dryden and Molière have adapted this play to the modern stage, but the Comedy of Errors is based on another drama of the same author, called the Menechmi. (See AMPHITRYON.)

Sotadics or Sotadic Verse. One that reads backwards and forwards the same, as "Ille vid I did live, and evil I did dwell." So called from Sotades, the inventor. These verses are also called palindromic. (See PALINDROME.)

N.B. II is the old way of writing a capital L.

Sotric Year. The Persian year consists of 365 days, so that a day is lost in four years, and the lost bits in the course of 1,460 years amount to a year. This period of 1,460 years is called a sotric period, and the reclaimed year made up of the bits is called a notic year. (Greek, nothos, the dog-star, at whose rising it commences.)

Soul. The Moslems fancy that it is necessary, when a man is bow-stung, to relax the rope a little before death occurs to let the soul escape. The Greeks and Romans seemed to think that the soul made its escape with life out of the death-wound.

Soul. The Moslems say that the souls of the faithful assume the forms of snow-white birds, and nestle under the throne of Allah until the resurrection.

Soul. Heroicites held the soul to be a spark of the stellar essence: "scintillo stellaris essentiae." (Macrobius: Somnium Scipiorum, lib. i. cap. 14.)

"Vital spark of heavenly flame,
Quit, oh! quit this mortal frame."

Pope: The Dying Christian to his Soul.

Soul, in Egyptian hieroglyphics, is represented by several emblems, as a basket of fire, a heron, a hawk with a human face, and a ram.

Soul Cakes. Cakes given in Staffordshire and Cheshire on All Souls' Day.
to the poor who go a-souling, i.e., begging
for soul-cakes. The words used are—

"Soul, soul, for soul-cake
Pray you, good mistress, a soul cake."

**Soul and Spirit.** *VICE* (the soul) contains the passions and desires, which animals have in common with man. *VERBO* (the spirit) is the highest and distinctive part of man. In 1 Thess. Paul says, "I pray God your whole spirit, soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." (See also Heb. iv. 12; 1 Cor. ii. 14 and 15; xv. 45, 46.)

**Soul of a Goose or Capon.** The liver, called by the French *ancre*. The renowned Strasbourg "*patès de foie gras*" are made of these souls.

"Draw out all the entrails... but leave the soul,"—Brigg: *English Dictionary of Cookery.*

**Sound,** a narrow sea, is the Anglo-Saxon *miuð*; hence such words as Bomarsund, etc.

**Sound Dues.** A toll or tribute which was levied by the king of Denmark on all merchant vessels passing through the Sound. (Abolished 1857.)

**Sound as a Bell.** Quite sound. A cracked bell is useless as a bell.

"Blinde Fortune did so hapilly contrive,
That we, as sound as bell, did safe arrive
At Dover,"—Taylor's *World*, ii. 22 (1659).

**Sound as a Roach.** Quite sound. A pun upon *roach* or *roach* the fish, and the French *roche*, a rock.

**Soundings.** In nautical language, the depths of water in rivers, harbours, along shores, etc.

**Sour Grapes.** Things despised because they are beyond our reach. Many men of low degree call titles and dignities "sour grapes;" and men of no parts turn up their noses at literary honours. The phrase is from Æsop's fable called *The Fox and the Grapes.*

**Sour Grapesim.** An assumed contempt or indifference to the unattainable. (See above.)

"There, economy was always 'elegant,' and money-spending always 'vulgar' and outrageous—a sort of sour grapesim, which made us very peaceful and satisfied."—Mrs. Gaskell: *Cranford*, chap. i.

**South-Sea Scheme or Bubble.** A stock-jobbing scheme devised by Sir John Hunt, a lawyer. The object of the company was to buy up the National Debt, and to be allowed the sole privilege of trading in the South Seas. The £100 shares soon realised ten times that sum, but the whole bubble burst in 1720

and ruined thousands. (1710-1720.) The term is applied to any hollow scheme which has a splendid promise, but whose collapse will be sudden and ruinous. (See Mississippi Bubble.)

**Southampton Street** (London). So called in compliment to the noble family of that title, allied to the Bedford family, the proprietors.

**Southampton's Wise Sons.** In the early part of the present century, the people of Southampton cut a ditch for barges between Southampton and Redbridge; but as barges could go without paying dues through the "Southampton Water," the ditch or canal was never used. This wise scheme was compared to that of the man who cut two holes through the wall—one for the great cat and the other for its kitten.

**Southern Gate of the Sun.** The sign Capricornus or winter solstice. So called because it is the most southern limit of the sun's course in the ecliptic.

**Soutras.** The discourses of Buddha. (See Trīṭṭāka.)

**Sovereign.** A strangely misspelled word, the last syllable being mistaken for the word *reign*. It is the Latin *spern* (supreme over all), with the *p* changed to *v*. The French *souverain* is nearer the Latin word; Italian, *sovrano*; Spanish, *soberano*.

**Sovereign.** A gold coin of the value of twenty shillings, was first issued by Henry VIII., and was called because he was represented on it in royal robes.

**Sow** (to rhyme with "now"). You have got the wrong sow by the ear. Sow is a large tub with two ears or handles; it is used for pickling or sousing. The expression means, therefore, You have got hold of the wrong vessel, or, as the Latin phrase has it, "*Pva ow'phor'd vn'cees*" (You have brought me the little jug instead of the great gotch). French, *seau* (a bucket).

"You have got the right sow by the ear.
You have hit upon the very thing.
Sow. (See Pig Iron.)

**Spa or Spa Water.** A general name for medical springs. So called from Spa, in Belgium, in the seventeenth century, the most fashionable watering-place in Europe.

**Spade.** Why not call a spade a spade? Do not palliate sins by euphemisms.

"We call a horse but a horse, and the faults of tools but folly,"—Shakespeare: *Coriolanus*, ii. 1.

"I have learned to call wickedness by its own terms: a fig a fig, and a spade a spade."—John Addis.
Spanish Language 1164

**Spades in cards.** A corruption of the Spanish *spadón*, pikes or swords, called by the French *piques* (pikes).

**Spanish Language (fr).** In plain English without euphuism; calling a spade a "spade."

"Had I attempted to express my opinions in full "Spanish" language, I should have had to say many harder things." —Fra Olla.

**Spa'elds (London).** So called from "the Loudon Spa," the name of certain tea-gardens once celebrated for their "spa-water."

**Spag'iric Art.** Alchemy.

**Spag'iric Food.** Tegliostio's "elixir of immortal youth" was so called from the Latin word *spagiricōs* (chemical). Hence, chemistry is termed the "spagiric art," and a chemist is a spagirist.

**Spagnaletto (the little Spaniard).** José Ribera, the painter. Salvator Rosa and Guercino were two of his pupils. (1588-1659).

**Spaie.** A red deer of the third year.

"The young male is called in the first year a cull; in the second a brat; the third a span; the fourth a stagon or stag; the fifth a great stag; the sixth an heir, and so forth unto his death." —Harrison.

**Spain.** Château d'Espagne. (See Castle.)

**Patron saint of Spain.** St. James the Greater, who is said to have preached the Gospel in Spain, where he is called his "relics" are preserved.

**Span New.** (See Spick.)

**Spaniel.** The Spanish dog, from español, through the French.

**Spanish Blades.** A sword is called a tole'do, from the great excellence of the Toledo steel.

**Spanish Brutus (Thr).** Alfonzo Perez de Guzman (1258-1399). Lope de Vega has celebrated this hero. When besieged, he was threatened with the death of his son, who had been taken prisoner, unless he surrendered. Perez replied by throwing a dagger over the walls, and his son was put to death in his sight.

**Spanish Main.** The circular bank of islands forming the northern and eastern boundaries of the Caribbe'an Sea, beginning from Mosquito, near the isthmus, and including Jamaica, St. Domingo, the Leeward Islands, and the Windward Islands, to the coast of Vene-zuela in South America.

"We turned conquerors, and invaded the main of Spain." —Bacon.

**Spanish Money.** Fair words and compliments. The Spanish government is a model of dishonest dealings, the byword of the commercial world, yet no man is more irate than a Spaniard if any imputation is laid to his charge as inconsistent with the character of a man of honour.

**Spanish Worm.** A nail concealed in a piece of wood, against which a carpenter jars his saw or chisel. So called from Spanish woods used in cabinet-work.

**Spank (1).** A slap to urge one to greater energy. (See below.)

**Spanker (1).** A fore and aft sail set upon the mizen-mast of a three-masted vessel, and the jigger-mast of a four-masted vessel. There is no spanker in a one- or two-masted vessel of any rig. A "spanker" used to be called a "driver." (Supplied by an old sailor of long service.)

**Spanking.** Large, rapid, strong; as a "spanking big fellow," a "spanking speed," a "spanking breeze." Nautical term. (See above.)

**Spare the Rod and Spoil the Child.** Solomon (Prov. xiii. 24) says: "He that spareth the rod turneth his son;" but Samuel Butler, in his Hudibras (pt. ii. canto I, line 843), says: "Love is a bay, by poets styled, Then spare the rod, and spoil the child."

**Sparkling Heat.** Heat greater than white heat.

"There be several degrees of heat, in a smith's forge, according to the purpose of their work: (1) a blooded heat; (2) a white flame heat; (3) a sparkling or welding heat, used to weld hars or pieces of iron." —Keen's: MS. London, 1633, I. 360.

**Spartan Dog.** A blood-hound; a blood-thirsty man.

"(6) Spartan dog. More fell than anguish, hunger, or the sea." —Shakespeare: Othello, v. 11.

**Spasmodic School.** A name applied by Professor Ayton, to certain authors of the nineteenth century, whose writings are distinguished by spasmodic or forced conceits. Of this school the most noted are Carlyle, Bailey, (author of Festus), Alexander Smith, Sydney Dobell, etc.

**Speaker's Eye.** To catch the Speaker's eye. The rule in the House of Commons is that the member whose rising to address the House is first observed by the Speaker is allowed precedence.

**Speaking.** They are on speaking terms. They just know each other.
Speaking Heads

They are not on speaking terms. Though they know each other, they do not even salute each other in the street, or say "How d'ye do?"

Speaking Heads and Sounding Stones.
(1) Jabel Nagus [mountain of the bell], in Arabia Petraea, gives out sounds of varying strength whenever the sand slides down its sloping flanks.
(2) The white dry sand of the beach in the isle of Eigg, of the Hebrides, produces, according to Hugh Miller, a musical sound when walked upon.
(3) The statue of Mennon, in Egypt, utters musical sounds when the morning sun darts on it.
(4) The speaking head of Orpheus, at Lesbos, is said to have predicted the bloody death which terminated the expedition of Cyrus the Great into Scythia.
(5) The head of Minos, brought by Odin to Scandinavia, is said to have uttered responses.
(6) Gerbert, afterwards Pope Sylvester II., constructed a speaking head of brass (tenth century).
(7) Albertus Magnus constructed an earthen head in the thirteenth century, which both spoke and moved. Thomas Aquinas broke it, whereupon the mechanist exclaimed, "There goes the labour of thirty years!"
(8) Alexander made a statue of Esculapius which spoke, but Lucian says the sounds were uttered by a man concealed, and conveyed by tubes to the statue.
(9) The "ear of Dionysius" communicated to Dionysius, Tyrant of Syracuse, whatever was uttered by suspected subjects shut up in a state prison. This "ear" was a large black opening in a rock, about fifty feet high, and the sound was communicated by a series of channels not unlike those of the human ear.

Spear. Cairbar asks if Fingal comes in peace, to which Moi-anual replies:
"In peace he comes not, king of Erin, I have seen his forward spear." If a stranger kept the point of his spear forward when he entered a strange land, it was a declaration of war; if he carried the spear on his shoulder with the point behind him, it was a token of friendship.
(Osborn: Temora, i.)

Achilles' spear. Telephus, King of Myaia, in attempting to hinder the Greeks from marching through his country against Troy, was wounded by Achilles' spear, and was told by an oracle that the wound could be cured only by the weapon that gave it; at the same time the Greeks were told that they would never reach Troy except by the aid of Telephus. So, when the Myrian king repaired to Achilles' tent, some of the rust of the spear was applied to the wound, and, in return for the cure which followed, Telephus directed the Greeks on their way to Troy.

"Telephus utens consumptus est cenae perspect. Si non quem non aut dextra unius opus." Hor. Sat.

The spear of Telephus could both kill and cure. (Pollock, Sec. Achilles's spear.)

The heavy spear of Valere was of great repute in the days of chivalry.

Arthur's spear. None or Ron.

To break a spear. To fight in a tournament.

Spear-half. The male line. The female line was called by the Anglo-Saxons the Spindle-half (q.v.).

Spear of Ithuriel (Thor), the slightest touch of which exposed deceit. Thus when Ithuriel touched with his spear Satan squating like a toad close to the ear of Eve, the "toad" instantly resumed the form of Satan. (Milton: Paradise Lost, bk. iv. 810-811.)

"The sweet pen of Lord Halles, which, like Ithuriel's spear, confused so many shadows from scottish history, dissipated among the rest those of Banquo and Fleanacht."—Ser W. Scott.

Special Pleading. Quibbling; making your own argument good by forcing certain words or phrases from their obvious and ordinary meaning. A pleading in law means a written statement of a case pro and con, and "special pleaders" are persons who have been called to the bar, but do not speak as advocates. They advise on evidence, draw up affidavits, state the merits and demerits of a cause, and so on. After a time most special pleaders go to the bar, and many get advanced to the bench.

Specie, Species, means simply what is visible. As things are distinguished by their visible forms, it has come to mean kind or class. As drugs and condiments at one time formed the most important articles of merchandise, they were called species—still retained in the French espèces, and English species. Again, as bank-notes represent money, money itself is called specie, the thing represented.

Spectacles, the device of Thackeray in drawings made by him. In Punch, vol. xx. No. 495, p. 8, is a butcher's boy chalkling up "No Popery," and the tray forms a pair of spectacles, showing it was designed by Thackeray.
Spectre of the Brocken. The Brocken is the highest summit of the Harz mountains in Hanover. This summit is at times enveloped in a thick mist, which reflects in a greatly magnified degree any form opposite at sunset. In one of De Quincey's opium-dreams there is a powerful description of the Brocken spectre.

Spectrum, Spectra, Spectre (Latin, specto, to behold). In optics a spectrum is the image of a sunbeam beheld on a screen, after refraction by one or more prisms. Spectra are the images of objects left on the eye after the objects themselves are removed from sight. A spectre is the apparition of a person no longer living or not bodily present.

Speculate means to look out of a watch-tower, to spy about (Latin). Metaphorically, to look at a subject with the mind's eye, to spy into it; in commerce, to purchase articles which your mind has speculated on, and has led you to expect will prove profitable. (Speculatifs limis is what we should now call window-glass.)

Speech. Speech was given to conceal or disguise men's thoughts. Voltaire. But erroneously fathered on Taleyrand.

Speed. A great punster, the serving-man of Valentine, one of the Two Gentlemen of Verona. Launce is the serving-man of Proteus, the other gentleman. (Shakespeare: Two Gentlemen of Verona.)

Spell. (a), in workman's language, means a portion of time allotted to some particular work, and from which the men are relieved when the limited time expires.

To spell is to relieve another at his work.

Spell ho! An exclamation to signify that the allotted time has expired, and men are to be relieved by another set.

A pretty good spell. A long bout or pull, as a 'spell at the capstan,' etc. (The German spell means a performance as well as a play, game, or sport.)

Spellbinders. Orators who hold their audience spellbound. The word came into use in America in the presidential election of 1888.

"The Hon. Daniel De Quincey says: 'The broadest day of his life was when he beheld his name among the 'spellbinders' who held the audience in rapture with their eloquence.'"—Liberty Review, July 7th, 1894, p. 18.

Spelter. A commercial name for zinc. Also an abbreviation of spelter-solder.

Spheres. The music or harmony of the spheres. Pythagoras, having ascertained that the pitch of notes depends on the rapidity of vibrations, and also that the planets move at different rates of motion, concluded that the sounds made by their motion must vary according to their different rates of motion. As all things in nature are harmoniously made, the different sounds must harmonize, and the combination he called the 'harmony of the spheres.' Kepler has a treatise on the subject.

Spence. A salle à manger, the room in which meals are taken, a dining-room; also a store-room or pantry. (Dispensatorium, Old French dispense, a buttery.)

"The rest of the family held counsel in the spences."—Sir W. Scott: The Monastery, chap. xxx.

Spencer. An outer coat without skirts; so named from the Earl Spencer, who wore this dress. (George III.)

Spendthrift. The Danish thrift is the noun of the word thrive (to increase or prosper). Shakespeare says, "I have a mind presages me such thrift" (increase, profit). As our frugal ancestors found saving the best way to grow rich, they applied the word to frugality and careful management. A spendthrift is one who spends the thrift or saving of his father, or, as Old Adam says, the 'thriftly hire I saved." (As You Like It.)

Spenser (Edmund), called by Milton "the sage and serious Spenser." Ben Jonson, in a letter to Drummond, states that the poet "died for lack of bread." (1553-1599.)

Spenserian Meter (The). The metre in which Spenser's Faerie Queen is written. It is a stanza of nine iambic lines, all of ten syllables except the last, which is an Alexandrine. Only three different rhymes are admitted into a stanza, and these rhymes are thus disposed: Lines 1 and 3 rhyme; lines 2, 4, 6, 7 rhyme; lines 6, 8, 9 rhyme; thus:—

Spent. Weary. A hunting term. A deer is said to be spent when it stretches out its neck, and is at the point of death. In sea language, a broken mast is said to be "spent."
Sphinx (The Egyptian). Half a woman and half a lion, said to symbolise the "rising of the Nile while the sun is in Leo and Virgo." This "saying" must be taken for what it is worth.

Sphinx. Lord Bacon's ingenious resolution of this fable is a fair specimen of what some persons call "spiritualising" incidents and parables. He says that the whole represents "science," which is regarded by the ignorant as "a monster." As the figure of the sphinx is heterogeneous, so the subjects of science "are very various."

The female face "denotes volubility of speech:" her wings show that "knowledge like light is rapidly diffused:" her hooked talons remind us of "the arguments of science which enter the mind and lay hold of it." She is placed on a crag overlooking the city, for "all science is placed on an eminence which is hard to climb." If the riddles of the sphinx brought disaster, so the riddles of science "perplex and harass the mind."

You are a perfect sphinx.—You speak in riddles. You are nothing better than a sphinx.—You speak so obscurely that I cannot understand you. The sphinx was a sea-monster that proposed a riddle to the Thebans, and murdered all who could not guess it. Oedipus solved it, and the sphinx put herself to death. The riddle was this—

"What goes on four feet, on two feet, and three. But the more feet it goes on the weaker it is?"

Spice. A small admixture, a flavoursome; as, "He is all very well, but there's a spice of conceit about him." Probably the French espace.

God's bounty is all pure, without any space of evil."—Cato's Morals of the World.

Spick and Span New. Quite and entirely new. A spic is a spick or nail, and a span is a chip. So that a spick and span new ship is one in which every nail and chip is new. Halliwell mentions "span new." According to Dr. Johnson, the phrase was first applied to cloth just taken off the spanners or stretchers. (Dutch, spickspeldernew.)

Spider. Bruce and the spider. In the spring of 1305, Robert Bruce was crowned at Stene king of Scotland, but, being attacked by the English, retreated first to the wilds of Athole, and then to the little island of Rathlin, off the north coast of Ireland, and all supposed him to be dead. While lying perliu in this island, he one day noticed a spider near his bed try six times to fix its web on a beam in the ceiling. "Now shall this spider (said Bruce) teach me what I am to do, for I also have failed six times."

The spider made a seventh effort and succeeded; whereupon Bruce left the island (in the spring of 1307), collecting together 300 followers, landed at Carrick, and at midnight surprised the English garrison in Turnberry Castle; he next overthrew the Earl of Gloucester, and in two years made himself master of well-nigh all Scotland, which Edward III. declared in 1328 to be an independent kingdom. Sir Walter Scott tells us, in his Tales of a Grandfather (p. 26, col. 2), that in remembrance of this incident, it has always been deemed a foul crime in Scotland for any of the name of Bruce to injure a spider.

"I will grant you, my father, that this valiant burgher of Perth is one of the best-hearted men that draws breath... He went to his bed, in wantonness, to kill a spider, as if he were a kingman to King Robert of happy memory."—Sir Walter Scott: Fair Maid of Perth, ch. i.

Frederick the Great and the spider. While Frederick II. was at Sans Souci, he one day went into his ante-room, as usual, to drink a cup of chocolate, but set his cup down to fetch his handkerchief from his bedroom. On his return he found a great spider had fallen from the ceiling into his cup. He called for fresh chocolate, and next moment heard the report of a pistol. The cook had been suborned to poison the chocolate, and, supposing his treachery had been found out, shot himself. On the ceiling of the room in Sans Souci a spider has been painted (according to tradition) in remembrance of this story.

Spider. When Mahomet fled from Mecca he hid in a certain cave, and the Koreshites were close upon him. Suddenly an acacia in full leaf sprouting up at the mouth of the cave, a wood-pigeon had its nest in the branches, and a spider had woven its net between the tree and the cave. When the Koreshites saw this, they fell persuaded that no one could have recently passed that way, and went on.

Spider, anciently supposed to envenom everything it touched. In the examination into the murder of Sir Thomas Overbury, one of the witnesses deposed that "the countess wished him to get the strongest poison that he could..." Accordingly he brought seven great spiders.

"There may be in the cup
A spider steeped, and one may drink, depart,
And yet partake no venom."—Shakespeare: Winter's Tale, ii. 1.
Spid'reen. According to old wives' fable, fever may be cured by wearing a spider in a nutshell round the neck.

"Cured by wearing a spider hung round one's neck in a nutshell." Longfellow: Evangeline.

Spiders will never set their webs on a cedar roof. (Caughey: Letters, 1845.)

Spiders spin only on dark days.

"The subtle spider never spins, But on dark day s, his sticky arms." S. Butler: On a Nonconformist, iv.

Spider. The shool called the Shambles at the entrance of Portland Roads was very dangerous before the breakwater was constructed. According to legend, at the bottom of the gigantic shaft are the wrecks of ships seized and sunk by the huge spider Krakien, called also the fish-monster.

Spid'reen or Spidereen. The anonyuma of ships. If a sailor is asked what ship he belongs to, and does not choose to tell, he will say, "The spidereen frigate with nine decks." Officers who will not tell their quarters, give B.K.S. as their address. (See B.K.S.)

Spigot. Spout of the spigot and spill at the bung. To be parsimonious in trifles and wasteful in great matters, like a man who stops his beer-tub at the vent-hole and leaves it running at the bung-hole.

Split Milk. (See CRY.)

Spindle-half. The female line. A Saxon term. The spindle was the pin on which the thread was wound from the spinning-wheel. (See SPEAR-HALF.)

Spinning Jenny. Jennie is a diminutive and corruption of engine ('ginie). A little engine invented by James Hargreaves, a Lancashire weaver, in 1767. It is usually said that he called it after his wife and daughter; but the name of his wife was Elizabeth, and he never had a daughter.

Spino'za's System. The "system of Spinoza" is that matter is eternal, and that the universe is God.

Spinster. An unmarried woman. The fleece which was brought home by the Anglo-Saxons in summer, was spun into clothing by the female part of each family during the winter. King Edward the Elder commanded his daughters to be instructed in the use of the distaff. Alfred the Great, in his will, calls the female part of his family the spindle side; and it was a regularly received axiom with our frugal forefathers, that no young woman was fit to be a wife till she had spun for herself a set of body, table, and bed linen. Hence the maiden was termed a spinner or spinster, and the married woman a wife or "one who has been a spinner." (Anglo-Saxon, wef, from the verb wyfan or wefan, to weave.)

"The armorial bearings of women are not painted on a shield, like those of men, but on a spindle (called a "lozenge"). Among the Romans the bride carried a distaff, and Homer tells us that Kryseis was to spin and share the king's bed.

Spirit. To give up the spirit. To die. At death the "spirit is given back to Him who gave it."


Spirits. Inflammable liquors obtained by distillation. This is connected with the ancient notion of bottle-umps (q.r.), whence these liquors were largely used in the black arts.

Spirits. There are four spirits and seven bodies in alchemy. The spirits are quicksilver, orpiniment, sal-ammoniac, and brimstone. (See SEVEN BODIES.)

"The first spirit quicksilver called is Sal ammoniac, and the forth hremstoun." Chaucer: Pel, of the Chapman English Tale.

Spirits. There were formerly said to be three in animal bodies:

1. The animal spirits, seated in the brain; they perform through the nerves all the actions of sense and motion.
2. The vital spirits, seated in the heart, on which depend the motion of the blood and animal heat.
3. The natural spirits, seated in the liver, on which depend the temper and "spirit of mind."

Spirits (Elemental). There are four sorts of elemental spirits, which rule respectively over the four elements. The fire spirits are SALAMANDERS, the water spirits UNDINES (2 syl.); the air spirits SYLPHS; and the earth spirits GNOMES (1 syl.).

Spirited Away. Kidnapped: Allured. Kidnappers who beguiled orphans, apprentices, and others on board ship in order to sell them to planters in Barbadoes and Virginia, were called "spirits." Mr. Doyle (English in America, p. 512) finds the word used in this sense in official papers as early as 1657. (Notes and Queries, 17th December, 1892.)
Spiritual Mother. So Joanna Southcott is addressed by her disciples. (1750-1814.)

Spiritualism or Spiritism. A system which started up in America in 1818. It professes that certain living persons have the power of holding communion with the "spirits of the dead." Nineteenth century spiritualism probably owes its origin to Andrew Jackson Davis, "the seer of Poughkeepsie."

Spirit or Spurt. A sudden convulsive effort (Swedish, spruta; Danish, sprede; Icelandic, sprelta, to start; our spout, to throw up water in a jet).

Spitalfields (London). A spital is a charitable foundation for the care of the poor, and these were the fields of the almshouse founded in 1197 by Walter Brine and his wife Rosina.

Spite of His Teeth (Ju). In spite of opposition; though you snarl and show your teeth like an angry dog.

Spitfire. An inscrutable person, whose angry words are like fire spit from the mouth of a fire-enterer.

Spitting for Luck. Boys often spit on a piece of money given to them for luck. Boxers spit upon their hands for luck. Fishwomen not unfrequently spit upon their hensel (i.e., the first money they take) for luck. Spitting was a charm against witchcraft among the ancient Greeks and Romans. Pliny says it averted witchcraft, and availed in giving to an enemy a shrewdener blow.

"Thereon my breech I cast to unroll my sail.
From fascinating charmse,"

Threncham.

Spittle or Spital. An hospital.

A spittle or hospital for poor folk diseased:

A spittle, hospitall, or housefor lepers.

Bart. Altexis (1581).

Spittle Sermons. Sermons preached formerly at the Spittle in a pulpit erected expressly for the purpose. Subsequently they were preached at Christchurch, City, on Easter Monday and Tuesday. Ben Jonson alludes to them in his Underwoods, ap. Gifford, viii. 411.

Splay. A contraction of display (to unfold; Latin, des-plero). A splay window is one in a V-shape, the external opening being very wide, to admit as much light as possible, but the inner opening being very small. A splay-foot is a foot displayed or turned outward. A splay-mouth is a wide mouth, like that of a clown.

Spleen was once believed to be the seat of ill-humour and melancholy. The herb spleenwort was supposed to remove these spleenic disorders.

Splendid Shilling. A mock-heroic poem by John Philips. (1676-1708.)

splice. To marry. Very strangely, "splice" means to split or divide. The way it came to signify unite is this: Ropes' ends are first untwisted before the strands are interwoven. Joining two ropes together by interweaving their strands is "splicing" them. Splicing wood is joining two boards together, the term being borrowed from the sailor. (German, splicessen, to split.)

Splice the Main Brace. (See MAIN BRACE.)

To get spliced is to get married or tied together as one.

Spoke (verb). When members of the House of Commons and other debaters call out "Spoke," they mean that the person who gets up to address the assembly has spoken already, and cannot speak again except in explanation of something imperfectly understood.

Spoke (noun). I have put my spoke into his helmet. I have shut him up. The allusion is to the pin or spoke used to lock wheels in machinery.

Don't put your spoke into my wheel. Don't interfere with my business; let my wheel turn, and don't you put a pin in to stop it or interrupt its movement. The Dutch have "een spak in Criet steken," to thwart a purpose.

When solid wheels were used, the driver was provided with a pin or spoke, which he thrust into one of the three holes made to receive it, to skid the cart when it went down-hill. The carts used by railway navvies, and tram-wagons used in collieries, still have a wheel "spoked" in order to skid it.

Sponge. Throw up the sponge. Give up; confess oneself beaten. The metaphor is from boxing matches.

"We must stand up to our fight now, or throw in the sponge. There's no two ways about the matter."—Holtwood. Robbery under Arms, chap. xxxii.

"We hear that the followers of the Arab chief have thrown up the sponge."—Newspaper paragraph, April 2nd, 1849.

Spontaneous Combustion. Taking fire without the intervention of applied heat. Greasy rags heaped together, hay stacked in a damp state, coal-dust in coal mines, cinders and ashes in dust bins, are said to be liable to spontaneous combustion.

Spoon. (See Apostle-Spoons.)

He hath need of a long spoon that
eath with the devil. Shakespeare alludes to this proverb in the Comedy of Errors, iv. 3; and again in the Tempest, ii. 2, where Stephano says: “Mercy! mercy! this is a devil... I will leave him, I have no long spoon.”

“Therfore heabed him a ful long spoon
That scateth with a friend.”

Chaucer: The Squire’s Tale, 1390.

**Spoon (n.).** One who is spoozy, or sillily love-sick on a girl.

“He was awfully spoomy at the time.”—Truth (Queer Story), March 24th, 1890.

**Spooning.** In rowing, is dipping the oars so little into the water as merely to skim the surface. The resistance being very small, much water is thrown up and more disturbed.

**Spoony.** Lovingly soft. A seaphrase. When a ship under sail in a sea-storm cannot bear it, but is obliged to put right before the wind, she is said to “spoon,” so a young man under sail in the sea of courtship “spoons” when he cannot bear it, but is obliged to put right before the gale of his lady’s “eyebrow.”

**Sporran (tachie).** The heavy pouch worn in front of the philibeg of a Highlander’s kilt.

**Sport a Door or Oak.** To keep an outer door shut. In the Universities the College rooms have two doors, an outer and an inner one. The outer door is called the sporting door, and is opened with a key. When shut it is to give notice to visitors that the person who occupies the rooms is not at home, or is not to be disturbed. The word sport means to exhibit to the public, as, “to sport a new equipment,” “to sport a new file [hat],” etc.; whence to have a new thing, as “to sport an agrotat [silk-leave];” or merely to show to the public, as “sport a door or oak.” The word is a contraction of support. (French, supporter, to sustain, carry; Latin, supporto.)

**Sporting Seasons in England.**

These marked times are fixed by Act of Parliament.

- **Black gun.** August 30th to December 30th: but in Somerset, Devon, and New Forest, from September 1st to December 10th.
- **Black-cock.** August 30th to December 10th.
- **Buck hunting, August 20th to September 15th.**
- **Bustard, September 1st to March 1st.**
- **Hare, Deer hunted, August 30th to September 30th.**
- **Hare, Deer hunted, September 1st to June 18th.**
- **Fallow Deer (Ireland), June 20th to Michaelmas.**
- **Fallow Deer (Ireland), June 20th to Michaelmas.**
- **Fox, hunting, August 1st to May 15th.**
- **Fox Cubs, August 1st to the first Monday in November.**
- **Game shooting, August 15th to December 15th.**
- **Hares, March 15th to August 15th.**
- **Hunt, hunting in October and again between April 18th and May 15th.**

**Spread-eagle (To).** To fly away like a spread-eagle; to beat. (Sporting term.)

“You’ll spread-eagle all the [an]ther rattle in a brace of shakers.”—Quota: Under Two Fingers, chapter ix.

**Spread-eagle Oratory.** “A compound of exaggeration, effrontery, bombast, and extravagance, mixed with metaphors, platitudes, threats, and irreverent appeals flung at the Almighty.”
Spring Gardens

(Spring American Review, November, 1868.)

Spring Gardens (London). So called from a playfully contrived waterwork, which, on being unguardedly pressed by the foot, sprinkled the bystanders with water. (James I., etc.)

Spring Tide. The tide that springs or leaps or swells up. These full tides occur at the new and full moon, when the attraction of both sun and moon act in a direct line, as thus—

:o o * or * :o

Sprout-kele. The Saxon name for February. Kele is coldwort, the great pot-wort of the ancient Saxons; the broth made thereof was also called kele. This important pottage herb begins to sprout in February. (Fristegan.)

Spruce. Smart, dandified. Hall tells us it is a corruption of Prussian-like, a la Prusse, and gives the subjoined quotation:

"After them came Sir Edward Hayward, and with him Sir Thomas Parre, in doublets of crimson velvet, faced on the breast with chains of silver, and over that short clacks of crimson satin, and on their heads huts after dancer-fashion, with feathers in them. They were apparelled after the fashion of Prussia or spurre."--In confirmation of this it may be mentioned that "SPRUCE LEATHER" is certainly a corruption of Prussian leather; spurre-beer is beer made from the spurre of Prussian fit, and bonze, in Prussia, is famous for the beverage.

Spun (To be). Exhausted, undone, ruined.

I shall be spun. There's a dance within
Which tells me plainly I am undone.
For though I look not, neither do I spin,
I shall be spun."--Robert Browning (1849)

Spun Out. As "the tale was spun out"—that is, prolonged to a disproportionate length. It is a Latin phrase, and the allusion is to the operation of spinning and weaving. Cicero says, "Tuae dedicata poenula filo"—that is, poems spun out to a fine thread.

Spunging House. A victualling house where persons arrested for debt are kept for twenty-four hours, before lodging them in prison. The houses so used are generally kept by a bailiff, and the person lodged is spunged of all his money before he leaves.

Spur Money. Money given to redeem a pair of spurs. Gifford says, in the time of Ben Jonson, in consequence of the interruptions to divine service occasioned by the ringing of the spurs worn, a small fine was imposed on those who entered church in spurs. The enforcement of this fine was committed to the beadle and chorister-boys.

Spurs. Ripon spurs. The best spurs were made at Ripon, in Yorkshire.

If my spurs be not right Ripon: "
Ben Jonson: Staple of York.

The Battle of Spurs. The battle of Guinnegate, fought in 1513, between Henry VIII. and the Duke of Longueville. So called because the French used their spurs in flight more than their swords in flight.

The Battle of the Spurs. The battle of Courtrai, in 1302. So called because the victorious Flemings gathered from the field more than 700 gilt spurs, worn by French nobles slain in the fight.

To dish up the spurs. In Scotland, during the times of the Border feuds, when any of the great families had come to the end of their provisions the lady of the house sent up a pair of spurs for the last course, to intimate that it was time to put spurs to the horses and make a raid upon England for more cattle.

"He dishes up the spurs in his helpless address, like one of the old Border churls with an empty hand."—The Daily Telegraph.

To win his spurs. To gain the rank of knighthood. When a man was knighted, the person who dubbed him presented him with a pair of gilt spurs.

Spy. Vidoeq, the spy in the French Revolution, was a short man, vivacious, vain, and talkative. He spoke of his feats with real enthusiasm and gusto.

Spy (of Vanity Fair). Leslie Ward, successor of "Ape" (Pellegrini, the caricaturist.)

Spy Wednesday. The Wednesday before Good Friday, when Judas bargained to become the spy of the Jewish Sanhedrim. (Matt. xxvi. 3-5, 14-16.)

Squab Pie. Pie made of squabs—i.e., young pigeons; also a pie made of mutton, apples, and onions.

'Coventry squab e. and Devon white-pot
And Levereteres e. _and bacon, fit for kings._
King: All of Coleson.'

Squad. The awkward squad consists of recruits not yet fitted to take their places in the regimental line. Squad is a mere contraction of squadron.

Squalls, Look out for squalls. Expect to meet with difficulties. A nautical term.

"If this is the case, let the ministry look out for squalls."—Newspaper paragraph, July 9th, 1884.
Square. To put oneself in the attitude of boxing, to quarrel. (Welsh, cewr — i.e. cewrly, cewrlym, to quarrel.)

("Are you such fools
To square for this?");

Shakespeare: Titus Andronicus, ii. 1.

Square the Circle. To attempt an impossibility. The allusion is to the mathematical question whether a circle can be made which contains precisely the same area as a square. The difficulty is to find the precise ratio between the diameter and the circumference. Popularly it is 3:1415... the next decimals would be 25537, but the numbers would go on ad infinitum.

Squash. A sort of pumpkin, called by the American Indians ascuataquash.

Squib (A). A political joke, printed and circulated at election times against a candidate, with intent of bringing him into ridicule, and influencing votes.

("Parodies, lampoons, racy and sardonic..." — Burns: Hail: Rose-garden and Pulpit.

Squint-eyed [Gueves'e]. Gian Francesco Barbieri, the great painter. (1590-1666.)

Squintisegro. Squinting.

("The squintisegro maid
Of lowe saw teze... should with a swelling drops..."

Bowen: Vitit Satire of Judgement.

Squire of Dates. Any cavalier who is devoted to ladies. Spencer, in his Faerie Queene (bk. iii, chap. vii), introduces the "squire," and records his adventures.

Stabat Mater. The celebrated Latin hymn on the Crucifixion, which forms a part of the service during Passion week, in the Roman Catholic Church. It was composed by Jacopone, a Franciscan of the thirteenth century, and has been set to music by Pergolese, also by Rossini.

In the catalogue of the Library of Burgundy, No. 13,993, is the following:—

(St. Benedictus Pius X. compositum in crucem, etc., compersique omnibus confessori..."

Sixteenth century.)

Stable-door. Locking the stable-door after the horse (or steed) is stolen. Taking precautions after the mischief is done.

Stable Keys, as those of cow-houses, have frequently a perforated flint or horn appended to them. This is a charm to guard the creatures from nightmare. The flint is to propitiate the gnomes, and the horn to obtain the good graces of Pan, the protector of cattle.

Staff. I keep the staff in my own hand. I keep possession; I retain the right. The staff was the ancient sceptre, and therefore, figuratively, it means, power, authority, dignity, etc.

To part with the staff. To lose or give up office or possession. (See above.)

("Give up your staff, sir, and the king his office..."

Shakespeare: Henry VI, ii. 3.

To put down one's staff in a place. To take up one's residence. The allusion is to the tent-staff: where the staff is placed, there the tent is stretched, and the nomad resides.

To strike my staff. To lodge for the time being.

("Then mayst see me at the pleasure of..."

Cesar: Romeo, v."

Staff of Life (The). Bread which is the support of life. Shakespeare says, "The boy was the very staff of my age." The allusion is to a staff which supports the feeble in walking.

Stafford. He has had a treaty in Stafford Court. He has been thoroughly cudgelled. Of course the pun is on the word staff, a stick. The French have a similar phrase—"Il a eke un festin de Martin Bistro." (He has been to Jack Drum's entertainment.)

Stafford Law. Club law. A beating. The pun is on the word staff, a stick. (Italian, Branco licenza) "(Flora, p. 66.) (See above.)

Stag. The reason why a stag symbolises Christ is from the superstition that it draws serpents by its breath from their holes, and then tramples them to death. (See Flora, Nat. Hist., viii. 50.)

Stag in Christian art. The attribute of St. Julian Hospitalier, St. Felix of Valois, and St. Aiden. When it has a crucifix between its horns it alludes to the legendary tale of St. Hubert. When luminous it belongs to St. Eustachius.

Stags, in Stock Exchange phraseology, are persons who apply for the allotment of shares in a joint-stock company, not because they wish to hold the shares, but because they hope to sell the allotment at a premium. If they fail in this they forbear to pay the deposit and the allotment is forfeited. (See Bear, Bull.)

Stag'rte or Stag'rte (3 syl.). (Greek, σταγιρίτης.) Aristotle, who was
Stand to his Guns (To). To persist in a statement; not to give way. A military phrase.

"The speaker said he hoped the gallant gentleman would try to modify his phrase; but Colonel Sanderson still stood to his guns."—Daily Graphic, 5th February, 1883.

Stand to Reason (To), or It stands to reason, is the Latin constare, constat.

Standing Dish (A). An article of food which usually appears at table. (Cubs, quotidianus.)

Standing Orders. Rules or instructions constantly in force.

Standing orders. Those bye-laws of the Houses of Parliament for the conduct of their proceedings which stand in force till they are either rescinded or suspended. Their suspension is generally caused by a desire to hurry through a Bill with unusual expedition.

Standing Stones. (See STONES.)

Standard. American standard of 1776. A snake with thirteen rattles, about to strike, with the motto "DON'T TREAD ON ME!"

Standards.
Standard of Augustus. A globe, to indicate his conquest of the whole world.


Standard of Mahomet. (See Sandschaki.)

Standard of the Anglo-Saxons. A white horse.

Royal Standard of Great Britain. A banner with the national arms covering the entire field.

The Celestial Standard. So the Turks call their great green banner, which they say was given to Mahomet by the angel Gabriel. (See Sandschaki.)

Constantia (Standard of), called Labarum. It consisted of a silver-plated spear with a cross-beam, from which hung a small silk banner, bearing the portrait of the reigning family and the famous monogram.

Danish Standard. A raven.

Egypt (ancient). An eagle stripped of its feathers, an emblem of the Nile; the head of an ox.

Flyanks (ancient). A tiger or wolf; but subsequently the Roman eagle.

Gauls (ancient). A lion, bull, or bear.

Greco-Egyptian Standard. A round-headed table-knife or a semicircular fan.

Greek (ancient). A purple coat on the top of a spear.
Standards

(1) 
Athena, Minerva, an olive, an owl.
(2) Corinth, a pegasus or flying horse.
(3) Larvaderon, the initial letter L, in Greek (A).
(4) Messina, the initial letter M.
(5) Thebes, a sphinx.

Helopolis. On the top of a staff, the head of a white eagle, with the breast stripped of feathers and without wings. This was the symbol of Jupiter and of the Lagidiges.

Jews (ancient), (“degel”) belonged to the four tribes of Judah, Reuben, Ephraim, and Dan. The Rabbins say the standard of Judah bore a lion, that of Reuben a man, that of Ephraim a bull, and that of Dan the cherubim (Gen. xlix. 3-22). They were ornamented with white, purple, crimson, and blue, and were embossed.

Persia (ancient). The one adopted by Cyrus, and perpetuated, was a golden eagle with outstretched wings; the colour white.

Persian Standard. A blacksmith’s apron. Kaivah, sometimes called Gaio, a blacksmith, headed a rebellion against Biver, surnamed Inb-ak (ten vices), a merciless tyrant, and displayed his apron as a banner. The apron was adopted by the next king, and continued for centuries to be the national standard. (B.C. 800.)

Roman Standards. In the rude ages a wisp of straw. This was succeeded by bronze or silver devices attached to a staff. Pliny enumerates five—viz. the eagle, wolf, minotaur, horse, and boar. In later ages the image of the emperor, a hand outstretched, a dragon with a silver head and body of taffety. Marius confined all promiscuous devices to the cohorts, and reserved the eagle for the exclusive use of the legion. This eagle, made of gold and silver, was borne on the top of a spear, and was represented with its wings displayed, and bearing in one of its talons a thunderbolt.

Turkish Standards.

(1) Sanjak Chenif (Standard of the Prophet), green silk. This is preserved with great care in the Seraglio, and is never brought forth except in time of war.
(2) The Sanjak, red.
(3) The Tug, consisting of one, two, or three horse-tails, according to the rank of the person who bears it. Pachus with three tails are of the highest dignity, and are entitled beglerbeg (prince of princes). Beys have only one horse-tail. The tails are fastened to the end of a gilt lance, and carried before the pasha or bey.

(4) The Alem, a broad standard which, instead of a spear-head, has in the middle a silver plate of a crescent shape.

Standards of Individuals.

Augustus (of). A globe, to indicate his “empire of the world.”
Mahomet (of). See under Turkish Standards.

Standards (Size of) varied according to the rank of the person who bore them. The standard of an emperor was eleven yards in length; of a king, nine yards; of a prince, seven yards; of a marquis, six and a half yards; of an earl, six yards; of a viscount or baron, five yards; of a knight-bannet, four and a half yards; of a baronet, four yards. They generally contained the arms of the bearer, his cognisance and crest, his motto or war-cry, and were fringed with his livery.

The Battle of the Standard, between the English and the Scotch, at Ceton Moor, near Northallerton, in 1138. Here David L., fighting on behalf of Matilda, was defeated by King Stephen’s general Robert de Mowbray. It received its name from a ship’s mast erected on a waggon, and placed in the centre of the English army; the mast displayed the standards of St. Peter of York, St. John of Beverley, and St. Wilfred of Ripon. On the top of the mast was a little casket containing a consecrated host. (Hales: Annals of Scotland, i. p. 85.)

Stang. To ride the stang. To be under pettyuc government. At one time a man who ill-treats his wife was made to sit on a “stang” or pole hoisted on men’s shoulders. On this uneasy conveyance the “stanger” was carried in procession among the hootings and jeerings of his neighbours. (Saxon, steung, a pole.) (See STANDINGTON.)

Stanhope (A). A light open one-seated carriage, with two or four wheels. Invented by a Mr. Stanhope.

Stanhope Lens. A cylindrical lens with spherical ends of different radii. The covering of the tube into which the lens is fitted is called the “cup.”

Stank Hen (A). A Moor-hen. (Slagnum [Latin], a pool, pond, or stank [tank still common]; sto, to stand.)
Stannary Courts

Stannary Courts. Courts of record in Cornwall and Devon for the administration of justice among the tinners. (Latin, stannum, tin.)

Star (a), in theatrical language, means a popular actor.

Star (in Christian art). St. Bruno bears one on his breast; St. Dominic, St. Humbert, St. Peter of Alcan'tare, one over their head, or on their forehead, etc.

Star. The ensign of knightly rank. A star of some form constitutes part of the insignia of every order of knighthood.

His star is in the ascendant. He is in luck's way; said of a person to whom some good fortune has fallen and who is very prosperous. According to astrology, those leading stars which are above the horizon at a person's birth influence his life and fortune; when those stars are in the ascendant, he is strong, healthy, and lucky; but when they are depressed below the horizon, his stars do not shine on him, he is in the shade and subject to ill-fortune.

"The star of Richelieu was still in the ascendant." - St. Simon

Star Chamber. A court of civil and criminal jurisdiction at Westminster, abolished in the reign of Charles I. So called because the ceiling or roof was decorated with gilt stars. Its jurisdiction was to punish such offences as the law had made no provision for.

The chamber where the "stars" or Jewish documents were kept was a separate room. The Star Chamber was the Camara Stellata, not Camara Stareta.

It is well known that, before the banishment of the Jews by Edward I., their contracts and obligations were denominated "stars, or stars. . . . The room in the exchequer where the chests. . . . were kept was . . . the star-chamber." - Blackstone: Commentaries, vol. ii. book iv. p. 396, a note.

Star-crossed. Not favoured by the stars; unfortunate.

Star of Bethlehem (The), botanically called ornithogalum. The French peasants call it "la dame d'once hues, because it opens at eleven o'clock. Called "star" because the flower is star-shaped; and "Bethlehem" because it is one of the most common wild flowers of Bethlehem and the Holy Land generally.

Star of the South. A splendid diamond found in Brazil in 1853.

Stars and Garters (My). An expulsive, or mild kind of oath. The stars and garters of knighthood. Shakespeare makes Richard III. swear "By my George, my garter, and my crown!" (Richard III., iv. 4.)

Stars and Stripes (The) or the Star-spangled Banner, the flag of the United States of North America.

The first flag of the United States, raised by Washington June 2, 1776, consisted of thirteen stripes, alternately red and white, with a blue canton emblazoned with the crosses of St. George and St. Andrew.

In 1777 Congress ordered that the canton should have thirteen white stripes in a blue field. In 1794 (after the admission of Vermont and Kentucky) the stripes and stars were increased to fifteen.

In 1818 R. R. Read suggested that the original thirteen stripes should be restored, and a star be added to signify the States in the union.

The flag preceding 1776 represented a coiled rattlesnake with thirteen rattles, and the motto Don't tread on me. This was an imitation of the Scotch thistle and the motto Nova scotia, supposed hence.

"Oh! say, does that star-spangled banner yet wave O'er the land of the free and the home of the brave?"

Starboard and Larboard. Star-board is the Anglo-Saxon steor, rudder, bord, bord; meaning the right side of a ship (looking forwards). Larboard is now obsolete, and "port" is used instead. To port the helm is to put the helm to the larboard. Byron, in his shipwreck (Don Juan), says of the ship—

"She gave a lurch, i.e., turned on one side, and then a lurch to port, And wound down head foremost, sank, in short."

Starch. Mrs. Anne Turner, half-milliner, half-procureus, introduced into England the French custom of using yellow starch in getting up bands and cuffs. She trafficked in poison, and being concerned in the murder of Sir Thomas Overbury, appeared on the scaffold with a huge ruff. This was done by Lord Coke's order, and was the means of putting an end to this absurd fashion.

"I shall never forget poor Mistress Turner, my honoured paupress, peace be with her!" She had the ill-luck to meddle in the matter of Somerset and Overbury, and so the great earl and his lady kept their heads out of the collar, and left her and some half-dozen others to suffer in their stead."—Sir Walter Scott. Fortunes of Nigel, viii.

Starry Sphere. The eighth heaven of the Peripatetic system; also called the "Firmament."

"The Crystal Heaven is this, whose rugged verge
And binds the starry sphere."

Cowan. Lusard, bk. x.

Starvation Dundas. Henry Dundas, first Lord Melville, who was the first to introduce the word starvation into the language, on an American debate in 1775. (Anglo-Saxon, steelfan, to perish of hunger; German, sterben; Dutch, sterven.)
Starved with Cold. Half-dead with
cold. (Anglo-Saxon, *steaffan*, to die.)

**Stations.** The fourteen stations of the
Catholic Church. These are generally
called "Stations of the Cross," and the
whole series is known as the *via Calvary*
or *via Crucis*. Each station represents
some item in the passage of Jesus from
the Judgment Hall to Calvary, and at
each station the faithful are expected to
kneel and offer up a prayer in memory
of the event represented by the fresco,
picture, or otherwise. They are as fol-

(1) Jesus is condemned to death
(2) Jesus is made to bear His cross.
(3) Jesus falls the first time under His cross.
(4) Jesus meets His afflicted mother
(5) Simon the Cyrenian helps Jesus to carry
His cross.
(6) Veronica wipes the face of Jesus.
(7) Jesus falls the second time
(8) Jesus speaks to the daughters of Jerusalem.
(9) Jesus falls the third time
(10) Jesus is stripped of His garments
(11) Jesus is nailed to the cross.
(12) Jesus dies on the cross.
(13) Jesus is taken down from the cross.
(14) Jesus is placed in the sepulchre.

**Statira.** A stock name of those his-
torical romances which represented the
fate of empires as turning on the effects
produced on a crack-brained lover by
some charming Manda'na or Statira. In
La Calprenède's *Cassandre*, Statira is
represented as the perfection of female
beauty, and is ultimately married to
Oroonda'tes.

**Stator** [the stopper or arrstator].
When the Romans fled from the Sabines,
they stopped at a certain place and
made terms with the victors. On this
spot they afterwards built a temple to
Jupiter, and called it the temple of
Jupiter Stator or Jupiter who caused
them to stop in their flight.

"Here, Stator Jove and Phoebus, god of war;
The native tablet I suspend."—Pind.

**Statue.** The largest ever made was
the Colossus of Rhodes; the next largest
is the statue of Bavaria, erected by
Louis I., King of Bavaria. The Bartholdi
statue of Liberty is also worthy of men-
tion. (See Lighthouse.)

**Statue.** It was Pygmalion who fell in
love with a statue he had himself made.

**Statue.** Of all the projects of Alex-
sander, none was more hare-brained than
his proposal to have Mount Athos hewed
into a statue of himself. It is said he
even arranged with a sculptor to under-
take the job.

**Statue Fairs.** (See Mop.)

**Steeplechase.** A horse-race across
fields, hedges, ditches, and obstacles of
every sort that happen to lie in the way.
The term arose from a party of fox-
hunters on their return from an un-
successful chase, who agreed to race to
the village church, the steeple of which
was in sight; he who first touched the
church with his whip was to be the

**Steak.** Beef-steak is a slice of beef-
fried or broiled. In the north of Scot-
land a slice of salmon *fried* is called a
"salmon-steak." Also cod and hake
split and fried. (Icelandic, *steik*, *steikja*,
roast.)

**Steele.** A handle. _Stealing_—putting
handles on. (Yorkshire.) This is the
Anglo-Saxon *stela* (a stalk or handle).

"Steal or handell of a staffe, manche, hantel."—
Randle.

**Steal a Horse.** One man may steal a
horse, but another must not look over
the hedge. Some men are chartered
libertines, whilst others are always eyed
with suspicion. (Latin: "Intreniam
corres, cecidit cenna praebus.")

**Steal a March on One (76).** To come
on one unexpectedly, as when an
army steals a march or appears unex-
pectedly before an enemy.

**Steam-kettles.** Contumacious name
applied to vessels propelled by steam-
power, whether steamers, men-of-war,
or any other craft.

"These steam-kettles of ours can never be
depended upon. I wish we could go back to
the good old sailing ships. When we had them we
knew what we were about... Now we trust to
machinery, and it fails us in time of need."—
Robinson: *The Three Admirals*, chap. xvi.

**Steel Yard** (London, adjoining Dow-
gate); so called from being the place
where the king's steel-yard or beam
was set up, for weighing goods imported
into London.

**Steenie** (2 syl.). A nickname given
by James I. to George Villiers, Duke of
Buckingham. The half-profane allusion
is to Acts vi. 15, where those who looked
on Stephen the martyr "saw his face
as it had been the face of an angel."

**Steepole-engine.** A form of marine
engine common on American river-boats.

**Steepole-Jack.** A man who
ascends a church spire to repair it. This
is done by a series of short ladders, tied
to another as the man ascends, the
topmost one being securely tied to the
point of the spire. Not many men have
nerves enough for the dangerous work of
a steepole-Jack.

**Steeplechase.** A horse-race across
fields, hedges, ditches, and obstacles of
every sort that happen to lie in the way.
The term arose from a party of fox-
hunters on their return from an un-
successful chase, who agreed to race to
the village church, the steeple of which
was in sight; he who first touched the
church with his whip was to be the
winner. The entire distance was two
miles.
* The Grand National Steeplechase
is run on the Aintree course, Liverpool.

Stelvio. The pass of the Stelvio. The
highest carriage-road in Europe (9,176
feet above the sea-level). It leads from
Bormio toGnurns.

Stentor. The voice of a Stentor. A
very loud voice. Stentor was a Greek
hero in the Trojan war. According to
Homer, his voice was as loud as that of
fifty men combined.

Stenton’s Lungs. Lungs like those of Stentor.

Stentorophone Voice. A voice
proceeding from a speaking-trumpet or
stentorophonic tube, such as Sir Samuel
Moreland invented to be used at sea.

“I heard a formidable noise
Loud as the stentorophone voice,
That roared far off, “Dispatch! and strip!”
Bulwer: Hudson, III. 1.

Stepfather and Father-in-law.
The stepfather is the father of one
bereaved of his natural father by death.
A stepmother is the mother of one
bereaved of his mother by death. A
stepfather must be married to a widow,
and thus become the stepfather of
her children by a previous husband;
and a stepmother must be married to
a widower, and thus become the step-
mother of his children by a former wife.
Similarly, stepson and stepdaughter
must be the son and daughter by the
father or mother deceased, the relief
marrying again. Father-in-law and
Mother-in-law are the father and
mother of the wife to her husband, and
of the husband to the wife. Similarly,
sons-in-law and daughters-in-law are
the sons and daughters of the parents
of the wife to the husband and of the
husband to the wife. (Anglo-Saxon,
steppa, bereaved.)

Stephen. Crown of St. Stephen. The
crown of Hungary.

“...if Hungarian independence should be secured
through the help of Prince Napoleon, the Prince
himself should de-crown the crown of St. Stephen.”

Stephen’s Bread (St.). Stones. Fed
with St. Stephen’s bread. Stoned. In
French, “Migne de St. Etienne.” In
Italian, “Pan di St. Stefano.” Of
course the allusion is to the stoning of
Stephen.

Stephens (Joanna) professed to have
made a very wonderful discovery, and
Drummond, the banker, set on foot a
subscription to purchase her secret. The
sum she asked was £5,000. When
£1,500 had been raised by private
subscription, government voted £3,500. The
secret was a decoction of soap, swine’s
cresses, honey, egg-shells, and snails,
made into balls, and a powder to match.
Joanna Stephens got the money and
forthwith disappeared.

Stepney Papers. A voluminous
collection of political letters between
Mr. Stepney, the British minister, and
our ambassadors at various European
courts, the Duke of Marlborough, and
other public characters of the time. Part
of the correspondence is in the British
Museum, and part in the Public Record
Office. It is very valuable, as this was
the period called the Seven Years’ War.
The original letters are preserved in
bound volumes, but the whole corre-
spondence is in print also. (Between
1692 and 1706.)

Sterling Money. Spelman derives
the word from seldings, merchants of the
Hanse towns, who came over and
reformed our coin in the reign of John.
Others say it is started (little star), in
allusion to a star impressed on the coin.
Others refer it to Stirling Castle in Scot-
land, where money was coined in the
reign of Edward I. (Sir Matthew Hale.)

“In the time of King Richard I., money coined
in the east parts of Germany began to be of
especial request in England for the public
thereof, and was called Sëllinga monesa, as all
the minishums of those parts were called sëllings;
and shortly after some of that country,
skillfull in mint matters and allies, were sent
for into this realm to bring the coin to perfection,
which since that time was called of them
sterling for sëllinga.” — Camden.

Stern. To sit at the stern; At the
stern of public affaires. Having the
management of public affairs. The stern
is the steer-cri—i.e., steer-place; and to sit
at the stern is “to sit at the helm.”

“Sit at chiefest stern of public weal,”
—Shakespeare: Henry VI., I. 1.

Sternhold (Thomas) versified fifty-
one of the Psalms. The remainder were
the productions of Hopkins and some
others. Sternhold and Hopkins’ Psalms
used to be attached to the Common
Prayer Book.

“Mistaken chords refuse the solemn strain
Of ancient Sternhold.” — Crabbe: Borough.

Sterry (in Hadibros). A fanatical
preacher, admired by Hugh Peters.

Stewing in their own Gravy. Especilly applied to a besieged city.
The besiegers may leave the hostile city
to suffer from want of food, loss of com-
merce, confinement, and so on. The
phrase is very old, borrowed perhaps from the Bible, "Thou shalt not seethe a kid in its mother’s milk." Chaucer says—

"In his own stress I made him free.
For anger and for very inhumanity.
Prologue to the Wife of Bath's Tale."

"We are told that the Russian ambassador, when Louis Philippe founded Paris, remarked, it ever again Paris is in insurrection, it can be made to swell in its own sway. (p.15)" and Bimaark, as the siege of Buda. In L. said, the germans intend to leave the city to seethe in its own milk."—See Nell: Chronicles of Teyford, p. 260.

"He relieved us of our purgatory... after we had been stewing in our own sway."—The London Spy, 1716.

**Stick.** A *composing stick* is a hand instrument into which a compositor places the letters to be set up. Each row or line of letters is pushed home and held in place by a movable "setting rule," against which the thumb presses. When a stick is full, the matter set up is transferred to a "galley" (q.c.), and from the galley it is transferred to the "chase" (q.r.). Called a *stick* because the compositor sticks the letters into it.

**Stickler.** One who obstinately maintains some custom or opinion; as a stickler for Church government. (See below.)

A *stickler about trifles.* One particular about things of no moment. Sticklers were the seconds in ancient single combats, very punctilious about the minutest points of etiquette. They were so called from the white stick which they carried in emblem of their office.

"I am willing... to give thee precedence, and now myself with the humble office of stickler."—Sir Walter Scott: Fair Maid of the West, chap. xvi.

**Stiff.** An I.O.U.; a bill of acceptance. "Hard," means hard cash. "Did you get it stiff or hard?" means by an I.O.U. or in cash. Of course "stiff" refers to the stiff interest exacted by money lenders.

"His "stiff" was floating about in too many directions; at too many high figures."—Ouida: Under Two Flags, chap. vii.

**Stigmata.** Impressions on certain persons of marks corresponding to some or all of the wounds received by our Saviour in His trial and crucifixion. The following claim to have been so stigmatised:

1. **Men.** Angelo del Paz (all the marks); Benedict of Reggio (the crown of thorns), 1602; Carlo di Satta (the lance-wound); Dodo, a Premonsutrensiain monk (all the marks); Francis of Assisi (all the marks), which were impressed on him by a seraph with six wings, September 15th, 1224; Nicholas of Ravenna, etc.

2. **Women.** Bianca de Gazeran; St. Catharine of Sienna; Catharine di Rasonse (the crown of thorns), 1580; Cecilia di Nobili of Nocera, 1555; Clara di Pugny (mark of the spear), 1514; "Estatic" of Caldaro (all the marks), 1842; Gabriella da Pescoio of Aquila (the spear-mark), 1472; Hieronyma Caragio (the spear-mark, which bled every Friday); Joanna Maria of the Cross; Maria Razzi of Chi (marks of the thorny crown); Maria Villani (ditto); Mary Magdalen of Pazzi; Mechthilda von Stainz: Ursula of Valencia; Veronica Guliani (all the marks), 1694; Vincenza Ferreri of Valencia, etc.

**Stigmatics.** To puncture, to brand (Greek, *stigma*, a puncture). Slaves used to be branded, sometimes for the sake of recognising them, and sometimes by way of punishment. The branding was effected by applying a red-hot iron marked with certain letters to their forehead, and then rubbing some colouring matter into the wound. A slave that had been branded was by the Romans called a *stigmatic*, and the brand was called the *stigma*.

**Stigmities, or St. Stephen's Stones, are chalcoidines with brown and red spots.**

**Stiletto of the Storm (The).** Lighting.

**Still.** Cornelius Tacitus is called Cornelius *The Still* in the *Pardle of Faron*, "still" being a translation of the Latin word *tacitus*.

"Cornelius the Stilte in his first book of his weryly ¥pholot called in Latine Anwicles..."

**Still Sow.** A man cunning and selfish; one wise in his own interest; one who avoids talking at meals that he may enjoy his food the better. So called from the old proverb, "The still sow eats the wash" or "draft."

"We do not act that often jest and laugh; The old but true. "Still swine eat all the draught."

Shakespeare: Merry Wife of Windsor, iv. 2.

**Still Waters Run Deep.** Silent and quiet conspirators or traitors are most dangerous; barking dogs never bite; the fox barks not when he would steal the lamb.

"Smooth runs the water where the brook is deep... And in his simple show he Harbour's treason."

The fox barks not when he would steal the lamb.

No, no, my sovereign, Gloucester is a man Unsounded yet and full of dangerous deside.

Shakespeare: 2 Henry VI, ill. 1.
Stilling (John Henry), surnamed Jingo, the mystic or pietist; called by Carlyle the German Domine Sampson; "awkward, honest, irascible, in old-fashioned clothes and bag-wig." A real character. (1740-1817.)

Stilo No Vo. New-fangled notions. When the calendar was reformed by Pope Gregory XIII. (1582), letters used to be dated statu nunc, which grew in time to be a cant phrase for any innovation.

"And so I leave you to your stiln now," (Bamford and Fletcher).

Stimulants of Great Men.
Bonaparte took suff when he wished to stimulate his intellect, or when he was greatly annoyed.
Braham (the Scottish) drank bottled porter.
The Hux, William Bull, the Non-conformist, was an invertebrate smoker.
Lord Byron took gin and water.
G. F. Cooke took all sorts of stimulants.
Lord Erskine took large doses of opium.
Grecian's Restorative is an egg beaten in sherry.
Hoban drank cold water.
Ed. Keats drank raw honey.
J. Kemble was an opium eater.
Newman smoked pipe.
Wood engraved (the first Lord Ashburton) placed a blister on his ears when he was about to make a great speech. (Inc. Shoes, Pharmacology.)

Stink'omales. So Theodore Hook called University College, London. The fun of the sobriquet is this: the buildings stand on the site of a large rubbish store or sort of refuse field, into which were cast potsherds and all sorts of sweepings. About the same time the question respecting Trincomalee in Ceylon was in agitation, so the wit spun the two ideas together, and produced the word in question, which was the more readily accepted as the non-religious education of the new college, and its rivalry with Oxford and Cambridge, gave a time very great offence to the High Church and State party.

Stip'ulate (3 syl). The word is generally given from the Latin stipula (a straw), and it is said that a straw was given to the purchaser in sign of a real delivery. Tsidoro (v. 24) asserts that the two contracting parties broke a straw between them, each taking a moiety, that, by rejoining the parts, they might prove their right to the bargain. With all deference to the Bishop of Seville, his "fact" seems to belong to limbo-lore. All bargains among the Romans were made by asking a question and replying to it. One said, An stipem vis? the other replied, Stipem velo ("Do you require money?" "I do"); the next question and answer were, An dabis? Dabo ("Will you give it?" "I will"); the third question was to the surety, An spondeis? to which he replied, Spondeo ("Will you be security?" "I will"), and the bargain was made. So that stipulate is compounded of stipul-vo (stipulo), and the tale about breaking the straws seems to be concocted to bolster up a wrong etymology.

"Stir Up" Sunday. The last Sunday in Trinity. So called from the first two words of the collect. It announces to schoolboys the near approach of the Christmas holidays.

Stirrup (I). A rope to climb by. (Anglo-N. stey-rap, a climbing rope. The verb stey-on is to climb, to mount.)

Stirrup Cup. A "parting cup," given in the Highlands to guests on leaving when their feet are in the stirrups. In the north of the Highlands called "cup at the door." (See Coffee.)

"Lord Marnam's hounds blew to horse; Then came the stirrup-up in course; Between the baron and his host, No point of courtesy was lost." See Walter Scott: Marmion, 1. 21.

Stirrup Oil. A beating; a variety of "strap oil" (q.v.). The French De l'huile de coirol (faggot or stick oil).

Stiver. Not a stirrer. Not a penny. The stiver was a Dutch coin, equal to about a penny. (Dutch, stiwer.)

Stock. From the verb to stick (to fasten, make firm, fix).
Stock. The fixed capital of a farm.
Stock in trade. The fixed capital.
The village stocks, in which the feet are stuck or fastened.
A gun stock: in which the gun is stuck or made fast.
It is on the stocks. It is in hand, but not yet finished. The stocks is the frame in which a ship is placed while building, and so long as it is in hand it is said to be or to lie on the stocks.

Stock Exchange Slang. See each article:

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"Everything is to be sold off—stock, lock, and barrel."

Stockdove. The wild pigeon; so called because it breeds in the stocks of hollow trees, or rabbit burrows.

Stockfish. I will beat thee like a stockfish. Moffet and Bennett, in their *Health's Improvement* (p. 262), inform us that dried cod, till it is beaten, is called buckhorn, because it is so tough; but after it has been beaten on the stock, it is termed stockfish. (In French, *etrier quelqu'un*, a double carillon, "to a pretty tune").

Peace! thou wilt be beaten like a stockfish else."—Jonson: *Every Man in his Humour*, iii. 2.

Stocking. (See Blue Stocking.)

Stockwell Ghost. A supposed ghost that haunted the village of Stockwell, near London, in 1772. The real author of the strange noises was Anne Robinson, a servant. (See Cock Lane Ghost.)

Stoics. Founder of the Stone school. Zeno of Athens. These philosophers were so called because Zeno used to give his lectures in the *Stone Pavilions* of Athens. (Greek, *stoai*, a porch.)

Epictetus was the founder of the New Stoic school.

"The ancient stones in their porch With fierce dispute maintained their church, Beat out their brains in fight and study To prove that virtue is a body, That bonum is an animal, Made good with stout and solemn bawl." —Butler: *Hudibras*, ii. 2.

Stole (Latin, *stola*). An ecclesiastical vestment, also called the Orarum. "Deinde circumdant columbinum stolam, quæ et Orarium ducunt." It indicates "Obediens in filia Dei et iugum servitutæ, quod pro salute hominum portavit. Deacons wear the stole over the left shoulder, and loop the two parts together, that they may both hang on the right side. Priests wear it over both shoulders. (See Durang: *Stola*,)

Stolen Things are Sweet. A sop filched from the dripping-pan, fruit procured by stealth, and game illicitly taken, have the charm of dexterity to make them more palatable. Solomon says, "Stolen waters are sweet, and bread eaten in secret [i.e. by stealth] is pleasant."

"From huge cooks we love to steal a bit Behind their backs, and that in corners eat: Nor need we here the reason why we treat All know the proof, "Stolen bread is sweet."" —History of Joseph, n. 4.

Stomach. Appetite: "He who hath no stomach for this fight." (Shakespeare: *Henry V*, iv. 3.)

Appetite for honours, etc., or ambition: "Wolsey was a man of an unbounded stomach." (Henry VIII., iv. 2.)

Appetite or inclination: "Let me praise you while I have the stomach." (Merchant of Venice, iii. 3.)

Stomach. To swallow, to accept with appetite, to digest.

To stomach an insult. To swallow it and not resent it.

"If you must believe, stomach not all."—Shakespeare: *Antony and Cleopatra*, iii. 4.

Stomach, meaning "wrath," and the verb "to be angry," is the Latin *stomachum*, *stomachus*.

"The stomach [wrath] of relentless Achilles—
Stomachus habebat in quaquis adversus durum—
*Verse*. (It is a stomach too if I spoke sharper than usual.)"

The fourth stomach of ruminating animals is called the abomasum or aboma*scum* (from ab- *omus*).

Stone (1 syl.). The sacred stone of the Cna'a (q.v.) is, according to Arab tradition, the guardian angel of Paradise turned into stone. When first built by Abraham into the wall of the shrine it was clear as crystal, but it has become black from being kissed by sinful man.

A log-stone. A flint with a natural perforation through it. Sometimes hung on the key of an outside door to ward off the hags. Sometimes such a stone used to be hung round the neck "for luck"; sometimes on the bedstead to prevent nightmare; and sometimes on a horse-collar to ward off disease.

Leave no stone unturned. Omit no minutiae if you would succeed. After the defeat of Mardonius at Platae (B.C. 477), a report was current that the Persian General had left great treasures in his tent. Polycrates (1 syl.) the Thebrae sought long but found them not. The Oracle of Delphi, being consulted, told him "to leave no stone unturned," and the treasures were discovered.

Stone Age (The). The period when stone implements were used. It preceded the bronze age.


Stone Cold. Cold as a stone.

Stone Dead. Dead as a stone.

Stone Jug. Either a stone jar or a prison. The Greek word *kreōmos* (kerä- mos) means either an earthen jar or a prison, as in *χωρίς εν κρασί* (chuliko en *keramid*), in a brazen prison. When Venus complained to the immortals that Diomed had wounded her, Dionē bude
her cheer up, for other immortals had suffered also, but had borne up under their affliction: as Mars, for example, when Otos and Ephialtēs bound him . . . and kept him for thirteen months χαλκόω εν κεράμῳ (in a brazen prison, or brazen jug). (Homēr: Iliad, v. 381, etc.; see also ix. 469.) Ewing says κεραμός, potter's earth or pottery, was also a prison, because prisoners were made to work up potters' earth into jugs and other vessels. Thus we say, “He was sent to the treadmill, meaning, to prison to work in the treadmill.

Stone Soup or St. Bernard's Soup.
A beggar asked alms at a lordly mansion, but was told by the servants they had nothing to give him. “Sorry for it,” said the man, “but will you let me boil a little water to make some soup of this stone?” This was so novel a proceeding, that the curiosity of the servants was aroused, and the man was readily furnished with saucepan, water, and a spoon. In he popped the stone, and begged for a little salt and pepper for flavouring. Stirring the water and tasting it, he said it would be the better for any fragments of meat and vegetables they might have to have. These were supplied, and ultimately he asked for a little catsup or other sauce. When fully boiled and fit, each of the servants tasted it, and declared that stone soup was excellent. (La soupe au culot.)

Stone Still. Perfectly still; with no more motion than a stone.

“I will not struggle, I will stand stone-still.”
Shakespeare: King John, v. 1

Stone of the Broken Treaty.
Limerick. About a century and a half ago England made a solemn compact with Ireland. Ireland promised fealty, and England promised to guarantee to the Irish people civil and religious equality. When the crisis was over England handed Ireland over to a faction that has ever since bred strife and disunion. (Address of the Corporation of Limerick to Mr. Bright, 1868.)

“The stone of the broken treaty is there, and from early in the morning till late at night, groups gather round it, and forget the tradition of their national wrings.” - The Times.

Stone of Stumbling. This was much more significant among the Jews than it is with ourselves. One of the Pharisaic sects, called Nικη or "Dashers," used to walk abroad without lifting their feet from the ground. They were for ever "dashing their feet against the stones," and "stumbling" on their way.

Stone of Tongues. This was a stone given to Otnit, King of Lombardy, by his father dwarf Elberich, and had the virtue, when put into a person's mouth, of enabling him to speak perfectly any foreign language. (The Heldenbuch.)

Stones.
Aurālēs, or stones which have fallen from heaven. J. Norman Lockyer says the number of meteors which fall daily to the earth "exceeds 21 millions." (Nineteenth Century, Nov., 1840, p. 787.) The largest aerolith on record is one that fell in Brazil. It is estimated to weigh 14,000 lbs. In 1806 a shower of stones fell near L'Aigle, and M. Biot was deputed by the French Government to report on the phenomenon. He found between two and three thousand stones, the largest being about 17 lbs. in weight.

Eagle stones. (See Eagle-stones.)

Health stones. Purifies (2 syl.) found in Geneva and Savoy. So called from the notion that it loses its steel-blue colour if the person in possession of one is in ill health.

Square stones. The most ancient idols were square stones. The head and limbs were subsequent additions.

Touchstones. (q.e.)

Stones. After the Moslem pilgrim has made his seven processions round the Caaba, he repairs to Mount Arafat, and before sunrise enters the valley of Mecne, where he throws seven stones at each of three pillars, in imitation of Abraham and Adam, who thus drove away the devil when he disturbed their devotions.

Standing stones. The most celebrated groups are those of Stonehenge, Avebury, in Wiltshire, Stenness in the Orkneys, and Carnac in Brittany.

The Standing Stones of Stenness, in the Orkneys, resemble Stonehenge, and, says Sir W. Scott, furnish an irresistible refutation of the opinion that these circles are Druidical. There is every reason to believe that the custom was prevalent in Scandinavia as well as in Gaul and Britain, and as common to the mythology of Odin as to Druidism. They were places of public assembly, and in the Eyrbigga Saga is described the manner of setting apart the Helga Feli (Holy Rocks) by the pontiff Thorolf for solemn meetings.

Stones fallen down from Jupiter. Anaxagōros mentions a stone that fell from Jupiter in Thrace, a description of which is given by Pliny. The Ephesians
asserted that their image of Diana came from Jupiter. The stone at Emessa, in Syria, worshipped as a symbol of the sun, was a similar meteorite. At Abydos and Potidæ a similar stones were preserved. At Corinth was one venerated as Zeus. At Cyprus was one dedicated to Venus, a description of which is given by Tacitus and Maximus Tytius. Herodotus describes a similar stone in Syria. The famous Caaba stone at Mecca is a similar meteor. Livy recounts three falls of stones. On November 27th, 1492, just as Maximilian was on the point of engaging the French army near Ensheim, a mass weighing 270 lbs. fell between the combatants; part of this mass is now in the British Museum. In June, 1866, at Knyshnya, a village of Hungary, a shower of stones fell, the largest of which weighs above 5 cwt.; it was broken in the fall into two pieces, both of which are now in the Imperial Collection at Vienna. On December 13th, 1795, in the village of Thwing, Yorkshire, an aerolite fell weighing 50 lbs., now in the British Museum. On September 10th, 1813, at Adare, in Limerick, fell a similar stone, weighing 17 lbs., now in the Oxford Museum. On May 1st, 1860, in Guernsey county, Ohio, more than thirty stones were picked up within a space of ten miles by three; the largest weighed 103 lbs. (Kesselmayer and Dr. Otto Buchner: The Times, November 14th, 1866.)

"Stonebraah. A name given in Wiltshire to the subsoil of the north-western border, consisting of a reddish calcareous loam, mingled with flat stones; a soil made of small stones or broken rock.

"Stonehenge, says Geoffrey of Monmouth, was erected by Merlin (the magician) to perpetuate the treachery of Hengist, who desired a friendly meeting with Vortigern, but fell upon him and his 400 attendants, putting them all to the sword. Aurelius Ambrosius asked Merlin to recommend a sensible memento of this event, and Merlin told the king to transplant the "Giants' Dance" from the mountain of Killarans, in Ireland. These stones had been brought by the giants from Africa as baths, and all possessed medicinal qualities. Merlin transplanted them by magic. This tale owes its birth to the word "stan-hengist," which means uplifted stones, but "hengist" suggested the name of the traditional hero.

"Stonewall Jackson. Thomas J. Jackson, one of the Confederate generals in the American war. The name arose thus: General Bee, of South Carolina, observing his men waver, exclaimed, "Look at Jackson's men; they stand like a stone wall!" (1826-1863.)

"Stonewall (To). To adopt purely defensive measures; to play against time (used of the batsman, who, for this reason, is often called a stonecutter.)

"Stony Arabia. A mistranslation of Arabia Petraea, where Petra is supposed to be an adjective formed from the Greek petros (a stone), and not, as it really is, from the city of Petra, the capital of the Nabataeans. This city was called Thamud (rock-built). (See Yemen.)

"Stool of Repentance. A low stool placed in front of the pulpit in Scotland, on which persons who had incurred an ecclesiastical censure were placed during divine service. When the service was over the "penitent" had to stand on the stool and receive the minister's rebuke. Even in the present century this method of rebuke has been repeated.

""Colonel Knox... tried to take advantage of a merely formal proceeding to set Mr. Gladstone on the stool of repentance."—The Times"

"Stops. Organs have no fixed number of stops; some have sixty or more, and others much fewer. A stop is a collection of pipes similar in tone and quality, running through the whole or part of an organ. They may be divided into mouth-pipes and reed-pipes, according to structure, or into (1) metallic, (2) reed, (3) wood, (4) mixture or compound stops, according to material. The following are the chief:—

(1) Metallic. Principal (so called because it is the first stop tuned, and is the standard by which the whole organ is regulated), the open diapason, dulciana, the 12th, 15th, tierce or 17th, lari-got or 19th, 22nd, 26th, 29th, 33rd, etc. (being respectively 12, 15, 17, etc., notes above the open diapason).

(2) Reed (metal reed pipes). Bassoon,
cremona, hautboy or oboe, trumpet, vox-
humana (all in unison with the open
dispanon), clarion (an octave above the
dispanon and in unison with principal).
(3) Wood. Stopt diapason, double
dispanon, and most of the flutes.
(4) Compound or mixture. Flute (in
unison with the principal), cornet, mix-
ture or Furniture, sesquialtera, symbol,
and cornet.
* Grand organs have, in addition to
the above, from two to two and a half
octaves of pedals.
Steps, strictly speaking, are three-fold, called
the foundation stop, the mutation stop, and the
mixture stop.
The foundation stop is one whose tone agrees
with the normal pitch of the diapason, or
some octave of it.
The mutation stops produce a tone that is neither
the normal pitch nor yet an octave of the
diapason.
The mixture stop needs no explanation.
Among varieties of organ stops may be men-
tioned the complete stop, which has one pipe or
register to a note. The compound stop, which has
more than one pipe or register to a note. The five-stop,
composed of five pipes. The incomplete stop, which has less than the full
number of pipes. The manual stop, corresponding to the
manual keyboard. The open stop, which has the
pipes open at the upper end. The pedal stop, as
distinguished from the manual stop. The solo
stop, the string stop, etc.

Store (1 syl.). Stor is no sor.
Things stored up for future use are no
care. Sore means grief as well as wound,
our sorrow.

Stork, a sacred bird, according to
the Swedish legend received its name
from flying round the cross of the cru-
cified Redeemer, crying "Styrka! Styrka!"
(Strengthen! Strengthen!). (See Christ,
in Christian Traditions.)

Storks are the sworn foes of snakes.
Hence the veneration in which they are
held. They are also excellent scavengers.

Storks’ Law or Lex Cremona. A
Roman law which obliged children to
maintain their necessitous parents in old
age, "in imitation of the stork." Also
called "Antipatharia."

Storm in a Teapot. A mighty to-do
about a trifle. "A storm in a 
puddle."

Storms. The inhabitants of Com-
acchio, a town in Central Italy, between
the two branches of the Po, rejoice in
storms because then the fish are driven
into their marines.

Whose townmen louthe the lazy calm’s repose,
And pray that stormy waves may lack the
beach." — Pope’s Orlando Furioso, I, 41.

Cape of Storms. So Bartholomew Diaz
named the south cape of Africa in 1486,
but King John II. changed it into the
Cape of Good Hope.

Stormy Petrel (A). An ill omen; a
bad augury.

Dr. von Escherich is regarded at court as a
stormy petrel, and every effort was made to con-
vince him not to go to the German emperor."—The World,
5th April, 1922, p. 15.

Sornello Verses are those in which
common among the Tuscan peasants. The word
is from borne (to return).
I’ll tell him the white, and the green, and the red.
May our country has hung the vile joke from
her head.
I’ll tell him the green, and the red and the white
Would look well by his side as a sword-knot to
brighten.
I’ll tell him the red, and the white, and the green
is the prize that we play for, a prize we will
win.
Notes and Queries

Storting (pron. stor-ding). The
Norwegian Parliament, elected every
three years (Norse, stor, great; thing,
conf.)

Stovepipe Hat (A). A chimney-pot
hat (q.v.).

High collars, tight coats, and tight sleeves
are worn at home and abroad, and, as thought
that were not enough, a stovepipe hat was worn:"
—Illustrated Sporting and Dramatic News, Sep-
tember, 1897.

Stowe (1 syl.). The fair majestic
paradise of Stowe (Thomson: Autumn).
The principal seat of the Duke of Buck-
ingham.

Stowe Nine Churches. A hamlet of
Stowe, Northamptonshire. The tradi-
tion is that the people of this hamlet
wished to build a church, and made nine
ineffectual efforts to do so, for every time
the church was finished the devil came
by night and knocked it down again.

Strabo (Wulafritus). A German
monk. (807-849.)

Stradivarius (Antonio). A famous
violin-maker, born at Crema’na. Some
of his instruments have fetched £400.
(1670-1728.) (See Cremonas.)

Straight as an Arrow. (See
Similes.)

Strain (1 syl.). To strain courte-
y. To stand upon ceremony. Here, strain
is to stretch, as parchment is strained on
a drum-head. When strain means to
filter, the idea is pressing or squeezing
through a canvas or woollen bag.

Strain at a gnat and swallow a camel.
To make much fuss about little pec-
cadillos, but commit offences of real
magnitude. "Strain at" is strain out
or off (Greek, di-nize). The allusion is
to the practice of filtering wine for fear
of swallowing an insect, which was "unclean." Tyndale has "strain out" in his version. Our expression "strain at" is a corruption of strain-at, "at" being the Saxon form of out, retained in the words ut-most, uter, uttermost, etc.

The quality of mercy is not strained (Merchant of Venice, iv. 1)—constrained or forced, but cometh down freely as the rain, which is God's gift.

**Stralenheim (Count of).** A feudal baron who hunted Werner like a partridge in order to obtain his inheritance. Ulric, Werner's son, saved him from the Oder, but subsequently murdered him. (Byron: Werner.)

**Strand (London).** The bank of the Thames (Saxon for a beach or shore); whence stranded, run ashore or grounded.

**Strange (1 syl.).** Latin, extra (without); whence estranged, one without; old French, estrange; Italian, strano, etc. Stranger, therefore, is estranged, one without.

**Stranger of the Gate (The).** (See under PROSELYTE.)

**Strangers Sacrificed.** It is said that Busiris, King of Egypt, sacrificed to his gods all strangers that set foot on his territories. Diomed, King of Thrace, gave strangers to his horses for food. (See DIOMEDES.)

"Oh fly, or here with straiten's blood infused Busiris slay thou shalt and none undone. Amidst his slaughter'd guests his arms stood One scene with gore, and tacked with human blood." (Demosth.: Laced. book ii.)

**Strap Oil.** A corruption of strap 'oil, i.e. German theil (a dole). The play is palpable. The "April fool" asks for a pennyworth of strap 'oil, that is dole of the strap, in French Paille de crotet. (Latin, strappus.)

**Strappa'do.** A military punishment formerly practised; it consisted of pulling an offender to a beam and then letting him down suddenly; by this means a limb was not unfrequently dislocated. (Italian, strappare, to pull.)

"Were I at the strapado or the rack, I'd give no man a reason on compulsion."—Shakespeare: 1 Henry IV. ii. 4

**Strasburg Goose (A).** A goose fattened, crammed, and confined in order to enlarge its liver. Metaphorically, one crammed with instruction and kept from healthy exercise in order to pass examinations.

"The aemnic, myopic, worn-out creature who comes to [the army]—a new kind of Strasburg goose."—Nineteenth Century, January, 1883, p. 25.

**Stratagem means generalship.** (Greek, strategos, a general; stratos-agos, to lead an army.)

**Straw.** Servants wishing to be hired used to go into the market-place of Carlisle (Carew) with a straw in their mouth. (See Mor.)

"At Carew I stand wi' a straw i' my mouth, The weavers com round me in clusters; What wenge did he, vain, base, fust?"—Androuer: Cumberiand Yalands

**Straw.** Chopped or otherwise, at a wedding, signifies that the bride is no virgin. Flowers indicate purity or virginity, but straw is only the refuse from which corn has been already taken.

*A little straw shows which way the wind blows.* Mere trifles often indicate the coming on of momentous events. They are shadows cast before coming events.

**A man of straw.** A man without means; a Mrs. Harris; a sham. In French, "En homme de priolle," like a mulkin. (See MAN OF STRAW.)

I have a straw to break with you. I am displeased with you; I have a reproof to give you. In feudal times possession of a fief was conveyed by giving a straw to the new tenant. If the tenant misconducted himself, the lord dispossessed him by going to the threshold of his door and breaking a straw, saying as he did so, "As I break this straw, so break I the contract made between us." In allusion to this custom, it is said in Reynard the Fox—"The kinge take up a straw fro' the ground, and pardon and forgue the Foxe," on condition that the Fox showed King Lion where the treasures were hid (ch. v.).

In the straw. "Etre en couche" (in bed). The phrase is applied to women in childbirth. The allusion is to the straw with which beds were at one time usually stuffed, and not to the litter laid before a house to break the noise of wheels passing by. The Dutch of Haarlem and Enckhuysen, when a woman is confined, expose a pin-cushion at the street-door. If the babe is a boy, the pin-cushion has a red fringe, if a girl a white one.

Not to care a straw for one. In Latin, "[Aliquem] nihil, flores, naviculi, pilus, terraeus factim." To hold one in no esteem; to defy one as not worth your steel.

Not worth a straw. Worthless. In French, "Je n'en donnerais pas un feint (or un zeste)." Not worth a rap; not worth a pin's point; not worth a fig (q.v.); not worth a twopenny dam, etc.
Strawberry

- She wears a straw in her ear. She is looking out for another husband. This is a French expression, and refers to the ancient custom of placing a straw between the ears of horses for sale.

- The last straw. The only hope left; the last penny.

'Tis the last straw that breaks the horse's (or camel's) back. In weighing articles, as salt, tea, sugar, etc., it is the last pinch which turns the scale; and there is an ultimate point of endurance beyond which calamity breaks a man down.

To carry off the straw ("Enlever la paille"). To bear off the bole. The pun is between "pal," a slang word for a favourite, and "paille," straw. The French pailot means a "pal." Thus Gervais says: 

"Mais, encore un coup, mon pailot."

Le Coup d'État Français, p. 61.

To catch at a straw. To hope for a forlorn hope. A drowning man will catch at a straw.

To make bricks without straw. To attempt to do something without the proper and necessary materials. The allusion is to the exaction of the Egyptian taskmasters mentioned in Exodus v. 6-14. Even to the present, "bricks" in India, etc., are made of mud and straw dried in the sun. To make plum-puddings without plums.

To stumble at a straw. "Notus in scriipo quaeve." To look for knots in a bulrush (which has none). To stumble in a plain way.

To throw straws against the wind. To contend uselessly and feebly against what is irresistible; to sweep back the Atlantic with a besom.

Strawberry means the straying plant that bears berries (Anglo-Saxon, streow berie). So called from its runners, which stray from the parent plant in all directions.

Strawberry Preachers. So Latimer called the non-resident country clergy, because they strayed from their parishes, to which they returned only once a year. (Anglo-Saxon, streowran, to stray.)


Street and Walker (Messrs.). "In the employ of Messrs. Street and Walker," Said of a person out of employment. A gentleman without means, whose employment is walking about the streets.

Stretch'er. An exaggeration; a statement stretched out beyond the strict truth. Also a frame on which the sick or wounded are carried; a frame on which painters' canvas is stretched; etc.

Strike (A). A federation of workmen to quit work unless the masters will submit to certain stated conditions. To strike is to leave off work, as stated above. (Anglo-Saxon, strike-an, to go.)

"Co-operation . . . prevents strikes by . . . identifying the interests of labour and capital."—R. T. Ely: Political Economy, part iv. chap. iv. 293.

Strike (I syl). Strike, but hear me!

So said Themistocles with wonderful self-possession to Eurybiades, the Spartan general. The tale told by Plutarch is this: Themistocles strongly opposed the proposal of Eurybiades to quit the bay of Salamis. The hot-headed Spartan insultingly remarked that "those who in the public games rise up before the proper signal are scourged." "Ti re," said Themistocles, "but those who lag behind win no laurels." On this, Eurybiades lifted up his staff to strike him, when Themistocles earnestly but proudly exclaimed, "Strike, but hear me!"

To strike hands upon a bargain or strike a bargain. To confirm it by shaking or striking hands.

Strike Amain. Yield or suffer the consequences. The defiance of a man-of-war to a hostile ship. To strike amain is to lower the topsail in token of submission. To wave a naked sword amain is a symbolic command to a hostile ship to lower her topsail.

Strike a Bargain (To). In Latin, fudus ferric; in Greek, hormia temen. The allusion is to the Greek and Roman custom of making sacrifice in concluding an agreement or bargain. After calling the gods to witness, they struck—i.e., slew—the victim which was offered in sacrifice. The modern English custom is simply to strike or shake hands.

Strike Sail. To acknowledge oneself beaten; to eat humble pie. A maritime expression. When a ship in fight or on meeting another ship, lets down her topsails at least half-mast high, she is said to strike, meaning that she submits or pays respect to the other.

Now Maragret Must strike her sail, and learn awhile to serve When kings command.

Shakespeare: 3 Henry VI., lit. 3.
Strike while the Iron is Hot. In French, "Il faut battre le fer pendant qu'il est chaud." Either act while the impulse is still fervent, or do what you do at the right time. The metaphor is taken from a blacksmith working a piece of iron, say a horse-shoe, into shape. It must be struck while the iron is red-hot or it cannot be moulded into shape. Similar proverbs are: "Make hay while the sun shines," "Take time by the forelock."

String. Always harping on one string. Always talking on one subject; always repeating the same thing. The allusion is to the ancient harpers: some, like Faganini, played on one string to show their skill, but more would have endorsed the Apothecary's Apology..."My poverty, and not my will, consents."

Stripes. A tiger. In India a tiger is called Master Stripes.

"Catch old Stripes come near my bucklock, if he thought a 'shooting-iron' was any where about. Even if there were another Stripes, he would not show himself that night." — Cornhill Magazine (My Tour Watch), July, 1883.

Strode. The babies of Strode are born with tails.

"As Becket, that good saint, sublimely rode, Thoughtfully of Incault, through the town of Strode, What did the ma? attacked his horse's rump And cut the tail, so flowing, to the stump. What does the saint? quoit he, 'For this the trick The town of Strode shall heartily be sick.' And lo! by power divine, a curse prevails— The babies of Strode are born with horse's tails. — Peter Pan, Eps. 12, to the Pope.

Strode. The carsman who sits on the bench next the coxswain, and sets the stroke of the oars.

Stromkarl. A Norwegian musical spirit. Arndt informs us that the Stromkarl has eleven different musical measures, to ten of which people may dance, but the eleventh belongs to the night-spirit, his host. If anyone plays it, tables and benches, cups and cans, old men and women, blind and lame, babies in their cradles, and the sick in their beds, begin to dance. (See Fairy.)

Strong—as iron, as a horse, as brandy. (See Similes.)

Strong-back. One of Fortunio's servants. He was so strong he could carry any weight upon his back without difficulty. (Orrin's Goblins; Fortunio.)

Strong-bow. Richard de Clare, Earl of Striguil. — Justice of Ireland. (*1176.)

Strom'tian. This mineral receives its name from Strom'tian, in Argyleshire, where it was discovered by Dr. Hope, in 1792.

Struldrugs. Wretched inhabitants of Luggnagg, an imaginary island a hundred leagues south-east of Japan. These human beings have the privilege of eternal life without those of immortal vigour, strength, and intellect. (Swift: Gulliver's Travels.)

"Many persons think that the picture of the Struldrugs (see) was intended to wean us from a love of life...but I am certain that the dean never had any such thing in view." — Paley's Natural Theology (Lord Brougham's note, bk. 1. p. 140.)

Stubble Geese, called in Devonshire Arish Geese. The geese turned into the stubble-fields or arrishers, to pick up the corn left after harvest. (See Earings.)

Stuck Pig. To stare like a stuck pig. A simile founded on actual observation. Of course, the stuck pig is the pig in the act of being killed. (See Similes.)

Stuck Up. An Australian phrase for robbed on the highway. (See Gone Up.)

Stuck-up People. Pretentious people; parvenus; nobodies who assume to be somebody's. The allusion is to birds, as the peacock, which sticks up its train to add to its "importance" and "awe down" antagonists.

Stuck his Spoon in the Wall. Took up his residence. Sometimes it means took up his long home, or died. In primitive times a leather strap was very often nailed to the wall, somewhere near the fireplace, and in this strap were stuck such things as scissors, spoons for daily use, pen-case, and so on. In Barclay's Ship of Fools is a picture of a man stirring a pot on the fire, and on the wall is a strap with two spoons stuck into it.

Stuff Gown. An outer barrister, or one without the bar. (See Barrister.)

Stumers, in the language of the turf, are fictitious bets recorded in the books of bookmakers, and published in the papers, to deceive the public by running up the odds on a horse which is not meant to win.

Stump. To take to the stump. To roam about the country specchifying.

To stump the country. To go from town to town making (political) speeches.

"The Irish members have already taken to the stump." — A Daily Journal.

Stump Orator (in America). A person who haranges the people from
the stump of a tree or other chance elevation; a mob orator.

**Stump Up.** Pay your reckoning; pay what is due. Ready money is called stumpy or stumps. 'An Americanism, meaning money paid down on the spot—i.e. on the stump of a tree.' (See NAIL.)

**Stumps.** To stover one's stumps. To get on faster; to set upon something expeditiously. The stumps properly are wooden legs fastened to stumps or mutilated limbs. (Cockfighting, stump.)

'This makes him startle his stumps.'

The Two Lancashire Lovers (1680).

**Stumped Out.** Outwitted; put down. A term borrowed from the game of cricket.

**Stupid Boy.** St. Thomas Aquinas, nicknamed the Dumb Ox by his school-fellows. (1221-1274.)

**Sty or Stye.** Christ stined up to heaven. Halliwell gives sty—a ladder, and the verb would be to go to heaven, as it were, by Jacob's ladder. The Anglo-Saxon verb stigan means to ascend.

'The butt... thought with his wings to sty above the ground.'

Spenser: Faerie Queen, bk 1, canto xi, 25.

**Styg'lan** (3 syl.). Infernal; pertaining to Styx, the fabled river of hell.

'At that so sudden blaze the Stygian thrown Bent their aspect.'

Milton: Paradise Lost, v. 423.

**Style** (1 syl.) is from the Latin *stylus* (an iron pen for writing on waxen tablets, etc.). The characteristic of a person's writing is called his style. Metaphorically it is applied to composition and speech. Good writing is *stylized*, and, metaphorically, smartness of dress and deportment is so called.

'Styles is the dress of thought, and a well-dressed thought, like a well-dressed man, appears to great advantage.'—Cotterill: Letters, v. 361.

**Styles.** Tom Styles or John a Styles, connected with John o'North in actions of ejectment. These mythical gentlemen, like John Doe and Richard Roe, are no longer employed.

'And, like blind Fortune, with a sleight Convert much interest and pain.'

From *Stiles's pocket into Yankee's.'

**Styl'itos or Pillar Saints.** By far the most celebrated are Simeon the Stylite of Syria, and Daniel the Stylite of Constantinople. Simeon spent thirty-seven years on different pillars, each loftier and narrower than the preceding. The last was sixty-six feet high. He died in 460, aged seventy-two. Daniel lived thirty-three years on a pillar, and was not unfrequently nearly blown from it by the storms from Thrace. He died in 494. Tennyson has a poem on Simeon Stylites.

'The Stylite of the Pillow by surname,
Staiths among men—L. Simeon
The watch on the column till the end.'

Tennyson.

**Styx.** The river of Hate, called by Milton "abhorred Styx, the flood of burning hate" (Paradise Lost, ii. 577). It was said to flow nine times round the infernal regions. (Greek, *styx*—to hate.)

'* The Styx is a river of Egypt,* and the tale is that Isis collected the various parts of Osiris (murdered by Typhon) and buried them in secrecy on the banks of the Styx. The classic fables about the Styx are obviously of Egyptian origin. Charon, as Dioscorus informs us, is an Egyptian word for a "ferryman," and styx means "hate."

"The Thames reminded him of Styx."—M. Taine.

**Styx, the dread oath of gods.**

'Or by the black infernal styx I swear (That dreadful oath which binds the Thunderer)'

'Tis fixed.'

Pope: *Thebes of Orestes*, i.

**Suav'iter in Modo** (Latin). An inoffensive manner of doing what is to be done. *Suaviter in modo, fortiter in re,* doing what is to be done with unflinching firmness, but in the most inoffensive manner possible.

**Sub Cultro Liquit.** He left me in the lurch, like a toad under the harrow, or an ox under the knife.

**Sub Hasta.** By auction. When an auction took place among the Romans, it was customary to stick a spear in the ground to give notice of it to the public. In London we hang from the first-floor window a strip of bed-room carpet.

**Sub Jo've (Latin).** Under Jove: in the open air. Jupiter is the deified personification of the upper regions of the air, Juno of the lower regions, Neptune of the waters of the sea, Vesta of the earth, Ceres of the surface soil, Hades of the invisible or under-world.

**Sub-Laps'arian, Supra-Laps'arian.** The sub-laplarian maintains that God devised His scheme of redemption after the "lapse" or fall of Adam, when He elected some to salvation and left others to run their course. The supra-laplarian maintains that all this was ordained by God from the foundation of the world, and therefore before the "lapse" or fall of Adam.
Sub Rosa. (See Rose.)

Sublime Port. Wine merchants say the port of 1820 is the true “Sublime Port.” Of course, the play is on the Porta Sublima or Ottoman empire.

Sublime Porte (The). The Ottoman empire. It is the French for Porta Sublima, the “lofty gate.” Constantinople has twelve gates, and near one of these gates is a building with a lofty gateway called “Bab-i-humayun.” In this building resides the vizier, in the same are the offices of all the chief ministers of state, and hence all the imperial edicts are issued. The French phrase has been adopted, because at one time French was the language of European diplomacy.

Submerged (The) or The Submerged Tenth. The proletarian, sunk or submerged in poverty: the gutter-class; the waifs and strays of society.

“All but the ‘submerged’ were bent upon merrymaking” — Society, November 12th, 1865, p. 1277.

“Mr. Booth has not inaugurated remedial work among the submerged tenth, he has certainly set the fashion of writing and talking about them.” — Newspaper paragraph, October 13th, 1911.

Submit means simply “to lower,” and the idea usually associated with the word is derived from a custom in gladiatorial sports: When a gladiator acknowledged himself vanquished he lowered (submitted) his arms as a sign that he gave in; it then rested with the spectators to let him go or put him to death. If they wished him to live they held their thumbs down, if to be put to death they held their thumbs upwards.

Subpoeuna is a writ given to a man commanding him to appear in court, to bear witness or give evidence on a certain trial named in the writ. It is so called because the party summoned is bound to appear sub poena centum librorum (under a penalty of £100). We have the verb to subpoeuna.

Subsidy means literally a sediment; that which is on the ground. It is a military term. In battle the Romans drew up their army in three divisions: first, the light-armed troops made the attack, and if repulsed, the pikemen came up to their aid; if these two were beaten back, the swordsmen (principes) advanced; and if they too were defeated, the reserve went forward. These last were called subsidies because they remained resting on their left knee till their time of action. Metaphorically, money aid is called a subsidy. (Latin, subsideo, to subside.)

Substitution of Service (The), in Ireland. Instead of serving a process personally, the name of the defaulter was posted on the walls of a Catholic chapel in the parish or barony, or in some other public place.

Subtle Doctor. John Duns Scotus, one of the schoolmen. (1265-1308.)

Subvolvans or Subvolvaari. The antagonists of the Privovlans in Samuel Butler’s satirical poem called The Elephant in the Moon.

“...The gallant Subvolvans rally, / And from their trenches make a sally.”

Verse 35, etc.

Succession Powder. The poison used by the Marquise de Brinvilliers in her poisonings, for the benefit of successors. (See Poisoners.)

Succinct means undergirded; hence concise, terse. (Latin, sub cinctus.)

Succoth. The Jewish feast of tabernacles or tents, which began on the 15th Tisri (September), and lasted eight days. It was kept in remembrance of the sojourn in the wilderness, and was a time of grand rejoicing. Those who kept it held in their hands sprigs of myrtle, palm-branches, and willow-twigs. The Pentateuch was read on the last eight days.

Suck the Monkey. (See Monkey.)

Sucking Young Patricians. The younger sons of the aristocracy, who sponge on those in power to get places of profit and employment.

Suckle. To suckle fools and chronicle small beer. Iago says women are of no use but to nurse children and keep the accounts of the household. (Shakespeare: Othello, ii. 1.)

Sucre. Mangeur de sucre. Applause given by claqueurs to actors is called sucre (sugar). French actors and actresses make a regular agreement with the manager for these hired applauders. While inferior artists are obliged to accept a mere murmur of approval, others receive a “salvo of bravos,” while those of the highest rôle demand a “furure” or éclat de rire, according to their line of acting, whether tragedy or comedy. Sometimes the manager is bound to give actors “sugar to eat” in the public journals, and the agreement is that the announcement of their name shall be preceded with the words “celebrated,”
Suds (Mfz.). A facetious name for a washwoman or laundress. Of course, the allusion is to soap-suds. 

To be in the suds—in ill-temper. According to the song, "Ne'er a bit of comfort is upon a washing day," all are put out of gear, and therefore out of temper.

Suffolk. The folk south of Norfolk.

Suffrage means primarily the hough or pastrami of a horse; so called because it hangs under, and not over, like the knee-joint. When a horse is lying down and wants to rise on his legs, it is this joint which is brought into action; and when the horse stands on his legs it is these "ankle-joints" which support him. Metaphorically, voters are the pastrum joints of a candidate, whereby he is supported.

A suffragan is a titular bishop who is appointed to assist a prelate; and in relation to an archbishop all bishops are suffragans. The archbishop is the horse, and the bishops are his pastrums.

Sugar-candy. Rhyming slang for "brandy."

Sugar-lip. Hâfiz, the great Persian lyricist. (*1389.)

Sugar and Honey. Rhyming slang for "money." (See Chivy.)

Sugared Words. Sweet, flattering words. When sugar was first imported into Europe it was a very great dainty. The coarse, vulgar idea now associated with it is from its being cheap and common.

Sui Generis (Latin). Having a distinct character of its own; unlike anything else.

Sui Juris. Of one's own right; the state of being able to exercise one's legal rights—i.e. freedom from legal disability.

Suicides were formerly buried ignominiously on the high-road, with a stake thrust through their body, and without Christian rites. (Chambers: Encyclopædia, ix. p. 184, col. 1.)

"They buried Bon at four cross roads, With a stake in his insane."—Hood. (Faithless Nelly Gray.)

Suisse. Tu fais suisse. You live alone; you are a misanthrope. Suisse means porter or door-keeper, hence "Porter au Suisse" ("Ask the porter," or "Enquire at the porter's lodge"). The door-keeper lives in a lodge near the main entrance, and the solitariness of his position, cut off from the house and servants, gave rise to the phrase. At one time these porters were for the most part Swiss.

Suit (1 syl.). To follow suit. To follow the leader; to do as those do who are taken as your exemplars. The term is from games of cards.

Suit of Dittoes (A). A suit of clothes in which coat, waistcoat, and trousers are all of one cloth.

Sult [surrection]. The knife which the goddess Hel (g.r.) is accustomed to use when she sits down to eat from her dish Hunger.

Sultan of Persia. Mahmud Gazau, founder of the Ghaznvide dynasty, was the first to assume in Persia the title of Sultan (A.D. 999).

Sultan's Horse, Deadly (The). "I saw a beast like a lion clothed in the clouds, having green eyes, and nostrils, and ears, and mouth full of teeth; and its breath was like a mass of smoke. Out of its mouth came fire, and an object that glowed like a mountain of brass. Its feet were like the hoofs of a bear. Out of the mouth of the beast came forth fire, and smoke, and venom. The venom was so deadly that it would kill one who breathed upon its Tail. The beast was fierce and powerful, and its strength was great; it could leap over mountains and cross rivers."

Sultana. A beautiful bird, allied to the monarch, with blue feathers, showing beautiful metallic gloss, generally with red beak and legs.

"Some purple-winged sultana."—Moore: Paradise and the Peri.

Summa Diligentia. On the top of a diligence. "Cesar crossed the Alps 'summa diligentia.'" This is a famous schoolboy joke, and one of the best of the kind.

Summer. The second or autumnal summer, said to last thirty days, begins about the time that the sun enters Scorpio (October 23rd). It is variously called—

(1) St. Martin's summer (L'été de St. Martin). St. Martin’s Day is the 11th November.

"Expect St. Martin's summer, leaves on days."—Shakespeare: 1 Henry IV., 1. 2.

(2) All Saints' summer (All Saints' is the 1st November), or All Halloween summer.

"Then followed that beautiful season Called by the puiss Arcadian peasants the summer of All Saints."—Longfellow: Evangeline.

"Farewell, All Halloween summer."—Shakespeare: 1 Henry IV., 1. 2.
Summer King (The). Amadeus of Spain.

Summons. Peter and John de Cavajal, being condemned to death on circumstantial evidence, appealed without success to Ferdinand IV. of Spain. On their way to execution they declared their innocence, and summoned the king to appear before God within thirty days. Ferdinand was quite well on the thirtieth day, but was found dead in his bed next morning. (See Wishart.)

Summum Bonum. The chief excellence: the highest attainable good.

Socrates said knowledge is virtue, and ignorance is vice.

Aristotle said that happiness is the greatest good.

Bernard de Mandeville and Helvetius contended that self-interest is the perfection of the ethical end.

Bentham and Mill were for the greatest happiness of the greatest number.

Herbert Spenser places it in those actions which best tend to the survival of the individual and the race.

Letourneau places it in utilitarianism.

Sumpter Horse or Mule. One that carries baggage. (Italian, somma, a burden.) (See Somagra.)

Sumptuary Laws. Laws to limit the expenses of food and dress, or any luxury. The Romans had their sumptuary laws (leges sumptuariae). Such laws have been enacted in many states at various times. Those of England were all repealed by 1 James I., c. 25.

Sun. Hebrew, Elohim (God); Greek, helios (the sun); Breton, hiel; Latin, sol; German, sunne; Anglo-Saxon, sunne. As a deity, called Adonis by the Phoenicians, and Apollo by the Greeks and Romans.

Sun, Harris, in his Hermes, asserts that all nations ascribe to the sun a masculine and the moon a feminine gender. For conflation see Moon.

City of the Sun. Rhodes was so called because the sun was its tutelar deity. The Colossus of Rhodes was consecrated to the sun. On or Hellipolis, Egypt.

Sun (The), called in Celtic mythology Sunna (Goddess), lives in constant dread of being devoured by the wolf Fenris. It is this contest with the wolf to which eclipses are due. According to this mythology, the sun has a beautiful daughter who will one day reign in place of her mother, and the world will be wholly renovated.

Horses of the Sun.

Arvā'kur, Aslo, and Alsvidur. (Scandinavian mythology.)

Bronté (thunder), Eo'os (day-break), Ethiopa (flushing), Ethnos (fiery), Erytheo'os (red-producer), Philo'ea (earth-loving), Tyr'os (fiery). All of them "breathe fire from their nostrils." (Greek and Latin mythology.)

The horses of Aurora are Abrax and Pha'eton. (See Horse.)

More worship the rising than the setting sun, said Pompey; meaning that more persons pay honour to ascendant than to fallen greatness. The allusion is, of course, to the Persian fire-worshippers.

Heaven cannot support two suns, nor earth two masters. So said Alexander the Great when Darius (before the battle of Arbela) sent to offer terms of peace. Beautifully imitated by Shakespeare:—

"Two stars keep not their motion in one sphere; Nor can one England break a double yoke.
Of Harry Percy and the Prince of Wales."—

Dion IV., v. 1

Here lies she-sun, and a before there (Donne). Epithalamium on the marriage of Lady Elizabeth, daughter of James I., with Frederick, elector palatine. It was through this unfortunate princess, called "Queen of Bohemia" and "Queen of Hearts," that the family of Brunswick succeeded to the British throne. Some say that Lord Craven married (secretly) the "fair widow."

Sun-burst. The fanciful name given by the ancient Irish to their national banner.

At once, like a sun-burst, her banner unfurled. —Thomson: Moore; Irish Melodies, No. 6

Sun Inn. In compliment to the illomened House of York. The Sun Inn, Westminster, is the badge of Richard II.

Sun and Moon Falling. By the old heralds the arms of royal houses were not emblazoned by colours, but by sun, moon, and stars. Thus, instead of or (gold), a royal coat has the sun; instead of argent (silver), the moon; instead of the other five heraldic colours, one of the other five ancient planets. In connection with this idea, read Matt. xxiv. 29:—

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." (See Planets.)
Sun in one's Eyes (To have the). To be tipsy.

Sun of Righteousness. Jesus Christ. (Mal. iv. 3.)


Sunday Saint. One who observes the ordinances of religion, and goes to church on a Sunday, but is worldly, grasping, indifferently honest, and not "too moral" the following six days.

Sundays. When three Sundays come together. (See Never.)

Sundew, the Insectivora, which is from the Greek dran, dew. So called from the dew-like drops which rest on the hairy fringes of the leaves.

"Be the lone fountain's secret bed,
When her own footsteps catch the bread;
And the wild myrtle or silent thyme,
Th'sundew blooms unseen to men.
And at the stones - in curve -
Drinks the pure water of the sky.

The Wild garden!"

Sunflower (Thy). Clytie, a water-nymph, was in love with Apollo, but meeting no return, she died and was changed into a sunflower, which still turns to the sun through its daily course.

"The sunflower turns on theœd, when she gets
The same look which she turned when he rose.
T. Moira. (This is one of all those containing running clauses.)

"I will not have the mad Clytie,
Whose head is turned by the sun."

What we call a sunflower is the Helianthus, so called, not because it follows the sun, but because it resembles a picture sun. A bed of these flowers will turn in every direction, regardless of the sun. The Turnsole is the Heliotropium, quite another order of plants.

Sonna or Sonna. The Oral Law, or the precepts of Mahomet not contained in the Koran, collected into a volume. Similar to the Jewish Mishna, which is the supplement of the Pentateuch. (Arabic, senna, custom, rule of conduct.)

Sunnite (2 syl). Orthodox Mahometans, who consider the Sunna or Oral Law as binding as the Koran. They wear white turbans. The heterodox Moslems are called Shiites or Shiahls (q.v.).

Suo Jure (Latin). In one's own right.

Suo Marte (Latin). By one's own strength or personal exertions.

Super. Supers. In theatrical parlance, "super" means supernumeraries, or persons employed to make up crowds, processions, dancing or singing choirs, messengers, etc., where little or no speaking is needed.

Supercilious (5 syl). Having an elevated eyebrow; hence contemptuous, haughty. (Latin, supercilium.)

Supernauum. The very best wine. The word is Low Latin for "upon the nail," meaning that the wine is so good the drinker leaves only enough in his glass to make a bead on his nail. The French say of first-class wine, "It is fit to make a ruby on the nail" (faire rubis sur poudre), referring to the residue left which is only sufficient to make a single drop on the nail. Tom Nash says, "After a man has drunk his glass, it is usual, in the North, to turn the bottom of the cup upside down, and let a drop fall upon the thumb-nail. If the drop rolls off, the drinker is obliged to fill and drink again." Bishop Hall alludes to the same custom "The Duke Tenter-belly . . . exclaims . . . 'Let never this goodly-formed goblet of wine go joyfully through me: ' and then he set it to his mouth, stole it off every drop, save a little remainder, which he was by custom to set upon his thumb-nail and lick off.'"

iversary. Entirely. To drink supernauum is to leave no heel-taps; to drink so as to leave just enough not to roll off one's thumb-nail if poured upon it, but only to remain there as a wine-bead.

"This is after the fashion of Switzerland. Clear off next, supernauum. - Robbiana: Sangaruis and Pantagruel, bk. 1, 5.

"Their pots were supernauum. I snatched the rubies from each thumb, And in this cask I gave them here. Perhaps you'll like it more than beer."

Superstitio. That which survives when its companions are dead. (Latin, superstis.) Those who escaped in battle were called superstitios. Superstition is religious credulity, or that religion which remains when real religion is dead.

Paul said to the Athenians that he perceived they were "too superstitious."—Acts xx. 22.
Sipped all his Porridge (He has). Eaten his last meal; he is dead.

Supper of Trimalchio (4). — A supper for gourmands of the upper classes in the reign of Nero. It forms a section of Petronii Arbitri Satyriicon.

Supplication. This word has greatly changed its original meaning. The Romans used it for a thanksgiving after a signal victory (Lucy, iii. 63). ("His rebus gestis, supplicatio a saniis devota est" [Caesar : Bell. Gall., ii.].) The word means the act of folding the knees (sub-plico). We now use the word for begging or entreating something.

Sure as Demoivre. Abraham Demoivre, author of The Doctrine of Chances, or Method of Calculating the Probabilities of Events at Play, was proverbially accurate in his calculations. It was Pope who said, "Sure as Demoivre, without rule or line."

Sure as a gum, as fate, as death and taxes, etc. (See SIMILES.)

"Surest Way to Peace is a constant Preparation for War." Fox, afterwards Bishop of Hereford, to Henry VIII. (In Latin, "Si tec pacem, para bellum.")

Surety. One who takes the place of another, a substitute, a hostage.

Surfeit Water. Cordial water to cure surfeits.

"Water that cures surfeits. A little cold distilled poppy water is the true surfeit water." - Locke.

Surgeon is the Greek form of the Latin word manufacturer. The former is chir-surgeon (to work with the hand), and the latter mano-surgeon (to do or make with the hand).

Surloin of Beef. (See SIRLOIN.)

Surlyboy. Yellow hair. (Irish, surley bue.)

Surname (2 syl.). The over-name; either the name written over the Christian name, or given over and above it; an additional name. For a long time persons had no family name, but only one, and that a personal name. Surnames are not traced farther back than the latter part of the tenth century.

Surnames of places.

In ford, in ham, and ley, and ton,
The most of English surnames run.

Surplice (2 syl.). Over the fur robe. (Latin, super-pelllicium.) The clerical robe worn over the bachelor's ordinary dress, which was anciently made of sheepskin. The ancient Celts and Germans also wore a garment occasionally over their fur skins.

Durandius says: "The garments of the Jewish priesthood were gilt tights about them, to signify the bondage of the law; but the surplice of the Christian priest is loose, to signify the freedom of the gospel."

Surrey. Anglo-Saxon, Suth-re (south of the river — i.e. the Thames), or Suth-rwe (south kingdom).

Saddle White Surrey for the field tomorrow (Shakespeare: Richard III.). Surrey is the Syrian horse, as Roan Barbery in Richard II. is the Barbary horse or barb. (See Horse.)

Surt or Surtur. The guardian of Muspelheim, who keeps watch day and night with a flaming sword. At the end of the world he will hurl fire from his hand and burn up both heaven and earth. (Scandinavian mythology.)

Susan (St.). The patron saint who saves from infancy and reproach. This is from her fiery trial recorded in the tale of Susannah and the Elders.

* * * This wife of Joaichim, being accused of adultery, was condemned to death by the Jewish elders; but Daniel proved her innocence, and turned the tables on her accusers, who were put to death instead. (The Apocrypha.)

Sussex. The territory of the South Saxons (Suth-Saxse).

Sutor. Ne sutor, etc. (See COBBLER.)

Stick to the cow. Boswell, one night sitting in the pit of Covent Garden theatre with his friend Dr. Blair, gave an extempore imitation of a cow, which the house applauded. He then ventriloquised another imitation, but failed, whereupon the doctor advised him in future to "stick to the cow."

Suttee (Indian). A pure and model wife (Sanscrit, sati, chaste, pure); a widow who immolates herself on the funeral pile of her deceased husband. Abolished by law in British India.

Svalin. The dashboard placed by the gods before the sun-car to prevent the earth from being burnt up. The word means "cooling." (Scandinavian mythology.)

Swaddler. A contemptuous synonym for Protestant used by the Roman Catholics. Cardinal Cullen, in 1669, gave notice that he would deprive of the sacrament all parents who sent their children to be taught in mixed Model
Swag. Luggage, knapsack, a bundle; also food carried about one. Swag-shop, a store of minor, or cheap-priced goods. (Scotch, scow.)

Swag. Plenty. Rhyming slang: A bag-full means plenty, and by omitting full. "bag" remains to rhyme with swag. (See CHITY.)

Swagger. Bluster; noisy boasting. (See SWAINMOTEx.)

Swallow. According to Scandinavian tradition, this bird hovered over the cross of our Lord, crying "Scula! scula!" (Console! console!) whence it was called swallor (the bird of consolation). (See CHRISTIAN TRADITIONS.)

The swallow is said to bring home from the sea-shore a stone which gives sight to her fledglings.

"Seeking with eager eyes that wondrous stone which the swallow Brings from the shore of the sea to restore the sight of its fledglings." 

Longfellow: Evangeline, part 1.

It is lucky for a swallow to build about one's house. This is a Roman superstition. Ælian says that the swallow was sacred to the Pennétes or household gods, and therefore to injure one would be to bring wrath upon your own house.

It is unlucky to kill a swallow.

"Perhaps you failed in your foreseeing skill, For swallows are unlucky birds to kill." 

Dryden: Hud and Panther, part iii.

One swallow does not make spring. You are not to suppose winter is past because you have seen a swallow; nor that the troubles of life are over because you have surmounted one difficulty.

Swan. Fionnuala, daughter of Lir, was transformed into a swan, and condemned to wander for many hundred years over the lakes and rivers of Ireland till the introduction of Christianity into that island. T. Moore has a poem entitled The Song of Fionnuala. (Irish Melodies, No. 11.)

The male swan is called a cob, the female a pen; a young swan is called a cygnet.

Swan. Erman says of the Cygnus olor, "This bird, when wounded, pours forth its last breath in notes most beautifully clear and loud." (Travels in Siberia, translated by Coolev, vol. ii.)

Emilia says, "I will play the swan, and die in music." (Othello, v. 2.)

"What is that, mother?" "The swan, my love, He is flitting down to his native shore." Death darkens his eyes and anemones his wings. Yet the sweetest song is the last he sings. Live so, my son, that when death shall come, Swan-like and sweet, it may wait thee home." 

Mr. Nicol says of the Cygnus olor's note that it resembles the tones of violin, though somewhat higher. Each note occurs after a long interval. The music presages a thaw in Iceland, and hence one of its great charms. (See LUCUS A NON LUCENDO.)

Ethinium vocans cygnum. (Journal, viii. 32.)

A black swan. A curiosity, a varus avis. The expression is borrowed from the well known verse—"Varus avis in terris, nigrae summissa cygne." 

"What is it my varus varus my black swan?" - Sir Walter Scott. The Antiquary.

Swan. Swan, a public-house sign, like the peacock and pheasant, was an emblem of the parable of chivalry. Every knight chose one of these birds, which was associated in his oath with God, the Virgin, or his lady-love. Hence their use as public-house signs.

The White Swan, a public-house sign, is in compliment to Anne of Cleves, descended from the Knight of the Swan. Swan with Two Necks. A corruption of "Swan with Two Nickes." The Vintners' Company mark their swans with two nickes in the beak.

N.B. Royal swans are marked with five nickes—two leughtwise, and three across the bill.

Swan-hopping. A corruption of Swan Upping—that is, taking the swans up the River Thames for the purpose of marking them. (See above.)

Swan of Avon (The), or Sweet Swan of Avon. Shakespeare is sq
Sware by my Sword (Hamlet, i. 5)—that is, "by the cross on the hilt of my sword." Again in Winter's Tale, "Sware by this sword thou wilt perform my bidding." (ii. 3). Holinshed says, "Warwick kisses the cross of King Edward's sword, as it were a vow to his promise;" and Dekker says, "He has sworn to me on the cross of his pure Toledo." (Old Fortunatus).

Sweat. To sweat a client. To make him bleed; to fleece him.

To sweat coin. To subtract part of the silver or gold by friction, but not to such an amount as to render the coin useless as a legal tender. The French use suer in the same sense, as "Suer son argent," to sweat his money by usury.

"Tous fuites suer le bouhominet—lia est notre dire quand vous le pillez." (Harangue du Capitaine la Caravonade.) (1615.)

Sweating Sickness appeared in England about a century and a half after the Black Death, (1483.) It broke out amongst the soldiers of Richmond's army, after the battle of Bosworth Field, and lasted five weeks. It was a violent inflammatory fever, without boils or ulcers. Between 1483 and 1529 there were five outbreaks of this pest in England, the first four being confined to England and France, but the fifth spread over Germany, Turkey, and Austria.

Swedenborgians, called by themselves "the New Jerusalem Church" (Kev. xxi. 2). Believers in the doctrines taught by Emanuel Swedenborg (1688-1772). Their views of salvation, inspiration of Scripture, and a future state, differ widely from those of other Christians; and as to the Trinity, they believe it to be centred in the person of Jesus Christ (Col. ii. 9). (Supplied by the Auxiliary New Church Missionary Society.)

Swedish Nightingale. Jenny Lind (Madame Goldschmidt), a native of Stockholm, and previous to her marriage a public singer. (1821-1886.)

Sweep. To sweep the threshold. To announce to all the world that the woman of the house is paramount. When the procession called "Skimmington" passed any house where the woman was dominant, each one gave the threshold a sweep with a broom or bunch of twigs. (See Skimmington.)

Sweepstakes (A). A race in which stakes are made by the owners of horses
**Sweet**

engaged, to be awarded to the winner or other horse in the race. In all sweepstakes entrance money has to be paid to the race fund. (See PLATE, SELLING-RACE, HANDICAP, WEIGHT-FOR-AGE RACES.)

If the horse runs, the full stake must be paid but if it is withdrawn, a forfeit only is imposed.

Also a gambling arrangement by which the successful bettor sweeps up or carries off all the other stakes. It is sometimes applied to a game of cards in which one of the players may win all the tricks or all the stakes.

**Sweet as sugar.** (See SMILES.)

**Sweet Singer of Israel.** King David (c. 1074-1001).

**Sweet Singers.** A puritanical sect in the reign of Charles II, etc., common in Edinburgh. They burnt all story-books, ballads, romances, etc., denounced all unchaste words and actions, and even the printed Bible.

**Sweet Voices.** Backers, votes. Coriolanus speaks with contempt of the sweet voices of the Roman mob voters.

**Sweetheart.** A lover, male or female.

**Swell Mob.** The better-dressed thieves and pickpockets. A "swell" is a person shrewdly dressed; one who puffs himself beyond his proper dimensions, like the frog in the fable.

**Swili Dynasty.** The twelfth imperial dynasty of China, founded by Yang-kien, Prince of Swi, a.d. 587. He assumed the name of Wen-foo (King Wen).

**Swift** as lightning, as the wind, as an arrow, etc. (See SMILES.)

**Swim** (In the). In society. The upper crust of society. An angel’s phrase. A lot of fish gathered together is called a swim, and when an angel can pitch his hook in such a place he is said to be "in a good swim." To know persons in the swim is to know society folk, who always congregate together.

Cotton tree, who knows nearly everybody in the swim of European society... informs him that Lucy Annerley is the daughter of Sir John Stevens."—A. C. Gilmour, Mr Potter of Texas book in chap. xiv.

**Swindle.** To cheat; from the German schwändeln, to totter. It originally meant those artifices employed by a tradesman to prop up his credit when it began to totter, in order to prevent or defer bankruptcy.

**Swine.** Boar or brauny, the sire; sows, the dam; sucklings, the new-born pigs. A castrated boar-pig is called a hog or shot. Young pigs for the butcher are called porkers.

A sow-pig after her first litter becomes a brind-sow, and her whole stock of pigs cast at a birth is called a litter or farrow of pigs.

**Swing** (Captain). The name assumed by certain persons who sent threatening letters to those who used threshing machines. (1830-1833.) The tenor of these letters was as follows:—"Sir, if you do not lay by your threshing machine, you will hear from Swing." "Excesses of the Luddites and Swing."—The Times.

**Swinge-buckler.** A roisterer, a rake. The continuation of Stow’s Annals tells us that the "blades" of London used to assemble in West Smithfield with sword and buckler, in the reign of Queen Elizabeth, on high days and holidays, for mock fights called "braggins." They swashed and swanged their bucklers with much show of fury, "but seldom was any man hurt." (See SWASHBUCKLER.)

"There was I and little John Dot of Staffordshire, and black George Barnes, and Francis Pickbeale, and Will Sando a Cotswold man; you had not four such swinge-bucklers in all the land-of-county, and I may say to you, we knew where the boys-roads were.—Shakespeare, 2 Henry IV, ii. 7

**Swiss.** The nickname of a Swiss is "Colin Tampon" (g. r.).

No money, no Swiss, i.e., no servant. The Swiss have ever been the mercenaries of Europe willing to serve anyone for pay. The same was said of the ancient Caesars. In the hotels of Paris this notice is common. "Demandez [or Parlez] an Suisse" (Speak to the porter).

**Swiss Boy** (The). Music by Moscheles.

**Swiss Family Robinson.** An abridged translation of a German tale by Joachim Heinrich Kämpe, tutor to Baron Humboldt.

**Swithin** (St.). If it rains on St. Swithun’s day (15th July), there will be rain for forty days. (See GERVAS.)

"St. Swithun’s day, if ye do rain, for forty days it will remain; St. Swithun’s day, if ye be fair, for forty days, it will rain the next day." The French have two similar proverbs—"Ne pleut pas le jour de St. Médan" (8th June), "Il pleut quarante jours plus tard;" and "Ne pleut pas le jour de St. Gervais" (19th June), "Il pleut quarante jours après."

The legend is that St. Swithun, Bishop of Winchester, who died 862, desired to
be buried in the church-yard of the minster, that the "sweet rain of heaven might fall upon his grave." At canonisation the monks thought to honour the saint by removing his body into the choir, and fixed July 15th for the ceremony; but it rained day after day for forty days, so that the monks saw the saints were averse to their project, and wisely abandoned it.

The St. Swithin of Scotland is St. Martin of Boullons. The rainy saint in Flunders is St. Godric; in Germany, the Seven Sleepers.

Switzers. Swiss mercenaries. "Where are my Switzers? Let them guard the door" (Hamlet, iv. 5).

Swollen Head. Excessive conceit. One who has a greatly exaggerated opinion of himself is said to suffer from swollen head.

Sword. Others' names for their swords.

1. Agricane's was called Traudeura. Afterwards Brandemart's.
2. Ali's sword was Lutfiger.
3. Antony's was Philippian, so named from the battle of Philippi. (Shakespeare: Antony and Cleopatra, ii. 4.)
4. Astegal's was called Chrysalor. (Spenser: Faerie Queene.)
5. Arthur's was called Excalibur, Excalibur, or Calahorn: given to him by the Lady of the Lake.
6. Sir Bevis of Hamitoun was called Morgley.
7. Ritterpax's was called Schus.
8. Branadjocchio's was called Sunglamour. (Faerie Queene.)
9. Cesur's was called Cwren Mors (yellow death). (See Commentaries, bk. iv. 4.)
10. Charlemagne's were Joyeuse or Fusherta Joyeza, and Flambeur; both made by Gasl.
11. The Cid's was called Cola'da; the sword Tso'na was taken by him from King Bucar.
12. Closamont's was called Hauteclaye, made by Gasl.
13. Dietrich's was Nagelving.
14. Doolin's of Mayence was called Mercelessa (wonderful).
15. Ecke's was called Sacho.
16. Edward the Confessor's was called Curta'ane (the cutter), a blunt sword of state carried before the sovereigns of England at their coronation, emblematical of mercy.
17. English Kings' (the ancient) was called Curtana.
18. Frithiof's was called Anguvra; del (stream of anguish).
19. Haco I. of Norway was called Quern-biter (foot-breadth).
20. Hiems's was called Blugang.
21. Hildegard's was Irming.
22. Irvia's was called Wæsk.
23. Koll, the Thalls, Greysel.
24. Lauge the Selot of the Lake's, Avondight.
25. Mahomet's were called Dhu'l Fekar (the trenchant), a scimitar; Al Battor (the beater); Medham (the keen); Halef (the deadly).
26. Maugis's or Malagiot's was called Flambeur or Flambeur. He gave it to his cousin Rinaldo. It was made by Wieland.
27. Ogier the Dane's, Courtain and Sunrudge, both made by Munifican.
28. Oliver's was Haute-Claire.
29. Orlando's was called Durvandoun or Durvand, which once belonged to Hector, and is said to be still preserved at Roucan, in France.
30. Otuel's was Corroyque (2 syl.).
31. Rinaldo's was called Fusherta or Flambeur (2 syl.). (See above, Maugis.)
32. Roger's was called Balisarda. It was made by a sorcerer.
33. Roland's was called Durandal, made by Munifican. This is the French version of Orlando and Duradam. (See above, Maugis.)
34. Siegfried's was called Balunng, in the Nibelungen-Lied. It was made by Wieland. Also Gram. Municum was lent to him by Wittich.
35. Sinram's was called Weibung.
36. Strong-i'-the-Arm's, Baptism, Florence, and Graban, by Ansias. (See above, Maugis.)
37. Thoralf Skolinson's—i.e. Thoralf the Strong, of Norway—was called Quern-biter (foot-breadth).
38. Wieland. The swords made by the divine blacksmith were Flambeur and Balunng.

Sword-makers.

Ansias, Galas, and Munifican made three swords each, and each sword took three years making.

Ansias. The three swords made by this cutler were Baptism, Florence, and Graban, all made for Strong-i'-the-Arm.

Galas. The three swords made by this cutler were Flambeur (2 syl.) and Joyeuse for Charlemagne; and Hauteclaye for Closamont.

Munifican. The three swords made by this cutler were Durandal, for Roland;
Sword-makers

Sawugina and Courtain for Ogier the Dane.

Wieland ("the divine blacksmith") also made two famous swords—viz. Flambeau, for Maugis; and Balunyn, for Siegfried.

N.B. Oliver's sword, called Glorious, handed all the nine swords of Ansias, Galias, and Munifician "a foot from the pommel." (Wyrmwiniatan.)

An alphabetical list of the famous swords:

- At Latrun (the beater), one of Mahommed's swords.
- Aventur (stream of anemus), Frithor's sword.
- Arondight (Arondil), the sword of Launcelot of the Lake.
- Balisarda, Roger's sword, made by a sorceress.
- Balunyn, one of the swords of Siegfried, maid by Wieland, "the divine blacksmith.
- Baptism, one of the swords of Strong's-the-Arm, which took Ansias three years to make.
- Bolster, blood-getcher, Huain's sword.
- Brinmm (brimming), Helmbrand's sword.
- Callahan, Arthur's sword.
- Cymhyn, a sword of gold, i.e. as good as gold.
- Artaxerxes' sword.
- Cadia, the Cid's sword.
- Ceveny, Otter's sword.
- Courthaw (the short sword), one of the swords of Ogier the Dane, which took Munifician three years to make.
- Croesus Mora (yellow death), Caesar's sword.
- Curtana (the short sword). (See Edward the Confessor and English Laws.)
- Don Falder (the trenchant), Mahommed's sword.
- Durandal, same as Durandain, Roland's sword, which took Munifician three years to make.
- Durandain or Durandain (the inflexible), Roland's sword.
- Eclairbre or Eclairbray, the sword of King Arthur (Er colfellaelder), to liberate from the stones. (See below, Sword Excalibr.)
- Flambeau or Flambey (2 stl.), the flame-cutter, one of Charlemagne's swords, and also the sword of Guillaume, which took Gallia three years to make.
- Floreore, one of the swords of Stong's-the-Arm, which took Ansias three years to make.
- Fosteroja Joyas, another name for Joyeuse (i.e.,
- Glorias, Oliver's sword, which backed to peers the nine swords made by Ansias, Galias, and Munifician.
- Glavan (the grave-digger), one of the swords of Strong's-the-Arm, which took Ansias three years to make.
- Gram (spearf), one of the swords of Siegfried.
- Grastrud, the sword of Kold the Thrall.
- Hendr-naer, very bright, both those and Oliver's swords were so called. These two swords took Gallia three years to make.
- Heleif (the deadly), one of Mahommed's swords.
- Joyeuse (2 stl.), joyous, one of Charlemagne's swords, which took Gallia three years to make.
- Mondoniss swords (q.v.),
- Medham (the keen), one of Mahommed's swords, Mereilleuse (the marvellous), Doutin's sword.
- Muning, the sword that Witten ben Siegfried.
- Muragly, i.e. mor-glaif (big glade), Sir Bevis's sword.
- Nauvring (mail-ring), Dietrich's sword.
- Philippus. The sword of Antony, one of the triumvirs.
- Quer-e-biter (a foot-breath), both Haro I. and Thoralf Skilson had a sword so called.
- Sache, Erk's sword.
- Sasmahka Haroun-al-Rashid's sword.
- Skaflamora (the bloody glade), Bragembolin's sword.
- Skangryus (2 stl., the relentless), one of the swords of Ogier the Dane, which took Munifician three years to make.
- Schir or Schirf (the lopper), Biterolf's sword.
- Tristias (the joker), King Bucar's sword. (See Cit.)
- Trechernis (the trenchant), Agnicane's sword.
- Wanke (2 stl.), Irvan's sword.
- Weiting, both Diethebe and Sintram had a sword so called.
- Zofflagur, Ali's sword.

Sword Excalibr (The). At the death of Uter Pendragon there were many claimants to the crown; they were all ordered to assemble in "the great church of London," on Christmas Eve, and found a sword stuck in a stone and anvil with this inscription: "Ho who can draw forth this sword, the same is to be king." The knights tried to pull it out, but were unable. One day, when a tournament was held, young Arthur wanted a sword and took this one, not knowing it was a charmed instrument, whereupon he was universally acknowledged to be the God-elect king. This was the sword of Excalibr. (History of Prince Arthur, i. 3.)

The enchanted sword (in Amadis of Gaul). Whoever drew this sword from a rock was to gain access to a subterranean treasure. (Cap. xxx.) See also caps. lxxii. and xcix.

Sword of God (The). Khaled Ibn al Waled was so called for his prowess at the battle of Muta.

Sword of Rome (The). Marcellus, who opposed Hannibal. (B.C. 216-214.)

Sword of the Spirit (The). The Word of God (Eph. vi. 17).

Sword (phrases and proverbs).

At swords' point. In deadly hostility, ready to fight each other with swords.

Ike not fire with a sword. This was a precept of Pythagoras, meaning add not fuel to fire, or do not irritate an angry man by sharp words which will only increase his rage. (See Tannhleus : Prorepop, symbol ix.)

To put the sword. To slay.

Your tongue is a double-edged sword. You first say one thing and then the contrary; your argument cuts both ways. The allusion is to the double-edged sword out of the mouth of the Son of Man—one edge to condemn, and the other to save. (Rev. i. 16.)

Yours is a Delphic sword— it cuts both ways. Erasmus says a Delphic sword is that which accommodates itself to the pro or con, of a subject. The reference is to the double meanings of the Delphic oracles, called in Greek Delphikë mach-
Sword and Cloak Plays. So Calderon called topical or modern comedies, because the actors wore cloaks and swords (worn by gentlemen of the period) instead of heraldic, antique, or dramatically-historic dresses, worn in tragedy.

Swords Prohibited. Gaming ran high at Bath, and frequently led to disputes and resort to the sword, then generally carried by well-dressed men. Swords were therefore prohibited by Nash in the public rooms; still they were worn in the streets, when Nash, in consequence of a duel fought by torch-light by two notorious gamblers, made the rule absolute—"That no swords should on any account be worn in Bath."

Sworn Brothers. "in the Old English law, were persons who by mutual oath covenanted to share each other's fortune." (Burroll.)

Sworn at Highgate. (See High-gate.)

Sybarite (S y l). A self-indulgent person; a wanton. The inhabitants of Sybaris, in South Italy, were proverbial for their luxurious living and self-indulgence. A tale is told by Seneca of a Sybarite who complained that he could not rest comfortably at night, and being asked why, replied, "He found a rose-leaf doubled under him, and it hurt him." (See Euphilar.)

"All is calm as would delight the heart Of Sybarites of old."—Thomson: Castle of Indolence, canto i.

Sybarites. The Sybarites taught their horses to dance to the sound of a pipe. When the Crotonians marched against Sybaris they began to play on their pipes, whereupon all the Sybarite horses drawn out in array before the town began to dance; disorder soon prevailed in the ranks, and the victory was quick and easy.

Sycamore and Sycomore. Sycamore is the plane-tree of the maple family (Acer pseudo-platanum, or greater maple). The sycomore is the Egyptian fig-tree (Greek, suknomoros, mukos, a fig). The tree into which Zacchaeus climbed (Luke xix. 4) to see Christ pass is wrongly called a sycamore or maple, as it was the sycomore or wild fig. The French have translated the word correctly—"[It] montait sur un sycomore pour le voir."

Synagogue, from the Greek synagōgē, "fig-gatherers." The men of Athens passed a law forbidding the exportation of figs; the law was little more than a dead letter; but there were always found mean fellows who, for their own private ends, impeached those who violated it; hence synagogen came to signify first a general toady, and then a toady generally.

"I here use 'synagogen' in its original sense, as a wretch who smears the prevailing party by informing against his neighbours, under pretence that they are exporters of prohibited figs."—Coleridge: Biographies, vol. iii. chap. x. p. 299.

Sycorax. A witch, whose son was Caliban. (Shakespeare: The Tempest.)

Syenite. A granite so called from Syene, in Egypt, its great quarry.

Syllogism. The five hexameter verses which contain the symbolic names of all the different syllogistic figures are as follow:

"Barbara, Celarent, Daril, Ferison, secundae, Cesare, Camestres, Festino, Barbara, secundae. tertia, Darapal, Dassinar, Darcal, Ferapton, Hokardi, Ferison, habet. Quarit trans pep adit Bramatulp, Cameness, Dimaris, Pesnap, Ferison."

N.B. The vowel

A universal affirmative.
E universal negative.
I particular affirmative.
O particular negative.

Taking the first line as the standard, the initial letters of all the words below it show to which standard the syllogism is to be reduced; thus, Barbara is to be reduced to "Barbara," Cesare to "Celantre," and so on.

Sylphs, according to Middle Age belief, are the elemental spirits of air; so named by the Rosicrucians and Cabalists, from the Greek sileph (a butterfly or moth). (See Gnomes.)

Sylphs. Any mortal who has preserved inviolate chastity may enjoy intimate familiarity with these gentle spirits. All coquettes at death become sylphs, "and sport and flutter in the fields of air."

"Whoever, fair and chaste, Rejects mankind, is by some sylph embraced."—Pope: Rape of the Lock, i.

Sylvam Lignum Ferre (In). To carry coals to Newcastle. The French say, "Porter de l'eau à la vireure." To do a work of supererogation; to paint the lily, or add another perfume to the violet, or perform any other superfluous or ridiculous excess.

Sylvester (St.). The pope who converted Constantine the Great; and his mother by "the miracle of restoring to life a dead ox." The ox was killed by a magician for a trial of skill, and he who restored it to life was to be accounted the servant of the true God. This tale
is manifestly an imitation of the Bible Story of Elijah and the prophet of Beal. (I Kings xxi.)

Sylvius Be'ana. Supposed to be Coli the Good, a contemporary of Ausonius, who often mentions him; but not even the titles of his works are known. He was a British writer.

Symbol originally meant the corresponding part of a tally, ticket, or coin cut in twain. The person who presented the piece which fitted showed a "symbol" of his right to what he claimed. (Greek, sun ballo, to put or cast together.)

Symbols of Saints.

Sain The's. Symbols.

Aga tha  Carrying her breasts in a dish.
Aposth  A book and crosier. Also a pot. (Lucy.)
Agnes  A lamb at her side.
Anastasis  A palm branch.
Andrew  A sailer cross.
Anne  A calla flower.
Anthony  A tan cross, with a bell at the end, and a pig by his side.
Apollo'asis  A toothpick and palm branch. She is applied to by those who suffer from toothache.
Asaph and Ayda  A lion couching in a croucher.
Barbara  A book and palm branch.
Bartholomew  A staff in one hand and an open book in the other; or a rake.
Blaize  A knife; or a procession of crosses.
Brass  A box of gold, with which his body was torn to pieces.
Bridget  A crosier and book.
Catherine  An inverted sword, or large wheel.
Cerites  Playing on a harp or organ.
Christopher  A gigantic figure carrying Christ over a river.
Clare  A palm branch.
Clement  A crosier, or an anchor. He was drowned with an anchor tied round his neck; also a pot. (Lucy.)
Crissin and Oriplet  Two shoemakers at work.
Cuthbert  St. Oswald's head in his hand.
David  A leek, in commemoration of his victory over the Amalekites.
Demas  Holding his mired head in his hand.
Dorothy  Carrying a basket of fruit. Crowned with a nimbus, and holding a sceptre.
Edward the Confessor  St. John and the lamb at her feet.
Elsiebeth  A gridiron.
Eusebius  An anchor.
Fleur  Her head in her hand, and a flower sprouting out of her neck.
Francis  A serpent inflicting the five wounds of Christ; or a lily with a sword and a cross.
Fyoc  Arrayed in a long robe, praying and holding his beads on his hand.
Gabriel  A flower-pot full of lilies between him and the Virgin.
George  Mounted on horseback, and transfixing a dragon.
Giles  A bind, with its head in the saint's lap.
Ignatius  The monogram I.H.S. on the breast or in the sky, circled with a glory. Fairhold says the mystery of the Trinity was thus revealed to him.
James the Greater  A pilgrim's staff; or a scallop shell.

Symbols.

James the Less  A fuller's pole. He was killed by Simon the fuller.
John Baptist  A camel-skin garment, small rude cross, and a lamb at his feet.
John Evangelist  A chalice, out of which a dragon or serpent is issuing, and an open book; or a young man with an eagle in the background. (Ezekiel vii. 1-6.)
Jerome  A bottle, and studying a large folio volume.
Julian  With a club or lance.
Julius  Ferrying travellers across a stream.
Lawrence  A book and gridiron.
Louis  A king kneeling, with the arms of France at his feet; a bishop blessing him, and a dove descending on his head.
Loy  A croucher and hammer. He is the patron saint of smiths.
Lucy  With a hairpin in her hand, and the devil behind her; or with eyes in a dish. (See Mary.)
Lute  Sitting at a reading desk, beneath which appears an ox's head; or sceptre in her hand upon a lambino. (Ezekiel vii. 1-6.)
Margaret  Treading on a dragon, or piercing it with the cross.
Mark  A man seated writing, with a cross.
Martin  On horseback, dividing his cloak with a beggar behind him.
Mary the Virgin  Carrying the child Jesus, and a lily is somewhere displayed.
Mary Magdalen  With a balsam, with which Nadabar killed him. As an evangelist, he holds a pen, with which he is writing on a scroll. The most ancient symbol is a man's face. (Ezekiel vii. 1-6.)
Michael  In armour, with a cross, or cross holding scales, in which he is weighing souls.
Nicholas  A tab with maid infants in it. He is patron saint of children.
Paul  A sword and a book. Dressed as a Roman.
Pater  Keys and a triple cross; or a cross over the seven bosses.
Philip  A pastoral staff, surmounted with a cross. He was hung on a tall pillar.
Ruche  A wallet, and a dog with a lead in its mouth sitting by. He shows a bood in his hand.
Sebastian  Bound to a tree, his arms tied behind him, and his body transfused with arrows. Two Archers stand by his side; sometimes presenting a sheaf of arrows to the head.
Simon  A saw, because he was sawn acunder.
Stephen  A book and a stone in his hand.
Theodore  The devil holding her hand, and tempting her.
Theodore  Armed with a double-edged sword in his hand, and with a sabre by his side.
Thomas  With a builder's rule, or a stone in his hand, or holding the lance with which he smote Antiochus.
Thomas of Currac  Kneeling, and a man behind him striking him with a hammer.
Uroseia  A book and arrows. She was shot through with arrows by the Prince of Moab.

(See Apostles, Evangelists, etc.)
Symbols of other sacred characters.

**Abraham** ... An old man grasping a knife, ready to strike his son Isaac, who is bound on an altar. An angel arrests his hand, and a ram is caught in the thicket.

**David** ... Kneeling, above is an angel with a sword. Sometimes he is represented playing a harp.

**Esther** ... With bow and arrows, going to meet Jacob.

**Job** ... Sitting naked on the ground, with three friends talking to him.

**Joseph** ... Conversing with his brothers. Benjamin is represented as a mere boy.

**Judas Iscariot** ... With a money bag in the last supper, he has knocked over the salt with his right elbow.

**Judith** ... With Holopherne's head in one hand, and a sabre in the other.

**Noah** ... Is represented as looking out of the ark, which is flying to the ark, and men branch in its limb.

**King Saul** ... Is represented as arrayed in a rich tunic and crown. A harp is placed behind him.

**Solomon** ... Is represented in royal robes, standing under an arch.

**Symbolism of Colours**

Whether displayed in dresses, the background of pictures, or otherwise:
- **Black** typifies grief, death.
- **Blue**, hope, love of divine works; (in dresses) divine contemplation, piety, sincerity.
- **Red**, peace, Christian prudence, love of good works, a serene conscience.
- **Gold**, glory and power.
- **Green**, faith, gladness, immortality, the resurrection of the just; (in dresses) the gladness of the faithful.
- **Pale green**, baptism.
- **Crimson**, tribulation.
- **Purple**, justice, royalty.
- **Silver**, martyrdom for faith, charity; (in dresses) divine love.
- **Saffron**, confessors.
- **Scarlet**, the fervour and glory of witnesses to the Church.
- **Silver**, chastity and purity.
- **Violet**, penitence.
- **White**, purity, temperance, innocence, chastity, faith; (in dresses) innocence and purity.

**Symbolism of Metals and Gems**

**Amethyst** typifies humility.
- **Diamond**, invulnerable faith.
- **Gold**, glory, power.
- **Sardonyx**, sincerity.
- **Sapphire**, hope.
- **Silver**, chastity, purity.

**Syrens of the Ditch. Fogo. So called by Tasso.**

**Syrtis**, says Richardson, derives its name from *Suris* (a delicate rose); hence *Suristan* (the land of roses). The Jews called *Syria Aram*.

**Syrtis. A quicksand. Applied especially to a part of the African coast. (Greek *syrtis.*)**

**Tab.**

**T**, in music, stands for *Tutti* (all), meaning all the instruments or voices are to join. It is the opposite of *S* for *Solo*.

- *t* inserted with a double hyphen between a verb ending with a vowel and the pronouns *elle, ti*, or *on*, is called "t ephelepticly," as, *nume-t-il, dire-t-on.* (See *n. MARKS IN GRAMMAR.*

Marked with a *T*. Criminals convicted of felony, and admitted to the benefit of clergy, were branded on the brawn of the thumb with the letter *T* (*thief*). The law was abolished by 7 and 8 George IV., c. 27.

It fits to a *T*. Exactly. The allusion is to work that mechanics square with a *T*-rule, especially useful in making right angles, and in obtaining perpendiculars on paper or wood.

The *sanity T*s. Sin Tander, Sin Tantony, Sin Tawdry, Sin Tausin, Sin Tedmund, and Sin Tolders; otherwise St. Andrew, St. Anthony, St. Audry, St. Austin [Augustine], St. Edmund, and St. Ethelred. Tooley is St. Olat.


**T-Rule (A).** A ruler shaped like a Greek *T*. (See above.)

**Tab.** An old *Tab*. An old maid; an old tabby or cat. So called because old maids usually make a cat their companion.

**Tabard.** The *Tabard*, in Southwark, is where Chaucer supposes his pilgrims to have assembled. The tabard was a jacket without sleeves, whole before, open on both sides, with a square collar, winged at the shoulder like a cape, and worn by military nobles over their armour. It was generally emblazoned with heraldic devices. Heralds still wear a tabard.

**Item... A chacun un grand tabard.**

*Le grand Tournois de Matière François Villon.*
Tabard, A sizar of Queen’s Col-lege, Oxford. So called because his
gown has tabard sleeves—that is, loose
sleeves, terminating a little below the
elbow in a point.

Tabarín. He’s a Tabarín—a merry
Andrew. Tabarin was the fellow of
Mondor, a famous vendor of quack
medicines in the reign of Charles IX.
By his antics and coarse wit he collected
great crowds, and both he and his
master grew rich. Tabarin bought a
handsome château in Dauphiné, but the
aristocracy out of jealousy murdered
him.

Tabby, a cat, so called because the
bridlings of the tabby were thought to
resemble the waterings of the silk of the
name. (French, tabes; Italian, etc.,
tabi; Persian, retabi, a rich figured silk.)

"Demurest of the tabby kind.
The pensive Selima reclined." Gay.

Tabula Rasa (Latin). A clean slate
on which anything can be written.

"When a girl has been taught to keep her
mind a tabula rasa till she comes to years of
maturity, she will be more free to act on her
own natural impulses."— W. S. L.

Table. Apelles’ table. A pictured
table, representing the excellency of
soberity on one side, and the deformity
of intemperance on the other.

Tables of Cebès. Cebès was a Theban
philosopher, a disciple of Socrates, and
one of the interlocutors of Plato’s
Phædo. His Tables or Tableau supposes
him to be placed before a tableau or
panorama representing the life of man,
which the philosopher describes with
great accuracy of judgment and splen-
dour of sentiment. This tableau is some-
times appended to Epictetus.

Table of Pythianorum. The common
multiplication table, carried up to ten.
The table is parcelled off into a hundred
little squares or cells. (See Tabule.)

Knights of the Round Table. A mili-
tary order instituted by Arthur, the
“first king of the Britons,” A.D. 516.
Some say they were twenty-four in
number, some make the number as high
as 160, and others reduce the number to
twelve. They were all seated at a
round table, that no one might claim a
post of honour.

The Twelve Tables. The tables of the
Roman laws engraved on brass, brought
from Athens to Rome by the decemvirs.

Turning the tables. Rebutting a
charge by bringing forth a counter-
charge. Thus, if a husband accuses
his wife of extravagance in dress, she
“turns the tables upon him” by accus-
ing him of extravagance in his dress.
The Romans pride themselves on their
tables made of cypress wood from Mar-
rita’nia, inlaid with ivory, and sold at a
most extravagant price—some equal to
a senator’s income. When the gentle-
men accused the ladies of extravagance,
the ladies retorted by reminding the
gentlemen of what they spent in tables.
Pliny calls this taste of the Romans
mensa’rum insania.

It is also used for “audi alteram
partem,” and the allusion is then slightly
modified—“We have considered
the wife’s extravagance; let us now look to
the husband’s.”

“We will now turn the tables, and show
the hexameters in all their vigour.”—The Times.

Table d’Hôte [the host’s table]. An
ordinary. In the Middle Ages, and even
down to the reign of Louis XIV., the
landlord’s table was the only public
dining-place known in Germany and
France. The first restaurant was opened
in Paris during the reign of the Grand
Monarque, and was a great success.

Table Money. Money appropriated
to the purposes of hospitality.

Table-Turning. The presumed art
of turning tables without the applica-
tion of mechanical force. Said by some
to be the work of departed spirits, and
by others to be due to a force akin to
mesmerism. Jackson Davis (the Seer of
Poughkeepsie), a cobbler, professed, in
1848, to hear “spirit voices in the air.”
(See Spiritualism.)

Tableaux Vivants (French, living
pictures). Representations of statuary
groups by living persons, invented by
Madame Genlis while she had charge of
the children of the Duc d’Orléans.

Tabooed. Devoted. Forbidden. This
is a Polynesian term, and means conse-
crated or set apart. Like the Greek
anathema, the Latin sacre, the French
sacre, etc., the word has a double mean-
ing—one to consecrate, and one to incur
the penalty of violating the consecra-
tion. (See Tapu.)

Taborites (3 syl.). A sect of Hus-
sites in Bohemia. So called from the
fortress Tabor, about fifty miles from
Prague, from which Nicholas von Huss-
nez, one of the founders, expelled the
Imperial army. They are now incor-
porated with the Bohemian Brethren.

Tabouriet. The right of sitting in
the presence of the queen. In the
ancient French court certain ladies had the droit de tabouret (right of sitting on a tabouret in the presence of the queen). At first it was limited to princesses; but subsequently it was extended to all the chief ladies of the queen’s household; and later still the wives of ambassadors, dukes, lord chancellor, and keeper of the seals, enjoyed the privilege. Gentlemen similarly privileged had the droit de fauteuil.

Tabule Toletane. The astronomical tables composed by order of Alphonso X., of Castile, in the middle of the thirteenth century, were so called because they were adapted to the city of Tole-do.

“Les Tables Toletanes faitz he brought.
Pat war colded, ne ther laked noth.”

Chaucer. Castle y Tale, 11,583

Tace (2 syl.). Latin for candle. Silence is most discreet. Tace is Latin for “be silent,” and candle is symbolic of light. The phrase means “keep it dark,” do not throw light upon it. Fielding, in his Amelia (chap. x.), says, “Tace, madam, is Latin for candle.” There is an historical allusion worth remembering. It was customary at one time to express disapproval of a play or actor by throwing a candle on the stage, and when this was done the curtain was immediately drawn down. Oulter (vol. i. p. 6), in his History of the Theatre of London, gives us an instance of this which occurred January 29th, 1772, at Covent Garden theatre, when the piece before the public was An Hour before Marriage. Someone threw a candle on the stage, and the curtain was dropped at once.

“Tace and a candle赛 the stage, and the curtain was dropped at once.

There are some old stories that cannot be ripped up again with entire safety to all concerned. Tace is Latin for “be silent,” and candle is symbolic of light. The phrase means “keep it dark,” do not throw light upon it. Fielding, in his Amelia (chap. x.), says, “Tace, madam, is Latin for candle.”

Chaucer. Castle y Tale, 11,583

N.B. We have several of these old phrases; one of the best is, “Brandy is Latin for goose” (g.v.).

Tache brune (2 syl.). The horse of Ogier le Dane. The word means “brown-spot.” (See Horse.)

Tenea Nationis. Show of argument. Argument which seems prima facie plausible and specious, but has no real depth or value.

Mr. Spencer is again afflicted with his old complaint tense nationis, and takes big words for real things.”—The Ollis: Mr. Spencer’s First Principles.

Taiz’ping. Chinese rebels. The word means Universal Peace, and arose thus: Hung-sew-tzeuen, a man of humble birth, and an unsuccessful candidate for a government office, was induced by some missionary priests ‘to renounce idolatry, and found the society of Taiz’ping, which came into collision with the imperial authorities in 1850. Hung now gave out that he was the chosen instrument in God’s hands to uproot idolatry and establish the dynasty of Universal Peace; he assumed the title of Taiz’ping-wang (Prince of Universal Peace), and called his five chief officers princes. Nankin was made their capital in 1860, but Colonel Gordon (called Chinese Gordon) in 1864 quelled the insurrection, and overthrew the armies of Hung.

Taffeta or Taffety. A fabric made of silk; at one time it was watered; hence Taylor says, “No taffety more changeable than they.” “Noire mot taffeta est formée par cinsetopér, du bruit que just cette étoffe.” (Franciscus-Michel.)

Taffeta phrase. Smooth sleek phrases, euphemisms. We also use the words fustian, stuff, silk, shoddy, buckram, velvet, satin, lustrestring, etc., etc., to qualify phrases and literary compositions spoken or written.

“Taffeta phrases silken terms precise, Three-piled by pedoboles.”

Bunyan. açılent’s Labour’s Lost, v. 2

Taffy. A Welshman. So called from David, a very common Welsh name. David, familiarly Davy, becomes in Welsh Taffid, Taffy.

Tag Rag, and Bobtail. The humble ignobility. A “tag” is a doe in the second year of her age; a “rag” a herd of deer at rutting time; “bobtail,” a fawn just weaned.

According to Halliwell, a sheep of the first year is called a tag. Tag is sometimes written shag.

It will swallow us all up, six up and men, shag, tag, and bobtail.”—Babes of: Painters well, ist. 22.

Taghaim (2 syl.). A means employed by the Scotch in inquiring into futurity. A person wrapped up in the hide of a fresh-slain bullock was placed beside a waterfall, or at the foot of a precipice, and there left to meditate on the question propounded. Whatever his fancy suggested to him in this wild
situation passed for the inspiration of his disembodied spirit.

"Last evening she
Bright as a sun, and strong.

At that kind which must not be
Unless in dread extremities,

Sir Walter Scott: The Lady of the Lake, st. 4.

Taherites (3 syl.) A dynasty of five kings who reigned in Khurasan for fifty-two years (820–872). So called from the founder, Tahsr, general of the Calif's army.

Tails. Lion's tail. Lions, according to legend, wipe out their footsteps with their tail, that they may not be tracked. Twisting the lion's tail. (See Twisting.)

He has no more tail than a Manx cat.

There is a breed of cats in the Isle of Man without tails.

Tails. The men of Kent are born with tails, as a punishment for the murder of Thomas à Becket. (Lambert: Tramab.) (See the Spectator, 178.)

"For Becket's sake, Kent always shall have tails."

And so Moral.

Tails. It is said that the Ghilas race, which number between 30,000 and 40,000, and dwell "far beyond the Senaar," have tails three or four inches long. Colonel du Corret tells us he carefully examined one of this race named Bellal, the slave of an omir in Mecca, whose house he frequented. (World of Wonders, p. 206.)

The Niam-niam of Africa are tailed, so we are told.

Tails. The Chinese men were made to shave their heads and wear a queue or tail by the Manchu Tartars, who, in the seventeenth century, subdued the country, and compelled the men to adopt the Manchu dress. The women were allowed to compress their feet as before, although the custom is not adopted by the Tartars.

"Anglicus a tergo caudam genus" probably refers to the pigtales once worn.

Tailors. The three tailors of Tooley Street. Canning says that three tailors of Tooley Street, Southwark, addressed a petition of grievances to the House of Commons, beginning—"We, the people of England." (See Vaughan.)

Nine tailors make a man. The present scope of this expression is that a tailor is so much more useful than another man that it would take nine of them to make a man of average stature and strength. There is a tradition that an orphan lad, in 1742, applied to a fashionable London tailor for airs. There were nine journeymen in the establishment, each of whom contributed something to set the little orphan up with a fruit barrow. The little merchant in time became rich, and adopted for his motto, "Nine tailors made me a man," or "Nine tailors make a man." This certainly is not the origin of the expression, inasmuch as we find a similar one used by Taylor a century before that date, and referred to as of old standing, even then.

"Some foolish knife, I think, at first began
The slander that thse tailors are one man."

Taylor: Wakes, 1st. 75 (1690).

Another suggestion is this: At the death of a man the tolling bell is rung thrice three tolls; at the death of a woman it is rung only three-two tolls. Hence nine tolls indicate the death of a man. Her bell gives telle-told, and a tolling-bell is a teller. In regard to "make," it is the French faire, as On le faut sort mort, i.e. some one gave out or made it known that he was dead.

"The fourme of the Trinities was founded in manne. ... Adam our forefather, ... and Eve of Adam the seconde persone, and of them both was the third personne. At the death of a manne three bells schulde be ronge as his knill, in worne hepe of the Trinities—for a womanne, who is the seconde persone of the Trinities, two balls schulde be ronge."—An old English Hymn for Trinity Sunday. (See Spald. Narranes and Curios, vol. III, p. 174.)

Tailor's Sword (A), or A Tailor's Dagger. A knife.

"The tailor's stools legged on their boards, Needle at me, hand extended, prepared To stab the black cloth with their swords To make up mourners"

The instant that death is declared"—Petr. Pandit: Great Cry and Little Woe, Krost 1.

Take a Back Seat (To). To be set aside; to be deferred for the present. A parliamentary phrase.

"When there seemed to be a tendency, to make the Irish question, in the course of the day, take a back seat. Unanimous indication knew no bounds."—The Daily Graphic, February 22, 1863.

Take a Hair of the Dog that Bit You. After a debauch, take a little wine the next day. Take a cool draught of ale in the morning, after a night's excess. The advice was given literally in ancient times. "If a dog bites you, put a hair of the dog into the wound," on the homoeopathic principle of "Similia similibus curantur" (like cures like).

Take in Tow (To). Take under guidance. A man who takes a lad in tow acts as his guide and director. To tow a ship or barge is to guide and draw it along by tow-lines.

"Too proud for hards to take in tow my name."—Peter Pan by: Future Laureate, Part II.
**Take Mourning** (To). Attending church the Sunday after a funeral. It is the custom, especially in the northern counties, for all the mourners, and sometimes the bearers also, to sit in a specific pew all together the Sunday after a funeral. It mattered not what place of worship they usually attend—all unite in the "taking mourning."

**Take Tea with Him** (I.), i.e. I floor my adversary by winning every rubber. If he beats me in billiards, he "has me on toast." (Indian slang.)

**Takin' the Bank.** A Scotch phrase for family worship.

**Taking On.** Said of a woman in hysterics; to fret; to grieve passionately, as "Come, don't take on so!"

"Lance took upon himself the whole burden of Dame Debitch's... taking out, as such fits of passio hysterica are usually termed." —Sir W. Scott: Peveril of the Peak. chap. 22.

**Taking a Sight.** Putting the right thumb to the nose and spreading the fingers out. This is done as much as to say, "Do you see any green in my eye?"

"Tell that to the monkeys." —(Old Irish. non ego.) Captain Murray tells us that some "of the old coins of Denmark represent Thor with his thumb to his nose, and his four fingers extended in the air," and Panurge (says Rabelais, Pantagrul, book ii. 10) "suddenly lifted his right hand, put his thumb to his nose, and spread his fingers straight out" to express incredulity.

"The factaman he says no word that indicates a doubt. But puts his thumb to his nose and spreads his fingers out" —Ingoldsby: Neil Cook.

**Taking Time by the Forelock.** Seize the present moment. "Carpe diem." Time personified is represented with a lock of hair on his forehead but none on the rest of his head, to signify that time past cannot be used, but time present may be seized by the forelock.

**Tal'botype** (3 syl.). A photographic process invented in 1839 by Fox Talbot, who called it "the Calotype Process." (See Daguerrotype.)

**Tale** (1 syl.). A tall; a reckoning. In Exod. v. we have tale of bricks. A measure by number, not by weight.

A ***old wife's tale***. Any marvellous legendary story.

To tell tales out of school. To utter abroad affairs not meant for the public ear.

A ***Tale of a Tub** (The).*** A ridiculous narrative or tale of fiction. The reference is to Dean Swift's tale so called.

**Talent, meaning cleverness or "gift" of intelligence, is a word borrowed from Matt. xxv. 14-30.**

**Tales (3 syl.).** Persons in the court from whom the sheriff or his clerk makes selections to supply the place of jurors who have been empanelled, but are not in attendance. It is the first word of the Latin sentence which provides for this contingency. (Tales de circumstantibus.)

"To serve for jurymen or tales." —Butler: Hudibras, part iii. 8.

**To pray a tales.** To pray that the number of jurymen may be completed. It sometimes happens that jurymen are challenged, or that less than twelve are in the court. When this is the case the jury can request that their complement be made up from persons in the court. Those who supplement the jury are called talisman, and their names are set down in a book called a talebook.

**Talgol** (in Hudibras), famous for killing flies, was Jackson, butcher of Newgate Street, who got his captain's commission at Naseby.

**Talisman.** A figure cut or engraved on metal or stone, under the influence of certain planets. In order to free any place of vermin, the figure of the obnoxious animal is made in wax or consecrated metal, in a planetary hour, and this is called the talisman. (If an invention.)

"He swore that you had robbed his house, and stole his talisman house." —S. Butler: Hudibras, part iii. 1.

**Talisman.** The Abraxas Stone is a most noted talisman. (See Abraxas.) In Arabia a talisman is still used, consisting of a piece of paper, on which are written the names of the Seven Sleepers and their dog, to protect a house from ghosts and demons. The talisman is supposed to be sympathetic, and to receive an influence from the planets, which it communicates to the wearer.

**Talk.** To talk over. To discuss, to debate; also to gain over by argument.

**Talk Shop.** (See Shop.)

**Tallkee Talkee.** (A reduplication of talk with termination ee, borrowed in ridicule from some attempt of dark races to speak English.) A copious effusion of talk with no valuable result.

**Talking Bird.** A bird that spoke with a human voice, and could call all other birds to sing in concert. (The Sisters who Envised their Younger Sister; Arabian Nights.) (See Green Bird.)
Tall Men

Champions (a Welsh phrase); brave men.

"You were good soldiers, and tall fellows."—Shakespeare: Merry Wives of Windsor, iii. 2.

"The undaunted resolution and stubborn ferocity of Gwynedd... had long made him beloved among the 'Tall Men,' or champions of Wales."—Sir W. Scott: The Betrothed, chap. 1.

Talleyrand, anciently written Talierwan, is the sobriquet derived from the words "tailler les range," "cut through the ranks."

Tally (A). The price paid for picking a bushel of hops. It varies (1891) from 1½d. to 2½d.

Tally. To correspond. The tally used in the Exchequer was a rod of wood, marked on one face with notches corresponding to the sum for which it was an acknowledgment. Two other sides contained the date, the name of the payer, and so on. The rod was then clamped in such a manner that each half contained one written side and half of every notch. One part was kept in the Exchequer, and the other was circulated. When payment was required the two parts were compared, and if they "tallied," or made a tally, all was right; if not, there was some fraud, and payment was refused. Tallies were not finally abandoned in the Exchequer till 1834. (French, tailler, to cut.)

In 1834 orders were issued to destroy the tallies. There were two cutlards of them, which were set fire to at six o'clock in the morning, and the conflagration set on fire the Houses of Parliament, with their offices, and part of the Palace of Westminster.

To break one's tally (in Latin, "Confregere tessevam"). When public houses were unknown, a guest entertained for a night at a private house had a tally given him, the corresponding part being kept by the host. It was expected that the guest would return the favour if required to do so, and if he refused he "violated the rites of hospitality," or confregere tessevam. The "white stone" spoken of in the Book of the Revelation is a teesa which Christ gives to his disciples.

To live tally is to live unwed as man and wife. A tally-woman is a concubine, and a tally-man is the man who keeps a mistress. These expressions are quite common in Cheshire, Yorkshire, and Lancashire. In mines a tin label is attached to each tub of coal, bearing the name of the man who sent it to the bank, that the weighman may credit it to the right person. As the tallies of the miner and weighman agree, so the persons who agree to live together tally with each other's taste.

Tally-ho is the Norman hunting cry Taliasan! (To the coppice). The tally-ho was used when the stag was viewed in full career making for the coppice. We now cry "Tally-ho!" when the fox breaks cover. The French cry is "Tarant!"

Tallyman (A). A travelling draper who calls at private houses to sell wares on the tally system—that is, part payment on account, and other parts when the man calls again.

Talmd (The). About 120 years after the destruction of the Temple, the rabbi Judah began to take down in writing the Jewish traditions; his book, called the Mishna, contains six parts: (1) Agriculture and seed-sowing; (2) Festivals; (3) Marriage; (4) Civil affairs; (5) Sacrifices; and (6) what is clean and what unclean. The book caused immense disputation, and two Babylonish rabbis replied to it, and wrote a commentary in sixty parts, called the Babylonian Talmud. Gemara (imperfect). This compilation has been greatly abridged by the omission of Nos. 5 and 6.

Talpot or Talpot Tree. A gigantic palm. When the sheath of the flower bursts it makes a report like that of a cannon.

"They burst, like Zelian's giant palm, Whose buds by open with a sound That shakes the jummy forest round."—Moore: The World's Captives.

Zelian is Portuguese for Ceylon.

Talus. Sir Artegal's iron man. Spenser, in his Faerie Queen, makes Talus run continually round the island of Crete to chastise offenders with an iron flail. He represents executive power—"swift as a swallow, and as lion strong." In Greek mythology Talos was a man of brass, the work of Hephaestos (Vulcan), who went round the island of Creto thrice a day. Whenever he saw a stranger draw near the island he made himself red-hot, and embraced the stranger to death.

Tam-o'-Shanter's Mare. Remember Tam-o'-Shanter's mare. You may pay too dear for your whistle, as Meg lost her tail, pulled off by Nannie of the "Cutty-sark."

"Think, ye may as joy our hearts dear— Remember Tam-o's sister's mare."—Burns.
Tamarisk, from a Hebrew word meaning to cleanse, so called from its astrigent qualities. The Romans wreathed the brows of criminals with tamarisk. The Arabs make cakes called sammus of the hardened juice extracted from this tree.

Tame Cat (A). A harmless danger after a married woman: a cavalier servant; a cicadae.

"He soon installed himself as a tame cat in the MacAulay mansion."—Truth (Queen's Story) October, 1893.

Tamariana (3 syl.). A corruption of Timour Lenagh (Timour the Lame), one of the greatest warrio Kings that ever lived. Under him Persia became a province of Tartary. He modestly called himself Apras (chief), instead of sultan or shah. (1380-1405.)

Taming of the Shrew. The plot was borrowed from a drama of the same title, published by S. Lacroft, of Charing Cross, under the title of Old Plays on which Shakespeare Founded his Comedies. The induction was borrowed from Heuterus' Remin Bingunian (Lib. iv.), a translation of which was published in 1607 by E. Grimstone, and called Admiraile and Memoriable Histories. Dr. Percy thinks that the ballad of The Frosthorne Duke, or the Turkey's Good Fortune, published in the Pepys Collection, may have suggested the induction. (See Syl.)

Tammamay (St.). Tammany was of the Delaware nation in the seventeenth century, and became a chief, whose rule was wise and pacific. He was chosen by the American democrats as their tuteary saint. His day is May 1st. Cooper calls him Tammenund, but the correct word is Tammend.

Tammany Ring. A cabal of power ful organisation of unprincipled officials, who enriched themselves by plundering the people. So called from Tammany Hall, the head-quarters of the high officials of the U.S., whose notorious practices were exposed in 1871.

Tammus. (See Tammax.)

Tancred (in Jerusalem Delivered) shows a generous contempt of danger. Son of Eudes and Emma (sister of Robert Guiscard). Bosoired or Boismond was his cousin. Tancred was the greatest of all the Christian warriors except Roland. His one fault was "women's love," and that woman Clorinda, a Pagan (bk. i.). He brought 800 horse from Tuscany and Campania to the allied Christian army. He slew Clorinda (not knowing her) in a night combat, and lamented her death with great lamentation (bk. xiii.). Being wounded, he was nursed by Erminia, who was in love with him (bk. xiv.).

Tandem. At length. A pun applied to two horses driven one before the other. This Latin is of a similar character to plenum sed (full butt).

Tandem D.O.M. Tandem Dee optimo marino. (Now at the end accordingly we praise to God, the best and greatest.)

Tangie. The water sprit of the Orkney's, from Danish tang (sea-weed), with which it is covered. The tangie sometimes appears in a human form, and sometimes as a little apple-green horse.

Tanist (A). One who held lands in Ireland under the Celtic law of tanistry. The chief of a sept. (Irish, tanaisi, now apparent to a chief.)

"Whoever stood highest in the estimation of the chief was nominated Tanist, or next chief.—L. Lawrence: Story of Ireland, chap vi.)

Tanist Stone. A monolith erected by the Celts at a coronation. We read in the Book of Judges (ix. 6) of Abimelech, that a "pillar was erected in Shechem" when he was made king, and (2 Kings xi. 14) it is said that a "pillar was raised when Josiah was made king, "as the manner was." The Lia Fail of Ireland was erected in Icolmkiel for the coronation of Fergus Errc. This stone was removed to Stone, and became the coronation chair of Scotland. It was taken to Westminster by Edward I., and is the coronation chair of our sovereigns. (Celtar, Tanist, the heir-apparent.)

Tankard of October (A). A tankard of the best and strongest ale, brewed in October.

He was in high favour with Sir Geoffrey; not merely on account of his sound orthodoxy and deep learning, but also for his excellent skill in playing at bowls and his frequent conversation over a pipe and tankard of October.—Sir W. Scott: Pencil of the Ear, chap iv.

Tanker. Sixpence. (The Italian danaro, small change, Gipsy, tanne, little one. Similarly a thaler is called a dollar.)

Tanker. A proper name. (See Brewer.)

Tanner of Tamworth. Edward IV. was hunting in Drayton Bassett when a tanner met him. The king asked him several questions, and the tanner, taking him for a highway robber, was very
chary. At last they swapped horses; the tanner gave the king his gentle mare Brocke, which cost 4s., and the king gave the tanner his hunter, which soon threw him. Upon this the tanner paid dearly for changing back again. Edward now blew his horn, and when his courtiers came up in obedience to the summons, the tanner, in great alarm, cried out, “I hope I shall be hanged tomorrow” (i.e. I expect); but the king gave him the manor of Plumpton Park, with 300 marks a year. (Tennyson: Poems.)

Tannhäuser (3 syl.). A legendary hero of Germany, who wins the affections of Lisaura; but Lisaura, hearing that Sir Tannhäuser has set out for Venusberg to kiss the queen of love and beauty, deserts herself. After living some time in the cave-palace, Sir Tannhäuser obtains leave to visit the upper world, and goes to Pope Urban for absolution.

"No," said his holiness, "you can no more hope for mercy than this dry staff can be expected to bud again." On this the knight returned to Venusberg. In a few days the papal staff actually did bud, and Urban sent for Sir Tannhäuser, but the knight was nowhere to be found.

Tansy. A corruption of the Greek word *athanasia*, immortality, as *thames*, *tansy*. So called because it is "a sort of everlasting flower." (Horace, *Epistles*, vol. ii. p. 366.)

Tantalise. To excite a hope and disappoint it. (See next article.)

Tantálus (Latin, *Tantalus*), according to fable, is punished in the infernal regions by inconstant thirst. To make his punishment the more severe, he is plunged up to his chin in a river, but whenever he bends forward to slake his thirst the water flows from him.

"As beds fermented Tantalus to drink,
While from his lips the refusent waters shrink;
Again the rising stream his bosom wears,
And thirst consumes him in the same.

*Cæsar in Bellum Gallicum*."

Tantálus. Emblematical of a covetous man, who the more he has the more he craves. (See Covetous.)

Tantálus. A parallel story exists among the Chipoyana, who inhabit the deserts which divide Canada from the United States. At death, they say, the soul is placed in a stone ferry-boat, till judgment has been passed on it. If the judgment is adverse, the boat sinks in the stream, leaving the victim chin-deep in water, where he suffers endless thirst, and makes fruitless attempts to escape to the islets of the Blessed. (Alexander Mackenzie: *Voyages in the Interior of America*.) (1769, 1792, 1793.)

Tannony (St. Anthony). In Norwych are the churches called Sin Teller's (St. Ethelrude's), Sin Tendmunder's (St. Edmund's), Sin Tander's (St. Andrew's), and Sin Tausin's (St. Austin's). (See Tawdrey.)

Tantum Ergo. The most popular of the Eucharistic hymns sung in the Roman Catholic churches at Benediction with the Holy Sacrament. So called from the first two words of the last stanzn but one of the hymn *Pange Lingua*.

Taoan. The sect of Reason, founded in China by Laou-Tze, a contemporary of Confucius. He was taken to heaven on a black buffalo. (A.D. 523.)

*Tap the Admiral.* To suck liquor from a cask by a straw. Hotten says it was first done with the rum-cask in which the body of Admiral Lord Nelson was brought to England, and when the cask arrived the admiral was found "high and dry."

*Tap the Toll (To).* To pilfer from a till.

*Tap-up Sunday.* The Sunday preceding the fair held on the 2nd October, on St. Catherine's Hill, near Guildford, and so called because any person, with or without a licence, may open a "tap," or sell beer on the hill for that one day.

Tapis. On the tapis. On the carpet; under consideration; now being ventilated. An English-French phrase, referring to the tapis or cloth with which the table of the council-chamber is covered, and on which are laid the motions before the House.

"My business comes now upon the tapis."—Farquhar: *The Beaux Stratagem*, I. i.

*Tapisserie.* Faire *tapisserie.* To play gooseberry-picker; to be mere chaperon for the sake of "propriety."

"Se dit des personnes qui avertent à un bal ou à quelque autre grande réunion sans y prendre part."

"You accepted out of pure kindness faire *tapisserie*; Mrs. Arblinton, you are too amiable."—Mrs. Edwards: *A Girl's Woes*, chap. xxvi.

*Tappit-hen* (A). A huge pewter measuring-pot, containing at least three English quarts. Readers of *Waverley* will remember (in chap. xli.) the Baron Bradwardine's tappit-hen of claret from Bordeaux. To have a tappit-hen under the belt is to have swallowed three quarts.
of claret. A hen and chickens means large and small drinking mugs or pewter pots. A tarpit was served from the tap. (See JEREBBAN.)

"Wet she loed a Hawick gill.
And laught to see a tarpit hen."

Tarpeter, says E. Adams (English Language), properly means a bar-maid; "-ster" is the Anglo-Saxon feminine suffix -sēr, which remains in spinster (a female spinner).

This is only a half-truth. After the thirteenth century, the suffix -ster was used for an agent of either sex. We have barrister, garnister, penister, etc., and Wickliffe uses sonister for a male singer. (See Dr. Morris: English Dialects, p 29.)

Tapan, among the South Sea Islanders, means "devoted" in a religious sense. Thus, a temple is tapu, and he who violates a temple is tapu. Not only so, but everyone and everything connected with what is tapu becomes tapu also. Thus, Captain Cook was tapu because some of his sailors took rails from a "temple" of the Hawaiians to supply themselves with fuel, and, being devoted, he was slain. Our taboo is the same word.

Tarabulus or Tantrabulus. We shall live till we die, like Tarabulus (or Tantrabulus). Tarabulus, Ali Pacha, was grand vizier in 1698, and was strangled in 1699 by order of Mustapha II.

"We shall live till we die, like Tantrabulus, is said to be a Cornish proverb. There is a cognate saying, "Like Tantrabulus, who lived till he died.""

Tantarabobs means the devil. Noisily playful children are called Tantrabols.

Tarakee, the Brahmin, was the model of austere devotion. He lived 1,100 years, and spent each century in some astounding mortification. 1st century. He held up his arms and one foot towards heaven, fixing his eyes on the sun the whole time. 2nd century. He stood on tiptoe the whole time. 8th century. He stood on his head, with his feet towards the sky. 9th century. He rested wholly on the palm of one hand. 11th century. He hung from a tree with his head downwards.

"One century he lied wholly on water, another wholly on air, another stretched to the neck in earth, and for another century he was always enveloped in fire. I don't know that the world has been benefited by such devotion." —Maurier: History of Hindostan.

Tartanism. The dancing mania, extremely contagious. It broke out in Germany in 1794, and in France in the Great Revolution, when it was called the Carmagnole. Clergymen, judges, men and women, even the aged, joined the mad dance in the open streets till they fell from exhaustion.

Tarantula. This word is derived from Taranto the city, or from Thara the river in Apulia, in the vicinity of which the venomous hairy spiders abound. (Kircher: De Arte Mag.)

Tarentella or Tarantella. Tunes and dances in triplets, supposed to cure the dancing mania.

Tariff. A list in alphabetical order of the duties, drawbacks, bounties, etc., charged or allowed on exports and imports. The word is derived from Tarif, a seaport of Spain about twenty miles from Gibraltar, where the Moors, during the supremacy in Spain, levied contributions according to a certain scale on vessels entering the Mediterranean Sea. (French, tarif; Spanish, tarija.)

Tarpoons or Taras. Sailors: more frequently called Jack Tims. Tarpoons are tarred cloths used commonly on board ship to keep articles from the sea-spray, etc.

The more correct spelling is ta-pull, from pull, Latin pullum, a chick or cloth.

Tarpeian Rock. So called from Tarpeia, a vestal virgin, the daughter of Spurius Tarpeius, governor of the citadel on the Capitol Hill. Tarpeia agreed to open the gates to the Sabines if they would give her "what they wore on their arms" (meaning their bracelets). The Sabines, "keeping their promise to the ear," crushed her to death with their shields, and she was buried in that part of the hill called the Tarpeian Rock. Subsequently, traitors were cast down this rock and so killed.

"Blew him to the rock Twypan, and from the new into destruction cast him." —Shakespeare: Coriolanus, iii 1

Tarred. All tarred with the same brush. All alike to blame; all sheep of the same flock. The allusion is to the custom of distinguishing the sheep of any given flock by a common mark with a brush dipped in tar.

Tarring and Feathering. The first record of this punishment is in 1189 (1 Rich. I.). A statute was made that any robber voyaging with the crusaders "shall be first shaved, then boiling pitch shall be poured upon his head, and a cushion of feathers shook over it." The wretch was then to be put on shore at the very first place the ship came to. (Bymer: Federa, i 66.)
**Tarrinzean Field.** The bowling-green of Southwark. So called because it belonged to the Barons Hastings, who were Barons Tarrinzeau and Mauchline.

**Tartan Field.** A plaid is a long shawl or scarf—some twelve yards of narrow cloth wrapped round the waist, or over the chest and one shoulder, and reaching to the knees. It may be chequered or not; but the English use of the word in such a compound as Scotch-plaids, meaning chequered cloth, is a blunder for Scotch tartans. The tartan is the chequered pattern, every clan having its own tartan. A tartan-plaid is a Scotch scarf of a tartan or checked pattern.

**Tartar,** the deposit of wine, means "infernal stuff," being derived from the word Tartaros (q.v.). Paracelsus says, "It is so called because it produces oil, water, tincture, and salt, which burn the patient as the fires of Tartarus burn."

**Tartaros (Greek), Tartarus (Latin).** That part of the infernal regions where the wicked are punished. (Classic mythology.)

The word "Hell" occurs seventeen times in the English version of the New Testament. In seven of these the original Greek is "Gehenna," in nine "Hades," and in one instance it is "Tartaros" (2 Peter ii. 4) περαίας ζόφου ταρταρών, παράδοχαν. It is a very great pity that the three words are translated alike, especially as Gehenna and Hades are not synonymous, nor should either be confounded with Tartarus. The Anglo-Saxon verb hēl-an means to cover, hence hell = the grave or Hades.

**Tartuffe (2 syl).** The principal character of Molière's comedy so called. The original was the Abbé de Roquette, a parasite of the Prince de Condé. It is said that the name is from the Italian tartufoli (truffles), and was suggested to Molière on seeing the sudden animation which lighted up the faces of certain monks when they heard that a seller of truffles awaited their orders. Bickerstaff's play, The Hypocrite, is an English version of Tartuffe.

**Tassel-Gentle.** The tiercel is the male of the gooshawk. So called because it is a tiercel or third less than the female. This is true of all birds of prey. The tiercel-gentle was the class of hawk appropriate to princes. (See HAWK.)

"O for a falconer's voice
To lure this tassel-gentle back again!"—Shakespeare: Romeo and Juliet, ii. 2.

**Tasselled Gentleman.** A top; a man dressed in fine clothes. A corruption of Teruel-gentle by a double blunder: (1) Teruel, erroneously supposed to be tassel, and to refer to the tags and tassels worn by men on their dresses; and (2) gentle corrupted into gentlemen, according to the Irish expression of the verse, "The gentle shall inherit the earth."

**Tatianist.** The disciples of Tatian, who, after the death of Justin Martyr, "formed a new scheme of religion; for he advanced the notion of certain invisible mons, branded marriage with the name of fornication, and denied the salvation of Adam." (Irenæus: Adv. Heresæs (ed. Grabe), pp. 105, 106, 262.)

Two Tatians are almost always confounded as one person in Church history, although there was at least a century between them. The older Tatian was a Platonic philosopher, born in Syria, and converted to Christianity by Justin the Martyr. He was the author of a Discourse to the Greeks, became a Gnost.ic, and founded the sect of the Tatianists. The other Tatian was a native of Mesopotamia, lived in the fourth century, and wrote in very bad Greek a book called Diatassaron, supposed to be based on four Gospels, but what four is quite conjectural.

**Tattardemark.** A ragamuffin.

**Tattoo.** A beat on the drum at night to recall the soldiers to their barracks. It sounded at nine in summer and eight in winter. (French, tapoter or tapotez-tons.)

The devil's tattoo. Drumming with one's finger on the furniture, or with one's toe on the ground—a monotonous sound, which gives the listener the "blue devils."

**Tattoo (To).** To mark the skin, especially the face, with indelible pigments rubbed into small punctures. (Tahitian, tatu; from ta, mark.)

**Tau.** Marked with a tau, i.e. with a cross. Tartullian says, "Haec est litera Graecorum T, nostra antem T, species crucis." And Cyprian tells us that the sign of the cross on the forehead is the mark of salvation.

"This reward [Heb. ix. 4] is for those whose foreheads are marked with Tau."—Ep. Andreæ: Sermons (Luke xvii, 22).

**Taurus (the Bull).** Indicates to the Egyptians the time for ploughing the earth, which is done with oxen.

Mount Taurus, in Asia. In Judges xv. 3-19 we have an account of Samson
Tawdry and the jawbone, but probably Chamor (translated an ass) was the name of a hill or series of hills like Taurus, and should not have been translated. Similarly, Lehi (translated a jawbone) is probably a proper name also, and refers to a part of Chamor. If so, the meaning is, When he (Samson) came to Lehi, the summit of Mount Chamor, seeing a moist boulder, he broke off and rolled it on his feet. Down it bounded, crushing "heaps upon heaps" of the Philistines. Where the boulder was broken off a spring of water jetted out, and with this water Samson quenched his thirst.

What is now called the Mountain of St. Patrick was previously called "Mount Eagle"—in Irish, *Cnoc an Uacht*.

**Tawdry.** Showy, worthless finery; a corruption of St. Audrey. At the annual fair of St. Audrey, in the isle of Ely, showy lace called St. Audrey's lace was sold, and gave foundation to our word tawdry, which means anything gaudy, in bad taste, and of little value. (See TANTONY.)

"Tawdry. *Astrumenta, liminum, an tascole, esquere mumbus et biriedre.*—*Remarques.* Come, you punished me a tawdry lace and a pair of sweet gloves. — *Winter's Tale*, ii, 4

**Tawny (The).** Alexandre Bonvici/no the historian, called *Il Morveto*. (1514-1564)

**Taylor,** called *The Water-Poet*, who confesses he never learnt so much as the accident. He wrote fourscore books, and afterwards opened an alehouse in Long Acre. (1550-1604)

"Taylor, their better Charon, leads an ear, Once swan of Thames, though now he sings no more." *Dunciad*, iii

**Taylor's Institute.** The Fitzwilliam Museum of Oxford. So called from Sir Robert Taylor, who made large bequests towards its erection. (1714-1788)

**Tchih.** The military system adopted in the municipal and masonic regiments of Russia.

"Peter the Great established what we have in Russia; the *tchih*, that is to say, he applied the military system to the general administration of the empire" — *De Caxton* : *Hieron*, chap vii.

**Tchow Dynasty.** The third imperial dynasty of China, which gave *four kings*, and lasted 606 years (A.D. 1127-206). It was so called from the head of government.

**Te Deum, etc.,** is usually ascribed to St. Ambrose, but is probably of a much later date. It is said that St. Ambrose improvised this hymn while Bishoping St. Augustine. In allusion to this tradition, it is sometimes called "the Ambrosian Hymn."

**Te Deum** (of ecclesiastical architecture) is a "theological series" of carved figures in niches: (1) of angels, (2) of patriarchs and prophets, (3) of apostles and evangelists, (4) of saints and martyrs, (5) of founders. In the restored west front of Salisbury cathedral there is a "Te Deum," but the whole 123 original figures have been reduced in number.

**Te Ignitur.** One of the service-books of the Roman Catholic Church, used by bishops and other dignitaries. So called from the first words of the canon, "*Te ignitur, clementissime Pater.*

**Oaths upon the Te Ignitur.** Oaths sworn on the *Te Ignitur* service-book, regarded as especially solemn.

**Teague.** An Irishman, about equal to Pat or Paddy. Sometimes we find the word Teague-lander. Teague is an Irish servant in Farquhar's *Twain Rituals*; in act iii. 2 we find the phrase "a downright Teague," meaning a regular Irish character—blundering, witty, fond of whisky, and lazy. The name is also introduced in Shadwell's play, *The Lancashire Witches*, and Teague o'Divelly, the Irish Priest (1688).

"Was he Carol, brother James, or Teague, That made thee break the Triple League?" *Rochester: History of Insipid*.

**Teakettle Broth** consists of hot water, bread, and a small lump of butter, with pepper and salt. The French *soup mangre*.

**Tean or Telan Poet.** Anacon, who was born at Teos, in I'onia. (B.C. 563-478)

**Teanlay Night.** The vigil of All Souls, or last evening of October, when bonfires were lighted and revels held for succouring souls in purgatory.

**Tear** (to rhyme with "sneak"). To *tear Christ's body*. To use imprecations. The common oaths of mediaval times were by different parts of the Lord's body: hence the preachers used to talk of "tearing God's body by imprecations."

"Her other been so sweet and so damnable. That it is greatly for to have them aware. Our illustrious Lord's body they to-term." *Chaucer: Canterbury Tales*, 1359.

**Tear** (to rhyme with "tear"). *Tear* and *larmes*. (Anglo-Saxon, *teher*; Gothic, *tager*; Greek, *debrus*; Latin, *lacrims*: French, *larm's*).
Tear Handkerchief. A handkerchief blessed by the priest and given, in the Tyrol, to a bride, to dry her tears. At death, this handkerchief is laid in her coffin over the face of the deceased.

Teaspoon (A). £3,000. (See Spoon.)

Teasle (Lady). A lively, innocent country maiden, married to Sir Peter, who is old enough to be her father. Planted in the hothed of London gaiety, she formed a liaison with Joseph Surface, but, being saved from disgrace, repented and reformed. (Sheridan: School for Scandal.) (See Towry.)

Teasle (Sir Peter). A man who had remained a bachelor till he had become old, when he married a girl from the country, who proved extravagant, fond of pleasure, selfish, and vain. Sir Peter was always gibing his wife for her inferior rank, teasing her about her manner of life, and yet secretly liking what she did, and feeling proud of her. (Sheridan: School for Scandal.)

Teck (A). A detective. Every suspicious man is a “teck” in the eyes of a thief. Of course, the word is a contraction of [de]tect[ive].

Teeth.
From the teeth outwards. Merely talk; without real significance.

“Much of the talk about General Gordon lately was only from the teeth outwards.”—The Daily News, 1885.

To set one’s teeth on edge. (See Edge.) He has cut his eye-teeth. He is “up to snuff;” he has “his weather-eye open.” The eye-teeth are cut late—

First set—5 to 8, the four central incisors.
6 7 8 9 10 lateral incisors.
11 12 anterior molars.
13 14 15 16 17 18 19 20 the eye-teeth.

Second set—5 to 8, the anterior molars.
6 7 8 incisors.
9 10 incus.
11 12 13 14 15 16 17 18 19 20 eye-teeth.

In spite of his teeth. In opposition to his settled purpose or resolution. Holmstedt tells us of a Bristol Jew, who suffered a tooth to be drawn daily for seven days before he would submit to the extortion of King John. (See Jew’s Eye.)

“In despite of the teeth of all the army and nation.”—Shakespeare: Merry Wives of Windsor, V. 4.

To cast into one’s teeth. To utter reproaches.

“All his faults observed
Set in a note-book, learned, and conned by rote.
To cast into my teeth.”

Shakespeare: Julius Caesar, iv. 3.

The skin of his teeth. (See Skin.)

Teeth. The people of Ceylon and Malabar used to worship the teeth of elephants and monkeys. The Siamese once offered to a Portuguese 700,000 ducats to redeem a monkey’s tooth.

Wolf’s tooth. An amulet worn by children to charm away fear.

Teeth are Drawn (His). His power of doing mischief is taken from him.
The phrase comes from the table of The Lion in Love, who consented to have his teeth drawn and claws cut, in order that a fair damsel might marry him. When the teeth were drawn and claws cut off, the father of the maid fell on the lion and slew him.

Teeth of the Wind (In the). With the wind dead against us, with the wind blowing in or against our teeth.

“To strive with all the tempest in my teeth.”—Pope.

Testimonial. Those who sign the abstinence pledge are entered with O. P. (old pledge) after their name. Those who pledge themselves to abstain wholly from alcoholic drinks have a T (total) after their name. Hence, T = total abstainer.

The tale about Dick Turner, a plasterer or fish-hawker at Preston, in Lancashire, who stammered forth, “I’ll have nowt to do with the moderation botheration pledge; I’ll be rest down t—total, that or nowt,” is not to be relied on.

It is said that Turner’s tombstone contains the inscription. Beneath this stone are deposited the remains of Richard Turner, author of the word Testimonial as applied to abstinence from all intoxicating liquors, who departed this life on the 27th day of October, 1848, aged 30 years.

Testostotum (A). A working-man’s club in which all intoxicants are prohibited.

“You can generally depend upon getting your money’s worth if you go to a testostotum.”—Stephan Remarck, chap. v.

Teian Muse (The). Anacreon, a native of Teion, in Phaphigonia. (B.C. 663-478.)
Teinds. Tithes.

"Taking down from the window-seat that
amusing folio (The Scotch Cobb upon Lustion),
he opened it, as it instinctively, as the tenth title
of Book Second, of Teinds or Tythes. "—St N.
Scott: The Antiquary, chap. xlv.

N.B. Those entitled to tithes were
called in Scotland "teind-masters."

Telemann's. Supporters. (Greek, 
telamön.) Generally applied to figures
of men used for supporters in archi-
tecture. (See Atlantes.)

Telegraph. Milking a telegram. A
telegram is said to be "milked" when
the message sent to a specific party is
superscriptiously made use of by others.

"They receive their telegrams in cupola to
avoid the risk of their being "milked" by rival
Journaux."—The Times, August 14th, 1890.

Telemachus. The only son of
Ulysses and Penelope. After the fall of
Troy he went, under the guidance of Mentor, in quest of his father. He is
the hero of Fénélon's prose epic called
Telemachus.

Tell (William). The boldest of the
Swiss mountaineers. The daughter of
Leuthold having been insulted by an
emissary of Albrecht Gessler, the enraged
father killed the ruffian and fled. William
Tell carried the assassin across the lake,
and greatly incensed the tyrannical
Governor. The people rising in rebel-
lion, Gessler put to death Melch'tal, the
patriarch of the district, and, placing the
ducal cap of Austria on a pole, com-
manded the people to bow down before
it in reverence. Tell refused to do so,
whereupon Gessler imposed on him the
task of shooting an apple from his little
boy's head. Tell succeeded in this peril-
ous trial of skill, but, letting fall a con-
cealed arrow, was asked with what object
he had secreted it. "To kill thee, O
tyrant," he replied, "if I had failed in
the task imposed on me." Gessler now
ordered the bold mountaineer to be put
in chains and carried across the lake to
Küssnacht Castle "to be devoured alive
by reptiles," but, being rescued by the
people, he shot Gessler and liberated
his country. (Rossini: Guiglielmo Tell,
as opera.)

Telemus's monument at Altorf
(1892) has four reliefs on the pedestal:
(1) Tell shooting the apple; (2) Tell's
leap from the boat; (3) Gessler's death;
and (4) Tell's death at Schachenbach.

William Tell. The story of William
Tell is told of several other persons:

(1) Egl, the brother of Wayland
Smith. One day King Nidung com-
manded him to shoot an apple off the
head of his son. Egl took two arrows
from his quiver, the straightest and
sharpest he could find. When asked by
the king why he took two arrows, the
god-archer replied, as the Swiss peasant
to Gessler. "To shoot thee, tyrant, with
the second if the first one fails."
(2) Saxo Grammaticus tells nearly the
same story respecting Toki; who killed
Harald.
(3) Reginald Scott says, "Puncher
shot a penny on his son's head, and
made ready another arrow to have slain
the Duke Remgrave, who commanded it." (1584.)
(4) Similar tales are told of Adam
Bell, Clym of the Clough, William of
Cloudesle and Henry IV., Olaf and
Eindrildi, etc.

Tellers of the Exchequer. A cor-
rupption of taliers—i.e. tally-men, whose
duty it was to compare the tallies, re-
cieve money payable into the Exchequer,
give receipts, and pay what was due ac-
cording to the tallies. Abolished in the
reign of William IV. The functionary
of a bank who receives and pays bills,
orders, and so on, is still called a
"teller."

Temora. One of the principal poem-
of Ossian, in eight books, so called from
the royal residence of the kings of Con-
naught. Cairbar had usurped the throne,
having killed Cormac, a distant relative
of Fingal; and Fingal raised an army
to dethrone the usurper. The poem
begins from this point with an invitation
from Cairbar to Oscar, son of Ossian, to
a banquet. Oscar accepted the invita-
tion, but during the feast a quarrel was
vamped up, in which Cairbar and Oscar
fell by each other's spears. When Fingal
arrived a battle ensued, in which Fillan,
son of Fingal, the Achilles of the Cale-
donian army, and Cathmor, brother of
Cairbar, the bravest of the Irish army,
were both slain. Victory crowned the
army of Fingal, and Ferad-Artho, the
rightful heir, was restored to the throne
of Connaught.

Temper. To make trim. The
Italians say, temperare la livra, to tune
the lyre; temperare una penna, to mend
a pen; temperare l'orziolo, to wind up
the clock. In Latin, temperare calumnum
is "to mend a pen." Metal well tem-
pered is metal made trim or meet for its
use, and if not so it is called ill-tempered.
When Otway says, "Woman, nature
made thee to temper man," he means to
make him trim, to soften his nature, to
mend him.
Templars or Knights Templars.
Nine French knights bound themselves, at the beginning of the twelfth century, to protect pilgrims on their way to the Holy Land, and received the name of Templars, because their arms were kept in a building given to them for the purpose by the abbot of the convent called the Temple of Jerusalem. They used to call themselves the "Poor Soldiers of the Holy City." Their habit was a long white mantle, to which subsequently was added a red cross on the left shoulder. Their famous war-cry was "Baucaunt," from their banner, which was striped black and white, and charged with a red cross; the word Baucaunt is old French for a black and white horse.

Seat of the Knights Templars (two knights riding on one horse). The first Master of the Order and his friend were so poor that they had but one horse between them, a circumstance commemorated by the seal of the order. The order afterwards became wealthy and powerful.

Temple (London) was once the seat of the Knights Templars. (See above.)

Temple. The place under inspection, from the Latin verb *tempor*, to behold, to look at. It was the space marked out by the Roman augurs as the field of observation. When augurs made their observations they marked out a space within which the sign was to occur. Rather remarkable is it that the Greek *theos* and Latin *deus* are nouns from the verbs *theo* and *teur*, meaning the "presence" in this space marked out by the augurs.

Temple (A). A kind of stretcher, used by weavers for keeping Scotch carpeting at its proper breadth during weaving. The weaver's temple is a sort of wooden rule with teeth of a pothook form.

Temple Bar, called "the City Golgotha," because the heads of traitors, etc., were exposed there. (Removed 1878.)

Temple of Solomon. Timbs, in his *Notable*, p. 192, tells us that the treasure provided by David for this building exceeded 900 millions sterling (!). The building was only about 160 feet long and 105 wide. Taking the whole revenue of the British empire at 100 millions sterling annually, the sum stated by Timbs would exhaust nine years of the whole British revenue. The kingdom of David was not larger than Wales, and by no means populous.

Temple (Pagan) in many respects resembled Roman Catholic churches. There was first the vestibule, in which were the piscina with lustral water to sprinkle those who entered the edifice; then the nave (or *nave*), common to all comers; then the chancel (or *aditus*) from which the general public was excluded. In some of the temples there was also an apse, like our apse; and in some others there was a portico, which not unfaithfully was entered by steps or "degrees"; and, like churches, the Greek and Roman temples were consecrated by the pontif.

The most noted temples were that of Vulcan, in Egypt; of Jupiter Olympus, and of Apollo, in Delphi; of Diana, in Ephesus; the Capitol and the Pantheon of Rome; the Jewish temple built by Solomon, and that of Herod the Great.

Tempora Mutatur. (See Mutatur.)

Ten. Gothic, tai-hun (two hands); Old German, ze-hun, whence zehn, ten.

Ten Commandments (The). The following rhyme was written under the two tables of the commandments:

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PHSVR Y PRFT MN
VR KP TSH PRCPTS TN.
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The vowel ý supplies the key.

Ten Commandments (The). Scratching the face with the ten fingers of an angry woman; or a blow with the two fists of an angry man, in which the "ten commandments are summarised into two."

"I could I come near your beauty with my nails, I'd set my ten commandments in your face."—Shakespeare, *Henry VI*, 1, 3.

"I damn you to touch him, spreading abroad her long and muscullar fingers, garnished with claws, which a valiant mouth might have envied. I'll set my ten commandments on the face of the first hand that bares a finger on him."—Shelley, *Wandering Jew*, chap. 

Tench is from the Latin *tenuis*, so called, says Aulus Gellius, because it is *tenuis* (tinted).

Tend in the Eyes. Dutch, "Temand naar de oogen te zien." The English equivalent is, "to wait on his nod" or beck.

"Her gentle eyes, like the Nereides,
So many kindles, tended her' the eyes."—Shakespeare, *Antony and Cleopatra*, ii, 2.

Tendon. (See Achilles.)

Tenglo. A river in Lapland on whose banks roses grow.

"I was surprised to see upon the banks of the river roses of as lovely a red as any that are in our own gardens."—R. de Moufierius.

of Marlborough and Prince Eugene over the French under Marshal Villars on September 11, 1709.

"Her course is tried

The Scottish Tenner. Sir David Wilkie (1785-1841).

Tener (adj.). A ten-pound note. A "fiver" is a five-pound note.

Tennis Bell of Fortune. Pertinax, the Roman emperor, was so called. He was first a seller of charcoal, then a schoolmaster, then a soldier, and lastly an emperor, but in three months he was deposed and murdered.

Tennyson (Alfred). Ballad of Arthurian Romance. His poems on the legends of King Arthur are—(1) The Coming of Arthur; (2) Geraint and Enid; (3) Merlin and Vivien; (4) Lancelot and Elaine; (5) The Holy Grail; (6) Pellaeus and Locrine; (7) Guinevere; (8) The Passing of Arthur. Also The Morte d'Arthur, Sir Galahad, The Lady of Shalott. (1810-1892.)

Tenpenny Nails. Very large nails, 1,000 of which would weigh 10 lbs. Four-penny nails are those which are much smaller, as 1,000 of them would weigh only 4 lbs.; two-penny nails, being half the size, 1,000 of them would weigh only 2 lbs. Then we come to the ounce nails, 1,000 weighing only 8, 12, or 16 ounces, the standard unit being always 1,000 nails. Penny is a corruption of pounder, pouner, punner, penny, as two penny nails, four-penny nails, ten-penny nails, etc., according to the weight of 1,000 of them.

Tenor. A subdivision of the chansons or poems of love and gallantry by the Troubadours. When the public jouste were over, the lady of the castle opened her "court of love," in which the combatants contended with harp and song.

Tent. Father of such as dwell in tents. Jabal. (Genesis iv. 20.)

Tent (Skhidhátris) would cover a whole army, and yet fold up into a parcel not too big for the pocket. (Arabian Nights.)

Tenterden. Tenterden steeple was the cause of Goodwin Sands. The reason alleged is not obvious; an apparent non-sequitur. Mr. More, being sent with a commission into Kent to ascertain the cause of the Goodwin Sands, called together the oldest inhabitants to ask their opinion. A very old man said, "I believe Tenterden steeple is the cause." This reason seemed ridiculous enough, but the fact is, the Bishop of Rochester applied the revenues for keeping clear the Sandwich haven to the building of Tenterden steeple. (See Goodwin Sands.)

Some say the stone collected for strengthening the wall was used for building the church tower.

Tenterhooks. I am on tenterhooks, or on tenter-hooks of great expectation. My curiosity is on the full stretch, I am most curious or anxious to hear the issue. Cloth, after being woven, is stretched or "tented" on hooks passed through the salvages. (Latin, teniit, stretched, hence "tent," canvas stretched.)

"He was not kept an instant on the tenter-hooks of suspicion longer than the appointed moment"—Sir W. W. Scott. Redgauntlet, chap. 211.

Tenth Legion (The), or the Submerged Tenth. The lowest of the proletarian class. A phrase much popularized in the last quarter of the nineteenth century by "General" Booth's book, In Darkest England. (See Submerged.)

Tenth Wave. It is said that every tenth wave is the biggest. (See Wave.)

"As length, running from the Baltic coast, the victorious tenth wave shall ride, like the bare, o'er all the sea"—Burke.

Tercel. The male hawk. So called because it is one-third smaller than the female. (French, tiers.)

Terence. The Terence of England, the wonder of hearts, is the exquisite compliment which Goldsmith, in his Retaliation, pays to Richard Cumberland, author of The Jew, The Wrat Indian, The Wheel of Fortune, etc. (1722-1811.)

Teresa (St.). The reformer of the Carmelites, canonised by Gregory XV. in 1621. (1615-1682.) (See Sancho Panza.)

Term Time, called, since 1873, Law Sessions.

Michaelmas Sessions begin November 2nd, and end December 31st.

Hilary Sessions begin January 11th, and end the Wednesday before Easter.

Easter Sessions begin the Tuesday after Easter-week, and end the Friday before Whitsunday.

Trinity Sessions begin the Tuesday after Whit-sun-week, and end August 8th.

Term Time of our Universities. There are three terms at Cambridge in a year, and four at Oxford, but the two middle Oxford terms are two only in name, as they run on without a break. The three Cambridge terms are Lent, Easter, and Michaelmas. The four
Terramagant. The author of Junius says this was a Saxon idol, and derives the word from tyr magan (very mighty); but perhaps it is the Persian tir-magian (Magian lord or deity). The early Crusaders, not very nice in their distinctions, called all Pagans Saracens, and muddled together Magianism and Mahometanism in wonderful confusion, so that Termağant was called the god of the Saracens, or the co-partner of Mahound. Hence Ariosto makes Ferrau "blaspheme his Mahound and Termağant" (Orlando Furioso, xii. 59); and in the legend of Sir Guy the Soudan or Sultan is made to say—

"So help me, Mahoune, of might,
And Termağant, my God so bright."

Termağant was at one time applied to men. Thus Massinger, in The Picture, says, "A hundred thousand Turks as sailed him, every one a Termağant [Pagan]." At present the word is applied to a boisterous, brawling woman. Thus Arbuthnot says, "The eldest daughter was a termağant, an impetuous profigate wretch." The change of sex arose from the custom of representing Termağant on the stage in Eastern robes, like those worn in Europe by females.

"Twas time to counterfeit, or that hot termağant Scot (Douglas) had paid me scot and lot too."—Shakespeare: 1 Henry IV., v. 4.

Outdoing Termağant (Hamlet, iii. 2). In the old play the degree of rant was the measure of villainy. Termağant and Herod, being considered the beau-ideal of all that is bad, were represented as settling everything with club law, and bowing so as to split the ears of the groundlings. Bully Bottom, having ranted to his heart's content, says, "That is Erdles' vein, a tyrant's vein.

(Termağant is properly Terp-sik-on-re, but often pronounced Terp-si-core). The goddess of dancing. Terpașichore, relating to dancing. Dancers are called "the votaries of Terpașichore."

Terra Firma. Dry land, in opposition to water; the continents as distinguished from islands. The Venetians so called the mainland of Italy under their sway; as, the Duchy of Venice, Venetian Lombardy, the March of Treviso, the Duchy of Friuli, and Istria. The continental parts of America belonging to Spain were also called by the same term.

Terrestrial Sun (That). Gold, which in alchemy was the metal corresponding to the sun, as silver did to the moon. (Sir Thomas Browne: Religion Medici, p. 149, 3.)

Terrible (The). Ivan IV. [or II.]: of Russia. (1529, 1533-1584.)

Terrier is a dog that "takes the earth," or unearths his prey. Dog Tray is merely an abbreviation of the same word. Terrier is also applied to the hole which foxes, badgers, rabbits, and so on, dig under ground to save themselves from the hunters. The dog called a terrier creeps into these holes like a ferret to rout out the victim. (Latin, terra, the earth.) Also a land-roll or description of estates.

There are short- and long-haired terriers.
(1) Short-haired: the black-and-tan, the schippeke, the bull-terrier, and the fox-terrier.
(2) Long-haired: the Bedlington, the Dandy Dinmont, and the Irish, Scotch, and Yorkshire terrier.

Terry Alts. Insurgents of Clare, who appeared after the Union, and committed numerous outrages. These rebels were similar to "the Thrashers" of Connaught, "the Carders," the followers of "Captain Rock" in 1822, and the Fenians (1869).

Ter'tium Quid. A third party which shall be nameless. The expression originated with Pythagóras, who, defining bipeds, said—

"Sunt bipes homin, et avis, et tertium quid."

"A man is a biped, so is a bird, and a third thing (which shall be nameless)."

Iamblichus says this third thing was Pythagóras himself. (Vita Pyth., cxxvii.)

In chemistry, when two substances chemically unite, the new substance is called a tertium quid, as a neutral salt produced by the mixture of an acid and alkali.

Terza Rima. A poem in triplets, in which the second or middle line rhymes with the first and third lines of the succeeding triplets. In the beginning of
the poem lines 1 and 3 rhyme independently, and the poem must end with the first line of a new triplet. Dante's *Divine Comedy* is in this metre, and Byron has adopted it in *The Prophecy of Dante*. The scheme is as follows:

- in
- x 2 - x e l - d - (a new rhyme for 1b and 2b)
- 1b - boat
- 2b - chest
- 1c - sides
- 2c - place - (a new rhyme for 1d and 2d)
- 1d - asse
- 2d - lace
- 1e - place
- 2e - grace
- 1f - gate
- 2f - cake

**Tessarian Art.** The art of gambling. (Latin, tæsæra, a die)

**Tester.** A surname. Called teston (testa, a head) because it was stamped on one side with the head of the reigning sovereign. Similarly, the head canopy of a bed was called its tester (Italian, testa, French, teste, tête). Copstuck in Dutch means the same thing. Worth 12d in the reign of Henry VIII, but 6d in the reign of Elizabeth.

Hold there a tester for the - whole peace

*Henry VIII.*

Testers are gone to Oxford, to study at Brasenose. When Henry VIII desired the silver testers, the alloy broke out in red pimples through the silver, giving the royal likeness in the con a bitchy appearance, hence the punning proverb

*Tête-à-tête.* A confidential conversation.

**Tête Botée [Booted Head].** The nickname of Philippe des Commes

"You, Sir Philip des Commes were in a hunt ing-match with the duke, your master and when he sighted after the chase, he required you to sit down in turn, and rendered you the same office — but no sooner had he plucked out of your boots off than he brutally beat it about your head and his privileged friend Leet de Deuk gave you the name of Tête Botée — Sir W. Scott Quadern Durward chap xxx"

*Tête du Pont.* The barbacan or watch tower placed on the head of a drawbridge

**Tether.** He has come to the end of his tether. He has outrun his fortune, he has exhausted all his resources. The reference is to a cable run out to the bitter end (see Bitter End), or to the lines upon lines in whale fishing. If the whale runs out all the lines it gets away and is lost.

Horace calls the end of life "ultima resursum," the end of the goal, referring to the white chalk mark at the end of a racecourse.

**Tethyn.** The sea, properly the wife of Oceanus.

The golden sun above the watery bed
Of happy Tethyn raised his heavenly head.

**Tetragrammaton.** The four letters, meaning the four which compose the name of Deity. The ancient Jews never pronounced the word Jehovah composed of the four sacred letters JHVH. The word means "I am," or "I exist" (Exod. 14:1); but Rabbi Bechay says the letters include the three times—past, present, and future. P. Schleiermacher called Deity a Tetraktys or Tetractys, meaning the "four sacred letters."

The word in different languages

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"Such was the sacred Tetragrammaton / It was worth a thousand worlds to be revealed."

*Dviden Britannia Rediviva* [We have the Egyptian Θεός, like the Greek Θεός.]

**Tetrapia.** The Bible, disposed by Oigen under four columns, each of which contained a different Greek version. The versions were those of Aquila, Symmachus, Theodosian, and the Septuagint.

**Tenuor.** Brother of Ajax the Greater, who went with the allied Greeks to the siege of Troy. On his return home, his father banished him the kingdom for not avenging on Ulysses the death of his brother (Hom. Iliad.)

**Teutonia.** Thua-th-duné (north men) Our word Dutch and the German Deutsch are variations of the same word, originally written Theodisc.

**Teutonic Knights.** An order which the Crusaders gave birth to. Originally only Germans of noble birth were admissible to the order. (Abolished by Napoleon in 1800.)
Th (Θ, theta). — The sign given in the verdicth of the Areopagus of condemnation to death (Acts i. 17).

Thalatta. T (τῆλεως) meant absolution, and A = non liquet. In the Roman courts C meant condemnation, A absolution, and N L (non liquet) remanded.

Thales (3 syl.). An Athenian courteesman who induced Alexander, when excited with wine, to set fire to the palace of the Persian kings at Persepolis.

"The king sent a flame to him in his wrath; Thales led the way to light him to his pray. And, like another Helen,ired another Troy."—Byron. Alexander's Feast.

Thalasa. The Destroyer, son of Hodeirah and Zef'rab (Ζεφράβα); hero of a poem of Southey, in twelve books.

Thalia. — (See Seven Sages.)

Thalestris. Queen of the Amazons, who went with 300 women to meet Alexander the Great, under the hope of raising a race of Alexanders.

"This was no Thalestris from the fields, but a quiet domestic character from the seaside."—C. J. N. C., p. 246.

Thalia. One of the muses, generally regarded as the patroness of comedy. She was supposed by some, also, to preside over husbandry and planting, and is represented leaning on a column holding a mask in her right hand, etc.

Thames (1 syl.). The LatinThamnes (the broad Issus, where Issus is a mere variation of an, outer, nassy, etc., meaning water). The river Churn unites with the Thames at Cricklade, in Wiltshire, where it was at one time indifferently called the Thames, Issus, or Thamnes. Thus, in the Saxon Chronicle we are told the East Angles "overran all the land of Mercia till they came to Cricklade, where they forded the Thanes." In Camden's Britannia mention is made of Summerford, in Wiltshire, on the east bank of the "Issus" (eius vocabulium Tema juxta vadum, quin appellatur Summerford). Canute also forded the Thames in 1016 in Wiltshire. Hence Thames is not a compound of the two rivers Thame and Issis at their junction, but of Thamensis. Tham is a variety of the Latin annis, seen in such words as Northampton, Southampton, Tamworth, etc. Pope perpetuates the notion that Thames = Thame and Issis in the lines—

"Around his throne the sea-born brothers stood; Fast the famed authors of his sacred name, The wondrous Issis and the fruitful Thame! The covered shore, with verdant alders crowned; The Loddon slow, with verdant alders crowned; Cole, whose dark streams his flowery islands love; And chalky Wey that rolls a milky wave; The blue transparent Vandsel his hard; The gushy Lee his sodgy, tresses vary; And sulen Nole that hides his diving flood; And silent Darent stained with Danish blood."—Pope. Windsor Forest.

"He'll never set the Thanes on fire. He'll never make any figure in the world; never plant his footsteps on the sands of time. The popular explanation is that the word Thanes is a pun on the word tames, a corn-sieve; and that the parallel French locution He will never set the Scene on fire is a pun on moureuse, a drag-net; but these solutions are not tenable.

There is a Latin saw, "Tiberii ascendere nequaquam potest," which is probably the fons et origo of other parallel sayings. Then, long before our proverb, we had "To set the Rhine on fire" (Dent Rhein anzünden), 1630, and Er hat den Rhein und das Meer ausgezündet, 1580.

"There are numerous similar phrases as "He will never set the Saffee on fire," ' to set the Trent on fire,' ' to set the Humber on fire,' etc. Of course it is possible to set water on fire but the scope of the proverb is the other way, and it may take its place beside such sayings as "If the sky falls we may catch larks."

Thamus. The Syran and Phoeniciuan name of Adonis. His death happened on the banks of the river Adonis, and in summer-time the waters always become reddened with the huntei's blood. (See Ezekiel viii. 1.)

"Thamus came next behind Whose annual wound on Lycabettus burned, The burn datum to lands at his fate,"

In amorous duties all a summer's day,

While smooth Adonis from his native rock Ran purple to the sea, apparent with blood

Of Thamus' daily wounded."

—Milton. Paradise Lost, i. 446-452.

Thamyris. A Thracian bard mentioned by Homer (Iliad, ii. 553). He challenged the Muses to a trial of skill, and, being overcome in the contest, was deprived of them by his sight and power of song. He is represented with a broken lyre in his hand.

"Blind Thamyris and blind Meon'thas [Homer], And Thoeris and Phineus, prophete old."


"Tiresias" pronounce Ty-re-sis;

"Phineus" pronounce Phine-see.

That. Seven "thats" may follow each other, and make sense.

"For he it known that we may safely write Or say that 'that that' that man wrote was right.

Nay, even that that that, that 'that that' has followed.

Through seven repeats, the grammar's rule has bumbled.

And that that that that 'that that' began."

Repeated seven times is right, den't who can"

"My lord the gentleman's assurance that a say is this 'That that that' that that gentleman has advanced is put that that he should have proved to your lordships." — Spectator, No. 54
That's the Ticket

That's the Ticket. That's the right thing to do; generally supposed to be a corruption of "That's the etiquette," or proper mode of procedure, according to the programme; but the expanded phrase "That's the ticket for soup" seems to allude to the custom of showing a ticket in order to obtain a basin of soup given in charity.

That's the Ticket. A straw hat. A hat being called a tile, and the word being mistaken for a roof-tile, gave rise to several synonyms, such as roof, roofing, thatch, etc.

Thaumaturgus. A miracle worker; applied to saints and others who are reputed to have performed miracles. (Greek, thauma a gon.)

Praxe Alexander of Hohenlohe, whose power was looked upon as miraculous.

Apollosaus of Tyre, Cappadocia (A.D. 3-96). (See his Life, by Philostratus.)

St. Bernard of Clervaux, called "the Thaumaturgus of the West." (1091-1153.)

St. Francis d'Assisi, founder of the Franciscan order. (1182-1226.)

J. Joseph de Brat, of the Tyrol, who, looking on disease as a possession, exorcised the sick, and his cures were considered miraculous. (1277-1779.)

Gregory, Bishop of Neo-Caesarea, in Cappadocia, called emphatically "the Thaumaturgus," from the numerous miracles he is reported to have performed. (212-270.)

St. Isidore. (See his Life, by Damascius.)

Jannes and Jambres, the magicians of Pharaoh who withstood Moses.

Blaes Pascal. (1623-1662.)

Ptolemy, and several other Alexandrine philosophers. (285-270.) (See the Life of Ptolemy, by Porphyry.)

Proclus. (416-485.) (See his Life, by Marinus.)

Simon Magus, of Samaria, called "the Great Power of God." (Acts viii. 10.)

Several of the Sophists. (See Lives of the Philosophers, by Eunapius.)

Synnora possessed the omniscient power of seeing all that was done in every part of the globe. (Eunapius: Eunapius."

Vincenzo de Paul, founder of the "Sisters of Charity." (1576-1660.)

Peter Schott has published a treatise on natural magic called Thaumaturgus Physeorum. (See below.)

Thaumaturgus. Filumena is called Thaumaturga, a saint unknown till 1803, when a grave was discovered with this inscription on tiles: "DEUXHA PAXM CYMM, which, being rearranged, makes Pax tecum Filumena. Filumena was at once accepted as a saint, and so many wonders were worked by "her" that she has been called Le Thaumaturge du Dixième Siecle.

Theagenses and Charicles. The hero and heroine of an erotic romance in Greek by Hahodo'mus, Bishop of Thylakia (fourth century).

Theban Bard or Eagle. Pindar, born at Thebes. (B.C. 518-436.)

Theban Legion. The legion raised in the Thebaid of Egypt, and composed of Christian soldiers, led by St. Mauritius. This legion is sometimes called "the Thundering Legion" (q.v.).

Thebes (I syl.), called The Hundred-Gated, was not Thebes of Boeotia, but of Thebes of Egypt, which extended over twenty-three miles of land. Homer says out of each gate, the Thebans could send forth 200 war-chariots. (Egyptian, Taor or Taouw, city of the sun.)

The word great empress on the Egyptian plain. That vastes her conquests o'er a thousand states.

And poni in her heroes through a hundred gates. Two hundred horsemen and two hundred guides from each wide port of issuing to the war. (Pope Had.)

Thecla (St.), styled in Greek martyrologies the proto-martyress, as St. Stephen is the proto-martyr. All that is known of her is from a book called the Penate, or Acts of Paul and Thecla, pronounced apocryphal by Pope Gelasian, and unhappily lost. According to the legend, Thecla was born of a noble family in Ico'num, and was converted by the preaching of St. Paul.

Theist, Deist, Atheist, Agramont. A theist believes there is a God who made and governs all creation; but does not believe in the doctrine of the Trinity, nor in a divine revelation.

A deist believes there is a God who created all things, but does not believe in His superintendence and government. He thinks the Creator implanted in all things certain immutable laws, called the Laws of Nature, which set per se, as a watch acts without the supervision of its maker. Lake the theist, he does not believe in the doctrine of the Trinity, nor in a divine revelation.

The atheist disbelieves even the existence of a God. He thinks matter is
external, and what we call "creation" is the result of natural laws.

The agnostic believes only what is knowable. He rejects revelation and the doctrines of the Trinity as "past human understanding." He is neither Chrestian, deist, nor atheist, as all these are past understanding.

**Thelasius Act**. The 39th and 40th George III, cap 98. An Act to prevent testators from leaving their property to accumulate for more than twenty-one years. So called because it was passed in reference to the last will and testament of the late Mr Thelasius, in which he desired his property to be invested till it had accumulated to some nineteen millions sterling.

**The not.** An old shepherd who relates to Cuddy the fable of *The Oak and the Brier*, with the view of curing him of his vanity (Spenzer Shepherd's Calendar).

**Theocratus.** The Scottish Theocratus Allan Ramsay, author of *The Gentle Shepherd* (1865-1758).

**Theod'omas.** A famous trumpeter at the siege of Thebes.

At every trumpet the sound menadoned, That roused the great Josh for to strike. No he Theod'mas was half so there.

At Thebes when the city was in doubt, 
Chacek Coun't and Cild late a.

**Theodora** (in *Orianda Futado*), sister of Constantine, the Greek Emperor. Greatly enraged against Roger, who slew her son, she vowed vengeance. Rogero, captured during sleep, being committed to her hands, she cast him into a foul dungeon, and fed him on the bread of affliction till Prince Leon released him.

**Theod'rick.** One of the heroes of the *Nibbing*, a legend of the Sigges. This king of the Goths was also selected as the centre of a set of champions by the German minnesangers (*nunswahl*), but he is called by these romancers Didierick of Ben (Ves'ton).

**Thes'm's Teeth.** The bite of an ill-natured or carping critic. "Bene Thes'mus crumna,d, to be musly apserfed (*Horne Epistles*, i. 18, 62) Thes'm was a carping grammarian of Rome.

**Theosophy** (the society was founded in November, 1875). It means divine wisdom, the "wisdom religion," the "hidden wisdom." It is borrowed from Ammonius Saccus of the third century A.D. Theosophists tell us there has ever been a body of knowledge, teaching the universe, known to certain sages, and communicated by them in doles, as the world was able to bear the secrets. Certainly Esdras supports this hypothesis. Of the two hundred books Jehovah said —

"The first that thou hast written publish openly, that the wise men of all the world may read it. But keep the seventy last that thou mayst deliver them only to such as are wise among the people for in them is wisdom and the stream of knowledge." — *Esdras* xiv 45-47.

At my first approach to the Wisdom Religion I rather suspected the necessity of having to master the profusion of technical terms which Madame Blavatsky very freely alluded about her *Agni* to the *sly* such as *Buddha*, Bhagavat, Atma Ma'am, Sanaah, etc. — "I googled"

**Therapeutes.** The Therapeutes of Philo were a branch of the Essenes. The word *Essenes* is Greek, and means "doctors" (*esueto*), and Therapeut is merely a synonym of the same word.

**Theera**. Daughter of the Count Palatine of Padula, beloved by Mazepa. The count, her father, was very ingurtant that a mere page should presume to fall in love with his daughter, and had Mazepa bound to a wild horse and set adrift. As for Theressa, Mazepa never knew her future history. Theressa was historically not the daughter, but the young wife, of the fiery count (Byron *Mazepa*).

**Thermid's rians.** Those who took part in the *con d'état* which effected the fall of Robespierre, with the desire of restoring the legitimate monarchy. So called because the Reign of Terror was brought to an end on the ninth Thermidor of the second Republican year (July 27th, 1794). Thermidor or "Hot Month" was from July 16th to August 15th (Dural *Bouvet's Thermidors*).

**Thers' tas.** A deformed, scurrilous officer in the Greek army which went to the succ of Troy. He was always railing at the chief, and one day Achilles fell him to the earth with his fist and killed him (Homor *Iliad*).

He squinted, halted all hours was a child 
And jinched before an man his tapering head 
Grew up only of the sun to down 
Limbs falters his feet hit 22.

The miserly who abode him country near 
Cupes a Foundation book it

**A Therm's**. A dastardly, malevolent, impudent raile against the powers that be (See above).

**Thessseus (3 syl.)** Lord and governor of Athens, called by Chaucer Duke Thes'seus. He married Hippolytia, and as he returned home with his bride, and Emilly her sister, was accosted by a crowd of
female suppliants, who complained of Creon, King of Thebes. The Duke forthwith set out for Thebes, slew Creon, and took the city by assault. Many captives fell into his hands, amongst whom were the two knights named Palamon and Arcite (q.v.). (Chaucer: *The Knight's Tale.*)

*The Christian Theseeus.* Roland the Paladin.

**Thes'pian.** Actors. (See below.)

**Thes'pis, Thespian.** Dramatic. Thespis was the father of Greek tragedy.

> "The race of learned men, 
> ... oft they snatch the pen,
> As it inspired, and in a Thespian rage,
> Then write."  
> *Theocritus: Cast of Indolence.* p. 52.

> "Thespis, the first professor of our art.  
> As country wails sang ballads from a curt"  
> *Dryden: Prologue to Sophonisba.*

**Thessalian.** Deceitful, fraudulent; hence θεσσαλός = deceit or fraud. θεσσαλόν εσφράλμα = double dealing, referring to the double-dealing of the Thessalians with their confederates, a notable instance of which occurred in the Peloponnesian War, when, in the very midst of the battle, they turned sides, deserting the Athenians and going over to the Lacedaemonians. The Lociians had a similar bad name, whereas Αρκαδικά εσφράλμα; but of all people, the Spartans were most noted for treachery.

**Thes'tylias.** Any rustic maiden. In the *Idylls of Theocritus,* Thesylia is a young female slave.

> "And there haste her bower she leaves,  
> With Thesylus to bind the sheaves."
> *Milton: L’Allegro.*

**Thick.** Through thick and thin (Dryden). Through evil and through good report; through soggy mud and stones only thinly covered with dust.

> "Through perils both of wind and land  
> She followed him through thick and thin."
> *Butler: Hudibras.*

> "Thick and thin blocks" are pulley-blocks with two sheaves of different thickness, to accommodate different sizes of ropes.

**Thin-skinned.** Not sensitive; not irritated by rebukes and slanders. *Thin-skinned,* on the contrary, means impatient of reproof or censure; their skin is so thin it annoys them to be touched.

**Thin.** (See ARTYLOXUS, CAUCUS, etc.)

**Thieves’ Latin.** Slang; dog, or dog’s Latin; gibberish.

> "What did actually reach his ears was disguised so completely by the use of cant words and the thieves' Latin, called slang, that he could not make sense of the conversation." — Sir W. Scott: *Redgauntlet,* chap. xiii.

> "It is as easy to learn Greek and Hebrew as fast as I can learn’s Latin." — Sir W. Scott: *Kenilworth,* chap. xxi.

**Thieves on the Cross, called Gesamas (the impudent) and Desmas (afterwards ‘St. Desmas,’ the penitent thief) in the ancient mysteries. Hence the following charm to scare away thieves:  
> "Impropibus meritus pennent tra corpora ruas  
> Desmas et Desmas, media est divina potestas;  
> Alt s petit Desmas, infelix, infima, Gesamas;  
> Nos et reas nostras conserva, summus potestas,  
> Nos versus dictas me in turto tuas perdas."**

**Thimble.** Scotch, *Thumkle,* originally "Thumb-bell," because it was worn on the thumb, as sailors still wear their thimbles. It is a Dutch invention, introduced into England in 1695 by John Lofting, who opened a thimble manufactory at Islington.

**Thimble-rig.** A cheat. The cheating game so called is played thus: A pea is put on a table, and the conjurer places three or four thimbles over it in succession, and then sets the thimbles on the table. You are asked to say under which thimble the pea is, but are sure to guess wrong, as the pea has been concealed under the man’s nail.

**Thin-skinned.** (See above, THICK-SKINNED.)

**Thin Red Line (The).** The old 93rd Highlanders were so described at the battle of Balaclava by Dr. W. H. Russell, because they did not take the trouble to form into square. "Balaclava" is one of the honour-names on their colours, and their regimental magazine is named *The Thin Red Line.*

**Thin as a Whipping-post.** As a lath; as a waffer. (See SKILES.)

> "I assure you that, for many weeks afterwards, I was as thin as a whipping-post." — *Kingston: The Three Admiralts,* chap. xi.

> "I wish we had something to eat," said Tom. "I shall grow as thin as a whipping-post, I suspect." — *Kingston: The Three Admiralts,* chap. xi.

**Think about It (I’ll).** A courteous refusal. When the sovereign declines to accept a bill, the words employed are *Le roi (or la reine) s’avisera.*

**Thirteen Unlucky.** The Turks so dislike the number that the word is almost expunged from their vocabulary. The Italians never use it in making up the numbers of their lotteries. In Paris no house bears the number, and persons, called Quartorziennes (q.v.), are reserved to make a fourteenth at dinner parties.

> "Jamais on ne devrait  
> Be mettre a table tris de.
> Mal douce c’est parfuit."  
> *La Mascotte* (an opera), i. 3.

Sitting down thirteen at dinner, in old Norse mythology, was deemed unlucky, because at a banquet in the Valhall,
Thistles. A Babylonish maiden beloved by Piramus. They lived in contiguous houses, and as their parents would not let them marry, they contrived to converse together through a hole in the garden wall. On one occasion they agreed to meet at Ninnus' tomb, and Thise, who was first at the spot, hearing a lion roar, ran away in a fright, dropping her garment on the way. The lion seized the garment and tore it. When Piramus arrived and saw the garment, he concluded that a lion had eaten Thise, and he stabbed himself. Thise returning to the tomb, saw Piramus dead, and killed herself also. This story is travestied in the Midsummer Night's Dream, by Shakespeare.

Thistle (The). The species called Silybum Marianum, we are told, owes the white markings on its leaves to the milk of the Virgin Mary, some of which fell thereon and left a white mark behind. (See Christian Traditions.)

Thistles are said to be a cure for stitch in the side, especially the species called "Our Lady's Thistle." According to the Doctrine of Signatures, Nature has labelled every plant, and the prickles of the thistle tell us the plant is efficacious for prickles or stitches in the side. (See Turmeric.)

Thistle Beds. Withoo, a Dutch artist, is famous for his homely pictures where thistle-beds abound.

Thistle of Scotland. The Danes thought it cowardly to attack an enemy by night, but on one occasion deviated from their rule. On they crept, bare-footed, noiselessly, and unobserved, when one of the men set his foot on a thistle, which made him cry out. The alarm was given, the Scotch fell upon the night-party, and defeated them with terrible slaughter. Ever since the thistle has been adopted as the insignia of Scotland, with the motto "Nemo me impune lacessit." This tradition reminds us of Brennus and the greece. (See also STARS AND STRIPES.)

Thistle. The device of the Scotch monarchs was adopted by Queen Anne; hence the riddle in Pope's pastoral proposed by Daphnis to Strephon:

"Tell me ... in what more happy fields
The thistle springs, to which the lily yields?"

Pope: Spring.

In the reign of Anne the Duke of Marlborough made the "lily" of France yield to the thistle of Queen Anne. The lines are a parody of Virgil's Eclogue, iii. 104-108.

Thistles. Throwing the thistles about. A thistle is an Irish shilling, which, prior to 1825, was worth 13 pence, and many years after that date, although reduced to the English standard, went by the name of "thistles." When Members of Parliament were chaired after their election, it was by no means unusual to carry a bag or two of "thistles," and scatter the money amongst the crowd.

Thirteenpence-halfpenny. A hangman. So called because threepence-halfpenny was at one time his wages for hanging a man. (See Hangman.)

Thirty. A man at thirty must be either a fool or a physician. (Tiberius.)

Thirty Tyrants. The thirty magistrates appointed by Sparta over Athens, at the termination of the Peloponnesian war. This "reign of terror," after one year's continuance, was overthrown by Thrasybulos (B.C. 403).

The Thirty Tyrants of the Roman empire. So those military usurpers are called who endeavoured, in the reigns of Valerian and Gallienus (233-268), to make themselves independent princes. The number thirty must be taken with great latitude, as only nineteen are given, and their resemblance to the thirty tyrants of Athens is extremely fanciful. They were:

In the East.
(1) Oryx'addis.
(2) Macri'nus.
(3) Balista.
(4) Odom'zua.
(5) Zeno'bela.

In the West.
(6) Post'humus.
(7) Lolli'nus.
(8) Victor'ius and his mother Victoria.
(9) Mar'ictus.
(10) Tevri'cius.

Thirty Years' War. A series of wars between the Catholics and Protestants of Germany in the seventeenth century. It began in Bohemia in 1618, and ended in 1648 with the "peace of Westphalia."
Thomas (St.). Patron saint of architects. The tradition is that Gondoforus, king of the Indies, gave him a large sum of money to build a palace. St. Thomas spent it on the poor, "thus erecting a superb palace in heaven."

The symbol of St. Thomas is a builder’s square, because he was the patron of masons and architects.

Christians of St. Thomas. In the southern parts of Malabar there were some 200,000 persons who called themselves "Christians of St. Thomas" when they discovered India. They had been 1,300 years under the jurisdiction of the patriarch of Babylon, who appointed their materene (archbishop). When Gama arrived the head of the Malabar Christians was Jacob, who styled himself "Metropolitan of India and China." In 1525 a stone was found near Sigamani with a cross on it, and containing a list of the materenes of India and China.

Sir Thomas. The dogmatical prating squire in Crabbe’s Borough (letter x.).

Thomas-a-Kempis. Thomas Hammelein of Kempen, an Augustinian, in the diocese of Cologne. (1380-1471.)

Thomas the Rhymor. Thomas Learmont, of Erclidoune, a Scotchman, in the reign of Alexander III., and contemporary with Wallace. He is also called Thomas of Erclidoune, Sir Walter Scott calls him the "Merlin of Scotland." He was magician, prophet, and poet, and is to return again to earth at some future time when Shrove Tuesday and Good Friday change places.

Care must be taken not to confound "Thomas the Rhymor" with Thomas Rymer, the historiographer and compiler of the Faderas.

Thomasing. In some rural districts the custom still prevails of "Thomasing," that is, of collecting small sums of money or obtaining drink from the employers of labour on the 21st of December—"St. Thomas’s Day." December 21st is still noted in London as that day when every one of the Common Council has to be either elected or re-elected, and the electors are wholly without restriction except as to age and sex. The aldermen and their officers are not elected on St. Thomas’s Day.

Thomasists. Followers of Thomas Aquinas, who denied the doctrine of the immaculate conception maintained by Duns Scotus.

Thomson (James), author of The Seasons and Castle of Indolence, in 1729 brought out the tragedy of Sophonisba, in which occurs the silly line: "O Sophonisba, Sophonisba, O!" which a wag in the pit parodied into "O Jimmy Thomson, Jimmy Thomson, O!" (1700-1748.)

Thone (1 syl.) or Thoma. Governor of a province of Egypt. His wife was Polydamnia. It is said by post-Homeric poets that Paris took Helen to this province, and that Polydamnia gave her a drug named nepenthes to make her forget her sorrows, and fill her with joy.

"Not that nepenthes which the wife of Thone in Egypt gave to tear-bitten Helen, Is of such power to sur ‘up joy to this."

Milton: Comus, 366-367.

Thopas (Sir). Native of Poperyng in Flanders; a capital sportsman, archer, wrestler, and runner. He resolved to marry no one but an "elf queen," and set out for fairy-land. On his way he met the three-headed giant Olifaunt, who challenged him to single combat. Sir Thopas got permission to go back for his armour, and promised to meet him next day. Here mine host interrupts the narrative as "intolerable nonsense," and the "rime" is left unfinished.

"An elf queen wo! I have, I wis, For in this world no woman is Worthy to be my mate."

Chaucer: Bins of Sir Thopas.

Thor. Son of Odin, and god of war.

His attendants were THIALFI, the swift runner, his belt was MEKGNGARDER or MEKGNGARD, which doubled his strength whenever he put it on.

His goats were CRACK, GRYND, CRASH, and CRASH.

His hammer or mace was MJOLNIR.

His palace was BLAIKINIR (Bright Space), where he received the warriors who had fallen in battle.

His realm was THORUVANG.

His wife was SIF (Love).

He is addressed as Asa Thor or Ring Thor (Winged Thor, i.e. Lightning). (Scandinavian mythology.)

The word enters into many names of places, etc., as Thorsby in Cumberland, Thunderhill in Surrey, Thor in Wiltshire, Torthorwald (i.e. "Hill of Thor-in-the-wood") in Dumfriesshire, Thursday, etc.

Thorn. The Conference of Thorn met October, 1645, at Thorn, in Prussia, to remove the difficulties which separate Christians into sects. It was convoked by Ladislas IV. of Poland, but no good result followed the conference.

Thorn in the Flesh (A). Something to mortify; a skeleton in the cupboard. The allusion is to a custom common
amongst the ancient Pharisees, one class of which used to insert thorns in the borders of their gaberdines to prick their legs in walking and make them bleed. (See Pharisees.)

**Thorns.** Calvin (*Admonitio de Reliquiis*) gives a long list of places claiming to possess one or more of the thorns which composed the Saviour's crown. To his list may be added Glastonbury Abbey, where was also the spear of Longius or Longinus, and some of the Virgin's milk.

The thorns of Dauphiné will never prick unless they prick the first day. This proverb is applied to natural talent. If talent does not show itself early, it will never do so—the truth of which application is very doubtful indeed.

"Si espume non pleques quand nais, 
A pene que pleques jamais!"

*Proverb in Dauphiné.*

**Thorpe-man.** Villagers. This very pretty Anglo-Saxon word is worth restoring. (Thorpe, Anglo-Saxon, a village.)

**Thoth.** The Hermes of Egyptian mythology. He is represented with the head of an ibis on a human body. He is the inventor of the arts and sciences, music and astronomy, speech and letters. The name means "Logos" or "the Word."

**Though Lost to Sight, to Memory Dear.** A writer in *Harper's Magazine* tells us that the author of this line was Ruthven Jenkyns, and that the poem, which consists of two stanzas each of eight lines, begins each stanza with "Sweetheart, good-bye," and ends with the line, "Though lost to sight, to memory dear." The poem was published in the *Greeorrhich Magazine for Marines* in 1701 or 1702.

**Thousand.** Everyone knows that a dozen may be either twelve or thirteen, a score either twenty or twenty-one, a hundred either one hundred or one hundred and twenty, and a thousand either one thousand or one thousand two hundred. The higher numbers are the old Teutonic computations. Hickes tells us that the Norwegians and Icelandic people have two sorts of decad, the lesser and the greater called "Tolfred." The lesser thousand = 10 x 100, but the greater thousand = 12 x 100. The word tolf, equal to tole, is our twelve. (*Institutiones Grammaticae*, p. 43.)

"Five score of men, money, or pines, 
Six score of all other things." *Old Sow.*

**Thread.** The thread of destiny—i.e. that on which destiny depends. The Greeks and Romans imagined that a grave maiden called Clotho spun from her distaff the destiny of man, and as she spun one of her sisters worked out the events which were in store, and Atropos cut the thread at the point when death was to occur.

*A St. Thomas's thread.* The tale is that St. Thomas planted Christianity in China, and then returned to Malabar. Here he saw a huge beam of timber floating on the sea near the coast, and the king endeavoured, by the force of men and elephants, to haul it ashore, but it would not stir. St. Thomas desired leave to build a church with it, and, his request being granted, he dragged it easily ashore with a piece of packthread. (Farina y Sousa.)

*Chief of the Triple Thread.* Chief Brahmin. Osorius tells us that the Brahmins wore a symbolical Tessera of three threads, reaching from the right shoulder to the left. Faria says that the religion of the Brahmins proceeded from fishermen, who left the charge of the temples to their successors on the condition of their wearing some threads of their nets in remembrance of their vocation; but Osorius maintains that the triple thread symbolises the Trinity.

"Terna filia ab huncero de sex parte in lutice singlum gerunt ut designant trium in natura divina matronam." (1 Peter iii. 8.) Precisely the same is said of Brahma. "A day of Brahma is as a thousand revolutions of the Yoogs, and his might extendeth also to a thousand more." (*Krishna : Bhagavat Geeta.*

**Thraill.** A slave; bondage; wittily derived from drill, in allusion to the custom of drilling the ear of a slave in token of servitude, a custom common to the Jews. (Deut. xv. 17.) Our Saxon forefathers used to Pierce at the church-door the ears of their bond-slaves. (Anglo-Saxon, thrael, slave or bondman.)

**Threadneedle Street.** A corruption of *Thryddaman* or *Thryddenal Street*, meaning third street from "Chepesye" to the great thoroughfare from London. Bridge to "Bushope Gate" (consisting of New Fysho Strete, Gracious Strete, and Bushope Gate Strete). (Anglo-Saxon, thryddo or thrydde, third.)

Another etymology is *Thryng-needle* (three-needle street), from the three needles which the Needlemaker's Company bore in their arms. It begins from
Three

Three. Pythagoras calls three the perfect number, expressive of "beginning, middle, and end," wherefore he makes it a symbol of Deity. The word was supposed to be under the rule of three gods, viz. Jupiter (heaven), Neptune (sea), and Pluto (Hades). Jove is represented with three-forked lightning, Neptune with a trident, and Pluto with a three-headed dog. The Fates are three, the Furies three, the Graces three, the Harpies three, the Sibylline books three; the fountain from which Hylas drew water was presided over by three nymphs, and the Muses were three times three; the pythons sat on a tripod. Man is three-fold (body, soul, and spirit); the world is three-fold (earth, sea, and air); the enemies of man are three-fold (the world, the flesh, and the devil); the Christian graces are three-fold (Faith, Hope, and Charity); the kingdoms of Nature are three-fold (mineral, vegetable, and animal); the cardinal colours are three in number (red, yellow, and blue), etc. (See Nine, which is three times three.)

Three Estates of the Realm are the nobility, the clergy, and the commonalty. In the collect for Gunpowder Treason we thank God for "preserving (1st) the king, and (2nd) the three estates of the realm," from which it is quite evident that the sovereign is not one of the three estates, as nine persons out of ten suppose. These three estates are represented in the two Houses of Parliament. (See Fourth Estate.)

Three Cities. So the French call the three cities of Lorraine, Metz, and Verdun, each of which was at one time under the lordship of a bishop. They were united to the kingdom of France by Henry II. in 1552. Since the Franco-German war they have been attached to Germany.

Three Books in the Wind. Unsteady from over-drinking, as a ship when its sheets are in the wind. The sail of a ship is fastened at one of the bottom corners by a rope called a "tack;" the other corner is left more or less free as the rope called a "sheet" is disposed; if quite free, the sheet is said to be "in the wind," and the sail flaps and flutters without restraint. If all the three sails were so loosened, the ship would "reel and stagger like a drunken man."

Three Sheets (The). Three books, or parts of three books—one by Theodore of Mopsuestia, one by Theodore of Cyprus, and the third by Iba, Bishop of Edessa. These books were of a Nestorian bias on the subject of the incarnation and two natures of Christ. The Church took up the controversy warmly, and the dispute continued during the reign of Justinian and the popedom of Vigilius. In 563 the Three Chapters were condemned at the general council of Constantinople.

Three Sheel in the Wall (The), to which Macaulay alluded in his speech, September 26th, 1831, are three sheel or niches in a ruined mound in the borough of Old Sarum, which before the Reform sent two members to Parliament. Lord John Russell (March, 1831) referred to the same anomaly. (See Notes and Queries, March 14th, 1883, p. 213.)

Three bard. (Living up a). Living in a garret, which is got at by mounting to the third storey by a back staircase.

Three-quarters or ʒ. Rhyming slang for the neck. This certainly is a most ingenious perversion. "Three-quarters of a peck" rhymes with neck, so, in writing, an expert simply sets down ʒ. (See Chivy.)

Three R's (The). (See under R.)
Three-tailed Bashaw. (See Bashaw.)

Three Tuns. A fish ordinary in Billingsgate, famous as far back as the reign of Queen Anne.

Threshold. Properly the door-sill, but figuratively applied to the beginning of anything; as, the threshold of life (infancy), the threshold of an argument (the commencement), the threshold of the inquiry (the first part of the investigation). (Saxon, thorsaelf, door-wood; German, thorschwellen; Icelandic, throsaldur. From their comes our door.)

Thread-box. A money-box, in which thirfts or savings are put. (See Spendthrift.)

Throgmorton Street (London). So named from Sir Nicholas Throgmorton, head of the ancient Warwickshire family, and chief banker of England in the reign of Queen Elizabeth.

Through-stone (A). A flat gravestone, a stone coffin or sarcophagus, also a bond stone which extends over the entire thickness of a wall. In architecture, called “Perpend” or “Perpend Stones” or “Throughs.” (French, Pierre parpainge.)

“Old he is not stirring yet, war is he were a through-stone.”—Sir W. Scott: The Monastery (Introduction).

Throw. To throw the helve after the hatchet. (See Helve.)

Throw. Throw lots of dirt, and some will stick. Find plenty of fault, and some of it will be believed. In Latin, Fortiter calumniari, aliquid adhærebit.

Throw Up the Sponge (Tv). (See Sponge.)


“Hubert, Hubert, throw thine eye on you young bov.”—Shakespeare: King John, iii. 3.

Throwing an Old Shoe for Luck. (See under Shoe.)

“Now, for good luck case an old shoe after me.”—Haywood (1668-1756).

“Ay, with all my heart, there’s an old shoe after you.”—The Parson’s Wedding (Bodley, vol. i. p. 496).

Thrum. Weaver’s ends and fag-ends of carpet, used for common rags. (The word is common to many languages, as Icelandic, thraum; German, trumn; Dutch, drom; Greek, thrumma; all meaning “fag-ends” or “fragments.”)

“Come, sister, come, cut thread and thrum; Quail, crush, conclude, and quell.”—Shakespeare: Midsummer Night’s Dream, v. 1

Thread and thrum. Everything, good and bad together.

Thrummy Cap. A sprite described in Northumberland fairy tales as a “queer-looking little auld man,” whose exploits are generally laid in the cellars of old castles.

Thug (a cheat). So a religious fraternity in India was called. Their patron goddess was Devi or Kâli, wife of Siva. The Thugs lived by plunder, to obtain which they never halted at violence or even murder. In some provinces they were called “stranglers” (phanisgara), in the Tamil tongue “noosers” (ari tulukar), in the Canarese “cat gut thieves” (tanti kalvar). They banded together in gangs mounted on horseback, assuming the appearance of merchants; some two or more of these gangs concerted to meet as if by accident at a given town. They then ascertained what rich merchants were about to journey, and either joined the party or lay in wait for it. This being arranged, the victim was duly caught with a lasso, plundered, and strangled. (Hindu, thaga, deceive.)

Thuggee (2 syl.). The system of secret assassination preached by Thugs; the practice of Thugs.

Thug or Tug (Norse). The mounds raised by the old Scandinavians where their courts were held. The word is met with in Iceland, in the Shetlands, and elsewhere in Scotland.

Thule (2 syl.). Called by Drayton Thuly. Pliny, Solinus, and Mela take it for Iceland. Pliny says, “It is an island in the Northern Ocean discovered by Pytheas, after sailing six days from the Órcades.” Others, like Camden, consider it to be Shetland, still called Thylens-el (isle of Thyle) by seamen, in which opinion they agree with Marinius, and the descriptions of Ptolemy and Tacitus. Bochart says it is a Syrian word, and that the Phoenician merchants who traded to the group called it Gesirat Thulë (isles of darkness). Its certain etymology is unknown; it may possibly be the Gothic Thuile, meaning the “most remote land,” and connected with the Greek teles (the end).

“Where the Northern Ocean, in vast whirls,..Boils round the naked melancholy isles”

Of Farthest Thule.”—Thomson: Autumn.
Thumb

Ultima Thule. The end of the world; the last extremity. Thule was the most northern point known to the ancient Romans.

"Tibi serviat Ultima Thule."—Steele: Essays, i. 30.

"Feshawar cantonment is the Ultima Thule of British India."—Nineteenth Century, Oct., 1893, p. 533.

Thumb. When a gladiator was vanquished it rested with the spectators to decide whether he should be slain or not. If they wished him to live, they shut up their thumbs in their fists (police compresso favor judicabatur); if to be slain, they turned out their thumbs. Adam, in his Roman Antiquities (p. 287), says, "if they wished him to be saved, they pressed down their thumbs; if to be slain, they turned up [held out] their thumbs." (Pliny, xxviii. 2; Juvenal, iii. 36; Horace: Epist., xviii. 66.)

? It is not correct to say, if they wished the man to live they held their thumbs downwars; if to be slain, they held their thumbs upwards. "Police compressio" means to hold their thumbs close.

"Where, influenced by the rabbit's bloody will, With thumbs bent back, they popularly kill." Dryden: Third Satire.

The pricking of my thumbs, something wicked this way comes. Another proverb says, "My little finger told me that." When your ears turn hot and red, it is to indicate that someone is speaking about you. When a sudden fit of "shivering" occurs, it is because someone is treading on the place which is to form your grave. When the eyes itch, it indicates the visit of a friend. When the nose itches, it shows that a present will shortly be received. When the bones ache, it prognosticates a coming storm. Plautus says, "Timo quidem rerum gesserim hic ita dorsi tonus gruit." (Miles Gloriosus.) All these and many similar superstitions rest on the notion that "coming events cast their shadows before," because our "angel," ever watchful, forewarns us that we may be prepared. Sudden pains and prickings are the warnings of evil on the road; sudden glows and pleasurable sensations are the couriers to tell us of joy close at hand. These superstitions are relics of demonology and witchcraft.

"In ancient Rome the augurs took special notice of the palpitation of the heart, the flickering of the eye, and the pricking of the thumb. In regard to the last, if the pricking was on the left hand it was considered a very bad sign, indicating mischief at hand.

Do you bite your thumb at me? Do you mean to insult me? The way of expressing defiance and contempt was by snapping the finger or putting the thumb in the mouth. Both these acts are termed a jee, whence our expression "Not worth a fig," "I don't care a fig for you." Decker, describing St. Paul's Walk, speaks of the biting of thumbs to begot quarelus. (See GLOVES.)

"I see contempt marching forth, giving me the sweep with his thumb in his mouth."—Wise Men's (1596).

"I will bite my thumb at them; which is a disgrace to them, if they bear it."—Shakespeare: Romeo and Juliet, ii. 1.

Every honest miller has a thumb of gold. Even an honest miller grows rich with what he prigs. Thus Chaucer says of his miller—

"We clove he stelle and tolle thries, And yet he had a thumb of gold, parle [was what is called an 'honest miller']."—Cantebury Tales: Prologue, 560.

Rule of thumb. Rough measure. Ladies often measure yard lengths by their thumb. Indeed the expression "sixteen nails make a yard" seems to point to the thumb-nail as a standard. Countrymen always measure by their thumb.

Tom Thumb. (See Tom.) Under one's thumb. Under the influence or power of the person named.

Thumb-nail Legacies. Legacies so small that they could be written on one's thumb-nail.

"Tis said, some men may make their wills On their thumb-nails, for aught they can bestow."—Pope: Essay: Lord B. and his Muses.

Thumb-locks or Thumb-screw. An instrument of torture largely used by the Inquisition. The torture was compressing the thumb between two bars of iron, made to approach each other by means of a screw. Principal Carstairs was the last person put to this torture in Britain; he suffered for half an hour at Holyrood, by order of the Scotch Privy Council, to wring from him a confession of the secrets of the Argyll and Monmouth parties.

Thunder. The giant who fell into the river and was killed, because Jack cut the ropes that suspended the drawbridge, and when the giant ventured to cross it the bridge fell in. (Jack the Giant Killer.)

Thunder (Sons of) [Boanerges]. James and John, the sons of Zebedee (Mark iii. 17). So called because they asked to be allowed to consume with lightning those who rejected the mission of Christ. (Luke ix. 64; Mark iii. 17).
Thunder and Lightning or Tor- 

nament. Stephen II. of Hungary (1100, 
1114-1131).

Thunder of the Vatican. The anathemas and denunciations of 
the Pope, whose palace is the Vatican of 
Rome.

Properly speaking, the Vatican cons- 
ists of the Papal palace, the court and 
garden of Belvedere, the library, and 
the museum, all on the right bank of the 
Tiber.

Thunderbolt of Italy. Gaston de 
Foix, nephew of Louis XII. (1489-1512.) 

Thunderbolts. Jupiter was depicted by 
the ancients as a man seated on a 
throne, holding a sceptre in his left hand 
and thunderbolts in his right. Modern 
science has proved there are no such 
things as thunderstones, though many 
tons of boulders (2 syl.), aëroliotes (3 syl.), 
meteors, or shooting stars (of stony or 
metallic substance) fall annually to our 
earth. These “air-stones,” however, have 
no connection with thunder and 
lightning.

"Be ready, gods, with all your thunderbolts; 
Dash him to pieces!" 
Shakespeare: Julius Caesar, iv. 3.

Thunderer (The). A name applied to The Times newspaper, in allusion to 
an article by Captain Ed, Sterling, be- 
ginning thus:— 

"We thundered forth the other day an article 
upon the subject of social and political reform."— 
The Times.

Thundering Legion. Under cover of 
a thunderstorm which broke over 
them they successfully attacked the 
Marcomanni. (See Legion, Théban 
Legion.)

□: This is a mere legend of no historic value. 
The legion was so called at least a century before the 
reign of Aurelius; probably because it bore 
on its shields or ensigns a representation of 
Jupiter Tonans.

Thunstone. The successor of King 
Arthur. (Nursery Tale: Tom Thumb.)

Thursday. That is, Thor's day. In 
French, Jendii—i.e. Jove’s day.

Thursday. (See Black.)

When three Thursdays meet, Never 
(g.e.). In French, “Cela arrivera la 
semaine des trois jendii.” 
Mawundy Thursday. (See Maundy 
Thursday.)

Tibia. A composite emblem. Its 
primary meaning is purity and chastity —the foundation being of fine linen. 
The gold band denotes supremacy. The 
first cap of dignity was adopted by Pope 
Damasus II. in 1048. The cap was 
surmounted with a coronet in 1295 
by Boniface VIII. The second coronet 
was added in 1335 by Benedict XIII., to 
indicate the prerogatives of spiritual and 
temporal power combined in the Papacy. 
The third coronet is indicative of the 
Trinity, but it is not known who first 
adopted it: some say Urban V., others 
John XXII., John XXXIII., or Bene-
dict XII.

"The symbol of my threelfold dignity, in heaven, 
upon earth, and in purgatory."— Pope Pius IX. 
(1871.)

♀ The triple crown most likely was in 
imitation of that of the Jewish high 
prist.

"On his head was a white turban, and over this 
a second striped with dark blue. On his fore- 
head he wore a plate of gold, on which the name 
of Jehovah was inscribed. And, being at once 
high priest and prince, this was connected with 
a triple crown on the temples and back of the 
head."—Eldad the Pilgrim, chap. 3.

Tib. St. Tib's Erve. Never. A corrup- 
tion of St. Ubbe. There is no such 
saint in the calendar as St. Ubbe, and 
therefore her eye falls on the “Greek 
Kalends” (g.e.), neither before Christ- 
mas Day nor after it.

Tib and Tom. Tib is the ace of 
trumps, and Tom is the knave of trumps 
in the game of Glesk.

"That gamester needs must overcome, 
That can play both Tib and Tom." 
Rondolph: Hermafroditus, p. 640.

Tiber, called The Yellow Tiber, be- 
cause it is discoloured with yellow mud. 
"Verticibus rapidis, et multa flavus arena." 
Virgil: Æneid, vi. 21.

Tibullus. The French Tibulle. 
Evariste Dacré Desforges, Chevalier de 
Parny (1753-1814).

Tiburc (3 syl.) or Tiburco (2 syl.). 
Brother of Valrian, converted by the 
teaching of St. Cecilia, his sister-in-law, 
and baptised by Pope Urban. Being 
brought before Almachius the prefect, 
and commanded to worship the image of 
Jupiter, both the brothers refused, and 
were decapitated. (Chaucer: Sceonde 
Nones Tale.)

"All this thing sone unto Tiburco toled (3 syl.), 
And after this Tiburco, in good entente (2 syl.), 
With Valarian to Pope Urban wente." 
Chaucer: Canterbury Tales, 1270.

Tiburiius's Day. (St.). April 14th. 
The cuckoo sings from St. Tiburiius's 
Day (April 14th) to St. John's Day (June 24th).

This most certainly is not correct, as I have 
heard the cuckoo even in August; but without 
doubt July is the month of its migration gener- 
ally.

The proverb says:

"July, prepare to fly; August, go he must." 
♀ It is said that he migrates to Egypt.
**Tick.** To go on tick—on ticket. In the seventeenth century, ticket was the ordinary term for the written acknowledgment of a debt, and one living on credit was said to be living on tick. Betting was then, and still is to a great extent, a matter of ticket—i.e. entry of particulars in a betting-book. We have an Act of Parliament prohibiting the use of betting tickets: "Be it enacted, that if any person shall play at any of the said games... (otherwise than with and for ready money), or shall bet on the sides of such as shall play... a sum of money exceeding £100 at any one time... upon ticket or credit... he shall," etc. (16 Car. II. cap. 16.)

"If a servant usually buy for the master upon tick, and the servant buy some things without the master's order... the master is liable."—Chief Justice Holt (Blackstone, chap. xii. p. 483).

**Ticket.** That's the ticket or That's the ticket for soup. That's the right thing. The ticket to be shown in order to obtain something. Some think that the word "ticket" in this phrase is a corruption of etiquette.

"What's the ticket? What is the arrangement?"

"Well," said Bob Crouse, "what's the ticket, youngster? Are you to go aboard with us?"—Captain Mervat.

**Ticket of Leave (A).** A warrant given to convicts to have their liberty on condition of good behaviour.

**Tickle the Public (7b).** When an actor introduces some gag to make the audience laugh, "il chatonille le public." One of the most noted chatouilleurs was Odry, a French actor.

**Tide-rode,** in seaman phrase, means that the vessel at anchor is swung about by the force of the tide. Metaphorically, a person is tide-rode when circumstances over which he has no control are against him, especially a sudden glut in the market. Tide-rode, ridden at anchor with the head to the tide; wind-rode, with the head to the wind.

**Tide-waiters.** Those who vote against their opinions. S. G. O. (the Rev. Lord Osborne), of the Times, calls the clergy in Convocation whose votes do not agree with their convictions "ecclesiastical tide-waiters."

Tidy means in tide, in season, in time. We retain the word in even-tide, spring-tide, and so on. Tuerse has the phrase, "If the weather be fair and tidy," meaning seasonable. Things done punctually and in their proper season are sure to be done orderly, and what is orderly done is neat and well arranged. Hence we get the notion of methodical, neat, well-arranged, associated with tidy. (Danish, tidy, seasonable, favourable.)

**Tide-up.** Married; tied up in the marriage-knot.

"When first the marriage-knot was tied between my wife and me."—Walkingame's Arithmetic.

**Tiffin (Indian).** Luncheon; refreshment. (Tiff, a draught of liquor.)

**Tig' (A).** Properly means a gentleman's attendant, and page a lady's attendant; but the distinction is quite obsolete, and any servant in livery who rides out with his master or mistress is so called; also a boy in buttons attendant on a lady, like a page; a parasite.

"Yes," she cried rily over the banisters, "my face and my tig are waiting."—A Fellow of Trinity, chap. xiv.

**Tiger-kill (A).** An animal tied up by hunters in a jungle to be killed by a tiger. This is a lure to attract the tiger preparatory to a tiger-hunt.

**Tig'res.** The car of Bacchus was drawn by tigers, and tigers are generally drawn by artists crouching at the feet of India a tiger is called 1

**Stripes.**

**Tigernach.** Oldest of the Irish annalists. His annals were published in Dr. O'Connor's Rerum Hibernicae, Scriptores Veteres, at the expense of the Duke of Buckingham (1814-1826).

**Tight.** Intoxicated.

**Tigris [the Arrow].** So called from the rapidity of its current. Hiddekel is
"The Dekel," or Diglath, a Semitic corruption of Tigra, Medo-Persic for arrow. (Gen. ii. 14.)

"Fifina, a rostrum, quaedam femina nomen est; qui. Persica lingua, tigrum signum appellant." Quintus Curtius.

Tike. A Yorkshire tike. A clownish rustic. In Scotland a dog is called a tyke (Icelandic, tik); hence, a snarling, obstinate fellow.

Tulbert (Sir). The cat in the tale of Reynard the Fox. (See Tybalt.)

Tie. A hat. (Anglo-Saxon, tigel; Latin, tegio, to cover.)

Til Loose. He has a tile loose. He is not quite compos mentis; he is not all there.

Tile a Lodge, in Freemasonry, means to close the door, to prevent anyone uninitiated from entering. Of course, to tile a house means to finish building it, and to tile a lodge is to complete it.

Timber-tie (A). A wooden leg; one with a wooden leg.

Time. Time and tide wait for no man.

"For the next inn he spurs again, in haste alighting, and scuds away,--
But time and tide for no man stay." Somerville: The Sweet-scented Miseric.

Take or Seize. Time by the forelock (Tha'tis of Mid'eus). Time is represented as an old man, quite bald, with the exception of a single lock of hair on the right hand. Shakespeare calls him "that

This is, Time was, when a poor Bacon made a brazen head, and it was said he heard his head speak he would succeed in his work in hand, if not he would fail. A man named Miles was set to watch the head, and while Bacon was sleeping the head uttered these words: "Time is;" and half an hour afterwards it said "Time was;" after the expiration of another half-hour it said "Time's past," fell down, and was broken to pieces.

"Like Friar Bacon's brazen head, I've spoken; Time is, time was, time's past." Byron: Don Juan, l. 217-8.

Time-bargain (A), in Stock, is a speculation, not an investment. A time-bargain is made to buy or sell again as soon as possible and receive the difference realized. An investment is made for the sake of the interest given.

Time of Grace. The lawful season for venery, which began at Midsummer and lasted to Holyrood Day. The fox and wolf might be hunted from the Nativity to the Annunciation; the roebuck from Easter to Michaelmas; the roe from Michaelmas to Candlemas; the hare from Michaelmas to Midsummer; and the boar from the Nativity to the Purification. (See Sporting Seasons.)

Time-honoured Lancaster. Old John of Gaunt. His father was Edward III., his son Henry IV., his nephew Richard II. of England; his second wife was Constance, daughter of Peter the Cruel of Castile and Leon; his only daughter married John of Castile and Leon; his sister Johanna married Alphonso, King of Castile. Shakespeare calls him "time-honoured" and "old;" honoured he certainly was, but was only fifty-nine at his death. Reckoned is called Old, meaning "long ago."

Times (The). A newspaper, founded by John Walter. In 1785 he established The Daily Universal Register, but in 1788 changed the name into The Times, or Daily Universal Register. (See Thunderer.)

Timoleon. The Corinthian who so hated tyranny that he murdered his own brother Timoph'anes when he attempted to make himself absolute in Corinth.

"The fair Corinthian host... Timoleon, happy temper, mild and firm, who was the brother while the tyrant was... Thucydides: Hist."

Timon of Athens. The misanthrope. Shakespeare's play so called. Lord Macaulay uses the expression to "out-Timon Timon"--i.e. to be more misanthropical than even Timon.

Tin. Money. A depreciating synonym for silver, called by alchemists "Jupiter."

Tin-man (The). The Earl of Douglas, who died 1424. (See Sir W. Scott: Tales of a Grandfather, chap. xviii.)

Ting. The general assembly of the Northmen, which all capable of bearing arms were bound to attend on occasions requiring deliberation and action. The words Volkstathing and Storting are still in use.

"A short filled the Ting, a thousand swords clashed loud approval." Frithiof-Saga (The Farthing).

Tinker. The man who tinkers, or beats on a kettle to announce his trade. John Bunyan (1628-1688) was called The inspired Tinker.

Tintagel or Tintagil. A strong castle on the coast of Cornwall, the reputed birth-place of King Arthur. "When Uther in Tintagil passed away." Tennyson: The Coming of Arthur.
Tintern Abbey. Wordsworth has a poem called *Lines Composed a Few Miles above Tintern Abbey*, but these lines have nothing whatever to do with the famous ruin, not even once alluding to it.

Tintoretto, the historical painter. So called because his father was a dyer (tinto). His real name was Jacopo Robusti. He was nicknamed II Furioso, from the rapidity of his productions. (1512-1594.)

*Tip*. Private information, secret warning. In horse-racing, it means such secret information as may guide the person tipped to make bets advantageously. A "straight tip" comes straight or direct from the owner or trainer of the horse in question. A man will sometimes give the police the "tip", or hint where a gang of confederates lie concealed, or where law-breakers may be found. Thus, houses of ill fame and keepers of clandestine gaming houses in league with the police, receive, the "tip" when spies are on them or legal danger is abroad.

"If he told the police, he felt assured that the 'tip' would be given to the parties concerned, and his efforts would be frustrated — My stood a defence - November 2nd, 1895"

*He gave me a tip* — a present of money, a bribe. (See Dibs.)

*Tip of my Tongue*. To have a thing on the tip of my tongue means to have it so pat that it comes without thought; also, to have a thing on the verge of one's memory, but not quite perfectly remembered. (In Latin, in labiis natat.)

*Tip One the Wink* (To). To make a signal to another by a wink. Here tip means "to give," as tip in the previous example means "a gift."

*Tip'any*, according to the calendar of saints, was the mother of the Three Kings of Cologne. (See Colognes.)

*Tip'phys*. A pilot. He was the pilot of the Argoonauts.

"Many a Tip'phys ocean's depths explore,
To open wonders, was a unriv'd before."

*Hoope's Jostle*, bk viii.

*Tipperary Rifle* (A). A shillelagh or stick made of blackthorn. At Ballybunchy station an itinerant vendor of walking-sticks pushed up close to their Royal Highnesses [the Prince and Princess of Wales]... The Prince asked him what he wanted, and the man replied, "Nothing, your honour, but to ask your honour to accept a present of a Tipperary rifle," and so saying he handed his Royal Highness a stout hawthorn. The Prince sent the man a sovereign, for which a gentleman offered him 20s. "No," said the man, "I would not part with it for twenty-five gold guineas." In a few minutes the man had sold all his sticks for princely prices. (April 26th, 1895.)

**Tippling Act** (The), 24 Geo. II., chap. 40, which restricted the sale of spirituous liquors on credit for less than 20s., at one time. In part repealed. A "tippler" originally meant a tavern-keeper or tapster, and the tavern was called a "tippling-house." At Boston, Lincolnshire, in 1577, five persons were appointed *"tipplers of Lincoln beer,"* and no "other tippler [might] draw or sell beer"... under penalties.

**Tippling House**. A contemptuous name for a tavern or public-house.

*Tipstaff*. A constable so called because he carried a staff tipped with a bull's horn. In the documents of Edward III., allusion is often made to his staff. (See Rymer's *Feder.*)

**Tip toe of Expectation** (On the). All agog with curiosity. I am like one standing on tiptoe to see over the shoulders of a crowd.

*Tipper one Dent*. To draw a man's tooth, or extort money from him. The allusion is to the tale told by Holinshed of King John, who extorted 10,000 marks from a Jew living at Bristol by extracting a tooth daily till he consented to provide the money. For seven successive days a tooth was taken, and then the Jew gave in.

**Tiremaia. Blind as Tuc'sias.** Tiremaia the Theban by accident saw Athéna bathing, and the goddess struck him with blindness by splashing water in his face. She afterwards repented doing so, and, as she could not restore his sight, conferred on him the power of soothsaying, and gave him a staff with which he could walk safely as if he had his sight. He found death at last by drinking from the well of Tiphiaa.

"Juno the truth of what was said desired.
Tircias, therefore, must the cause decide." — Adderso. *Transformation of Tircias.*

**Tiring Irons*. Iron rings to be put on or taken off a ring as a puzzle. Lightfoot calls them "tiring irons never to be untied."

**Tired*. He tilled at the pin. He twiddled or rattled with the latch before opening the door. — Guillaume di Lorris,
in his *Romance of the Rose* (thirteenth century), says, "When persons visit a friend they ought not to bounce all at once into the room, but should announce their approach by a slight cough, or few words spoken in the hall, or a slight shuffling of their feet, so as not to take their friends unawares." The pin is the door-latch, and before a visitor entered a room it was, in Scotland, thought good manners to fumble at the latch to give notice of your intention to enter. (Tirl is the Anglo-Saxon *thwær-an*, to turn; Dutch *dwarlen*, our twirl, etc.; or Danish *tvíll*, German *triller*, Welsh *treillioc*; our *trill*, to rattle or roll.)

"Right quick he mounted up the stairs,
And tiptoed at the pin."

*Charlie is my Darling.*

**Tirionian Sign (The).** The symbol (&) for "and" or the Latin et. Said to have been invented by Tullius Tiro, Cicero's freed-man. (See *Marks in Grammar.*

**Tiryns.** An ancient city of Argolis in Greece, famous for its Cyclopean architecture. The "Gallery of Tiryns" is the oldest and noblest structure of the heroic ages. It is mentioned by Homer, and still exists.

**Tirynthian Swan.** Hercules is so called by Spenser, but he is more frequently styled the *Tirynthian Hero,* because he generally resided at Tiryns, a town of Argolis.

**Tit.** A horse.

"They scour’d the coasst, they scour’d the rails,
Two speckling tiles with streaming tail.

The *End of All Things*"

"What spurrers need now for an unnamed tilt."

*Burnsfield: Afectionate Shepherd* (1594).

**Tit for Tat.** J. Bellenden Ker says this is the Dutch "*Dit vor dat*" (this for that); "*Quid pro quo.*" Heywood uses the phrase "*tat for tat,*" perhaps the French phrase, "*tant pour tant.*"

**Titian.** The sun, so called by Ovid and Virgil.

"And flacked Darkness like a drunkard reels
From for the Day’s path and Titian’s fiery wheels."

*Shakespeare: Romeo and Juliet*, ii. 3.

**The Titans.** The children of Heaven and Earth, who, instigated by their mother, deserted their father, and liberated from Tartaro their brothers the Hundred-handed giants, and the Cyclopes. (*Classical mythology.*)

**Titan’s War with Jove (The).** The Titans set their brother Cronus on the throne of heaven; and Zeus [*Zeus*] tried to dethrone him. The contest lasted ten years, when Zeus became the conqueror and hurled the Titans into hell.

*This must not be confounded with the war of the giants, which was a revolt against Zeus, and was soon put down by the help of the other gods and the aid of Hercules. (See *Giants.*)

**Titania.** Wife of O’beron, king of the fairies. According to the belief in Shakespeare’s age, fairies were the same as the classic nymphs, the attendants of Diana. The queen of the fairies was therefore Diana herself, called Titania by Ovid (*Metamorphoses*, iii. 173). (Keightley: *Fairy Mythology.*

**Tithonus.** A beautiful Trojan beloved by Aurora. He begged the goddess to grant him immortality, which request the goddess granted; but as he had forgotten to ask for youth and vigour he soon grew old, infirm, and ugly. When life became insupportable he prayed Aurora to remove him from the world; this, however, she could not do, but she changed him into a grasshopper. Synonym for "an old man."

"An idle scene Tithonus acted
When to a grasshopper contracted."

*Prior: The Turtle and Sparrows.*

"Thinner than Tithonus was
Before he faded into air."

*Tales of Miletus*, ii.

**Titi (Prince).** Frederick, Prince of Wales, eldest son of George II. Seward, a contemporary, tells us that Prince Frederick was a great reader of French memoirs, and that he himself wrote memoirs of his contemporaries under the pseudonym of "Prince Titi."

There was a political fairy tale by St. Ryelinthe (1664-1741) called the History of Prince Titi. Ralph also wrote a *History of Prince Titi.* These histories are manifestly covert reflections on George II. and his belongings.

**Titián [Tiziano Vecellio].** An Italian landscape painter, celebrated for the fine effects of his clouds. (1477-1576.)

"Not Titian’s pencil ever could so array,"

"So fleecy with clouds the pure ethereal space."

*Thomson: Castle of Indolence*, cant. i.

**The French Titian.** Jacques Blanchard, the painter (1560-1638).

**The Titian of Portugal.** Alonso Sanchez Coello (1515-1580).

**Título (3 syl.). To tidy up; to dress up; to set in order. "Título" is a variant of *tidy*; and "vato" is an affix, from the Latin *vado* (to go), meaning "to go and do something."

**Tittle Tattle.** Tattle is prate. (Dutch *tateren*, Italian, *tatta-mille.*) Tattle is
Titus. The penitent thief, called Desmas in the ancient mysteries. (See Dumæus.)

Titus the Roman Emperor was called “the delight of men.” (40, 79-81.)

The Ark of Titus commemorates the capture of Jerusalem, A.D. 70.

Tityos. A giant whose body covered nine acres of land. He tried to defile Leda, but Apollo cast him into Tartarus, where a vulture fed on his liver, which grew again as fast as it was devoured. (Greek fable.) (See Giants.)

Titus loved to lurk in the dark night looking for mischief). “Titus” = tuss.

Titurus. Any shepherd. So called in allusion to the name familiar from its use in Greek idyls and Virgil's first Eclogue. In The Shepherd's Calendar Spenser calls Chaucer by this name:

“Heroes and their feats
Fatigue me, never weary of the pipe
Of Titurus, assembling as he sang
The rustic throng beneath his favourite beech.”

Tissoe. One of the favourite swords of the Old, taken by him from King Bucar. His other favourite sword was Cola'da. Tixona was buried with him. (See Sword.)

Titsey (A). A sixpence. A variant of tester. In the reign of Henry VIII. a "teneste" was a shilling, but only sixpence in the reign of Elizabeth. (French, teste, tôle, the [monarch's] head.)

To (1) (to rhyme with do). To be compared to; comparable to. Thus, Sir Thomas Browne (Religio Medici) says: “There is no torture to the rack of a disease” (p. 60, 20); and again, “No reproach to the scandal of a story.” And Shakespeare says:

“There is no woe to his correction, Nor to his service no such joy on earth.”

Two Gentlemen of Verona, ii. 4.

To. Altogether; wholly.

“If the pedesch be burned to . . . we say the byshop hath put his fote in the potte.”—Sydons.

To-do. Here's a pretty to-do. Disturbance. The French affair—i.e. a faire (to do).

ToRights. In apple-pie order. To put things to rights. To put every article in its proper place. In the United States of America the phrase is used to signify directly. (Latin, rectus, right.)

"I said I had never heard it, so she began to rights and told me the whole thing."—Story of the Night-ride.

To Wit. For example. (Anglo-Saxon, wit-an, to know.)

To (3) (to rhyme with so, foe, etc.).

To En (The). The One—that is, the Unity. This should be To him properly.

To On (The). The reality.

To Pan (The). The totality.

"So then he falls back upon force as the "ultimate of ultimates," as the To En, the To On, and the To Pan of creation."—Fra. Olens.

Toads. The device of Clovis was three toads (or botes, as they were called in Old French), but after his baptism the Arians greatly hated him, and assembled a large army under King Candat to put down the Christian king. While on his way to meet the heretics, he saw in the heavens his device miraculously changed into three lilies or on a banner azure. He had such a banner instantly made, and called it his lifband. Even before his army came in sight of King Candat, the host of the heretic lay dead, slain, like the army of Sennacherib, by a blast from the god of battles. (Énaul de Prées : Grans Cronicques de France.)

"It is wittnesayd of Maister Robert Gagwyne that before those dayes all French kynges used to bore in their armes ill Teddy, but after this Clodoveus had reconised Cristes religyon ill Fourre de lys were sent to hym by dwayne pweer, sette in a shkyde of azure, the whiche sym that been bare of all French kynges."—Fabian's Chronicles.

The toad, ugly and venomous, wears yet a precious jewel in its head. Fenton says: “There is to be found in the heads of old and great toads a stone they call borax or stelon, which, being used as rings, give forewarning against venom” (1569). These stones always bear a figure resembling a toad on their surface,
Toad-eater

Lupton says: "A toad-stone, called viperauto, touching any part envenomed by the bite of a rat, wasp, spider, or other venomous beast, ceases the pain and swelling thereof." In the London Borough Collection is a silver ring of the fifteenth century, in which one of these toad-stones is set. The stone was supposed to sweat and change colour when poison was in its proximity. Technically called the Batrachyte or Batrachos, an antidote of all sorts of poison.

Toads unknown in Ireland. It is said that St. Patrick cleared the island of all "varmint" by his malédiction.

Toad-eater. At the final overthrow of the Moors, the Castilians made their servants, and their active habits and officious manners greatly pleased the proud and lazy Spaniards, who called them mi todita (my factotum). Hence a cringing officious dependent, who will do all sorts of dirty work for you, is called a todita or toad-eater.

Pulteney's toad-eater. Henry Vane. So called by Walpole (1742).

Tody. (See Toad-eater.)

Toast. A name given, to which guests are invited to drink in compliment. The name at one time was that of a lady. The word is taken from the toast which used at one time to be put into the tankard, and which still floats in the loving-cup, and also the cupule called cupus, bishop, and cardinal, at the Universities. Hence the lady named was the toast or savour of the wine—that which gave the draught piquancy and merit. The story goes that a certain beau, in the reign of Charles II., being at Bath, pledged a noted beauty in a glass of water taken from her bath; whereupon another roysterer cried out he would have nothing to do with the liquor, but would have the toast—i.e. the lady herself. (Rambler, No. 24.)

"Let the toast pass, drink to the lass."—Sheridan: School for Scandal.

"Say, why are beauties praised and honoured most? The wise man's passion and the vain man's toast."—Pope: Rape of the Lock, canto 1.

Tobit, sleeping one night outside the wall of his courtyard, was blinded by sparrows "muting warm dung into his eyes." His son Tobias was attacked on the Tigris by a fish, which leapt out of the water to assail him. Tobias married Sara, seven of whose betrothed lovers had been successively carried off by the evil spirit Asmodeus. Asmodeus was driven off by the angel Azari'as, and, fleeing to the extremity of Egypt, was bound. Old Tobit was cured of his blindness by applying to his eyes the gall of the fish which had tried to devour his son. (Apocrypha: Book of Tobit.)

Toboso. Dulcinea del Toboso. Don Quixote's lady. Sancho Panza says she was "a stout-built sturdy wench, who could pitch the bar as well as any young fellow in the parish." The knight had been in love with her when he was simply a gentleman of the name of Quixada. She was then called Aldonza Lorenzo (daughter of Lorenzo Corchuelo and Aldonza Noagales); but when the gentleman became a don, he changed the style of address of the village damsel into one more befitting his new rank. (Cervantes: Don Quixote, bk. i. chap. 1.)

"Sir," said Don Quixote, "she is not a descendant of the ancient Cen. Curit, and Scipio of Rome; nor of the modern Colomos and Orofili; nor of the modern Castile and Villancos of Valencia; neither is she a descendant of the Piresco, Newcas, Rucabertes, Gallicas, Lucas, Alagoncs, Thus, Force, and Guerra of Aragon; neither does the Lady Dulcinea descend from the Ceruela, Mauque, Mondanis, and Guimana of Castile; nor from the Vizcayanos, Pullos, and Meurcas of Portugal; but she derives her origin from a family of Toboso, near Mancha." (Ok. ii. chap. v.)

"In English the accent of Dulcinea is often on the second syllable, but in Spanish it is on the third.

"Ask you for whom my tears do flow so? Why, for Dulcinea del Toboso,
Don Quixote's Love-song.

Tobo'sian. The rampant Man'eche-
gian lion shall be united to the white
Tobosian lion. Literally, Don Quixote
de la Mancha shall marry Dulcina del
Toboso. Metaphorically, "None but the
brave deserve the fair."

Toby (the dog). In Punchinello, wears a fringe garnished with bells, to frighten away the devil from his master. This is a very old superstition. (See Passing Bell.)

The Chinese and other nations make a great noise at death to scare away evil spirits. "Keeping is probably based on the same superstition.

Toby. The high toby, the high-road the low toby, the by-road. A highwayman is a "high tobyman;" a mere footpad is a "low tobyman."

"So we can do a thing now... as well as you
grand gentlemen on the high toby."—Buckwheat:
Robbery under Arms, chap. xxvi.

Toddy. A favourite Scotch beverage compounded of spirits, hot water, and sugar. The word is a corruption of raudt, the Indian name for the saccharine juice of palm spathes. The Sanskrit is toldi or tali, from tal (palm-juice). (Rhzid: Vegetable Kingdom.)
Toes. The most dexterous man in the use of his toes in lieu of fingers was William Kingston, born without hands or arms. (See World of Wonders, pt. x.; Correspondence, p. 66.)

Tofana. An old woman of Naples immortalised by her invention of a tasteless and colourless poison, called by her the Manna of St. Nicola of Bari, but better known as Aqua Tofana. Above 600 persons fell victims to this insidious drug. Tofana died 1730.

Hieronyma Spara, generally called La Spara, a reputed witch, about a century previously, sold a similar elixir. The secret was revealed by the father confessors, after many years of concealment and a frightful number of deaths.

Tog. Toga, dress. (Latin, toga.) “Toggled out in his best” is dressed in his best clothes. Toggery is finery.

Toga. The Romans were called toga'tii or gens toga'ta, because their chief outer dress was a toga.

Toga'd or Togated Nation (The). Gens togata, the Romans, who wore togas. The Greeks wore “palla,” and were called the gens palliata; the Gauls wore breeches, and were called gens braccata. (Toga, pallium, and braccae.)

Tolle'do. Famous for its swords. “The temper of Tole'dan blades is such that they are sometimes packed in boxes, curled up like the mainsprings of watches”!! Both Livy and Polybius refer to them.

Tolmen (in French, Dolmen). An immense mass of stone placed on two or more vertical ones, so as to admit a passage between them. (Celtic, tol or dol, table; men, stone.)

The Constantine Tolmen, Cornwall, consists of a vast stone 33 feet long, 14½ deep, and 18½ across. This stone is calculated to weigh 750 tons, and is poised on the points of two natural rocks.

Tolo'na. He has got the gold of Tolona. (Latin proverb meaning “His ill-gotten wealth will do him no good.”) Cepio, in his march to Gallia Narbonensis, stole from Toulouse (Tolose) the gold and silver consecrated by the Cimbrian Druids to their gods. In the battle which ensued both Cepio and his brother consul were defeated by the Cimbrians and Teutons, and 112,000 Romans were left dead on the field. (c.c. 106.)

Tom. Between “Tom” and “Jack” there is a vast difference. “Jack” is the sharp, shrewd, active fellow, but Tom the honest dullard. Counterfeits are “Jack,” but Toms are simply bulky examples of the ordinary sort, as Tomatoes. No one would think of calling the thick-headed, ponderous male cat a Jack, nor the pert, dexterous, thief-daw a “Tom.” The former is instinctively called a Tom-cat, and the latter a Jack-daw. The subject of “Jack” has been already set forth. (See Jack.) Let us now see how Tom is used:

Tom o’ Bedlam (g.v.). A mendicant who levies charity on the plea of insanity.

Tom-cat. The male cat.

Tom Drum’s entertainment. A very clumsy sort of horse-play.

Tom Farthing. A born fool.

Tom Fool. A clumsy, witless fool, fond of stupid practical jokes, but very different from a “Jack Pudding,” who is a wit and bit of a conjurer.

Tom Long. A lazy, dilatory sluggard.

Tom Lony. A simpleton.

Tom Noddy. A puffing, fuming, stupid creature, no more like a “Jack-a-dandy” than Bill Sikes to Sam Weller.

Tom Noodle. A mere nincompoop.

Tom the Piper’s son. A poor stupid thief who got well basted, and blubbered like a booby.

Tom Thumb. A man cut short or stinted of his fair proportions. (For the Tom Thumb of nursery delight, see next page.)

Tom Tidler. An occupant who finds it no easy matter to keep his own against sharper rivals. (See Tom Tidler’s Ground.)

Tom Tiller. A hen-pecked husband.

Tom Tinker. The brawny, heavy blacksmith, with none of the wit and fun of a “Jack Tar,” who can tell a yarn to astonish all his native village.

Tom Tit. The “Tom Thumb” of birds.

Tom-Toe. The clumsy, bulky toe, “bulk without spirit vast.” Why the great toe? “For that being one o’ the lowest, basest, poorest of this most wise rebellion, thou goest foremost.” (Shakespeare: Coriolanus, i. 1.)

Tom Tuq. A waterman, who bears the same relation to a Jack Tar as a cart-horse to an Arab. (See Tom Tuq.)

Great Tom of Lincoln. A bell weighing 5 tons 8 cwt.

Mighty Tom of Oxford. A bell weighing 7 tons 12 cwt.

Old Tom. A heavy, strong; intoxicating sort of gin.

Long Tom. A huge water-jug.
Tommy Atkins (A). A British soldier, as a Jack Tar is a British sailor. The term arose from the little pocket ledgers served out, at one time, to all British soldiers. In these manuals were to be entered the name, the age, the date of enlistment, the length of service, the wounds, the medals, and so on of each individual. The War Office sent with each little book a form for filling it in, and the hypothetical name selected, instead of John Doe and Richard Roe (selected by lawyers), or M. N. (selected by the Church), was "Tommy Atkins."
Tommy Dodd

The books were instantly so called, and it did not require many days to transfer the name from the book to the soldier.

Tommy Dodd. The "odd" man who, in tossing up, either wins or loses according to agreement with his confederate. There is a music-hall song so called, in which Tommy Dodd is the "knowing one."

Tommy Shop. Where wages are paid to workmen who are expected to lay out a part of the money for the good of the shop. Tommy means bread or a pennny roll, or the food taken by a workman in his handkerchief; it also means goods in lieu of money. A Tom and Jerry shop is a low drinking-room.

To morrow never Comes. A reproof to those who defer till to-morrow what should be done to-day.

"I shall acquaint your mother, Miss May, with your pretty behaviour to-morrow,"—I suppose you mean to-morrow come never," answered Mar-riolls."—Le Faus: The House in the Churchyard, p. 118.

Tonans. Delirium tonans. Loud talk, exaggeration, gasonade. Blackwood's Magazine (1869) introduced the expression in the following clause:—

"Irishmen are the victims of that terrible malady that is characterized by a sort of subacute raving, and may, for want of a better name, be called 'delirium tonans.'"

Tongue of the Trump (The). The spokesman or leader of a party. The trump means a Jew's harp, which is vocalised by the tongue.

"The tongue of the trump to them a:"

Tongues.
The Italian is pleasant, but without sinews, as still floating water.
The French—delicate, but like an overnice woman, scarce daring to open her lips for fear of marring her countenance.
The Spanish—majestical, but fulsome, running too much on the letter o; and terrible, like the devil in a play.
The Dutch—manlike, but withal very harsh, as one ready at every word to pick a quarrel.

We (the English), in borrowing from them, give the strength of consonants to the Italian; the full sound of words to the French; the variety of terminations to the Spanish; and the mollifying of mere vowels to the Dutch. Thus, like bees, we gather the honey of their good properties and leave the dregs to themselves. (Camden.)

Tossa (Mrs.), Charlotte Elizabeth, the author of Personal Recollections (1792–1846).

Ten' sure (2 syl.). The t essure of St. Peter consists in shaving the crown and back of the head, so as to leave a ring or "crown" of hair.
The t essure of James consists in shaving the entire front of the head. This is sometimes called "the t essure of Simon the Magician," and sometimes "the Scottish t essure," from its use in North Britain.

Tessures vary in size according to rank.

For clerics the tessure should be 1 inch in diameter. (Gastaldus, ii sect i., chap. viii.)
For those in minor orders it should be 1½ inch. (Council of Palencia under Urban VI.)
For a sub-deacon 1½ inch. (Gastaldus, xl sect. 1., chap. 3 vili.)
For a deacon 2 inches. (Gastaldus, xl sect. 1., chap. ix.)
For a priest 2½ inches. (Council of Palencia.)

Tontine (2 syl.). A legacy left among several persons in such a way that as anyone dies his share goes to the survivors, till the last survivor inherits all. So named from Lorenzo Tonti, a Neapolitan, who introduced the system into France in 1653.

Tony Lumpkin. A young clownish bumpkin in She Stoops to Conquer, by Oliver Goldsmith.

Too Many for [Me] or One too many for [me]. More than a match. "It est trop fort pour moi."

"The Irishman is cunning enough; but we shall be too many for him."—Mrs. Edgeworth.

Tooba or Touba [eternal happiness]. The tree Touba, in Paradise, stands in the palace of Mahomet. (Sale: Preliminary Discourse to the Koran.)

Tool. To tool a coach. To drive one; generally applied to a gentleman Jehu, who undertakes for his own amusement to drive a stage-coach. To tool is to use the tool as a workman; a coachman's tools are the reins and whip with which he tools his coach or makes his coach go.

Tooey Street. A corruption of St. Olaf—i.e. 'Tolay, Tolay, Tooly. Similarly, Sise Lane is St. Oysth's Lane.

Toom Tabard [empty jacket]. A nickname given to John Baliol, because of his poor spirit, and sleeveless appointment to the throne of Scotland. The honour was an "empty jacket," which he enjoyed a short time and then lost. He died dishonored in Normandy.

Tooth. Greek, odont:; Latin, dent:; Sanskrit, danta:; Gothic, tumht:; Anglosaxon, deth, plural, deth.
Tooth and Egg

Golden tooth. (See Golden.)
Wolf’s tooth. (See Teeth.)
In spite of his teeth. (See Teeth.)

Tooth and Egg. A corruption of Tutunag, a Chinese word for spelter, the metal of which canisters are made, and tea-chests lined. It is a mixture of English lead and tin from Quintang.

Tooth and Nail. In right good earnest, like a rat or mouse biting and scratching to get at something.

Top. (See Sleep.)
Top-heavy. Liable to tip over because the centre of gravity is too high. Intoxicated.

Top Ropes. A display of the top-ropes. A show of gushing friendliness; great promise of help. The top-ropes is the rope used in hauling the top-mast up or down.

“...This display of the top-ropes was rather new to me, for time had blunted from my memory the ‘General’s’ rhumbodies.”—C. Thomson: Autobiography, p. 180.

Top-sawyer. A first-rate fellow. The sawyer that takes the upper stand is always the superior man, and gets higher wages.

Topham. Take him, Topham. Catch him if you can; lay hold of him, tipstaff. Topham was the Black Rod of the House of Commons in the reign of Charles II., very active in apprehending “suspects” during the supposed conspiracy revealed by Titus Oates, “...taketh roverbial”

“Who stole the donkey?” “How are your poor feet?” and so on.

“...Till ‘Take him, Topham’ became a proverb, and a formidable one, in the mouth of the people.”—Sir Walter Scott: Peveril of the Peak, chap. xx.

To’phet. A valley near Jerusalem, where children were made to “pass through the fire to Moloch.” Josiah threw dead bodies, ordure, and other unclean things there, to prevent all further application of the place to religious use. (2 Kings xxii, 10, 11.) Here Sennacherib’s army was destroyed. (Isaiah xxx. 31–33.) The valley was also called “Gehinnom” (valley of Hinnom), corrupted into Gehenna; and Rabbi Kimchi tells us that a perpetual fire was kept burning in it to consume the dead bodies, bones, filth, and ordure deposited there. (Hebrew, topah, a drum. When children were offered to Moloch, their shrinks were drowned by beat of drum.)

Top’ta. This word has wholly changed its original meaning. It now signifies a subject for talk, a theme for discussion or to be written about; but originally “topics” were what we call common-place books; the “sentences” of Peter Lombard were theological topics. (Greek, topikos, from topos, a place.)

Topsy. A slave-girl, who impersonates the low moral development but real capacity for education of the negro race. Her reply to Aunt Ophelia, who questioned her as to her father and mother, is worthy Dickens. After maintaining that she had neither father nor mother, her solution of her existence was “I 'specs I growed.” (Mrs. Beecher Stowe: Uncle Tom’s Cabin.)

Topsy-turvy. Upside down. (Anglo-Saxon, top side turn-awep.) As Shakespeare says, “...Turn it topsy-turvy down.” (1 Henry IV., iv. 1.) (See Half-seas Over.)

Toralva. The licentiate who was conveyed on a cane through the air, with his eyes shut. In the space of twelve hours he arrived at Rome, and lighted on the tower of Nona, whence, looking down, he witnessed the death of the constable de Bourbon. The next morning he arrived at Madrid, and related the whole affair. During his flight through the air the devil bade him open his eyes, and he found himself so near the moon that he could have touched it with his finger. (Cervantes: Don Quixote, pt. ii. bk. iii. chap. v.)

Tornea’s. A lake, or rather a river of Sweden, which rises from a lake in Lapland, and runs into the Gulf of Bothnia, at the town called Tornea or Torné.

“Still pressing on beyond Tornea’s lake.”
Thomson: Winter.

Torqua’to—i.e. Torquato Tasso, the poet. (1544-1595.) (See Alfonso.)

“And see how dearly earned Torquato’s fame.”
Lord Byron: Childe Harold, iv. 20.

Torquemada (Inquisitor-general of Spain, 1420-1498). A Dominican of excessive zeal, who multiplied confessions, condemnations, and punishments to a frightful extent; and his hatred of the Jews and Moors was diabolical.

“General Strel'noff was the greatest accursed who defied the earth since Torquemada.”
Foster: The Expulsion of the Winter-Plague, Februa-
ary, 1883.

Torr’s MSS., in the library of the dean and chapter of York Minister. These voluminous records contain the clergy list of every parish in the diocese.
of York, and state not only the date of each vacancy, but the cause of each removal, whether by death, promotion, or otherwise.

Terraela (Doctor), who resided some time in the court of Charles V of Spain. He was tried by the Inquisition for sorcery, and confessed that the spirit Caequel took him from Valladolid to Rome and back again in an hour and a half. (Percy)

Torre (16) (1 syl.) Brother of Elaine, and son of the lord of Astolat. A kind blunt heart, brisk in manners, and but little of a knight. (Tennyson Idylls of the King, Elaine)

Terracelli, an Italian mathematician (1608-71), noted for his explanation of the rise of water in a common barometer. Galileo explained the phenomenon by the word *vavso* of "Nature abhors a vacuum".

Tercce which supports the Earth (The) is Chukwa, the elephant (between the tortoise and the world). is Maha-pudma

Tortore (2 syl.) The most celebrated instruments of torture were the *sack*, called by the English "the Duke of Exeter's daughter", the *thumbs* or *thumbers*, the *boots*, the *pincis*, the *monacles*, and the *sawgoer's daughters".

Tory. This word, says Defoe, is the Irish *torsh*, used in the reign of Queen Elizabeth to signify a band of Catholic outlaws who haunted the bogs of Ireland. It is formed from the verb *torsh* (to make sudden raids). Colours say—"Tory, slaughter, murder, slain, fiend, et intruque ulus hand ibi est" (Whatever inhabitants mountains and forests is a Tory). Lord Macaulay says—"The name was first given to those who refused to concur in excluding James from the throne." He further says—"The bogs of Ireland afforded a refuge to Popish outlaws, called tories." Tory hunting was a pastime which has even found place in our nursery rhymes—"I went to the wood and I killed a tory."

F. Crozley gives as the derivation, *Tivth-ruca* (Celtic), "king's party." H. T. Hodgson, in Notes and Queries, gives *Tivth-ruca*, "partisans of the king."

G. Borrow gives *Tur-a-ru*, "Come, O king."

In 1835 after the Reform Act, the Tory party again to call themselves *Conservative* and after Gladstone's Bill of Home Rule for Ireland in 1886 the Whigs and Radicals who objected to the Bill joined the Conservatives and the two parties called themselves *Unionists*. In 1895 the queen sent for Lord Salisbury, who formed a Unionist government.

Tottum Pole (A) A pole elaborately carved, erected before the dwelling of certain American Indians. It is a sort of symbol, like a public house sign, or

Imagine a huge log, forty or fifty feet high set up in a staff fashion in front or at the side of a low one-storied wooden house and carved in its whole height into immense grotesque representations of man beast and bird. It is emblazoned on the side a reverence of ancestors and legendary relics. Sometimes the tree is only a massive pole with a bird or some wild animal at the top, the crest of the chief 13 whose house it stands. Sometimes it was raised at the base so as to allow a doorway to be cut through it. Usually the whole pole was carried into great测定, the heads turned one at a time and the effect heightened by dyes of paint—blue, red, and green. —American Century Dictionary, 1905.

Totemism. Totem is the representation of a symbol by an animal, and totemism is the system or science of such symbolism. Thus, in Egyptian mythology, what is represented as a pig or hippopotamus by one tribe, is (for some totemic reason) represented as a crocodile by another.

The ancient wealth of (Egyptian) mythology depends on the custom of the inhabitants of the Nile Valley to consecrate to each tribe an animal as the emblem of the tribe dwelling in that locality. —Lavisse Nineteenth Century July 1894.

Toto Cola. Entirely. The allusion is to augurs who divided the heavens into four parts. Among the Greeks the left hand was unlucky, and the right lucky. When all four parts concurred a prediction was certified *toto cola*. The Romans called the east *Aurora*, the west *Occa* the south *Dextra*, and the north *Sinistra*.

When when they are relaxing those general 1 comfort. The education differs *tota cola* from instruction induced by the taste of an individual boy. —Nineteenth Century January 1895.

Totus Teres atque Retundus. Finished and completely rounded off.

Touch. In touch with him. In sympathy. The allusion to the touchstone, which shows by its colour what metal has touched it.

Touch. To keep touch—faith, fidelity. The allusion is to "touching" gold and other metals on a touchstone to prove
Shakespeare speaks of "friends of noble touch" (proof).

"And trust me on my truth,
For thou keep touch with me,
My dearest friend, as my own heart,
Shall right welcome be." — George Barnwell (1730).

**Touch At (To).** To go to a place without stopping at it.

"The next day we touched at Sidon." — Acts xxvii. 12.

**Touch Bottom (To).** To know the worst. A sea-phrase.

"It is much better for the ministry to touch bottom at once and know the whole truth, than to remain any longer in suspense." — Newspaper paragraph, January, 1888.

**Touch Up (To).** To touch a horse with a whip for greater speed. To touch up a picture, etc., is to give it a few touches to improve it.

**Touch and Go (4).** A very narrow escape; a very brief encounter. A metaphor derived from driving when the wheel of one vehicle touches that of another passing vehicle without doing mischief. It was a touch, but neither vehicle was stopped, each went on its way.

**Touche.** When Charles IX. introduced Henri of Navarre to Marie Touchet, he requested him to make an anagram on her name, and Henri therefore wrote the following: — Je charmee tout.

**Touchstone.** A dark, flinty schist, called by the ancients *Lapis Lydus*; called touchstone because gold is tried by it, thus: A series of needles arranged (1) of pure gold; (2) of 23 gold and 1 copper; (3) of 22 gold and 2 copper, and so on. The assayer selects one of these and rubs it on the touchstone, when it leaves a reddish mark in proportion to the quantity of copper alloy. Dr. Ure says: "In such small work as cannot be assayed... the assayer... ascertains its quality by touch. They then compare the colour left behind, and form their judgment accordingly."

"The tale is, that Battus saw Mercury steal Apollo's oxen, and Mercury gave him a cow to secure his silence on the theft. Mercury, distrustful of the man, changed himself into a peasant, and offered Battus a cow and an ox if he would tell him the secret. Battus, caught in the trap, told the secret, and Mercury changed him into a touchstone. (Ovid: *Metamorphoses*, ii.)

"Gold is tried by the touchstone, and men by gold." — Savigny.

**Touchstone.** A clown whose mouth is filled with quips and cranks and witty repartees. (Shakespeare: *As You Like It.*) The original one was Tariton.

**Touchy.** Apt to take offence on slight provocation. *Ne t'ouche pas, non me tangere,* one not to be touched.

**Tour.** The Grand Tour. Through France, Switzerland, Italy, and home by Germany. Before railways were laid down, this tour was made by most of the young aristocratic families as the finish of their education. Those who merely went to France or Germany were simply tourists.

**Tour de Force.** A feat of strength.

**Tourlourou.** Young unfledged soldiers of the line, who used to be called "Jean-Jean."

"Les Tourlourous sont les nouveaux enrois, ceux qui n'ont pas encore de vieilles moustaches, et qui flâinent sur les boulevards et regardent les images, les paillassages, et en cherchant des paysers." — Paul de Kock: *Un Tourlourou*, chap. xiii.

**Tournament or Tourney.** A tilt of knights; the chief art of the game being to manœuvre or turn your horse as to avoid the adversary's blow. (French, *tournoiement*, verb, *tournoyer*.)

**Tournament of the Drum.** A comic romance in verse by Sir David Lindsay; a ludicrous mock tournament.

**Tournament of Totenham.** A comic romance, printed in Percy's *Reliques*. A number of clowns are introduced, practising warlike games, and making vows like knights of high degree. They ride tilt on cart-horses, fight with plough-shares and flails, and wear for armour wooden bowls and saucepan-hulls. It may be termed the "high life below stairs" of chivalry.

**Tournement (3 syl.).** That's Tournement. Your wish was father to the thought. Tournement was a Jesuit of the eighteenth century, of a very sanguine and dreamy temperament.

**Tours.** Geoffrey of Monmouth says: "In the party of Brutus was one Turcines, his nephew, inferior to none in courage and strength, from whom Tours derived its name, being the place of its sepulture. Of course, the table is wholly worthless historically. Tours is the city of the Tu'rouns, a people of Gallia Lugdunensis.

**Tent (pronounce tout).** To ply or seek for customers. "A touter" is one who touts. (From *Tooting*, where
persons on their way to the court held at Epsom were pestered by "toute."

"A century or two ago, when the courts took up its quarters at Epsom... [many of the inhabitants used to stand on their own piece of land and ask for money]... The tradesfolk... passed through Tooting. It became a common expression for carriagefolk to say, 'The Touts are on us again.'" - *Walked in Greater London*, vol. 11, p. 830

**Tout Ensemble** (French). The whole massed together; the general effect.

**Tout est Pardu Hormis L'Honneur**, is what François I. wrote to his mother after the battle of Pavia.

**Tout le Monde**. Everyone who is anybody.

**Tower of Hunger**. Gualandi. (Ne Uegol'no.)

**Tower of London**. The architect of this remarkable building was Gundolphus, Bishop of Rochester, who also built or restored Rochester keep, in the time of William I. In the Tower lie buried Anne Boleyn and her brother, the guilty Catherine Howard, and Lady Rochford her associate; the venerable Lady Salisbury, and Cromwell the munister of Henry VIII.; the two Seymours, the admiral and protector of Edward VI.; the Duke of Norfolk and Earl of Sussex (Queen Elizabeth's regent); the Duke of Monmouth, son of Charles II.; the Earl of Balmerino and Kilmarnock, and Lord Lovat, Bishop Fisher and his illustrious friend More.

**Towers of Silence**. Towers in Persia and India, some sixty feet in height, on the top of which Parsi places the dead to be eaten by vultures. The bones are picked clean in the course of a day, and are then thrown into a receptacle and covered with charcoal.

"A procession is then formed, the friends of the dead following the enquiry to the Towers of Silence on Malabar Hill. -Ezra Pound-Jones"

The Parsi will not burn or bury their dead because they consider a dead body impure, and they will not suffer themselves to defile any of the elements. They carry their dead on a bier to the Tower of Silence. At the entrance they light their last on the dead, and the corpse-leaves carry the dead body within the precincts and set it down to be devoured by vultures which crowd the tower. (Nineteenth Century, Oct., 1861, p. 611.)

**Town (A)** is the Anglo-Saxon *tin*, a plot of ground fenced round or enclosed by a hedge; a single dwelling; a number of dwelling-houses enclosed together forming a village or burgh.

"Our ancestors in time of war... would cast a ditch, or make a strong hedge about their houses, and houses so environed... got the name times annexed unto them (as Cote-tin, now Cotton, the role or house fenced in or fenced about) Northin, now Norton... South-in, now Sutton... in troubous times whole 'thorpes' were fenced in, and took the name of towns (towns), and then 'stedes' (now cities), and 'burhps' (villages), and... burhps (burrows)... got the name of towns."

**Tract for the Times**. Published at Oxford during the years 1833-1841, and hence called the *Oxford Tracts*.

A. i.e. Rev. John Keble, M.A., author of the *Christian Year*, fellow of Oriel, and formerly Professor of Poetry at Oxford.

B. Rev. Isaac Williams, Fellow of Trinity; author of *The Cathedral, and other Poems*.

C. Rev. E. B. Pusey, D.D., Regius Professor of Hebrew, and Canon of Christ Church.

D. Rev. John Henry Newman, D.D., Fellow of Oriel, writer of the celebrated Tract No. 90, which was the last.

E. Rev. Thomas Keble.

F. Sir John Provost, Bart.

G. Rev. R. F. Wilson, of Oriel.

**Tractsarians**. Those who concur in the religious views advocated by the *Oxford Tracts*.

**Tracy**. *All the Traces have the wind in their faces*. Those who do wrong will always meet with punishment. William de Traci was the most active of the four knights who slew Thomas à Becket, and for this misdeed all who bore the name were saddled by the Church with this ban: "Wherever by sea or land they go, the wind in their face shall..."
ever blow." Fuller, with his usual exaggeration, says, "So much the better in hot weather, as it will save the need of a fan."

**Trade.** (See Balance.)

**Trade Mark.** A mark adopted by a manufacturer to distinguish his productions from those made by other persons.

**Trade Winds.** Winds that trade or tread in one uniform track. In the northern hemisphere they blow from the north-east, and in the southern hemisphere from the south-east, about thirty degrees each side of the equator. In some places they blow six months in one direction, and six in the opposite. It is a mistake to derive the word from trade (commerce), under the notion that they are "good for trade." (Anglo-Saxon, *treadan*, to tread; *treadan*, to tread.)

**Trade follows the Flag.** Colonies promote the trade of the mother country. The reference is to the custom of planting the flag of the mother country in every colony.


**Traditions.** (See Christian Traditions.)

**Tran Meat.** Meat prohibited as food by Jews from some ritual defect. It was sold cheap to general butchers, but at one time the law forbade the sale. In 1285 Roger de Lakenham, of Norwich, was fined for selling "Tran meat."

**Tragery.** The goat-song (Greek, *tragos-ode*). The song that wins the goat as a prize. This is the explanation given by Horace (De Arte Poetica, 220). (See Comedy.)

**Tragedy.** The first English tragedy of any merit was *Gorboduc*, written by Thomas Norton and Thomas Sackville. (See Ralph Roister Doister.)

The *Father of Tragedy*. Eschylus the Athenian. (B.C. 525-426.) Thespis, the Richardson of Athens, who went about in a waggon with his strolling players, was the first to introduce dialogue in the choral odes, and is therefore not unfrequently called the "Father of Tragedy or the Drama."

"Thespis was first who, all beavered with bee, begot the pleasure for posterity." — Pydeson; Art of Poetry (Tragedy), c. iii.

**Trammel.** Father of French Tragedy. Garnier (1534-1600).

**Traill.** The trail of the serpent is over them all. Sin has set his mark on all. (Thomas Moore: Paradise and the Peri.)

**Traitors' Bridge.** A loyal heart may be found under Traitors' Bridge. Traitor's Bridge, in the Tower, was the way by which persons charged with high treason entered that State prison.

**Traitors' Gate.** opens from the Tower of London to the Thames, and was the gate by which persons accused of treason entered their prison.

**Trajan's Column** commemorates his victories over the Dacians. It was the work of Apollodorus. The column of the *Place Vendôme*, Paris, is a model of it.

**Trajan's Wall.** A line of fortifications stretching across the Dobrudjea from Czernavoda to the Black Sea.

**Tram.** (A). A car which runs on a tramway (q.v.). Trams in collieries were in use in the seventeenth century, but were not introduced into our streets till 1865.

**Tramway or Tram Rails.** A railway for tram-carts or wagons, originally made of wooden rails. Iron rails were first laid down in 1738, but apparently were called "dram-roads" (Greek, *dramm-eis*, to run). We are told there were wagons called drams (or trams). Benjamin Outram, in 1800, used stone rails at Little Eaton, Derbyshire; but the similarity between tram and Outram is a mere coincidence. Perhaps he was the cause of the word *dram* being changed to tram, but even this is doubtful. (See Reed's Cyclopedia.)

"Trams are a kind of sledge on which coals are brought from the place where they are heaped to the shaft. A tram has four wheels, but a sledge is without wheels." — Branda: History of Newcastle-upon-Tyne, vol. II, p. 561, n. (1769).

**Trameckian and Siameckian.** The high heels and low heels, the two great political factions of Lilliput. The high heels are the Tories, and the low heels the Radicals of the kingdom. "The animosity of these two factions runs so high that they will neither eat, nor drink, nor speak to each other." The king was a low heel in politics, but the heir-apparent a high heel. (Swift: Gulliver's Travels; Voyage to Lilliput, chap. iv.)

**Trammel means to catch in a net.** (French, *tramail*, *trame*, a woof; verb, *tramer*, to weave.)
Tramontane (3 syl.). The north wind; so called by the Italians because to them it comes over the mountains. The Italians also term the atmosphere of the Alps French, on the other hand, apply the word to Italian canonists, whom they consider too Roman. We in England generally call overstrained Catholic notions "Ultramontane."

Translator. A cobbler, who translates or transmogrifies two pairs of worn-out shoes into one pair capable of being worn; a reformer, who tries to cobble the sky.

The dull and in mode reformers or translators have pulled the church all to pieces and know not how to patch it up again. — Mercure de France, March, 1847, No. 57.

Translator-General. So Fuller, in his Worthies, calls Philemon Holland, who translated a large number of the Greek and Latin classics. (1561-1636.)

Trap. A carriage, especially such as a phaeton, dog-cart, commercial sulky, and such like. It is not applied to a gentleman's close carriage. Contraction of tripplings (whatever is "put on") furniture for horses, decorations, etc.

"The trap in question was a carriage which the Major had bought for six pounds ten shillings." — Bear's Game, chap. 17.

Traps. Luggage, as "Leave you trap at the station," "I must look after my trap," etc. (See above.)

"The traps were packed up as quickly as possible, and the party drove away." — Daily Telegraph.

Trapezium. The Count de Trapani was the ninth child of Mary Isabel and Ferdinand II. of the two Sicilies. He married the Archduchess Mary, daughter of Leopold II., Grand Duke of Tuscany.

N.B. Francis de Paul, usually called Louis-Emmanuel, Count of Trapani, was born in 1857.

Trapier. The Spaniards, in putless railery of the Spanish marriages, called the trapos or dishcloths used by waiters in the cafes to wipe down the dirty tables "trapier.

Trapper. In America, is one whose vocation is to set traps for wild animals for the sake of their fur. The Trapper. (See Natty Bumppo.)

Trappista. A religious order, so called from La Trappe, an abbey of the Cistercian order, founded in the middle of the twelfth century.

Trastago. Same as Duende (f. s.),

Travels in the Blue. A brown study; in cloudland.

"Finding him gone for 'travels in the blue,' I assembled my mind and did not resent his long absence." — Remington Dummer, 1883, p. 51.

Traveller's Licence. The long bow; exaggeration.

"If the captain has not taken 'traveller's licence,' we have in Norway a most successful development of peasant proprietorship." — Bowronman.

Travista. An opera representing the progress of a countess. The libretto is borrowed from a French novel, called La Dame aux Camélias, by Alexandre Dumas, jun. It was dramatised for the French stage. The music of the opera is by Giuseppe Verdi.

Tre, Pol, Pen.

"By then Tre, then Pol, and Pen, Ye shall know the Cornish men."

The extreme east of Cornwall is noted for Tre, the extreme west for Pol, the centre for Pen.

On December 19th, 1891, the following residents are mentioned by the Lawrenson Weekly News as attending the funeral of a gentleman who lived at Tre-hummar House, Tresmew — Residents from Trevell, Tremawh, Trethith, Trebarrow, Trelothing, etc., with Treloaven the Mayor of Lanecost is.

Trecle (tr' a-kl) properly means an antidote against the bite of wild beasts (Greek, ther's iaka [pharmakos], from ther, a wild beast). The ancients gave the name to several sorts of antidotes, but ultimately it was applied chiefly to Venice trecle (ther'sica antrodi), a compound of some sixty-four drugs in honey.

"Sir Thomas More speaks of "a most strong trecle (i.e. antidote) against these venomous heresies." And in an old version of Jeremiah viii, 22, "balm" is translated trecle — "Is there no trecle at Gilead?" Is there no physician there?"

Treading on One's Corns. (See Corns.)

Treasures. These are my treasures; meaning the sick and poor. So said St. Lawrence when the Roman priest commanded him to deliver up his treasures. He was then condemned to be roasted alive on a gridiron (268). One day a lady from Campi's niece called upon Cornelia, the mother of the Gracchi, and after showing her jewels, requested in return to see those belonging to the famous mother-in-law of Africanus.

Cornelia sent for her two sons, and said to the lady, "These are my jewels, in which alone I delight."

Treasury of Sciences. Bokhara (Asia), the centre of learning. It has 108 colleges, with 10,000 students, besides a host of schools and 360 mosques.

Tree. The oldest in the world—
(1) De Candolle considers the deciduous cypress of Chapultepec, in Mexico, one of the oldest trees in the world.
(2) The chestnut-trees on Mount Etna, and the Oriental plane-tree in the valley of Bujukure, near Constantinople, are supposed to be of about the same age.
(3) The Rev. W. Tuckwell says the "oldest tree in the world is the Soma cypress of Lombardy. It was forty years old when Christ was born."

Trees of a patriarchal age.

I. Oaks.
(1) Damorey's Oak, Dorsetshire, 2,000 years old; Blown down in 1703.
(2) The great Oak of Saintes, in the department of Charente Inférieure, is from 1,800 to 2,000 years old.
(3) The Winfarthing Oak, Norfolk, and the Bentley Oak, 700 years old at the time of the Conquest.
(4) Cowthorpe Oak, near Wetherby, Yorkshire, according to Professor Burnet, is 1,600 years old.
(5) William the Conqueror's Oak, Windsor Great Park, is at least 1,200 years old.
(6) The Bull Oak, Wedgenock Park, and the Plestor Oak, Colborne, were in existence at the time of the Conquest.
(7) The Oak of the Parishes, in the forest of Parey, St. Ouen, is above 650 years old. Wallace's Oak, at Ellersley, near Paisley, was probably fifty years older. Blown down in 1595.
(8) Owen Glendower's Oak, Shelton, near Shrewsbury, is so called because that chieftain witnessed from its branches the battle between Henry IV. and Harry Percy, in 1403. Other famous oaks are those called The Twelve Apostles and The Four Evangelists.

In the Dukeries, Nottinghamshire, are some oaks of memorable age and renown: (a) In the Duke of Portland's Park is an oak called Robin Hood's Ladder. It is only a shell, held together with strong iron braces.

The Parliament Oak, Clipston, Notts., is said to be above 1,000 years old. We are told that Edward I., hunting in Sherwood Forest, was informed of the Welsh revolt, and summoned a "parliament" of his barons under this oak, and it was agreed to make war of extermination on Wales. Others say it was under this tree that King John assembled his barons and decreed the execution of Prince Arthur. The Parliament Oak is split into two distinct trees, and though both the trunks are hollow, they are both covered with foliage and acorns stop during the season.

The Major Oak, in the park of Lord Manvers, is a veritable giant. In the hollow trunk fifteen persons of ordinary size may find standing room. At its base it measures 90 feet, and at 5 feet from the ground about 35 feet. Its head covers a circumference of 270 yards.

Another venerable oak (some say 1,500 years old) is Greendale Oak, about half a mile from Welbeck Abbey. It is a mere ruin supported by props and chains. It has a passage through the bole large enough to admit three horsemen abreast, and a coach-and-four has been driven through it.

The Seven Sisters Oak, in the same vicinity, is so called because the trunk was composed of seven stems. It still stands, but in a very dilapidated state.

II. Yews.
(1) Of Braughn, in Kent, according to De Candolle, is 3,000 years old.
(2) The Scotch yew at Fortingal, in Perthshire, is between 2,500 and 3,000 years.
(3) Of Darley churchyard, Derbyshire, about 2,050 years.
(4) Of Crowchurch, Surrey, about 1,400.
(5) The three at Fountains Abbey, in Yorkshire, at least 1,200 years. Beneath these trees the founders of the abbey held their council in 1132.
(6) The yew grove of Norbury Park, Surrey, was standing in the time of the Druids.
(7) The yew-trees at Kingsley Bottom, near Chichester, were standing when the sea-kings landed on the Sussex coast.
(8) The yew-trees of Harleyngton churchyard, Middlesex, is above 800 years old.
(9) That at Ankerwycke House, near Staines, was noted when Magna Charta was signed in 1215, and it was the trysting tree for Henry VIII. and Anne Boleyn.

III. Miscellaneous.
(1) The right olive-trees on the Mount of Olives were flourishing 800 years ago, when the Turks took Jerusalem.
(2) The lime-tree in the Griscus is upwards of 600 years old.

The spruce will reach the age of 1,200 years.
Tree of Buddha

"The poet's tree." A tree grows over the tomb of Tan-Sein, a musician of incomparable skill at the court of Akbar, and it is said that whoever chews a leaf of this tree will have extraordinary melody of voice. (W. Hunter.)

"His voice was as sweet as if he had chewed the leaves of that enchanted tree which grows on the tomb of the musician Tan-Sein."—More: Life of Ruchoo.

"The singing tree. Each leaf was a mouth, and every leaf joined in concert. (Arabian Nights.)

He is altogether up the tree. Quite out of the swim, nowhere in the competition list.

Up a tree. In a difficulty, in a mess. It is said that Spurgeon used to practise his students in extemporaneous preaching, and that one of his young men, on reaching the desk and opening the note containing his text, read the single word "Zachaeus" and his text. He thought his minute or two, and then delivered himself thus:—"Zachaeus was a little man, so am I; Zachaeus was up a tree, so am I. Zachaeus made haste and came down, and so do I."

Tree of Buddha (The). The bos-tree.

Tree of Knowledge (The). Genesis ii. 9.

Tree of Liberty. A tree set up by the people, hung with flags and devices, and crowned with a cap of liberty. The Americans of the United States planted poplars and other trees during the war of independence, "as symbols of growing freedom." The Jacobins in Paris planted their first tree of liberty in 1790. The symbols used in France to decorate their trees of liberty were tricoloured ribbons, circles to indicate unity, triangles to signify equality, and a cap of liberty. Trees of liberty were planted by the Italians in the revolution of 1848.

Tree of Life. Genesis ii. 9.

Trees. Trees burst into leaf—

Tree of the Sun and Moon. Ornamental trees growing "at the extremity of India," mentioned in the Italian romance of Guerino Macchino.
Trèves

The Holy Coat of Trèves. A relic preserved in the cathedral of Trèves. It is said to be the seamless coat of our Saviour, which the soldiers would not rend, and therefore cast lots for. (John xix. 23, 25.) The Empress Helena, it is said, discovered this coat in the fourth century.


Trias Juncta in Uno. The motto of the Order of the Bath.

Triads. Three subjects more or less connected formed into one continuous poem or subject: thus the Creation, Redemption, and Resurrection would form a triad. The conquest of England by the Romans, Saxons, and Normans would form a triad. Alexander the Great, Julius Caesar, and Napoleon Bonaparte would form a triad. So would Law, Physic, and Divinity. The Welsh triads are collections of historic facts, mythological traditions, moral maxims, or rules of poetry disposed in groups of three.

Trials at Bar. Trials which occupy the attention of the four judges in the superior court, instead of at nisi prius. These trials are for very difficult causes, and before special juries. (See Wharton: Law Lexicon, article “Bar.”)

Triamond. Son of Agapē, a fairy: very daring and very strong. He fought on horseback, and employed both sword and shield. He married Canace. (Spenser: Faerie Queene, bk. iv.) (See Priamond.)

Triangles. Tied up at the triangles. A machine to which a soldier was at one time fastened when flogged. “He was tied up at the triangles, and branded D.”—Olinda: Under Two Flags, chap. vii.

Triangular Part of Men (The). The body. Spenser says, “The divine part of man is circular, but the mortal part is triangular.” (Faerie Queene, book ii. 9.)

Tribune. Last of the Tribunes. Cola di Bienni, who assumed the title of “Tribune of liberty, peace, and justice.” Bienni is the hero of one of Lord Lytton’s most vigorous works of fiction, (1813-1864.)

Tribune of the People (A). A democratic leader.

“Delmar had often spoken of Ainsa, and of his power in the East End, and had come to the conclusion that he was no ordinary man, this tribune of the people.”—T. Terrell: Lady Delmar, bk. ii. chap. vii.

Trias. I’ll do it in a trias. The hour is divided into minutes, seconds, and trices or thirds. I’ll do it in a minute. I’ll do it in a second, I’ll do it in a trias.

Trick. An old dog learns no tricks. When persons are old they do not readily conform to new ways. The Latin proverb is “Senex pultiens neglipit feri-lam;” the Greeks said, “Nekron ıa-reun ei kai geronta novetheis tauton esis;” the Germans say, “Ein alter hund ist nicht gut kundigen.”

Tricolour. Flags or ribbons with three colours, assumed by nations or insurgents as symbols of political liberty. The present European tricolour ensigns are for—

Belgium, black, yellow, red, divided vertically.

France, blue, white, red, divided vertically. (See below.)

Holland, red, white, blue, divided horizontally.

Italy, green, white, red, divided vertically.

Tricolour of France. The insurgents in the French Revolution chose the three colours of the city of Paris for their symbol. The three colours were first devised by Mary Stuart, wife of Francois II. The white represented the royal house of France; the blue, Scotland; and the red, Switzerland, in compliment to the Swiss guards, whose livery it was. The heralds afterwards tinctured the shield of Paris with the three colours, expressed in heraldic language: “Paris portait de gueules, sur venteau d’argent, flottant sur des ondes de même, le chef coumis de France” (a ship with white sails, on a red ground, with a blue chef). The usual tale is that the insurgents in 1789 had adopted for their flag the two colours, red and blue, but that Lafayette persuaded them to add the Bourbon white, to show that they bore no hostility to the king. The first flag of the Republicans was green. The tricolour was adopted July 11th, when the people were disgusted with the king for dismissing Necker.

“ If you will wear a livery, let it at least be that of the city of Paris—blue and red.”—Dumas: Ste 1ma. Afterwards, chap. xiv.

Trieste (2 syl.). Since 1816 it has
Trigon. The junction of three signs.
The zodiac is partitioned into four trigons, named respectively after the four elements; the watery trigon includes Cancer, Scorpio, and Pisces; the fiery, Aries, Leo, and Sagittarius; the earthy, Taurus, Virgo, and Capricornus; and the airy, Gemini, Libra, and Aquarius.

Trif'esy. A group of three tragedies.
Everyone in Greece who took part in the poetic contest had to produce a trilogy and a satyr play. We have only one specimen, and that is by Eschylus, embracing the Agamemnon, the Choephoroe, and the Eumenides.

Trimalchii. The Anglo-Saxon name for the month of May, because in that month they began to milk their knee three times a day.

Trimmer. One who runs with the hare and holds with the hounds. George Savile, Marquis of Halifax, adopted the term in the reign of Charles II. to signify that he was neither an extreme Whig nor an extreme Tory. Dryden was called a trimmer, because he professed attachment to the king, but was the avowed enemy of the Duke of York.

Tris'culo. A jester in Shakespeare's Tempest.

Trine. In astrology, a planet distant from another one-third of the circle is said to be in trine; one-fourth, it is in square; one-sixth or two signs, it is in sextile; but when one-half distant, it is said to be "opposite."

"In sextile, square, and trine, and opposite
Of nosum efficacy.
Molion: Paradise Lost, x 469"

N.B. Planets distant from each other six signs or half a circle have opposite influences, and are therefore opposed to each other.

Tris'tity. Tertullian (160-248) introduced this word into Christian theology. The word tristia is much older. Almost every mythology has a threefold deity. (See There.)

Tripos. A Cambridge term, meaning the three honour classes into which the best men are disposed at the final examination, whether of Mathematics, Law, Theology, or Natural Science, etc. The word is often emphatically applied to the voluntary classical examination.

Trojan War. (See above.)

Triumph. A term applied to the three classes into which the canonical writings of the Buddha are divided—viz. the Sutrás, the Vinaya, and the Abhidharma. (See These Words.)

Triple Alliance. A treaty entered into by England, Sweden, and Holland against Louis XIV. in 1668. It ended in the treaty of Aix-la-Chapelle. (See Next Page.)

A treaty between England, France, and Holland against Charles XII. This league was called the Quadruple after Germany joined it. (1717.)

A third (1789) between Great Britain, Holland, and Russia, against Catherine of Russia in defence of Turkey.

A fourth in 1833, between Germany, Italy, and Austria, against France and Russia.
Trismegistus

Trismegistus [three greatest]. Hermes, the Egyptian philosopher, or Thoth, councillor of Osiris, King of Egypt, to whom is attributed a host of inventions amongst others the art of writing in hieroglyphics, the first code of Egyptian laws, harmony, astrology, the lute and lyre, magic, and all mysterious sciences.

Tristram (Sir), Tristrem, Tristan, or Tristam. Son of Boulaud Riese, Lord of Ermonice, and Blanche Fleur, sister of Marike, King of Cornwall. Having lost both his parents, he was brought up by his uncle. Tristram, being wounded in a duel, was cured by Ysolde, daughter of the Queen of Ireland, and on his return to Cornwall told his uncle of the beautiful princess. Marike sent to solicit her hand in marriage, and was accepted. Ysolde married the king, but was in love with the nephew, with whom she had guilty connection. Tristram being banished from Cornwall, went to Brittany, and married Ysolt of the White Hand, daughter of the Duke of Brittany. Tristram then went on his adventures, and, being wounded, was informed that he could be cured only by Ysolde. A messenger is dispatched to Cornwall, and is ordered to host a white sail if Ysolde accompanies him back. The vessel came in sight with a white sail displayed; but Ysolt of the White Hand, out of jealousy, told her husband that the vessel had a black sail flying, and Tristram instantly expired. Sir Tristram was one of the knights of the Round Table. Gotfrid of Strasbourg, a German minnesanger (minstrel) at the close of the twelfth century, composed a romance in verse, entitled Tristan et Isole. It was continued by Ulrich of Turheim, by Henry of Freyberg, and others, to the extent of many thousand verses. The best edition is that of Breslau, two vols. 8vo, 1823. (See Ysolt, Hermit.)

Sir Tristram's horse. Passetreul.

Triton. Son of Neptune, represented as a fish with a human head. It is this sea-god that makes the roaring of the ocean by blowing through his shell.

"Hear old Triton blow his wreathed horn (hear the sea roar)."

A Triton among the minnows. The sun among inferior lights Luna inter minores ignes.

Triumph. A word formed from thrísambo, the Dionysiac hymn.

"Some . . . have assigned the origin of . . . triumphal processions to the mythic songs of Dionysus, after his conquests in the East, the version being known also as the Dionysiac hymn." -Petru: Horace the Epigramm. 1, chap. 11.

Trivet. Right as a trivet. (See Right.)

Trivis. Goddess of streets and ways. Gay has a poem in three books so entitled.

"Thou, Trivis, aid my song Through spacious streets conduct thy bard Along to save thy king, and smooth the broken way of earth from her womb a flinty tribute pays." Gay. Trivis, bk. 1.

Trivial, strictly speaking, means "belonging to the beaten road." (Latin, trivium, which is not tres viae [three roads], but from the Greek tribo [to rub], meaning the worn or beaten path.) As what comes out of the road is common, so trivial means of little value. Trench connects this word with trivium (the three or cross ways), and says the gossp cast on at these places gave rise to the present meaning of the word.

Trivium. The three elementary subjects of literary education up to the twelfth century—Grammar, Rhetoric, and Logic. (See Quadrivium.)

N.B. Theology was introduced in the twelfth century.

Trochilus (The). says Barrow, "enters with impunity into the mouth of the crocodile. This is to pick from the teeth a leech which greatly torments the creature."

"Not half so bold The punky bird that dares, with trailing Humbly within the crocodile's stretched jaws to come." Thomas Moore. Lalla Rookh, pit. 1.

Trog'lydotes (3 syl.). A people of Ethiopia, south-east of Egypt. Remains of their cave dwellings are still to be seen along the banks of the Nile. There were Troglydotes of Syria and Arabia also, according to Strabo. Pliny (v. 8) asserts that they fed on serpents. (Greek, trog'le, a cave; dhún, to get into.)

"King François, of eternal memory, abolished these abominable snake-eaters"—Basilius Lupus of Pantagrol (Ch. 1, Sec. 17)

Trog'lydote. A person who lives so secluded as not to know the current events of the day, is so self-opinionated as to condemn everyone who sees not eye to eye with himself, and scorns everything that comes not within the scope of his own approval; a detractor; a critic. The Saturday Review introduced this use of the word. (See above.)

Miners are sometimes facetiously called Troglydotes.

Trolus (3 syl.). The prince of chivalry, one of the sons of Pristam, killed by Achilles in the siege of Troy (Homer's Iliad). The loves of Trolus and Cresida, celebrated by Shakespeare.
and Chaucer, form no part of the old classic tale.

As true as Troilus. Troilus is meant by Shakespeare to be the type of constancy, and Cressida the type of female inconstancy. (See Cressida.)

"After all comparisons of truth...
'As true as Troilus' shall crown up the verse,
And sanctify the numbers."

Troilus and Cressida, iii. 2.

Troilus and Cressida (Shakespeare). The story was originally written by Lollius, an old Lombard author, and since by Chaucer (Pope). Chaucer's poem is from Boccaccio's Filostrato.

Trois pour Cent. A cheap hat.

"Running with bare head about,
While the town is tempest-tost,
Prentice had unheed'd shew'd
That their three-pence-cent are lost."

Desaguer's: Le Fierre du Cofe.

Trojan. He is a regular Trojan. A fine fellow, with good courage and plenty of spirit; what the French call a brave homme. The Trojans in Homer's Iliad and Virgil's Æneid are described as truthful, brave, patriotic, and confiding.

"There they may right, and like true Trojans" (Butler: Hudibras, i. 1.)

Trojan War (Ther). The siege of Troy by the Greeks. After a siege of ten years the city was taken and burnt to the ground. The last year of the siege is the subject of Homer's Iliad; the burning of Troy and the flight of Æneas is a continuation by Virgil in his Æneid.

The Trojan War, by Henry of Veldig; (Weldeck), a minnesinger (twelfth century) is no translation of either Homer or Virgil, but a German adaptation of the old tale. By far the best part of this poetical romance is where Lavinia tells her tale of love to her mother.

Troilus. Dwarfs of Northern mythology, living in hills or mounds; they are represented as stumpy, misshapen, and humbacked, inclined to thieving, and fond of carrying off children or substituting one of their own offspring for that of a human mother. They are called hill-people, and are especially averse to noise, from a recollection of the time when Thor used to be for ever flinging his hammer after them. (Icelandic, troll.) (See FAIRY.)

"Out then spake the tiny Troll;"
"No bigger than an enameled pea." (Danish ballad, Elisas of Vilemork.)

Trolly. A cart used in mines and on railways. A railway trolly is worked by the hand, which moves a treadle; a coal-mine trolly used to be pushed by trolly-boys; ponies are now generally employed instead of boys. (Welsh, trol, a cart; trollo, to roll or trundle, whence "to troll a catch"—i.e. to sing a catch or round.)

Trompée. Votre religion a été trompée.
You have been greatly imposed upon. Similarly, "Suprendre la religion de quelqu'un" is to deceive or impose upon one. Cardinal de Bonnechose used the former phrase in his letter to The Times respecting the Report of the Ecumenical Council, and it puzzled the English journals, but was explained by M. Notterelle. (See The Times, January 1st, 1870.)

We use the word faith both for credulity and for religion—e.g.
"Your faith (credulity) has been imposed upon." The "Catholic faith," "Mahometan faith," "Brahminical faith," etc., virtually mean "religion."

Tromen, Tronis, or Trophy Money, or Trophy Tax. "A duty of fourpence [in the pound] paid annually by housekeepers or their landlords, for the drums, colours [trophies], etc., of the companies or regiments of militia." (Dr. Scott's Bailey's Dictionary.)

Troopers mean troopships, as "Indian troopers," ships for the conveyance of troops to India, especially between February and October, when the annual reliefs of British forces in India are made. Similarly, whaler is a ship for whaling.

Troops of the Line. All numbered infantry or marching regiments, except the foot-guards.

Trophon'ios (Greek), Latin, Tropho'nium. He has visited the cave of Trophonious (Greek). Said of a melancholy man. The cave of Trophonious was one of the most celebrated oracles of Greece. The entrance was so narrow that he who went to consult the oracle had to lie on his back with his feet towards the cave, whereupon he was caught by some unseen force and violently pulled inside the cave. After remaining there a time, he was driven out in similar fashion, and looked most ghastly pale and terrified; hence the proverb.

Troubadours (3 syl.). Minstrels of the south of France in the eleventh, twelfth, and thirteenth centuries; so called from the Provençal verb troubere (to invent). Our word poet signifies exactly the same thing, being the Greek for "create." (See Trouvères.)
Trouble means a moral whirlwind. (Latin, turba, a whirlwind; Italian, turba; French, troublé.) Disturb is from the same root. The idea pervades all such words as agitation, commotion, vexation, a tossing up and down, etc.

Trouillorgan's Advice. Do and do not; yes and no. When Pantagruel asked the philosopher Trouillorgan whether Panurge should marry or not, the philosopher replied, "Yes." "What say you?" asked the prince. "What you have heard," answered Trouillorgan. "What I have heard," said Pantagruel. "What I have spoken," rejoined the sage. "Good," said the prince; "but tell me plainly, shall Panurge marry or let it alone?" "Neither," answered the oracle. "How?" said the prince; "that cannot be." "Then both," said Trouillorgan. (Rabelais: Gargantua and Pantagruel, iii. 35.)

Trout is the Latin trota, from the Greek trokes, the greedy fish (trago, to eat). The trout is very voracious, and will devour any kind of animal food.

"(Roland) was...engaged in a keen and animated discussion about Lochleven trout and sea trout, and river trout and bull trout, and eel which never rise to the fly, and perch which some suppose to be infant salmon, and herrings which frequent the Nith, and eels which are only found in the castle Loch of Lochmaben."—Sir W. Scott: The Abbot, chap. xvii.

Trouveres (2 syl.) were the troubadours of the north of France, in the twelfth, thirteenth, and fourteenth centuries. So called from trouser, the Walloon verb meaning "to invent." (See Troubadours.)

Trouvatore (1) (4 syl.) Manrico, the son of Garzia, brother of the Comte di Luna. Verdi's opera so called is taken from the drama of Gargia Gutierrez, which is laid in the fifteenth century. Trouvatore means a troubadour.

Trols. Dwarfs of Orkney and Shetland mythology, similar to the Scandinavian Trolls. There are land-trows and sea-trows. "Trow tak' thee" is a phrase still used by the island women when angry with their children.

Troxa'tas [bread-eater]. King of the mices and father of Paycar'pax, who was drowned. "Fix their counsel... Where great Troxartas crowned in glory reigns... Paycar'pax' father, father now no more!"

Troy-Novant (London). This name gave rise to the tradition that Brute, a Trojan refugee, founded London and called it New Troy; but the word is British, and compounded of Tri-nobhaut (inhabitants of the new town). Civitas Triknobantum, the city of the Triknobantes, which we might render "Newtownsmen."

"For noble Britons sprang from Trojans bold, And Troy-novant was built of old Troyan sails cold."

Nonsense: Fannie Quinns, iii. 9.

Troy-town has no connection with the Homeric "Troy," but means a maze, labyrinth, or bower. (Welsh Troy, to turn; trod, a trodden place [? street], whence the archaic trode, a path or track; Anglo-Saxon thræw-an, to twist or turn.) There are numerous Trosys and Troy-towns in Great Britain and North America. The upper garden of Kensington Palace was called "the siege of Troy."

"A Troy-town is about equivalent to "Julian's Bower," mentioned in Halliwell's Archæic Dictionary.

Troy Weight means "London weight." London used to be called Troy-novant. (See above.) The general notion that the word is from Troyes, a town of France, and that the weight was brought to Europe from Grand Cairo by crusaders, is wholly untenable, as the term Troy Weight was used in England in the reign of Edward the Confessor. Troy weight is old London weight, and Avoirdupois the weight brought over by the Normans. (See AVOIRDUPES.)

Truce of God. In 1010 the Church forbade the barons to make any attack on each other between sunset on Wednesday and sunrise on the following Monday, or upon any ecclesiastical fast or feast day. It also provided that no man was to molest a labourer working in the fields, or to lay hands on any implement of husbandry, on pain of excommunication. (See PEACE OF GOD.)

Truces. Faithless and fatal truces. The Emperor Antonius Caracalla destroyed the citizens of Alexandria, at one time, and at another cut off the attendants of Artabanus, King of Persia, under colour of marrying his daughter. Jacob's children destroyed the Shechemites to avenge the rape of Dinah. Gallienus, the Roman Emperor, put to death the military men in Constantinople. Antonius, under colour of friendship, enticed Artavasdes of Armenia; then, binding him in heavy chains, put him to death.
Truehuelga. A very small trout with which Don Quixote was regaled at the road-side inn where he was dubbed knight. (Cervantes: Don Quixote, bk. i. chap. ii.)

True Blue—that is, “Coventry blue,” noted for its fast dye. An epithet applied to a person of inflexible honesty and fidelity.

True-lovers’ Knot is the Danish trueloves knot, “a betrothment bond,” not a compound of true and lover. Thus in the Icelandic Gospel the phrase, “a virgin espoused to a man.” is, er trulofad var einum manni.

Three times a true-love’s knot I tie secure.
Call be the knot, firm may his love endure.”
Gay’s Pastorals. The Spell

True as Touch. The reference is to a gold test by the touchstone (q.v.).

If thou invest me too much
It will not prove as true as touch.”
Love me Little, Love me Long (1570).

True Thomas and the Queen of Elfland. An old romance in verse by Thomas the Rymer.

True Thomas. Thomas the Rymer was so called from his prophecies, the most noted of which was the prediction of the death of Alexander III. of Scotland, made to the Earl of March in the Castle of Dunbar the day before it occurred. It is recorded in the Scotichronicon of Fordun. (1430.) (See RYMER.)

Truempenny. Hamlet says to the Ghost, “Art thou there, Truempenny?” Then to his comrades, “You hear this fellow in the cellarage?” (1. 6.) And again, “Well said, old mole; canst work?” Truempenny means earth-borer or mole (Grec. trupanum, troplao, to bore or perforate), an excellent word to apply to a ghost “boring through the cellarage” to get to the place of purgatory before cock-crow. Miners use the word for a run of metal or metallic earth, which indicates the presence and direction of a lode.

Trulli. Female spirits noted for their kindness to men. (Randel Holms: Academy of Armory.)

Trump. To trump up. To devise or make up falsely; to concoct.

Trump Card. The French carte de triumffe (card of triumph).

Trumpet. To trumpet one’s good deeds. The allusion is to the Pharisian sect called the Almsgivers, who had a trumpet sounded before them, ostensibly to summon the poor together, but in reality to publish abroad their almsgiving and benevolence.

You sound your own trumpet. The allusion is to heralds, who used to announce with a flourish of trumpets the knights who entered a list.

Trumpeter. Your trumpet is dead—i.e. you are obliged to sound your own praises because no one will do it for you.

Trumpets (Feast of). A Jewish festival, held on the first two days of Tisri, the beginning of the ecclesiastical year.

Trundle. A military earthwork above Goodwood. The area is about two furlongs. It has a double vallum. The situations of the portals are still to be traced in the east, west, and north. The fortifications of the ancient Britons being circular, it is probable that the Trundle is British. The fortified encampments of the Romans were square; examples may be seen at the Brulye, near Chichester, and on Ditching Hill.

Truss his Points (To). To tie the points of hose. The points were the cords pointed with metal, like shoe-laces, attached to doublets and hose; being very numerous, some second person was required to “truss” them or fasten them properly.

I hear the, said (Sir Piers) clamorous for someone to truss his points. He will find himself fortunate if he pleases any here who can do him the office of groom of the chamber.”—Sir W. Scott: The Monastery, chap. xvi.

Truts. The combinations called rings or corners in the commercial world. The chief merchants of an article (say sugar, salt, or flour) combine to fix the selling price of a given article and thus secure enormous profits. These enterprises are technically called “trusts,” because each of the merchants is on trust not to undersell the others, but to remain faithful to the terms agreed on.

Truth. Piatte said, “What is truth?” This was the great question of the Platonists. Plato said we could know truth if we could sublimate our minds to their original purity. Arcesilaus said that man’s understanding is not capable of knowing what truth is. Cressides maintained that not only our understanding could not comprehend it, but even our senses are wholly inadequate to help us in the investigation. Gorgias the Sophist said, “What is right but what we prove to be right? and what is truth but what we believe to be truth?”
Truth in a Well

Try'annon. Daughter of the fairy king who lived on the island of Oléron. "She was as white as lily in May," and married Sir Launfal, King Arthur's steward, whom she carried off to "Oli- roun her jolif isle," and, as the romance says—

"Since saw him in this land no man. Nor no more of him tell I can. For sooth without lie."

Thomas Chastre: Sir Launfal (15th century).

Trygon. A poisonous fish. It is said that Tele'gonus, son of Ulysses by Circe, coming to Ith'aca to see his father was denied admission by the servants; whereupon a quarrel ensued, and his father, coming out to see what was the matter, was accidentally struck with his son's arrow, pointed with the bone of a trygon, and died.


Ts'in Dynasty. The fourth Imperial Dynasty of China, founded by Tchao-siang-wang, prince of Ts'in, who conquered the "fighting kings" (q.v.). He built the Wall of China (b.c. 211).

Tsung Dynasty. The nineteenth Imperial Dynasty of China, founded by Tchao-quang-yu, the guardian and chief minister of Yung-tee. He was a descendent of Tchung-tsong, the Tartar general, and on taking the yellow robe assumed the name of T'ai-tou (great ancestor). This dynasty, which lasted 300 years, was one of the most famous in Chinese annals. (960-1276.)

Tu Ament. Come to the last clause. In the long Latin grace at St. John's College, Cambridge, the last clause used to be "Tu ament, miere're met, Domine. Amen." It was not unusual for a scholar read slowly, for the senior Fellow to whisper "Tu ament"—i.e. Skip all the rest and give us only the last sentence.

Tu 'tas Voulu, George Dandin (If's your own fault, George Dandin).
You brought this upon yourself; as you have made your bed so you must lie on it. (See Dandin.)

Tu Quoque. The tu quoque style of argument. Personal invectives; argument of personal application; argumentum ad hominem.

"We rise in this work his usual tu quoque style."—Public Opinion.

Tuck

Tu-rul-lu, the refrain of comic songs, is a corruption of the Italian turullo, and the French turuloure or soleure.

"Loure" is an old French word for a bagpipe, and "toure loure" means a refrain on the bagpipe. The refrain of a French song published in 1697 is—


Tub. A tale of a tub. A cock-and-bull story; a rigmarole, nonsensical romance. The Tale of a Tub is a religious satire by Dean Swift.

Throw a tub to the whale. To create a diversion in order to avoid a real danger; to bamboozle or mislead an enemy. In whaling, when a ship is threatened by a whole school of whales, it is usual to throw a tub into the sea to divert their attention, and to make off as fast as possible.

A tub of naked children. Emblematical of St. Nicholas, in allusion to two boys murdered and placed in a picking tub by a landlord, but raised to life again by this saint. (See Nicholas.)

Tub, Tubbing. Tubs, in rowing slang, are gig pairs of college boat clubs, who practice for the farm's races. They are pulled on one side when a pair-oar boat in uniform makes its appearance. Tubbing is taking out pairs under the supervision of a coach to train men for taking part in the races.

Tub woman (A). A drawer of beer at a country public-house.

"The common people had always a tradition that the queen's grandmother . . . had been a washerwoman, or, as Cardinal York asserted, a tub-woman—that is, a drawer of beer at a country public-house."—Hovell: History of England; Anne, p. 171.

Tuba [happiness]. A tree of Paradise; of gigantic proportions, whose branches stretched out to those who wish to gather their produce; not only all luscious fruits, but even the flesh of birds already cooked, green garments, and even horses ready saddled and bridled. From the root of this tree spring the rivers of Paradise, flowing with milk and honey, wine and water, and from the banks of which may be picked up inestimable gems.

Tuck. A long narrow sword. (Gaelic, tuca, Welsh tucca, Italian stocca, German stock, French estoc.) In Hamlet the word is erroneously printed "stuck," in Malone's edition.

"If he by chance escape your venomous tuck, Our purpose may hold there."—Act iv. 7.
A good tuck in or tuck out. A good feed. To tuck is to full, a tucker is a fuller. Hence, to cram. The fold of a dress to allow for growth is called a tuck, and a little frill on the top thereof is called a tucker. (Anglo-Saxon, tuca-tia.)

I'll tuck him up. Stab him, do for him. Tuck is a small dirk used by artillerymen. (See above.)

Tukey. Food. "A tuck in," a cram of food. (See above.)

"No," said Palliser, "we've no food."
"By Jove," said the other, "I'll search creation for tucker to-night. Give me your gun." (H. G. W. A. S. T.)

Tuffet (A). A small tuft or clump. Strange that this word, so universally known, has never been introduced into our dictionaries, to the best of my knowledge.

"Little M is Muffet
Eating her curds and whey..."

Nursery Rhymes.

Tuff. A nobleman or fellow commoner. So called at Oxford because he wears a gold tuft or tassel on his college cap.

Tuff-hunter. A nobleman's toady; one who tries to curry favour with the wealthy and great for the sake of feeding on the crumbs which fall from the rich man's table. A University term. (See above.)

Tug. A name by which collegers are known at Eton. Either from tug (the gown worn in distinction to Oppidans), or from "tough mutton."

"A name in college handed down
From mutton tough or ancient gown."

The World, February 17, 1893 (p. 31).

Tug of War (The), a rural sport, in which a number of men or boys, divided into two bands, lay hold of a strong rope and pull against each other till one side has hugg'd the other over the dividing line.

Tuleries (Paris) [tile-kilns]. The palace was on the site of some old tile-kilns. (See SABOONIERE.)

Tulcan Bishops. Certain Scotch bishops appointed by James I., with the distinct understanding that they were to hand over a fixed portion of the revenue to the patron. A tulcan is a stuffed calf-skinned, placed under a cow that withholds her milk. The cow, thinking the "tulcan" to be her calf, readily yields her milk to the milk-pail.

Tulip. The turban plant; Persian, thanayb (toumayban, a turban), by which name the flower is called in Persia.

My tulip. A term of endearment to animals, as "Gee up, my tulip!" or "Kim up, my tulip!" Perhaps a pun suggested by the word tool. A donkey is a costermonger's tool.

Tulip Mania. A reckless mania for the purchase of tulip-bulbs in the seventeenth century. Beckmann says it rose to its greatest height in the years 1634-1637. A root of the species called Viceroy sold for £250; Semper Augustus, more than double that sum. The tulips were grown in Holland, but the mania which spread over Europe was a mere stock-jobbing speculation.

Tumbledown Dick. Anything that will not stand firmly. Dick is Richard, the Protector's son, who was but a tottering wall at best.

Tun. Any vessel, even a goblet or cup. (Anglo-Saxon tunne.)

"Tun, such a cup as juglers use to show divers tricks by." — Alison: Spanish Dictionary.

Tundra. A thirsting with ashen sticks given to a school-fellow by one of the monitors or "praecetxs" of Winchester school, for breach of discipline. (Latin tunda, to beat or bruise.)

Tune the Old Cow Died of (The). Advise instead of relief; remonstrance instead of help. As St. James says (ii. 13, 16), "If a brother or sister be naked, and destitute of daily food, and one of you say to them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" Your words are the tune the old cow died of. The reference is to the well-known song—

"There was an old man, and he had an old cow,
But he had no fodder to give her.
So he took up his fliddle and played her the tune—"

"Consider, good cow, consider,"
"This isn't the tune for the grass to grow."
"Consider, good cow, consider;"

Tuneful Nine. The nine Muses: Calliopé (epic poetry), Clio (history), Erato (elegy and lyric poetry), Euterpe (music), Melpomene (tragedy), Polyhymnia (sacred song), Terpsichore (dancing), Thalia (comedy), Urania (astronomy).

Tunngoose. The entertainment given in Yorkshire when the corn at harvest was all safely stacked.

Tunusian. The adjective form of Tunisian.

Tunkers. A politico-religious sect of Ohio. They came from a small
German village on the Eder. They believe all will be saved; are Quakers in plainness of dress and speech; and will neither fight, nor go to law. Both sexes are equally eligible for any office. Caliban is the highest honour, but not imperative. They are also called Tumblers, and incorrectly Dunkers. Tunkor means "to dip a morsel into gravy," "a sop into wine," and as they are Baptists this term has been given them; but they call themselves "the harmless people." (W. Hepworth Dixon: New America, ii. 18.)

Turc'aret. One who has become rich by hook or by crook, and, having nothing else to display, makes a great display of his wealth. A chevalier in Le Sage’s comedy of the same name.

Tureen. A deep pan for holding soup. (French, terrine, a pan made of terre, earth.)

Turf (The). The racecourse; the profession of horse-racing, which is done on turf or grass. One who lives by the turf, or whose means of living is derived from running horses or betting on races.

"All men are equal on the turf and under it."—Lord George Bentinck.

Turk. Slave, villain. A term of reproach used by the Greeks of Constantinople.

You young Turk, a playful reprimand to a young mischievous child.

Turk Gregory. Gregory VII., called Hildebrand, a furious Churchman, who surmounted every obstacle to deprive the emperor of his right of investiture of bishops. He was exceedingly disliked by the early reformers.

'Turk Gregory never did such deeds in arms as I have done this day."—Henry IV., v. 2.

Turkey. The bird with a red wattle. A native of America, at one time supposed to have come from Turkey.

Turkish Spy was written by John Paul Maru'a, an Italian, who had been imprisoned for conspiracy. After his release he retired to Monza, where he wrote the History of the Plot. Subsequently he removed to Paris, and produced his Turkish Spy, in which he gives the history of the last age.

Turulupin, a punster or farceur, with turulupinade, and the verb turulupiner. It was usual in the 17th century for play-writers in Italy and France to change their names. Thus Le Grand called himself Belleville in tragedy, and Turulupin in farce; Hugues Guérêt took

the name of Fléchelles; and Jean Baptiste Poquelin called himself Molière, but there was a Molière before him who wrote plays.

Turmeric, like berberry, being yellow, was supposed to cure the yellow jaundice. According to the doctrine of signatures, Nature labels every plant with a mark to show what it is good for. Red plants are good for fever, white ones for rigor. Hence the red rose is supposed to cure haemorrhage. (See Thistles.)

Turncoat. As the dominions of the duke of Saxony were bounded in part by France, one of the early dukes hit upon the device of a coat blue one side, and white the other. When he wished to be thought in the French interest he wore the white outside; otherwise the outside colour was blue. Whence a Saxon was nicknamed Emmanuel Turncoat. (Scots' Magazine, October, 1747.)

Without going to history, we have a very palpable atyon in the French tourne-cole (turn-side). (See Coat.)

Turning the Tables. (See under Tables.)

Turnip-Garden (The). So called by the Jacobites. George II. was called the "Turnip-hougher" [hoer], and his hiring of troops was spoken of as "selling the turnips," or "trying to sell his roots." Hanover at the time was eminently a pastoral country.

Turnip Townsend. The brother-in-law of Sir Robert Walpole, who, after his retirement from office in 1731, devoted himself to the improvement of agriculture.

Turnspit Dog. One who has all the work but none of the profit; he turns the spit but eats not of the roast. The allusion is to the dog used formerly to turn the spit in roasting. Tossel says, "They go into a wheel, which they turn round about with the weight of their bodies, so diligently . . . . that no drudge . . . . can do the feat more cunningly." (1697.)

Turpin. Archbishop of Rheims. A mythological contemporary of Charlemagne. His chronicle is supposed to be written at Vienne, in Dauphiny, whence it is addressed to Leoprandus, Dean of Aquigranensis (Aix-la-Chapelle). It was not really written till the end of the eleventh century, and the probable author was a canon of Barcelo'na.
The romance turns on the expedition of Charlemagne to Spain in 777, to defend one of his allies from the aggressions of some neighbouring prince. Having conquered Navarre and Aragon, he returned to France. The chronicle says he invested Pampluna for three months without being able to take it; he then tried what prayer could do, and the walls fell down of their own accord, like those of Jericho. These Saracens who consented to become Christians were spared; the rest were put to the sword. Charlemagne then visited the sarcophagus of James, and Turpin baptised most of the neighbourhood. The king crossed the Pyrenees, but the rear commanded by Roland was attacked by 50,000 Saracens, and none escaped.

**Turtle Does.** Rhyming slang for a pair of gloves. (See Chive.)

**Tussle.** A struggle, a skirmish. A corruption of tussle (German, zusen, to pull); hence a dog is named Tower (pull 'em down). In the Winter's Tale (iv. 4.), Autolycus says to the Shepherd, "I tose from thee thy business" (pump or draw out of thee). In Measure for Measure, Escalus says to the Duke, "We'll tussle thee joint by joint" (v. 1.).

**Tut.** A word used in Lincolnshire for a phantom, as the Spittal Hili Tut. Tom Tut will get you is a threat to frighten children. Tut-gotten is panic-struck. Our tush is derived from the word tut.

**Tutivilins.** The demon who collects all the words skipped over or mutilated by priests in the performance of the services. These literary scamps or shreds he deposits in that pit which is said to be paved with "good intentions" never brought to effect. (Piers Plowman, p. 547; Towneley Mysteries, pp. 310, 319; etc.)

**Two Dogs of Robert Burns, perhaps suggested by the Spanish Colloquio de Dos Pervos, by Cervantes.**

**Twangdille,** the fiddler, lost one leg and one eye by a stroke of lightning on the banks of the Ister.

"Yet still the merry ladd without regret Bearing his own lass, and with her bonning shell And çorse platt relieves his dranging friends He stickles every siring, to every pote He bonds his pulate neck, his single eye Twinticles with joy, his active stump bests mine." Somervillia: Hobbinol.

**Tweed.** Checked cloths for trousers, etc. The origin of this name is supposed to have been a blunder for "tweels," somewhat blotted and badly written in 1829. The Scotch manufacturer sent a consignment of these goods to James Locke, of London, who misread the word, and as they were made on the banks of the Tweed, the name was appropriated and accordingly adopted.

However, the Anglo-Saxon word (tweow), which gave rise to tweed, is a madder root, and tweed and tield are both mean cloth in which the wool crosses the warp vertically.

**Tweedledum and Tweedledee.** "Some say compared to Bononcini That mynheer Han del's hat is many; Others say that he to Han del Is soe good a fit to hold a candle, Strange all this difference should be Twixt Tweedledum and Tweedledee." J. Byrom.

This refers to the feud between the Bononcinists and Handelists. The Duke of Marlborough and most of the nobility took Bononcini by the hand; but the Prince of Wales, with Pope and Arbutnot, was for Handel. (See Gluckists.)

**Twelfth (The), the 12th of August. The first day of grouse-shooting.**

**Twelfth Cake.** The drawing for king and queen is a relic of the Roman Saturnalia. At the close of this festival the Roman children drew lots with beans to see who would be king. Twelfth Day is twelve days after Christmas, or the Epiphany.

**Twelfth Night (Shakespeare).** The serious plot is taken from Ballofast's Histoires Tragiques. The comic parts are of Shakespeare's own invention. (See Befana.)

**Twelve.** Each English archer carries twelve Scotchmen under his girdle. This was a common saying at one time, because the English were unerring archers, and each archer carried in his belt twelve arrows (Sir Walter Scott: Tales of a Grandfather, vii.).

**The Twelve.** All the prelates of the Roman Catholic Church. Of course the Twelve Apostles.

"The Pope identifies himself with the Master, and addresses those who pray as the Twelve."

- The Times, December 11, 1869.

**Twelve Tables.** The earliest code of Roman law, compiled by the Decemviri, and cut on twelve bronze tablets or tablets (Livy, iii. 37; Diodorus, xii. 66.)

**Twickenham.** The Bard of Twickenham. Alexander Pope, who lived there for thirty years. (1688-1744.)
Two Strings to his Bow

François II. of France was peculiarly unhappy, and after reigning less than two years, sickened and died; Napoleon II. never reigned at all, and Napoleon III., really the second emperor, was a most disastrous prince; Franz II. of Germany lost all his Rhine possessions, and in 1806 had to renounce his title of emperor.

Friedrich II., Emperor of Germany, was first anatomised, then excommunicated, then dethroned, and lastly poisoned.

Jean II. of France, being conquered at Poitiers, was brought captive to England by the Black Prince; Juan II. of Aragon had to contend for his crown with his own son Carlos.

It was Felipe II. of Spain who sent against England the "Invincible Armada"; it was Francesco II. of the Two Sicilies who was driven from his throne by Garibaldi; it was Romulus II. in whom terminated the empire of the West; Peter II. of Russia died at the age of fifteen, and he was a disgrace to the name of Menshikoff; Pietro II. de' Medici was forced to abdicate, and died of shipwreck; James II. of Scotland was shot by a cannon at the siege of Roxburgh; James II. of Majorca, after losing his dominions, was murdered. Alexander II. of Scotland had his kingdom laid under an interdict; Alexander II., the Pope, had to contend against Honorius II., the anti-pope; Alexis II., Emperor of the East, was placed under the ward of his father and mother, who so disgusted the nation by their cruelty that the boy was first dethroned and then strangled; Andronicus II., Emperor of Greece, was dethroned; Henri II. of France made the disastrous peace called La Paix Malheureuse, and was killed by Montgomery in a tournament; etc. etc. (See Jane and John.)

Two Eyes of Greece. Athens and Sparta.

Two Fridays. When two Fridays come together. Never (q.v.).

Two Gentlemen of Verona. The story of Proteus and Julia was borrowed from the pastoral romance of Diana, by George of Montemayor, a Spaniard, translated into English by Bartholomew Yonge in 1558. The love adventure of Julia resembles that of Viola, in Twelfth Night.

Two Strings to his Bow (He has). He is provided against contingencies; if one business or adventure should fail,
he has another in reserve; two sweethearts; two devices, etc.

Latin: "Duabus anchoris nititur" (i.e. "He is doubly moored"), or "Duabus anchoris sia fultus."

Greek: "Ἐκ δύο οὖρων.

French: "Il a deux cordes à son arc."

Italian: "Naviga per piu venti."

"Two of a Trade never agree." The French say, "Pis contre pis n'est bon à faire doubleur—i.e. Two materials of the same nature never unite well together.

"É'en a beggar sees with Woo A beggar to the house-door go."

Greek: "Και πτόχος ποτόχο πθωνεί." (Hesiod.)

Latin: "Etiam mendieus mendieo invidit."

French: "Figitus figulo invidet, faber fabro" ("Potter envies potter, and smith smith").

Two-penny Damn. A vague impression, said to have been commonly used by the great Duke of Wellington. Some have derived it from the Hindu dain, daim = an ancient copper coin, of which 1,600 went to the rupee. Concerning this derivation Dr. Murray says that it is ingenious, but has no foundation in fact. Goldsmith, in the Citizen of the World, uses the expression, "Not that I care three dams."" Tybalt. A Capulet; a "fiery" young noble. (Shakespeare: Romeo and Juliet.)

It is the name given to the cat in the story of Reynard the Fox. Hence Mercutio says, "Tybalt, you rat-catcher, will you walk?" (iii. 1); and again, when Tybalt asks, "What shouldst thou have with me?" Mercutio answers, "Good king of cats! nothing but one of your nine lives!" (iii. 1).

Tyburn is Tica-burne, the "two rivulets," so called because two small rivers met in this locality. Tyburn's triple tree. A gallows, which consists of two uprights and a beam resting on them. Previous to 1783 Tyburn was the chief place of execution in London, and a gallows was permanently erected there. In the reign of Henry VIII. the average number of persons executed annually in England was 2,000. The present number is under twelve.

Kings of Tyburn. Public executioners. (See Hangmen.)

Tyburn Ticket. Under a statute of William III. prosecutors who had secured a capital conviction against a criminal were exempted from all parish and ward offices within the parish in which the felony had been committed. Such persons obtained a Tyburn Ticket, which was duly enrolled and might be sold. The Stamford Mercury (March 27th, 1818) announces the sale of one of these tickets for £280. The Act was repealed by 58 Geo. III., c. 70.

Tyburnia (London). Portman and Grosvenor Squares district, described by Thackeray as "the elegant, the prosperous, the polite Tyburnia, the most respectable district of the habitable globe."

T.Years—i.e. to-year; as, to-day, to-night, to-morrow. (Anglo-Saxon, to-dage, to-gere.)

Tyke. (See Tyke.)

Tyler Insurrection. Wat Tyler's insurrection. An insurrection headed by Wat Tyler and Jack Straw, in consequence of a poll-tax of three groats to defray the expenses of a war with France. (1381.)

Tylwyth Teg (the Fair Family). A sort of Kobold family, but not of diminutive size. They lived in the lake near Brecknock. (Davies: Mythology, etc., of the British Druids.)

Type. Pica (large type), littera pica'ta; the great black letter at the beginning of some new order in the liturgy. Breviary (small type), used in printing the breviary. Primer, now called "long primer," (small type), used in printing small prayer-books called primers.

A feast of types. In an ordinary feast the proportion of the various letters is usually as follows:

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<tr>
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Typhæus. A giant with a hundred heads, fearful eyes, and a most terrible voice. He was the father of the Harpies. Zeus [Zeus] killed him with a thunderbolt, and he lies buried under Mount Etna. (Hesiod: Theogony.) (See Giants.)

Typhon. Son of Typhæus, the giant with a hundred heads. He was so tall that he touched the skies with his head. His offspring were Gorgon, Geryon, Cerberus, and the hydra of Lerne. Like his father, he lies buried under Etna. (Homer: Hymns.) (See Giants.)
Typhoon. The evil genius of Egyptian mythology; also a furious whirling wind in the Chinese seas. (Typhoon or typhoon, the whirling wind, is really the Chinese word for "the great wind").

"Beneath the radiant line that girds the globe.
The circling typhoon, whirled from point to point,
Exhausting all the race of all the sky,
And dire Ebruflia, reigns."

Thomson: Summer.

Tyr. Son of Odin, and younger brother of Thor. The wolf Fenrir bit off his hand. (Scandinavian mythology.)

Tyrant did not originally mean a despot, but an absolute prince, and especially one who made himself absolute in a free state. Napoleon III. would have been so called by the ancient Greeks. Many of the Greek tyrants were pattern rulers, as Pisis'irates and Pericles, of Athens; Periander, of Corinth; Dionysios the Younger, Geion, and his brother Hi'ero, of Syracuse; Poly'crates, of Samos; Phid'ion, of Argos, etc. etc. (Greek, tyrannos, an absolute king, like the czar of Russia.)

Tyrant of the Chersonese. Miltiades was so called, and yet was he, as Byron says, "Freedom's best and bravest friend." (See Thirty Tyrants.)

A tyrant's vow. A ranting, bullying manner. In the old moralities the tyrants were made to rant, and the loudness of their rant was proportionate to the villainy of their dispositions. Hence to out-Herod Herod is to rant more loudly than Herod; to o'erdo Termagant is to rant more loudly than Termagant. (See Pilate, Voice.)

Tyre, in Dryden's satire of Absalom and Achitophel, means Holland; Egypt means France.

Tyrtaeus. The Spanish Tyrtaeus, Manuel José Quinta'na, whose odes stimulated the Spaniards to vindicate their liberty at the outbreak of the War of Independence. (1772-1857.)

U

U.S. The United States of North America.

Ube'de. Orbaneia, painter of Ubeda, sometimes painted a cock so post-terribly designed that he was obliged to write under it, "This is a cock." (Cervantes; Don Quixote, pt. ii, bk. i, 3.)

Udal Tenure. The same as "allo- dial tenure," the opposite of "feudal tenure." Feudal tenure is the holding of a tenement of land under a feudal lord. Udal tenure is a sort of freehold, held by the right of long possession. (Icelandic, othal, allocidal.)

Ugly means hag-like. Mr. Dyer derives it from ouph-lie, like an ough or gooblin. The Welsh ha'ger, ugly; would rather point to hag-lie, like a hag; but we need only go to the Old English verb ugge, to feel an abhorrence of, to stand in fear of. (Icelandic, uggligr, uggr, horror.)

"For the payne are so felle and harde......
That all man may usize bothe showing and
awile;"

Hampole, Ms. Bores, p. 189.

Ugly. (See Pierre du Coignet.)

Ugly as Sin.

"Sin is a creature of such hideous mien
That to be hated needs but to be seen;"
Pope.

Ugo'lin. Count of Pisa, deserted his party the Ghibellines, and with the hope of usurping supreme power in Pisa formed an alliance with Giovanni Visconti, the head of the Guelph party, who promised to supply him secretly with soldiers from Sardinia. The plot was found out, and both were banished. (Giovanni died, but the latter joined the Florentines, and forced the Pisans to restore his territories. In 1284 Genoa made war against Pisa, and Count Ugolino treacherously deserted the Pi-sans, causing their total overthrow. At length a conspiracy was formed against him, and in 1288 he was cast with his two sons and two grandsons into the tower of Gualdi, where they were all starved to death. Dante, in his Inferno, has given the sad tale an undying interest.

N.B. Count Ugolino was one of the noble family of Gheradesca, and should be styled Ugolino Count of Gheradesca.

Uhl'an (German). A horse-soldier chiefly employed in reconnoitering, skirmishing, and outpost duty.

Uka'as (2 syll.). A Russian term for an edict either proceeding from the senate or direct from the emperor. (Russian, ukaza, an edict.)

Ul-Erin. "The Guide of Ireland." A star supposed to be the guardian of that island. (Ogwen: Temora, iv.)

Ula'nis, Queen of Perdura or Isinda, sent a golden shield to Charlemagne, which he was to give to his brave...
paladin. Whoever could win the shield from this paladin was to claim the hand of Ulia in marriage. (Orlando Furi-

Ulema. In Turkey, either a member of the college or the college itself. The Ulema consists of the imams, muftis, and cadis (ministers of religion, doctors of law, and administrators of justice). "Ulema" is the plural of ultim, a wise man.

"The Ulema is not an ecclesiastical body, except so far as law in Moslem countries is based on the Koran."—Creasy: Ottoman Turks, vi. 165.

Uler. The god of archery and the chase. No one could outstrip him in his snow-shoes. (Scandinavian mythology.)

Ullin. Fingal's aged bard. (Ossian.) Lord Ullin's Daughter. A ballad by Campbell. She eloped with the chief of Ulva's Isle, and, being pursued, induced a boatman to row them over Lochgyle during a storm. The boat was overwhelmed just as Lord Ullin and his retinue reached the lake. In an agony of distress, he now promised to forgive the fugitives, but it was too late: "the waters wild rolled o'er his child, and he was left lamenting."

Ulric. Son of Count Siegendorf. He rescues Stralenbein from the Oder, but, being informed by his father that the man he had saved is the enemy of their house, he murders him. (Byron: Werner.)

St. Ulric. Much honoured by fishermen. He died 973 on ashes strewned in the form of a cross upon the floor.

Ulster. A long loose overcoat, worn by males and females, and originally made of frieze cloth in Ulster.

Ulster. The Red Hand of Ulster. (See under HAND, The open red hand.)

Ulster Badge. A sinister hand, erect, open, and couped at the wrist (gates), sometimes borne in a canton, and sometimes on the escutcheon. (See under HAND as above.)

Ulster King of Arms. Chief heraldic officer of Ireland. Created by Edward VI. in 1552.

Ultima Thule. (See Thule.)

Ultimatum (Latin). A final proposal, which, if not accepted, will be followed by hostilities proceeding.

Ultimun Vale (Latin). A finishing stroke, a final coup.

"Aitropos, cutting off the thread of his life, gave me ultimus sine to my good fortune."—The Seven Champions of Christendom, III, 4.

Ultimus Romanorum. So Horace Walpole was posteroously called, (1717-1797.) (See Last of the Romans.)

"Carlyle's so called Dr. Johnson, but he might, with greater propriety, be termed "the last of the Caesars" (1709-

Pope called Congreve "Ultimus Romanorum." (1670-1729.) (See Last of the Romans.)

Ultra Vires. Beyond their legitimate powers. Said of a company when exceeding the licence given to it by Act of Parliament. Thus if a company, which had obtained an Act of Parliament to construct a railway from London to Nottingham were to carry its rails to York, it would be acting ultra vires. If the Bank of England were to set up a mint on their premises, it would be acting ultra vires.

Ultramontane Party. The ultra-

Ulysses. King of Ith'a, a small rocky island of Greece. He is represented in Homer's Iliad as full of artifices, and, according to Virgil, hit upon the device of the wooden horse, by which Troy was ultimately taken. (The word means The Angry or Wraithful.) After the fall of Troy, Ulysses was driven about by tempests for ten years before he reached home, and his adventures form the subject of Homer's other epic, called the Odyssey.

Ulysses. When Palaine des summomed Ulysses to the Trojan war, he found him in a field ploughing with a team of strange animals, and sowing salt instead of barley. This he did to feign insanity, that he might be excused from the expedition. The incident is employed to show what meagre shifts are sometimes resorted to to shuffle out of plain duties.

Ulysses (The). Albert III, Mar-

The Ulysses of the Highlands. Six
**Ulysses’ Bow**

Only Ulysses could draw his own bow, and he could shoot an arrow through twelve rings. By this sign Penelopé recognised her husband after an absence of twenty years.

**Ulysses’ bow** was prophetic. It belonged at one time to Eu’retyus of Òechal’a.

“This bow of mine sung to me of present war... I have heard but once of such a weapon, the bow of Odysseus,” said the queen.”—T. E. Hoggard: *The World’s Desire*, bk. ii. chap. 1.

**Una,** consort of Siva, famous for her defeat of the army of Chanda and Munda, two demons. She is represented as holding the head of Chanda in one of her four hands, and trampling on Munda. The heads of the army, strung into a necklace, adorn her body, and a girdle of the same surrounds her waist.

**Umber.** The paint so called was first made in Umbria, Italy.

**Umble-pie.** A pie made of umbles—i.e. the liver, kidneys, etc., of a deer. These “refuse” were the perquisites of the keeper, and umble-pie was a dish for servants and inferiors.

The keeper hath the skin, head, umble, chine, and shoulders.”—*Hazlitt: Chorography*, p. 264.

**Umbra.** Obscureous *Umbra*, in Garth’s *Dispensary*, is Dr. Gould.

**Umbrage.** To take umbrage. To take offence. Umbrage means shade (Latin, *umbra*), a gloomy view.

**Umbrella.** Common in London in 1710. First used in Edinburgh by Dr. Spens. First used in Glasgow in 1789. Mentioned by Dryden in his *Mynheer Eliziarum* (1630); but Dryden evidently refers to a sort of fan. Quarles’s *Emblems* (1635) also uses the word to signify the Deity hidden in the manhood of Christ. “Nature is made th’ umbrella of the Deity” (bk. iv. emblem 14).

Dryden’s lines are:

“...And like umbrellas, with their feathers,
Shield you in all sorts of weathers.”

The *Egloga* tells us, “An umbrella is now being made in London for an African potentate which, when unfurled, will cover a space sufficient for twelve persons. The stick is... fifteen feet long.”—March 16th, 1624, p. 270.

**The Tattler,** in No. 238 (October 17th, 1710), says:

“The young gentlemen belonging to the Custom House... improved the umbrella from Wilk’s coffee-house.”

So that umbrellas were kept on hire at that date.

Jonas Hanway (born 1712) used an umbrella in London to keep off the rain, and created a disturbance among the sedan porters and public coachmen. So that probably umbrellas were not commonly used in the streets at the time.

“The tucked-up semestrass walks with hasty strides,... While streams ran down her oiled umbrella’s sides.”—Swift: *A City Shower* (1719).

“Or underneath th’ umbrella’s oily shed Safe turn’d the wet on chinking horse’s tread.”—Gay: *Trivia*, bk. i. (1711).

**Umbrella,** as, under *Gladiatus’s* *umbrella*, means dominion, regimen, influence. The allusion is to the umbrella which, as an emblem of sovereignty, is carried over the Sultan of Morocco. In *Travels of Ali Bey* (*Penny Magazine*, December, 1835, vol. iv. 480), we are told, “The retinue of the sultan was composed of a troop of from fifteen to twenty men on horseback. About 100 steps behind them came the sultan, mounted on a mule, with an officer bearing his umbrella, who rode beside him on a mule. . . . Nobody but the sultan himself [not even] his sons and brothers, dares to make use of it.”

“...As a direct competitor for the throne—or, strictly speaking, for the sherry can umbrella—he [Miles Adams] could scarcely hope to escape.”—Nineteenth Century, August, 1892, p. 311.

In 1874 the sacred umbrella of King Koffee Kalcalli, of the Ashantees, was captured. It was placed in the South Kensington Museum.

**Una:** (Truth, so called because truth is one). She starts with St. George on his adventure, and being driven by a storm into “Wandering Wood,” retires for the night to Hypocrisy’s cell. St. George quits the cell, leaving Una behind. In her search for him she is harassed by a lion, who afterwards attends her. She next sleeps in the hut of Superstition, and next morning meets Hypocrisy dressed as St. George. As they journey together Sanasoy meets them, expose Hypocrisy, kills the lion, and carries off Una on his steed to a wild forest. Una fills the air with her shrieks, and is rescued by the fauna and satyrs, who attempt to worship her, but, being restrained, pay adoration to her ass. She is delivered from the satyrs and fauna by Sir Satyrane, and is told by Archimag to that St. George is dead, but subsequently hears that he is the captive of Orgoglio. She goes to King Arthur for aid, and the king both slays Orgoglio and rescues the knight. Una
now takes St. George to the house of
Holiness, where he is carefully nursed,
and then leads him to Eden, where their
union is consummated. (Spenser: Faerie
Queene, bk. i.) (See LION.)

Una Serranilla [a little mountain
song], by Mendoza, Marquis of Santillana,
godfather of Diego Hurtado de
Mendoza. This song, of European cele-
brity, was composed on a little girl
found by the marquis tending her
father’s flocks on the hills, and is called
The Charming Milk-maiden of Sweet
Perijma.

Unannel’d (3 syl.). Unannoted;
without extreme unction. (Saxon all
means “oil,” and an-all to “anoint
with oil.”)

“Unhoused” [without the last sacrament], dis-
appointed, unanneled.”
Shakespeare: Hamlet, i. 5.

Uncas, the son of Chingachgook;
called in French Le Crif Agile (Deer-
foot): introduced into three of Fenimore
Cooper’s novels—viz. The Last of the
Mohicans, The Pathfinder, and The
Pioneer.

Uncial Letters. Letters an inch in
size. From the fifth to the ninth cen-
tury. (Latin unius, an inch.)

Uncrowned in Heart and
Ears (Acts vii. 51). Obstinately deaf
and wilfully obdurate to the preaching
of the apostle. Heathenish, and per-
versely so.

Uncle. Don’t come the uncle over me.
In Latin, “Ne sis patrum mih”
(Horace: 2 Sat., iii. 88)—i.e. do not overdo
your privilege of reproving or castigating
me. The Latin notion of a patruus or
uncle left guardian was that of a severe
castigator and reprobator. Similarly, their
idea of a step-mother was a woman of
sterne, unsympathetic nature, who was
unjust to her step-children, and was
generally disliked.

“Metuentes patruus verbena linguæ.”—Horace:
3 Odes, xii. 3.

Uncle. Gone to my uncle’s. Uncle’s
is a pun on the Latin word unceus, a hook.
Pawnbrokers employed a hook to lift
articles pawned before spots were
adopted. "Gone to the unceus" is ex-
actly tantamount to the more modern
phrase “Up the spout.” The pronoun
was inserted to carry out the pun. In
French, "C’est chez ma tante." At the
pawnbroker’s.

Uncle Tom. (See SAM.)

Under which King
discharge of all his duties. Being sold,
he has to submit to the most revolting
cruelties. (Mrs. Beecher Stowe: Uncle
Tom’s Cabin.)

"This tale was founded on the story
of Josiah Henson (1781), told to Mrs.
Stowe by Henson himself.

Uneo has two meanings: As an ad-
jective it means unknown, strange, un-
usual; but as an adverb it means very—
as unco good, unco glad, etc. The
"unco guid" are the pinchbeck saints,
too good by half.

"The race of the ‘unco guid’ is not yet quite
extinct in Scotland."—A Daily Journal.

Uncumber (St.), formerly called, St.
Wylgeforte. "Women changed her
name" (says Sir Thomas More) "be-
cause they reken that for a pecke of
oyts she will not faile to uncumber
them of their husbandys." The tradition
says that the saint was very beautiful,
but, wishing to lead a single life, prayed
that she might have a board, after
which she was no more cumbered with
lovers. "For a pecke of oys," says Sir
Thomas More, "she would provide a
horse for an evil housebonde to ride to
the Devil upon."

"If a wife were weary of a husband, she offered
oats at Poules ... to St. Uncumber."—Michael
Woodes (1531).

Under-current metaphorically
means something at work which has an
opposite tendency to what is visible or
apparent. Thus in the Puritan supra-
macy there was a strong under-current
of loyalty to the banished prince. Both
in air and water there are frequently
two currents, the upper one running in
one direction, and the under one in
another.

Under-spur-leather. An under-
strapper; a subordinate; the leather
strap which goes under the heel of the
boot to assist in keeping the spur in the
right place.

"Everett and Dangerfield ... were subor-
dinate informers—a sort of under-spur-leathers,
as the cant term went."—Sir W. Scott: Pocci of
the Peak, chap. xii.

Under the Rose [sub rosa]. (See
article ROSE.)

Under Weigh. The undertaking is
already begun. A ship is said to be
under weigh when it has drawn its an-
chors from their moorings, and started
on its voyage.

Under which King, Beronian?
Which horn of the dilemma is to be
taken? (See BERONIAN.)
Underwriter. *An underwriter at Lloyd's.* One who insures a ship or its merchandise to a stated amount. So called because he writes his name under the policy.

**Undine** (2 syl.). The water-nymph, who was created without a soul, like all others of her species. By marrying a mortal she obtained a soul, and with it all the pains and penalties of the human race. (La Motte Fouqué: Undine.)

[See FAIRY, SYLPHS.]

**Ungrateful Guest (The).** (See Guest.)

**Unguern.** Ad unguem. To the minutest point. To finish a statue *ad unguem* is to finish it so smoothly and perfectly that when the nail is run over the surface it can detect no imperfection.

**Unhinged.** I am quite unhinged. My nerves are shaken, my equilibrium of mind is disturbed; I am like a door which has lost one of its hinges.

**Unhoused** (3 syl.). Without having had the Eucharist in the hour of death. To *housel* is to administer the sacrament to the sick in danger of death. Housel is the Saxon *hæsel* (the Eucharist). Lyce derives it from the Gothic *hunās* (a victim).

**Unicorn.** According to the legends of the Middle Ages, the unicorn could be caught only by placing a virgin in his haunts; upon seeing the virgin, the creature would lose its fierceness and lie quiet at her feet. This is said to be an allegory of Jesus Christ, who willingly became man and entered the Virgin’s womb, when He was taken by the hunters of the blood. The one horn symbolises the great Gospel doctrine that Christ is one with God. (Guillaume, Clerc de Norman-die Trouvère.)

* The unicorn has the legs of a buck, the tail of a lion, the head and body of a horse, and a single horn in the middle of its forehead. The horn is white at the base, black in the middle, and red at the tip. The body of the unicorn is white, the head red, and eyes blue. The oldest author that describes it is Ctesias (p. c. 400); Aristotle calls it the Wild Ass; Pliny, the Indian Ass; Lobo also describes it in his History of Abyssinia.

**Unicorn.** James I. substituted a unicorn, one of the supporters of the royal arms of Scotland, for the red dragon of Wales, introduced by Henry VII. Aristotle refers to the arms of Scotland thus: “You will see two unicorns between that ram and a silver sword in front. Is the king of Scotland’s banner known.” (Boole, iii.)

**Unicorn.** According to a belief once popular, the unicorn by dipping its horn into a liquid could detect whether or not it contained poison. In the designs for gold and silver plate made for the Emperor Rudolph II. by Ottavio Strada is a cup on which a unicorn stands as if to essay the liquid.

**Driving unicorn.** Two wheelers and one leader. The leader is the one horn. (Latin, unum cornu, one horn.)

**Unicorn.** So whale-fishers call narwhals, from the long twisted tusks, often eight feet long.

**Unigenitus** (Latin, The Only-Begotten). A Papal bull, so called from its opening sentence, “Unigenitus Drus Filium.” It was issued in condemnation of Quesnel’s Réflexions Morales, which favoured Jansenism; the bull was issued in 1713 by Clement XI., and was a damnatio in globo—i.e. a condemnation of the whole book without exception. Cardinal de Noailles, Archbishop of Paris, took the side of Quesnel, and those who supported the archbishop against the pope were termed “Appellants.” In 1730 the bull was condemned by the civil authorities of Paris, and the controversy died out.

**Union Jack.** The national banner of Great Britain and Ireland. It consists of three united crosses—that of St. George for England, the saltire of St. Andrew for Scotland, and the cross of St. Patrick for Ireland.

In the Union Jack the white edging of St. George’s cross shows the white field. In the saltire the cross is reversed on each side, showing that the other half of the cross is covered over. The broad white band is the St. Andrew’s cross; the narrow white edge is the white field of St. Patrick’s cross.

In regard to the word “Jack,” some say it is Jacyne (James), the name of the king who united the flags, but this is not correct. Jacyne is a surcoat emblazoned with St. George’s cross. James I. added St. Andrew’s cross, and St. Patrick’s cross was added in 1801. (Jacyne, our “jacket.”)

Technically described thus:

>“The Union Flag shall be azure, the Crosses saltire of St. Andrew and St. Patrick quarterly per saltire, counterchanged, argent and gules, the
latter diminated of the second, ornamented by
the Cross of St. George of the third, diminated
as the title."—By order of the Council.
"Jaques, de l'allemand Jacky, caspee de petite
casque militaire qu' on portait au moyen age sur
iapis armes et sur la cuisse."—Donati: Dic-
tionnaire Universal.

**Union Rose (The).** The York and
Lancaster, the petals of which are white
and red; the white representing the
white rose of the House of York, and
the red representing the red rose of the
House of Lancaster.

**Unionists.** A Whig and Radical
party opposed to Home Rule in Ireland.
It began in 1886, and in 1895 joined the
Conservative government.

**Unitarians.** in England, ascribe
their foundation to John Biddle (1613-1692).
Milton (?), Locke, Newton, Lard-
er, and many other men of historic note
were Unitarians.

**United Kingdom.** The name adopted
on January 1st, 1801, when Great Brit-
ain and Ireland were united.

**United States.** The thirty-six
states of North America composing the
Federal Republic. Each state is repres-
ented in the Federal Congress by two
senators, and a number of representa-
tives proportionate to the number of
inhabitants. The nickname of a United
States man is "a Brother Jonathan," and
of the people in the aggregate "Brother
Jonathan" (q.v.). Declared their indepen-
dence July 4th, 1776.

**Unities.** (See ARISTOTELIAN.)

**Universal Doctor.** Alain de Lille
(1114-1203).

**Universe (3 syl.).** According to
the Peripatetics, the universe consists of
eleven spheres enclosed within each other
like Chinese balls. The eleventh sphere
is called the empyrean or heaven of the
blessed. (See HEAVEN.)

**University.** First applied to col-
legiate societies of learning in the
twelfth century, because the universitas
literarum (entire range of literature)
was taught in them—i.e., arts, the-
ology, law, and physic, still called the
"learned" sciences. Greek, Latin,
grammar, rhetoric, and poetry are called
humanitas studia, or humaniores litera-
tiae, meaning "lay" studies in contradis-
tinction to divinity, which is the study of
divine things. (See CAD.)

**Unknown.** The Great Unknown.
Sir Walter Scott. So called because the
Waverley Novels were at first published
anonymously. It was James Ballan-
tyne who first applied the term to the
unknown novelist.

**Unlocked or Unlocked Cab.** A
loutish, unmanly youth. According
to tradition, the bear cab is misshapen
and imperfect till its dam has licked it
into form.

**Unlucky Gifts.** (See FATAL GIFTS.)

**Unnamed (2 syl.).** A man reduced
to tears. It is a term in falconry applied
to a hawk not yet subservient to man;
metaphorically, having lost the spirit,
etc., of a man.

**Unmarried Men of Note.** (See
WIVES.)

**Unmentionables.** Breeches.
"Cornthians and exquisites from Bond Street,
sporting an eye-glass... waiting-men in laced
coats and plusps unmentionables of yellow, green,
blue, red, and all the primary colours."—Nom. N. &
Wheaton: Journal (1800).

**Unready (The).** Ethelred II.—i.e.,
lacking rede (counsel). (*, 978-1016.)

**Unrighteous [Adok'imos].** St.
Christopher's name before baptism. It
was changed to Christ-bearer because he
carried over a stream a little child, who
(according to tradition) proved to be
Jesus Christ.

**Unwashed (2 syl.).** It was Burke
who first called the mob "the great un-
washed," but the term "unwashed"
had been applied to them before, for
Gay uses it.

"The king of late drew forth his sword
(Thank God, it was not in wrath),
And made of many a squire and lord,
An unwashed knight of Bath."

A Ballad on Quadrille.

**Up.** The House is up. The business
of the day is ended, and the members
may rise up from their seats and go
home.

A.B. is up. A.B. is on his legs, in for
a speech.

"Up, Guards, and at them!" Creasy,
in his Fifteen Decisive Battles, states that
the Duke of Wellington gave this order in
the final charge at the battle of Water-
loo. It has been utterly denied by re-
cent writers, but it is the fashion to deny
or discredit all cherished traditions. I,
for one, wish the tradition were true,
because, like Nelson's mot at Trafalgar,
it gives a memorable interest to the
charge; but alas! we are informed that
it was not the Guards, but the 52nd
light infantry which broke the column
of the French Imperial Guard in the
final charge, and "honour to whom
honour is due,"

**Up, Guards, and at them!**
Up a Tree. Shelled; nowhere; done for. A 'possum up a gum-tree. (See under Tree.)

Up the Spout. In pawn. (See Spout.)

Up to Snuff. (See Snuff.)

Up to the Hub. Hub is an archaic word for the nave of a wheel, the hilt of a weapon, or the mark aimed at in quoits. If a cart sinks in the mud up to the hub, it can sink no lower; if a man is thrust through with a sword up to the hub, the entire sword has passed through him; and if a quoit strikes the hub, it is not possible to do better. Hence the phrase means fully, entirely, as far as possible. It is not American, but archaic English. (See Hub.)

"I shouldn't commune with nobody that didn't believe in election up to the hub."—Mrs. Story: Jiged, vol. i, p. 291.

Up to the Mark. In good condition of health; well skilled in proposed work. "Not up to the mark" means a cup too low, or not sufficiently skilled.

Up-turning of his Glass. He felt that the hour for the up-turning of his glass was at hand. He knew that the sand of life was nearly run out, and that death was about to turn his hour-glass upside down.

Upas-tree or Poison-tree of Macassar. Applied to anything baneful or of evil influence. The tradition is that a putrid stream rises from the tree which grows in the island of Java, and that whatever the vapour touches dies. This tale is chiefly due to Foersch, a Dutch physician, who published his narrative in 1783. "Not a tree," he says, "nor blade of grass is to be found in the valley or surrounding mountains. Not a beast or bird, reptile or living thing, lives in the vicinity." He adds that on "one occasion 1,600 refugees encamped within fourteen miles of it, and all but 300 died within two months." This fable Darwin has perpetuated in his Loves of the Plants. Bennett has shown that the Dutchman's account is a mere traveller's tale, for the tree while growing is quite innocuous, though the juice may be used for poison; the whole neighbourhood is most richly covered with vegetation; men can fearlessly walk under the tree, and birds roost on its branches. A upas tree grows in Kew Gardens, and flourishes amidst other hot-house plants.

"On the blasted heath
Felt Upas site, the hydra-tree of death."
Darwin: Loves of the Plants, iii. 293.

Upper Crust. The lions or crack men of the day. The phrase was first used in Sam Stic. The upper crust was at one time the part of the loaf placed before the most honoured guests. Thus, in Wynnken de Worde's Boke of Kerywinge (carving) we have these directions: "Then take a hose in your lyfte hande, and pare ye lose rounde about; then cut the ouer-cruste to your sornysyne..." Furnivall, in Memours and Memles, etc., says the same thing—"Kutt the upper cruste for your sornysyne."

Wish you to see Peel, Stanley, Graham, Shel, Russell, Macnusy, old Joe, and so on. They are all upper crust here.

Upper Storey. The head. "Ill-furnished in the upper storey;" a head without brains.

Upper Ten Thousand or The Upper Ton. The aristocracy. The term was first used by N. P. Willis, in speaking of the fashionables of New York, who at that time were not more than ten thousand in number.

Upsee is not compounded of up and you, but is the German ans-ruhren (to stir up).

Upsee-Dutch. A heavy Dutch beer; Upsee Fross' a Friesian strong ale; Upsee English, a strong English ale. Upsee Dutch also means tipsy, stupid with drink.

"I do not like the dulness of your eye, It hath a heavy cast; 'tis upsee-Dutch, And says you are a humish whoremaster." Ben Jonson: The Alchemist, iv. 4.

"Yet whoop, Barnaby! off with thy liquor, Drink upsee out, and a flag for the victor." Sir Walter Scott: Lady of the Lake, v. 5.

"Teach me now to take the German upsee freeze, the Dawsish rupee, the Switzer's sloop of Rhenish,"—Dekker: Gull's Hornbook (1600).

Up'set Price. The price at which goods sold by auction are first offered for competition. If no advance is made they fall to the person who made the upset price. Our "reserved bid" is virtually the same thing.

Urbi et Orbi [To Rome and the rest of the world]. A form used in the publication of Papal bulls.

Urd [The Past]. Guardian of the sacred fount called Urd, where the gods sit in judgment. (Scandinavian mythology.)

Urd or Urdan Fount (The). The sacred fount of light and heat, situated over the Rainbow Bridge, Bifrost. (Scandinavian mythology.)

Urd, Verdandi, and Skuld. The three Nornir (Past, Present, and Future)
who dwell in a beautiful hall below the ash-tree Yggdrasil’. Their employment is to engrave on a shield the destiny of man. (Scandinavian mythology.)

Urd (Past) takes the threads from Verdandi (Present), and Verdandi takes them from Skuld (Future).

“What is that which was to-morrow and will be yesterday?” Verdandi stands between Skuld (to-morrow) and Urd (yesterday).

Urgan. A mortal born and christened, but stolen by the king of the fairies and brought up in elf-land. He was sent to Lord Richard, the husband of Alice Brand, to lay on him the ‘curse of the sleepless eye’ for killing his wife’s brother Ethert. When Lord Richard saw the hideous dwarf he crossed himself, but the elf said, “I fear not sign made with a bloody hand.” Then forward stepped Alice and made the sign, and the dwarf said if any woman would sign his brow thrice with a cross he should recover his mortal form. Alice signed him thrice, and the elf became “the fairest knight in all Scotland, in whom she recognised her brother Ethert.” (Sir Walter Scott: Alice Brand; Lady of the Lake, iv. 12.)

Urganda la Descoeted’a. An enchantress or sort of Medea in the romances belonging to the Am'adis and Pal’men series, in the Spanish school of romance.

Urge. One of Charlemagne’s paladins, famous for his “giant strength.”

Uriel. Letter of Uriah. (2 Sam. xi. 15.) (See LETTER . . .)

Uriel. “Regent of the Sun,” and “sharpest-sighted spirit of all in heaven.” (Milton: Paradise Lost, iii. 690.) Longfellow, in the Golden Legend, makes Raphael the angel of the Sun, and Uriel the minister of Mars. (See RAPHAEL.)

I am the minister of Mars, The strongest star among the stars, My song is power, my praise The march and battle of man’s life, And for the suffering and the strife I give him fortitude.”

The Miracle Play, iii.

Urim, in Garth’s Dispensary, is Dr. Atterbury.

“Urim was by all, and not void of sense, Had humour, and courteous confidence. . . . O’er-man of cause, and each decorum knew, And soon as the desert appeared, withdrew.”

Urim and Thummim consisted of three stones, which were deposited in the double lining of the high priest’s breastplate. One stone represented Yes, one No, and one No answer is to be given. When any question was brought to the high priest to be decided by “Urim,” the priest put his hand into the “pouch” and drew out one of the stones; and according to the stone drawn out the question was decided. (Lev. viii. 8; 1 Sam. xxviii. 6.)

Ursa Major. Calisto, daughter of Lyca’on, was violated by Jupiter, and Juno changed her into a bear. Jupiter placed her among the stars that she might be more under his protection. Homer calls it Aרקtos the bear, and Ηνωα the waggcn. The Romans called it Τρως the bear, and Septemberus the seven ploughing oxen; whence “Septemberalis” came to signify the north. The common names in Europe for the seven bright stars are “the plough,” “the waggcn,” “Charles’s wain,” “the Great Bear,” etc.

Boswell’s father used to call Dr. Johnson Ursa Major. (See BEAR.)

Ursa Minor. Also called Cynoṣura, or “Dog’s tail,” from its circular sweep. The pole star is α in the tail. (See CYNOΣURA.)

St. Ursula and the eleven thousand virgin martyrs. Ursula was a British princess, and, as the legend says, was going to France with her virgin train, but was driven by adverse winds to Cologne, where she and her 11,000 companions were martyred by the Huns. This extravagant legend is said to have originated in the discovery of an inscription to Ursula et Undecimilla Virgines, “the virgins Ursula and Undecimilla;” but by translating the latter name, the inscription reads “Ursula and her 11,000 virgins.” Visitors to Cologne are shown piles of skulls and human bones heaped in the wall, faced with glass, which the verger asserts are the relics of the 11,000 martyred virgins. (See VIRGINS.)

Used Up. Worn out, tired out, utterly fatigued, or exhausted. Used up alludes to articles used up. Worn out alludes to dresses and articles worn out by use. Exhausted alludes to wells, water, etc., dried up. Tired out means tired utterly.

“Being out night after night, she got kinder used up.”—Sam Slick: Human Nature, p. 302.

Usher means a porter. (Old French, huisher, a door; whence huisier, an usher; Latin, ostiarius.) One who stands at the door to usher visitors into the presence. (Scotch, Whishart.)
Usquebaugh

Us'quebaugh (3 syl.). Whisky (Irish, w'isge-beatha, water of life). Similar to the Latin aqua viva, and the French eau de vie.

Ut. • Sken out, as Utogustor, in Staffordshire; Utrecht, in Holland; "outer camp town"; the "out passage," so called by Clotaire because it was the grand passage over or out of the Rhine before that river changed its bed. Utmost is out or outer-most. (See Utgard.)


Ut Queen Lexis, etc. This hymn was composed in 770. Dr. Busby, in his Musical Dictionary, says it is ascribed to John the Baptist, but has omitted to inform us by whom. (See Do.)

Uta. Queen of Burgundy, mother of Kriemhild and Gunther. (The Nibelungen-Lied.)

Uter. Pendragon (chief) of the Britons; by an adulterous amour with Igrerna (wife of Gorlois, Duke of Cornwall) he became the father of Arthur, who succeeded him as king of the Silures.

Uterine (3 syl.). A uterine brother or sister. One born of the same mother but not of the same father. (Latin, uterus, the womb.)

Utgard (Old Norse, outer ward). The circle of rocks that hemmed in the ocean which was supposed to encompass the world. The giants dwelt among the rocks. (Scandinavian mythology.)

Utgard-Lok. The demon of the infernal regions. (Scandinavian mythology.)

Uti Posside'tis (Latin, as you at present possess them). The belligerents are to retain possession of all the places taken by them before the treaty commenced.

Utinomis. Cato the Younger was so called from Utica, the place of his death.

Utilitarians. A word first used by John Stuart Mill; but Jeremy Bentham employed the word "Utility" to signify the doctrine which makes "the happiness of man" the one and only measure of right and wrong.

"Oh, happiness, our being's end and aim. For which we bear to live, or dare to die." - Pope: Essay on Man, Epistle iv.

Utopia properly means nowhere (Greek, ou topos). It is the imaginary island of Sir Thomas More, where everything is perfect—the laws, the morals, the politics, etc. In this romance the evils of existing laws, etc., are shown by contrast. (1516.) (See Weisnichtwo.)

Utopia, the kingdom of Grangouier. When Pantagruel sailed thither from France and had got into the main ocean, he doubled the Cape of Good Hope and made for the shores of Melinda. "Parting from Medamoth, he sailed with a northerly wind, passed Medam, Geisam, and the Fairy Isles; and keeping Uti to the left and Uden to the right, ran into the port of Utopia, distant about three and a half leagues from the city of the Amaurots." (Medamoth, from no place; Medam, nowhere; Geisam, hidden land; Uti, nothing at all; Uden, nothing; Utopia, no place, distant three and a half leagues from Amaurots, the vanishing point—all Greek.) (See Queubus.)

Utopian. An impracticable scheme for the improvement of society. Any scheme of profit or pleasure which is not practicable. (See Utopia.)

Utraquists [Both-kinders]. The followers of Huss were so called, because they insisted that both the elements should be administered to all communicants in the Eucharist. (Latin, utraque specie, in both kinds.)

Utter and Inner Barristers. An utter or outer barrister means (in some cases at least) a full-fledged barrister, one licensed to practise. An inner barrister means a student. (See Nineteenth Century, No. 1892, p. 775, note.)

Uzziel. The angel next in command to Gabriel. The word means "Strength of God." Uzziel is commanded by Gabriel to "coast the south with strictest watch." (Milton: Paradyse Lost, iv. 782.)

V

V represents a hook, and is called in Hebrew vav (a hook).

V. D. M. on monuments is Vir Dei Minister, or Verbi Dei Minister.

V. D. M. I. AE. (Verbum Dei manet in eterno). The word of God endureth for ever. The inscription on the livery of the servants of the Duke of Saxony and Landgrave of Hesse, the Lutheran princes, at the Diet of Spires in 1528.

V. V. V., the letters found on the coin of the 20th Roman legion, stand for "Valeria, Viceisma, Victrix."
Vacuum now means a space from which air has been expelled. Descartes says, “If a vacuum could be effected in a vessel, the sides would be pressed into contact.” Galileo said, “Nature abhors a vacuum,” to account for the rise of water in pumps. (See Point.)

Vacuum Boyle’aum. Such a vacuum as can be produced by Boyle’s improved air-pump, the nearest approach to a vacuum practicable with human instruments.

The Guerickean vacuum is that produced by ordinary air-pumps, so called from Otto von Guericke, who devised the air-pump.

The Torricellian vacuum is the vacuum produced by a mercury-pump.


Vae Victis! Woe to the vanquished.

Vail (To). To lower; to cast down. Brutus complained that he had not lately seen in Cassius that courtesy and show of love which he used to notice; to which Cassius replies, “If I have vailed [lowered] my looks, I turn the trouble of my countenance merely on myself. Vexed I am of late... [and this may] give some soil to my behaviour.”

“His hat, which never vailed to human pride, Walker with reverence took and laid aside.”

Vails. Blackmail in the shape of fees to servants. (From the Latin verb vello, to be worth, to be of value: French, valoir.) The older form was vails.

“Vails to servants being much in fashion.”

Valentine. A corruption of galantin (a lover, a dangler), a gallant. St. Valentine was selected for the sweet-hearts’ saint because of his name. Similar changes are seen in gallant and valiant.

Valentine. One of the Two Gentlemen of Verona; his serving-man is Speed. The other gentleman is Proteus, whose serving-man is Lance. (Shakespeare: Two Gentlemen of Verona.)

Valentinian. The southern part of Scotland was so called from the Emperor Valens.

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Valerian or Valerian. Husband of St. Cecilia. Cecilia told him she was beloved by an angel who frequently visited her, and Valerian requested he might be allowed to see this constant visitor. Cecilia told him he should do so provided he went to Pope Urban and got baptised. On returning home, he saw the angel in his wife’s chamber, who gave to Cecilia a crown of roses, and to himself a crown of lilies, both of which he brought from Paradise. The angel then asked Valerian what would please him best, and he answered that his brother might be brought “to saving faith” by God’s grace. The angel approved of the petition, and said both should be holy martyrs. Valerian being brought before Alma-chius, the prefect, was commanded to worship the image of Jupiter, and, refusing to do so, was led forth to execution. (Chaucer: Second Nun’s Tale.)

Valentia or Vala’mus. Mercury was the son of Valens and Phoeb’nis. This Mercury is called Trophon’ius in the regions under the earth. (Cicero: De Nat. Deorum, iii. 22.)

“Ciciliumius (Mercury) riding in his Erosbee
Pro Venus Vitanus might this valais sce.”

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Valentinian. In Congreve’s Love for Lore. betterton’s great character.

Valentine (The Brave). Brother of Orson and the son of Bellissant, sister of King Pepin and wife of Alexander, Emperor of Constantinople. The twin brothers were born in a wood, near Orleans, and while their mother went in search of Orson, who had been carried off by a bear, Pepin happened to see Valentine and took him under his charge. He married Clerimond, niece of the Green Knight. (Valentine and Orson.)

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Valérian (the herb). An irresistible attraction to cats. (The word is from the Latin valére, to be well, and hence to make well and keep well.) It is an exciting, antispasmodic, tonic, and emmenagogue. The “Father of Botany” says:

Valhalla, in Scandinavian mythology, is the great hall or refectory of Gladsheim, the palace of the Æsir or Asgard. The Times, speaking of Westminster Abbey, says “The Abbey is our Valhalla.”

“...We both must pass from earth away,
Valhalla’s joys to see;
And if I wander there to-day,
To-morrow may fetch thee.”

Fritschof-saga, lay xi.

Valiant (Thè). Joan IV. of Brittany.
(1389-1442.)

Valis’e (2 syl.). A small leather portmanteau. (French, valise.)

Valkyriu or Valkyries. The twelve nymphs of Valhalla. They were mounted on swift horses, and held drawn swords in their hands. In the melée of battle they selected those destined to death, and conducted them to Valhalla, where they waited upon them, and served them with mead and ale in cups of horn called skulls. The chief were Mista, Sia’gríða, and Hilda. Valkyriu means “chooser of the slain.”

“Mista black, terrific maid,
Sia’gríða and Hilda wea.”

Gray: Total notes.

Valia (Laurentius). One of the first scholars of the Renaissance, noted for his Latin sermons, and his admirable Latin translations of Herodotus and Thucydides.

Valiary Crown. A crown bestowed by the ancient Romans on the soldier who first surmounted the vallum of an enemy’s camp.

Valley of Humiliation. The place where Christian encountered Apolloyn, just before he came to the “Valley of the Shadow of Death.” (Bunyan: Pilgrim’s Progress, pt. i.)

Valley of the Shadow of Death, through which Christian had to pass in order to get to the Celestial City. The prophet Jeremiah describes it as a “wilderness, a land of deserts and of pits, a land of drought and of the shadow of death” (ii. 6); and the Psalmist says, “Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff they comfort me” (xxiii. 4).

“...The light there is darkness, and the way full of traps and snares to catch the unwary.”—Bunyan: Pilgrim’s Progress, pt. i.

Vallombrosa. Milton says, “Thick as autumnal leaves that strew the brooks in Vallombrosa” (Paradise Lost, i. 302); but as the trees of Vallombrosa are chiefly pines, they do not strew the brooks with autumnal leaves. The beech and chestnut trees are by no means numerous.

Valorem. Ad valorem. A sliding scale of duty on excisable articles, regulated according to their market value.

Thus, tea at 4s. per pound would pay more duty than tea at 2s. per pound.

Vamp. To vamp up an old story. To vamp is to put newippers to old boots. Vampires were short hose covering the feet and ankles. (Perhaps the French avant-pied, the fore-part of the foot.)

Vampire. An extortioner. According to Dom Calmet, the vampire is a dead man who returns in body and soul from the other world, and wanders about the earth doing mischief to the living. He sucks the blood of persons asleep, and these persons become vampires in turn.

The vampire lies as a corpse during the day, but by night, especially at full moon, wanders about. Sir W. Scott, in his Rob Roy (part iii. chap. ii. s. 3) alludes to the superstition, and Lord Byron in his Georveys says,

“But rest on earth, as vampire went,
Thy curse shall from the tomb be rent,
Then glansly haunt thy native place,
And suck the blood of all thy race.”

Van of an army is the French avant; but van, a winning machine, is the Latin vanna, our fan.

The Spirit of the Van. A sort of fairy which haunts the Van Pools in the mountains of Carmarthen on New Year’s Eve. She is dressed in white, girded with a golden girdle; her golden hair is very long, and she sits in a golden boat, which she urges along with a golden oar. A young farmer fell in love with her and married her, but she told him if he struck her thrice she would quit him for ever. After a time they were invited to a christening, and in the midst of the ceremony she burst into tears. Her husband struck her, and asked why she made such a fool of herself. “I weep,” she said, “to see the poor babe brought into a vale of misery and tears.” They were next invited to the funeral of the same child, and she
could not resist laughing. Her husband struck her again, and asked the same question. "I laugh," she said, "to think how joyous a thing it is that the child has left a world of sin for a world of joy and innocence." They were next invited to a wedding, where the bride was young and the man advanced in years. Again she wept, and said aloud, "It is the devil's compact. The bride has sold herself for gold." Her husband bade her hold her peace, struck her, and she vanished for ever from his sight. (Welsh mythology.)


Vandal. One who destroys beautiful objects to make way for what he terms "improvements," or to indulge his own caprice. When Germanic with his Vandals captured Rome in A.D. 455, he mutilated the public monuments regardless of their worth or beauty.

"The word 'vandalism' was invented by the Abbe Gregoire, a propo of the destruction of works of art by revolutionary fanatics."—Nineteenth Century (Aug., 1863, p. 272).

Vandyke. The Vandyke of sculpture. Antoine Coysevox (1640-1720).


Vandyke (2 syl.). To scollop an edge after the fashion of the collars painted by Vandyck in the reign of Charles I. The scolloped edges are said to be vandyked.

Vanessa. Miss Esther Vanhomrigh, and Cade'nus is Dean Swift. While he was still married to Stella [Miss Hester Johnson, whose tutor he had been] Miss Vanhomrigh fell in love with him, and requested him to marry her, but the dean refused. The proposal became known to his wife (?), and both the ladies died soon afterwards. Hester Johnson was called Stella by a pun upon the Greek aster, which resembles Hester in sound, and means a "star." Miss Vanhomrigh was called Vanessa by compounding Van, the first syllable of her name, with Essa, the pet form of Esther. Cade'nus is simply decad'num (dean) slightly transposed.

Vanity Fair. A fair established by Beelzebub, Apollon, and Legion, for the sale of all sorts of vanities. It was held in the town of Vanity, and lasted all the year round. Here were sold houses, lasts, trades, places, honours, preferments, titles, countries, kingdoms, lusts, pleasures, and delights of all sorts. (Bunyan: Pilgrim's Progress, pt. I.)

Vane. Son of Merlin, one of Arthur's Round-Table Knights.

"A son of much records and face" (Fame sajke the youth of Merlin's face), Overpowere at Gwythe's footone, blest.

His heart's blood dyed her sandals red.

Sir Walter Scott: Bridal of Triermain, II. 25.

Vantage Loaf. The thirteenth loaf of a baker's dozen.

Varina. Swift, in his early life, professed to have an attachment to Miss Jane Waryng, and Latinised her name into Varina. (See Vanessa.)

Varnish, from the French vernis; Italian, vernice. Sir G. C. Lewis says the word is a corruption of Bereni'ce, famed for her amber hair, which was dedicated in the temple of Arsin'oë, and became a constellation. (See Berenice.)

Varro, called "the most learned of the Romans." (B.C. 116-28.)

Varuna. The Hindu Neptune. He is represented as an old man riding on a sea-monster, with a club in one hand and a rope in the other. In the Vedic hymns he is the night-sky, and Mitra the day-sky. Varuna is said to set free the "waters of the clouds."

Vassal. A youth. In feudal times it meant a feudatory, or one who held lands under a "lord." In law it means a bondservant or political slave, as "England shall never be the vassal of a foreign prince." Christian says, in his Notes on Blackstone, that the corruption of the meaning of vassal into slave "is an incontrovertible proof of the horror of feudalism in England." (Welsh, gwras, a boy or servant; gwavas, a page; like the French garçon, and Latin puer; Italian, vassallo, a servant.)

Vath'ek. The hero of Beckford's fairy romance. He is a haughty, effeminate monarch, induced by a malignant genius to commit all sorts of crimes. He abjures his faith, and offers allegiance to Ebis, under the hope of obtaining the throne of the pre-Adamite sultans.

Vatican. The palace of the Pope; so called because it stands on the Vatic'can Hill. Strictly speaking, the Vatican consists of the Papal palace, the court and garden of Belvidere, the library, and the museum.

"The sun of the Vatican sheds glory over the Catholic world."—The Times.

The Thunders of the Vatic'an. The anathemas of the Pope, which are issued from the Vatican.
The Council of the Vatican. The twenty-first General or Ecumenical Council. It commenced in 1669, Pius IX. being Pope. (See Councils.)

Vau'deville (2 syl.). A corruption of Val de Vire, or in Old French, l'aus de Vire, the native valley of Oliver Baselin, a Norman poet, the founder of a certain class of convivial songs, which he called after the name of his own valley. These songs are the basis of modern vaudeville.

Father of the Vaudeville. Oliver Baselin, a Norman poet. (Fifteenth century.)

Vau'girard. The deputes of Vaugirard. Only one individual. This applies to all the false companies in which the promoter represents the directors, chairman, committee, and entire staff. The expression is founded on an incident in the reign of Charles VIII. of France: The usher announced to the king “The deputies of Vaugirard.” “How many are there?” asked the king. “Only one, and please your majesty,” was the answer. (See Tailors.)

Vau'hall or Fauxhall (2 syl.). Called after Jane Vaux, who held the copyshold tenement in 1615, and was the widow of John Vaux, the vintner. Chambers says it was the manor of Fulke de Breauté, the mercenary follower of King John, and that the word should be Fulke’s Hall. Pepys calls it Fox Hall, and says the entertainments there are “mighty divertising.” (Book of Days.)

Thackeray, in Vanity Fair (chap. vi.), sketches the loose character of these “divertising” amusements.

Ve. Brother of Odin and Vili. He was one of the three deities who took part in the creation of the world. (Scandinavian mythology.)

Veal, Calf. The former is Norman, and the latter Saxon. (See Beef, Porc.)

“Mr Blew Calf becomes Monsieur de Ven in the like manner. He is Saxon when he requires tendance, but takes a Norman name when he becomes matter of enjoyment.”—Sir Walter Scott: Ivanhoe.

Ve'das or Ve'dams. The generic name of the four sacred books of the Hindus. It comprises (1) the Rig or Rish Veda; (2) Yajur or Yaj̣ātha- Veda; (3) the Sama or Saman Veda; and (4) the Atharvâna or Ezour Veda. (Sanskrit, vid, know; Chaldee, yed-a; Hebrew, id-o; Greek, vid-o; Latin, video, etc.)

Vehm'gerichte or Holy Vehme Tribunal. A secret tribunal of Westphalia, said to have been founded by Charlemagne. (See Flemish.)

Veil. At one time men wore veils, as St. Ambrose testifies. He speaks of the “silken garments and the veils interwoven with gold, with which the bodies of rich men are encompassed.” (St. Ambrose lived 340-397.)

Veiled Prophet of Khorassan. The first poetical tale in Thomas Moore’s Lalla Rookh.

The Veiled Prophet of Khorassan was Hakim ben Allah, surnamed the Veiled (Mokanne), founder of an Arabic sect in the eighth century. Having lost an eye, and being otherwise disfigured in battle, he wore a veil to conceal his face, but his followers said it was done to screen his dazzling brightness. He assumed to be a god, and maintained that he had been Adam, Noah, and other representative men. When encompassed by Sultan Mahadi, he first poisoned all his followers at a banquet, and then threw himself into a burning acid, which wholly destroyed his body.

Vendémiaire (4 syl.), in the French Republican calendar, was from September 22 to October 21. The word means “Vintage.”

Vendetta. The blood-feud, or duty of the nearest kin of a murdered man to kill the murderer. It prevails in Corsica, and exists in Sicily, Sardinia, and Calabria. It is preserved among the Druses, Circassians, Arabs, etc. (Latin, vinidicta.)

Vendredi (French), Friday. (Latin, Veneris dies. Here Vener is metamorphosed into Vendre. The Italian is Venerdi.)

Venerable. The Venerable, Bede, the ecclesiastical historian. (672-735.)

The Venerable Doctor. William de Champeaux, founder of realism. (Twelfth century.)

Peter, Abbot of Clugay. (1093-1156.)

Vengeur (Le). A man-of-war commanded by Cambrone. The tale is this: June 1, 1794, Lord Howe encountered the French fleet off Ushant. Six ships were taken by the English admiral, and the victory was decisive: but Le Vengeur, although reduced to a mere hulk, refused to surrender, and, discharging a last broadside, sank in the waves, while the crew shouted “Vive la République!” The Convention ordered a medal to be struck with this legend—Le Triomphe.

Ventilate a Subject (To). To throw it out for discussion that it may be winnowed or sifted. To ventilate a room is to let air and light into it, to drive away bad gases, etc. So in ventilating a subject, light is thrown on it, and all that is false, extraneous, or doubtful is blown away.

Ventre-saint-Gris! The usual oath of Henri IV. About equal to "Corpus Christi!" A similar juron is "Par le ventre de Dieu" (Ventre-dieu! or Ventreblu!). Ours for Christ is familiarised by our common phrase "the cross-o'er or cross-row"; and if saint refers to Christ we have a similar phrase in St. Saviour's. Rabelais has "Par saint gir's!"; and William Price, "the Arch-Druid," who died in 1893, describes himself in the Medical Directory as "Decipherer of the Pedigree of Jesus Crist." Chaucer writes the word "Crist."

Mr. F. Adams has sent me two quotations from the Romance of Huy de Boredun, from a MS. dated 1250—

"Aise, dist Karles, tort ayes, par saint Crist!" (Line 1473)
"Aise, dist Hues, tort ayes, par saint Crist!" (Line 2218)

But a correspondent of Notes and Queries sends this quotation—

"Ce prince [Henri IV.] avoit pris l'habitude d'employer cette expression, 'Ventre-saint-Gris,' comme une espèce de juramento, lorsqu'il était encore enfant, ses gouverneurs criant qu'il ne s'habituiât à jurer. ... Il avoit permis de dire 'Ventre-saint-Gris,' qui estoit un terme dérisif qu'il appiquoit aux Franciscains ... de la concur de leurs habillementes."—Feb. 10th, 1884, p. 113.

Ventriloquism, "speaking from the belly." From the erroneous notion that the voice of the ventriloquist proceeded from his stomach. The best that ever lived was Brabant, the "engastrimist" of François I. (Latin, ventri-logus.)

Venus. Love; the goddess of love; courtship. Copper was called Venus by the alchemists. (See APhRODITE.)

"Venus smiles not in a house of tears." Shakespeare: Romeo and Juliet, iv. 1.

Venus is the name of the second planet from the sun, and the nearest heavenly body to the earth except the moon.

Statues of Venus. The most celebrated statues of this goddess are the Venus de Medici, the Aphrodite of Praxiteles, the Venus of Milo, the Venus Victorious of Canova, and the Venus of Gibson.

Capitoline Venus (The). In the Capitoline Museum of Rome.
Venus

- Canova's Venus is the most noted of modern sculpture. (1757-1822.)

Uranian Venus of the Lusiad is the impersonation of heavenly love. She pleads to Destiny for the Lusiad, and appears to them in the form of "the silver star of love." Plato says she was the daughter of Heaven (Uranos), and Xenophon adds that "she presided over the love of wisdom and virtue, the pleasures of the soul." Nigidius says that this "heavenly Venus" was not born from the sea-foam, but from an egg which two fishes conveyed to the seashore. This egg was hatched by two pigeons whiter than snow, and gave birth to the Assyrian Venus, who instructed mankind in religion, virtue, and equity. (See Apophthegm.)

Venus in astrology "signifieth the white men or browne...joyfull, laughter, liberal, pleasures, dancers, entertayners of women, players, perfumers, musitions, messengers of love."

"Venus lovest ynot and dispense." (Chaucer: Canterbury Tales, 6:52.)

My Venus turns out a wold (Latin).

All my swans are changed to geese; my cake is dough. In dice the best cast (three sixes) was called "Venus," and the worst (three aces) was called "Camis." My win-all turns out to be a lose-all.

The Island of Venus in the Lusiad is a paradisaclal island raised by "Divine Love," as a reward for the heroes of the poem. Here Venus, the ocean-goddess, gave her hand to Giano, and committed to him the empire of the sea. It was situate "near where the bowers of Paradise are placed," not far from the mountains of Imaus, whence the Ganges and Indus derive their source. This paradise of Love is described in the ninth book.

"We have several parallel Edens, as the "gardens of Alc innocent," in the Odyssey, bk. viii.; the "island of Circe," Odyssey, x.; the "Elysium" of Virgil, Æneid, vi.; the "island and palace of Alcina" or Vice, in Orlando Furioso, vii.; the "country of Logistilla" or Virtue, in the same epic, bk. x.; the description of "Paradise," visited by Astolfo, the English duke, in bk. xxxiv.; the "island of Armida," in Tasso's Jerusalem Delivered; the "bower of Arcadia," in Spenser's Faerie Queene; the "palace with forty doors," the keys of which were entrusted to prince Agib, whose adventures form the tale of the "Third Calendar," in The Arabian Nights' Entertainments, etc. E. A. Poe

calls Eden "Aiden," which he rhymes with "laden." (The Raven, 16.) (See Venusberg.)

Venus Anadyomene (6 syl.), Venus rising from the sea, accompanied by dolphins.

Venus Genetrix. Worshipped at Rome, especially on April day, as the mother of Æneas, and patroness of the Julian race.

Venus Victrix. Venus, as goddess of victory, represented on numerous Roman coins.

Venus de Medicis, supposed to be the production of Cleoménês of Athens, who lived in the second century before the Christian era. In the seventeenth century it was dug up in the villa of Hadrian, near Tivoli, in eleven pieces; but it is all ancient except the right arm. It was removed in 1890, by Cosmo III., to the Imperial Gallery at Florence, from the Medici Palace at Rome.

"So stands the statue that enchanteth the world, so bending trees to veil the matchless boast, the munificent beauty of existing Greece." (Thomson: Summer.)

Venus of Cnidius. The undraped statue of Praxitelles (4 syl.) purchased by the ancient Cnidians, who refused to part with it, although Nicomèdes, King of Bithynia, offered to pay off their national debt as a price for it. The statue was subsequently removed to Constantinople, and perished in the great fire during the reign of Justinian. (A.D. 80.)

Praxiteles made also a draped statue of the same goddess, called the "Venus of Cnoss." (A.D. 433.)

Venus of Milo or Melos. The statue, with three of Hermès, was discovered in 1820 by Admiral Dumont in Milo or Melos, one of the Greek islands, whence its name. It now stands in the Louvre.

Ve'nsberg. The mountain of delight and love, where Lady Venus holds her court. Human beings occasionally are permitted to visit her, as Heinrich von Limburg did, and the noble Tannhäuser (q.t.); but as such persons run the risk of eternal perdition, Eckhardt the Faithful, who sat before the gate, failed not to warn them against entering. (German Legend: Children of Limbury, a poem. (1837.) (See The Island of Venus.)

Vera Causa. A cause in harmony with other causes already known. A fairy godmother may be assigned in story as the cause of certain marvellous effects,
but is not a vera causa. The revolution
of the earth round the sun may be as-
signed as the cause of the four seasons,
and is a vera causa.

Verbatim et Literatim. Accurately rendered, word for word and letter
for letter.

Verb in Sap. [A word to the wise.] A
hint is sufficient to any wise man; a
threat implying if the hint is not taken
I will expose you. (Latin, Verb s sapiens.)

Verb in Sat. [A word is enough.] Similar to the above. (Latin, Verb sat [sapiens]. A word to the wise is enough.)

Vere Adeptus. One admitted to
the fraternity of the Rosicrucians.

"In Rosicrucian lore as learned,
As he the Vere-adptus earned,"

Butler: Hudibras.

Verger. The officer in a church who
carries the rod or mace. (Latin, verga,
a wand.)

Vernon, mentioned by Thomson in
his Summer, was Admiral Edward Ver-
non, who attacked Carthage in 1741;
but the malaria reached the crew, and,
as the poet says—

"To infant weakness sink the warrior’s arms."

Diana Vernon. An enthusiastic Roy-
alist of great beauty and talent. (Sir
Walter Scott: Rob Roy.)

Veronesa (3 sylls.). A native of
Verona, pertaining to Verona, etc.: a
Paul Veronese, Paul a native of Verona;
a Veronese fashion, and so on.

Veronica. It is said that a maiden
handed her handkerchief to our Lord
on His way to Calvary. He wiped the sweat
from His brow, returned the handkerchief
to the owner, and went on. The hand-
kercchef was found to bear a perfect
likeness of the Saviour, and was called
Ver-Iconica (true likeness), and the
maiden was ever after called St. Veron-
ica. One of these handkerchiefs is pre-
served at St. Peter’s church in Rome,
and another in Milan cathedral.

Versailles of Poland. The palace
of the Counts of Braniaki, which now
belongs to the municipality of Bialystok.

Versailles (The). The government
troops, in the presidency of M. Thiers.
The Communist troops were called the
Federals, short for the “Federated Na-
tional Guards.”

Vernon Bernasconi. Joose poetry.

Vesper Hour. So called from Francesco Berni, the
Italian poet. (1490-1538.)

Vert (green), in heraldry, signifies
love, joy, and abundance. It is repre-
sented on the shields of noblemen by the
emerald, and on those of kings by the
planet Venus.

In heraldry vert is symbolically ex-
pressed by diagonal lines running from
right to left of the shield. Lines run-
ing the reverse way—i.e. from left to
right—mean purpure.

N.B. English heralds vary escut-
cheon by only seven colours, but foreign
heralds employ nine colours. (See
Heraldry.)

Vertumnus. The god of the seasons,
who married Pomona. August 12th
was his festival. (Roman mythology.)

Verulam Buildings (London). So
damed in compliment to Lord Bacon,
who was Baron Verulam and Viscount
St. Albans.

Vervain. Called “holy herb,” from
its use in ancient sacred rites. Also
called “pigeons’ grass,” “Juno’s tears,”
and “simpler’s joy.” Supposed to cure
scrofula, the bite of rabid animals, to
arrest the diffusion of poison, to avert
antipathies, to conciliate friendships, and
to be a pledge of mutual good faith;
hence it was anciently worn by herals
and ambassadors. (See Hoogezen.)

Verbena is the botanical name.

“The term Verbena (quasi herba) originally
denoted all those herbs that were held sacred on
account of their being employed in the rites of

Vesica Piscis (Latin, fish-bladder). The
ovoid frame or glory which, in the
twelfth century, was much used, espe-
cially in painted windows, to surround
pictures of the Virgin Mary and of our
Lord. It is meant to represent a fish,
from the anagram ichthus. (See Note-
rica.)

Vesper Hour is said to be between the
dog and the wolf; “betwixt and be-
tween,” neither day nor night; a breed
between the dog and wolf; too much
day to be night, and too much night
to be day. Probably the phrase was
suggested by the terms “dog watch”
(which begins at four), and “dark as a
wolf’s mouth.”

Sicilian Vespers. Easter Monday,
March 30, 1282. So called because John
of Pro’cida on that day led a band of
conspirators against Charles d’Anjou
and his French countrymen in Sicily. These
Frenchmen greatly oppressed the Sicilians, and the conspirators, at the sound of the vesper bell, put them all to the sword without regard to age or sex.

The Fatal Vespers. October 26th, 1823. A congregation of some 300 persons had assembled in a small gallery over the gateway of the French ambassador, in Blackfriars, to hear Father Drury, a Jesuit, preach. The gallery gave way, and about 100 of the congregation were precipitated into the street and killed. Drury and a priest named Redman were also killed. This accident was, according to the bigotry of the times, attributed to God’s judgment against the Jesuits. (See St. Luke xiii. 4.)

Vesta, in Roman mythology, was the Home-goddess, called by the Greeks "Hestia." She was custodian of the sacred fire brought by Αἴας from Troy. This fire was lighted afresh annually on March day, and to let it go out would have been regarded as a national calamity.

Vestal Virgin. A nun, a religieuse; properly a maiden dedicated to the service of the goddess Vesta. The duty of these virgins was to keep the fire of the temple always burning, both day and night. They were required to be of spotless chastity. (See IMMORALITY.)

Veto (Monsieur and Madame). Louis XVI. and Marie Antoinette. So called by the Republicans, because the Constituent Assembly allowed the king to have the power of putting his veto upon any decree submitted to him. (1791.)

Monsieur Veto swore he’d ride To the constitution true; But if he cast his oath aside Teaching us the like to do. Madame Veto swore one day All the Paris rout to stay; But we snapped the tyrant’s yoke. Turning all her threats to smoke.

E. C. B.

Vetturino [Vettu-re co] in Italy, is one who for hire conveys persons about in a rettura or four-wheeled carriage; the owner of a livery stable; a guide for travellers. The two latter are, of course, subsidiary meanings.

"We were accosted in the steamer by a well-dressed man, who represented himself to be a vetturino."—The Times (One of the Alpine Club).

Via Dolorosa. The way our Lord went to the Hall of Judgment, from the Mount of Olives to Golgotha, about a mile in length.

Vial. Vials of wrath. Vengeance, the execution of wrath on the wicked.

The allusion is to the seven angels who pour out upon the earth their vials full of wrath. (Rev. xvi.)

Viat’icum (Latin). The Eucharist administered to the dying. The word means “money allowed for a journey,” and the notion is that this sacrament will be the spirit’s passport to Paradise.

Vicar. Rector, one who receives both great and small tithes. Vicer receives only the small tithes. At the Reformation many livings which belonged to monasteries passed into the hands of noblemen, who, not being in holy orders, had to perform the sacred offices vicariously. The clergyman who officiated for them was called their vicar, or representative, and the law enjoined that the lord should allow him to receive the use of the glebe and all tithes except those accruing from grain (such as corn, barley, oats, rye, etc.), hay, and wood.

The term Vicar is now applied to the minister of a district church, though he receives neither great nor small tithes; his stipend arising partly from endowment, partly from pew-rents, and in part from fees, voluntary contributions, offerings, and so on. The vicar of a pope is a Vicar-apostolic, and the vicar of a bishop is a curate or vicar in charge.

A lay vicar is a cathedral officer who sings certain portions of the service. The Pope is called the "Vicar of Christ."

Vicar of Bray (The). Let who will be king, I will be vicar of Bray still. Brome says of Simon Alleyn that he "lived in the reigns of Henry VIII., Edward VI., Mary, and Elizabeth. In the first two reigns he was Protestant, in Mary’s reign he turned Papist, and in the next reign recanted—being resolved, whoever was king, to die Vicar of Bray." (1540-1588.) Others say it is Pendleton.

Ray refers to Simon Symonds, a vicar who was Independent in the Protectorate, Churchman in the reign of Charles II., Papist under James II., and Moderate Protestant under William and Mary.

The well-known song, "I will be Vicar of Bray," was written by an officer in Colonel Fuller’s regiment. This vicar lived in the reigns of Charles II., James II., William III., Anne, and George I.

Vicar of Wakefield (The). Dr. Primrose.

Vice (1 syl.), in Old English moralities, was a peron who wore a cap with ear’s ears.
Vice Versa (Latin). The reverse; the terms of the case being reversed.

Vicient de la Rosa. The son of a poor labourer who had served as a soldier. According to his own account, "he had slain more Moors than ever Tunis or Morocco produced; and as for duels, he had fought a greater number than ever Gante had, or Luna either, or Diego Garcia de Paredes, always coming off victorious, and without losing a drop of blood." He dressed "superbly," and though he had but three suits, the villagers thought he had ten or a dozen, and more than twenty plumes of feathers. This gay young spark soon caught the age, and could not have had a grown-up daughter who sang in the village choir.

Villain means simply one attached to a villa or farm. In feudal times the lord was the great landowner, and under him were a host of tenants called villagers. The highest class of villagers were called regardant, and were annexed to the manor; then came the Coliberti or Bures, who were privileged vassals; then the Bordari or cottagers (Saxon, bord, a cottage), who rendered certain menial offices to their lord for rent; then the Cocets, Cotari, and Cotumnari, who paid partly in produce and partly in monial service; and, lastly, the villagers in gross, who were annexed to the person of the lord, and might be sold or transferred as chattels. The notion of wickedness and worthlessness associated with the word is simply the effect of aristocratic pride and exclusiveness—not, as Christian says in his Notes on Blackstone, "a proof of the horror in which our forefathers held all service to feudal lords." The French vilain seems to connect the word with vile, but it is probable that vile is the Latin vulisse vile (of no value), and that the noun vilin is independent of vilin, except by way of pun. (See CHEATER.)

"I am no villain [base-born]; I am the youngest son of Sir Rowland de Boys; he was my father, and he is twice a villain [raucous] that says such a father begot villains [hastards]."—Shakespeare: As You Like It, 1. 1.

Villiers. Second Duke of Buckingham. (1627-1688.)

Villener. (French.) To cheat. Villon was a poet in the reign of Louis XI., but more famous for his cheats and villainies than for his verses. Hence the word villener, "to cheat, to play a rogue's trick." (Rabelais: Pantagruel, iv. 17; note by Molieure.)

Vincent (St.). Patron saint of drunkards. This is from the proverb—"If on St. Vincent's Day (Jan. 23) the sky is clear, more wine than water will crown the ear."

Vincent de la Rosa. The son of a poor labourer who had served as a soldier. According to his own account, "he had slain more Moors than ever Tunis or Morocco produced; and as for duels, he had fought a greater number than ever Gante had, or Luna either, or Diego Garcia de Paredes, always coming off victorious, and without losing a drop of blood." He dressed "superbly," and though he had but three suits, the villagers thought he had ten or a dozen, and more than twenty plumes of feathers. This gay young spark soon caught the
Vindicatae, only child of an opulent farmer. The giddy girl eloped with him; but he robbed her of all her money and jewels, and left her in a cave to make the best of her way home again. (Cervantes; Don Quixote, pt. i. iv. 20.)

Vin'dicate (3 syl.), to justify, to avenge, has a remarkable etymology. Vindicatus was a slave of the Vitelli, who informed the Senate of the conspiracy of the sons of Junius Brutus to restore Tarquin, for which service he was rewarded with liberty (Livy, ii. 5); hence the rod with which a slave was struck in manumission was called vindicta, a Vindicatus rod (see Manumit); and to set free was in Latin vindicavit in libertatem. One way of settling disputes was to give the litigants two rods, which they crossed as if in fight, and the person whom the prior vindicato broke the rod of his opponent. These rods were called vindicati, and hence vindicate, meaning to "justify." To avenge is simply to justify oneself by punishing the wrong-doer.

V'ine (1 syl.). The Rabbins say that the flend buried a lion, a lamb, and a hog at the foot of the first vine planted by Noah; and that hence men receive from wine feculency, mildness, or wallowing in the mire. (See Midrash.)

Vinegar (Hannibal's). Livy tells us that when Hannibal led his army over the Alps to enter Rome he used vinegar to dissolve the snow, and make the march less slippery. Of course this tradition is fabulous. Where did the vinegar come from? Nepos has left a short memoir of Hannibal, but says nothing about the vinegar. (Livy, b.c. 59 to A.D. 17; Nepos about the same time; Hannibal, b.c. 247-183.)


Vineyard Controversy. A paper war provoked by the Hon. Daines Barrington, who entered the lists to overthrow all chroniclers and antiquaries from William of Malmsbury to Samuel Pegge, respecting the vineyards of Domeday Book. He maintained that the vines were currants, and the vineyards currant-gardens.

Vino. In vino veritas. In wine is truth, meaning when persons are more or less intoxicated they utter many things they would at other times conceal or disguise. (Latin.)

Vin'try Ward (London). So called from the Vinerary, or part occupied by the Vintners or wine-merchants from Bordeaux, who anciently settled on this part of the Thames' bank. They landed their wines here, and, till the 28th Edw. I., were obliged to sell what they landed within forty days.

V'ium Theolog'cum. The best wine in the nation. Holinshed says it was so called because religious men would be sure "neither to drink nor be served of the worst, or such as was anie waies vined by the vintner; naie, the merchant would have thought that his soule would have gone strightwaie to the devil if he would have served them with other than the best." (i. 282.)

Violet, said to have sprung from the blood of Ajax; but how the blood of the mad bluster could produce this modest flower is past understanding. (Latin, viola; Greek, Iou.)

"As when stern Ajax poured a purple flood, The violet tree, fair daughter of his blood,"
Dr. Young: The Judgement.

Chemical test paper is steeped in syrup of violets; used to detect acids and alkalis. If an acid is present, it will change the violet paper into red; an alkali will turn the paper green. Sips of white paper stained with the juice of violets (kept from the air) will serve the same purpose. Lapis and turmeric are also used for similar purposes. The paper should be unused.

Violet. The colour indicates the love of truth and the truth of love. Pugin says it is used for black in mourning and fasting.

The violet on the tyrant's grave. (Tennyson: Aymer's Field.) The reference is to Nero's grave. It is said that some unknown hand went by night and strewn violets over his grave. Even Nero had one who loved him. Lempiere states that the statues of Nero, at death, "were crowned with garlands of flowers."

"I would give you some violets, but they withered all when my father died."
So says Ophelia to the Queen. The violet in flower-language is emblematical of innocence, and Ophelia says the King, the Queen, and even Hamlet himself now he has killed Polonius, are unworthy of this symbol. Now my father is dead all the violets are withered, all the court family are stained with blood-guiltiness.

This entire poesy may be thus paraphrased: Both you and I are under a spell, and there is "herb of grace" to disenchant us; there's a "daisy" to
Violet

1276

Virgil

caution you against expecting that such
wanton love as yours will endure long;
I would have given you a "violet" if I
could, but now that my father is killed
all of you are blood-guilty. (Shak-
espeare: Hamlet, iv. 5.)

Violet (Corporeal). Napoleon Bonaparte. When Bonaparte was banished to Elba he told his friends he would return with the violets, and "Corporal Violet" was the favourite toast of his
partisans. When he broke his parole and reached Frejus, a gang of women
assembled with violets, which were
freely sold. The shibboleth was, "Do
you like violets?" If the answer given
was "Oui," the person was known not
to be a confederate; but if the answer
was "Eh bien," the respondent was
recognised as an adherent.

Violet-crowned City. Aristophanes
calls Athens λοτήφωνος (Lcithèn, 1232 and
1292), and again in the Acharnians,
637. Macaulay uses the phrase, "city
of the violet crown." Ion (a violet)
was a representative king of Athens, whose
four sons gave names to the four Athe-
nian classes; and Greece in Asia Minor
was called "Ion-ia." Athens was the
city of Ion, crowned king, and hence
the "Ion crowned" or violet-crowned.

Similarly Paris is called the "City of
Lilies," by a pun on the word Louis
(lis, a lily).

Violin. The following musicians are
very celebrated: Arcangelo Corelli,
noted for the melodious tones he pro-
duced (1653-1713); Pierre Gaviniés,
native of Bordeaux, founder of the
French school of violinists, noted for
the sweetness of his tones (1722-1800);
Nicolo Paganini, whose mastery over
the instrument has never been equalled,
especially known for his musical feats
on one string (1784-1840); Gaetan
Pugnani, of Turin, founder of the
Italian school of violinists; his playing
was "wild, noble, and sublime" (1727-
1803); Giuseppe Tartini, of Padua,
whose performance was plaintive but
full of grace (1699-1770); G. B. Viotti,
of Piedmont, whose playing was noted
for grandeur and audacity, fire and
excitement (1755-1824). (See CREMONA.)

The best makers of violins. Gaspar di
Salo (1600-1610); Nicholas Amati,
of Cremona (1596-1684); Antonio Stradi-
vari, his pupil (1670-1728); Joseph A.
Joseph Steiner (1820-1867); Matthias
Klotz (1850-1896). (See FIDDLE.)

V'olon. A temporary prison. Galig-
nauz says: "In the time of Louis XI.,
the Salle-de-Perdus was so full of tur-
bulent clerks and students that the
bailiff of the palace shut many up in
the lower room of the conciergerie (prison)
while the courts were sitting; but as
they were guilty of no punishable offence,
he allowed them a violon to wile away
the tedium of their temporary cap-
tivity."

M. Guin says the seven penitential
psalms were called in the Middle Ages
the psalterion, and to put gos to pen-
ance was in French expressed by mettre
au psalterion. As the psaltery was an
instrument of music, some witty French-
man changed psalterion to violon, and
in lieu of mettre au psalterion wrote
mettre au violon.

"A prisonnier et lique mire au saliterion."
Antiquités Nationales de Millin, iv. p. 6.

Viper and File. The biter bit.
Æsop says a viper found a file, and tried
and supposition that it was
good food; but the file said that
its province was to bite others, and not
to be bitten. (See SERPENT.) The viper
of real life does not bite or masticate
its food, but swallowed it whole.

"I fawned and smiled to plunder and betray;
Myself betrayed and plundered all the while;
So grazed the viper the corrugating file."
Beau: Minstrel.

Thus he realised the moral of the fable: the
viper sought to bite the file, but broke his own
teeth."—The Times.

Virgil. In the Gest Romamorum
Virgil is represented as a mighty but
benevolent enchanter. This is the char-
acter that Italian tradition always gives
him, and it is this traditional character
that furnishes Dante with his conception
of making Virgil his guide through the
infernal regions. From the Æneid
grammarians illustrated their rules,
rhetoricians selected the subjects of their
declamations, and Christians looked on
the poet as half-inspired; hence the use
of his poems in divination. (See Sortes
VIRGILIANAE.)

Dante makes Virgil the personi-
fication of human wisdom, Beatrice of
that wisdom which comes of faith, and
St. Bernard of spiritual wisdom. Virgil
conducts Dante through the Inferno,
Beatrice through Purgatory, and St.
Bernard through Paradise.

Virgil was wise, and as craft was
considered a part of wisdom, especially
over-reaching the spirits of evil, so he is
represented by medieval writers as out-
whelming the demon. On one occasion,
it is said, he saw an imp in a hole of a
mountain, and the imp promised to teach the poet the black art if he released him. Virgil did so, and after learning all the imp could teach him, expressed amazement that one of such imposing stature could be squeezed into so small a rift. The imp said, "Oh, that is not wonderful," and crept into the hole to show Virgil how it was done, whereupon Virgil closed up the hole and kept the imp there. (Een Schone Historie Van Virgilinus, 1552.)

This tale is almost identical with that of the Fisherman and the Genie in the Arabian Nights. The fisherman trapped in his net a small copper vessel, from which, when opened, an evil genius came out, who told the fisherman he had vowed to kill the person who released him. The fisherman began to mock the genius, and declared it was quite impossible for such a monster to squeeze himself into so small a vessel. The genius, to convince the fisherman, metamorphosed himself into smoke and got into the vessel, whereupon the fisherman clapped down the lid and flung the vessel back into the sea.

The Swiss tale of Theophrastus and the Devil is another analogous story. Theophrastus liberates the devil from a hollow tree, and the sequel is like those given above. (Gorres: Volksbücher, p. 226.)

There are numerous tales of the devil outwitted.

The Christian Virgil. Marco Giroldi (1490-1566) wrote the Latin hymns and religious poems. (348-*)

Virgil and Horace of the Christians. So Bentley calls Aurelius Clemens Prudentius, a native of Spain, who wrote Latin hymns and religious poems. (348-*)

Le Virgile au Rabot. (Au Rabot is difficult to render into English. "Virgil with a Plane" is far from conveying the idea. "The Virgil of Planes," or "The Virgil of the Plane," is somewhat nearer the meaning.) Adam Billaut, the poetical carpenter and joiner, was so called by M. Tisot, both because he used the plane and because one of his chief recusals is entitled Le Rabot. He is generally called Maitre Adam. His roaring Bacchanalian songs seem very unlike the Eclogues of Virgil, and the only reason for the title seems to be that Virgil was a husbandman and wrote on husbandry, while Billaut was a carpenter and wrote on carpentry. (*-1662.)

Virgilius, Bishop of Salzburg, an Irishman, whose native name was Feargil or Feargal. He was denounced as a heretic for asserting the existence of antipodes. (Died 784.) (See Science.)

Virgin. One of the constellations. (August 23rd to September 23rd.)

Astraea, goddess of justice, was the last of the deities to quit our earth, and when she returned to heaven became the constellation Virgo.

"When the bright Virgin gives the beneficent days" (Thomson: Autumn.)

Virgin Mary's Guard (The). The Scotch guard of France, organised in 1448 by Charles VII. Louis XI. made the Virgin Mary their colonel. Disbanded in 1830.

Virgin Mary's Peas (The). Near Bethlehem are certain crystallisations in limestone so called.

Virgin Queen (The). Queen Elizabeth (1533, 1558-1603).

Virgins. The eleven thousand virgins of Cologne, according to the legend, were born at Banza in Spain, which contained only 12,000 families. The bones exhibited were taken from an old Roman cemetery, across which the wall of Cologne ran, and which were exposed to view after the siege in 1106. (See Ursula.)

Virginal. An instrument used in convents to lead the virginals or hymns to the Virgin. It was a quilled keyboard instrument of two or three octaves, common in the reign of Elizabeth.

Virtuoso. A man fond of virtu or skilled therein; a dilettante.

Vis Inerte. That property of matter which makes it resist any change. Thus it is hard to set in motion what is still, or to stop what is in motion. Figuratively, it applies to that unwillingness of change which makes men "rather bear the ills they have than fly to others they know not of."

Vishnu [Indian]. The Preserver, who forms with Brahma and Siva the divine triad of the system of Hinduism.

Vishnu rides on an eagle; Brahma on a goose.

Vital Spark of Heavenly Flame. (Popes.) Heraclitus held the soul to be a spark of the stellar essence. (Macrobius: In Somnium Scipionis, f. 14.)

Vittellius. A glutton. So named from Vittellius the Roman emperor, who
took emetics after a meal that he might have power to swallow another.

Vitex. Called Abraham’s balm. Agnus Castus, and the chaste-tree. “In the language of flowers it means “inescapability to love.” Dioscorides, Pliny, and Galen mention the plant, and say that the Athenian ladies, at the feast of Ceres, used to strew their couches with vitex leaves as a palladium of chastity. In France a beverage is made of the leaves by distillation, and is (or was at one time) given to novitiates to weaken their hearts from earthly affections. Vitex, from rico, to bind with twigs; so called from the flexible nature of the twigs.

Vitruvius. There were two Roman architects of this name. The one best known was Marcus Vitruvius Pollio, who wrote a book on architecture.

The English Vitruvius. Inigo Jones (1572-1655).

Vitulea. The scourgings which the monks inflicted on themselves during the chanting of the psalms.

Vitus (St.). St. Vitus’s dance, once widely prevalent in Germany and the Low Countries, was a “dancing mania.” So called from the supposed power of St. Vitus over nervous and hysterical affections.

“At Strasburg hundreds of folk began
To dance and leap, both maid and man;
In open market, lane, or street,
They skipped along, nor cared to eat,
Until their plague had ceased to trouble us.”

“Twas called the dance of holy Vitus.”

Jan of Konigshausen (an old German chronicler).

St. Vitus’s Dance. A description of the jumping procession on Whit-Tuesday to a chapel in Ulm dedicated to St. Vitus, is given in Notes and Queries, September, 1856. (See TARANTISM.)

Viva Voce. Orally; by word of mouth. A viva voce examination is one in which the respondent answers by word of mouth. (Latin, “with the living voice.”)

Vivien. A wily wanton in Arthur’s court “who hated all the knights.” She tried to seduce “the blameless king,” and succeeded in seducing Merlin, who, “overtalked and overworn, told her his secret charm” —

“The which if any wrought on anyone
With woven paces and with waving arms,
The man he wrought on even seemed to lie
Close in the four walls of a hollow tower,
From which there was no escape for evermore.”

Having obtained this secret, the wanton “put forth the charm,” and in the hollow oak lay Merlin as one dead, “lost to life, and use, and name, and fame.” (Tennyson: Style of the King’s Vivien.)

Vixen. A female fox. Metaphorically, a woman of villainous and ungovernable temper. (Anglo-Saxon, fēxen.)

Vixere. “Vixere fortes ante Agamemnon” (Horace). You are not the first great man that ever lived, though you boast so mightily. Our own age does not monopolise the right of merit.

Vix. A contraction of videlicet. The is a corruption of 3, a common mark of contraction in the Middle Ages; as habb—i.e. habet; omniibus—i.e. omni-
bus; vix—i.e. videlicet.

Vogue (1 syl.). A French word. “In vogue” means in repute, in the fashion. The verb voguer means to sail or move forwards. Hence the idea of sailing with the tide.

“Vogue la Galère. Let the world go how it will; ‘arrive qui pourra.’”

Vole. He has gone the vole—i.e. been everything by turns. Vole is a deal at cards that draws the whole tricks. The verb vole means to win all the tricks. Vole is a French word Faire la vole—i.e. “Faire seul toutes les lettres,” de vole—i.e. enlever.

“Who is he [Edie Oriltree]? Why, he has gone the vole—has been soldier, ballad-singer, travelling tinkler, and now a beggar.”—Sir W. Scott: The Antiquary, chap. Iv.

Voltaic Battery. An apparatus for accumulating electricity. So called from Volta, the Italian, who first contrived it.

Voltaire. His proper name was François Marie Arouet. The word Voltaire is simply an anagram of Arouet I. I. (le jeune). Thus have we Stella, Astrophiel (g.r.), Vanessa and Cadenus (g.r.), and a host of other names in anagrams.

Voltarre, the infidel, built the church at Ferney, which has this inscription: “Deo erexit Voltarre.” Cowper alludes to this anomaly in the following lines:

“Nor he who, for the sake of thousands born,
 Built God’s church, and laughed His Word to scorn.”

Voltaire. Dr. Young said of him—

“Thou art so witty, prodigate and thin,
 Thou seem’st a Milton, with his Death and Sin.”

An excellent comparison between Voltaire and Gibbon is given by Byron in Childe Harold, cantos iii., 106, 107.

Christoph Martin Wieland (1733-1813).

The Polish Voltaire. Ignatius Krasicki (1774-1801).

Volum 2 (syl.). A roll. Anciently books were written on sheets fastened together lengthwise and rolled; some were rolled on a pin or roller. The rolls were placed erect on shelves. Each one was labelled in red letters or rubrics. Rolls of great value were packed in cases or boxes. (Latin, volume, to roll up.)

Vox et Pratera Nihil. Echo; a threat not followed out. When the Lacondomian plucked the nightingale, on seeing so little substance he exclaimed, "Vox tu es, et nihil pratera." (κοινά το τις ἱερός, καὶ οὐδεν ἄλλο. Plut. 1172. Mor. Apophthegmata Laconica.)

Vox Populi Vox Dei. This does not mean that the voice of the many is wise and good, but only that it is irresistible. You might as well try to stop the tide of the Atlantic as to resist the vox populi. As God's laws cannot be withstood, neither can the popular will. After Edward II. had been de-throned by the people in favour of his son (Edward III.), Simon Mepham, Archbishop of Canterbury, preached from these words as his text.

Vulcan. The divine blacksmith, whose workshop was on Mount Etna, where the Cyclops assisted him in forging thunderbolts for Jove. He was also called Mulober.

Vulcan's Badge. That of cuck-ooldom. Venus was Vulcan's wife, but her amour with Mars gave Vulcan the badge referred to.

Vulcanised India-rubber. India-rubber combined with sulphur by vulcanic agency or heat, by which means the caoutchouc absorbs the sulphur and becomes carbo-nised.

Vulcanist. One who supports the Vulcanian or Plutonian theory, which ascribes the changes on the earth's surface to the agency of fire. These theorists say the earth was once in a state of igneous fusion, and that the crust has gradually cooled down to its present temperature.

Vulgar Errors.

Aristotle taught that women have more teeth than men.

From an account given in Genesis ii. 21 it was once generally believed that a woman has one rib more than a man.

It is a vulgar error to suppose that beetles and moles are blind.

It is a vulgar error to suppose that lowly-organised animals are as sensible of pain as the highly-organised are.

To exhaust the subject of vulgar errors would require many pages of this Dictionary. Every reader will be able to add to the few examples given above. (See UPAS TREE.)

VXL, a monogram on lockets, etc., stands for U XL (you excel).

W

Wabun. Son of Mudjeekeewis (North-American Indian), East-Wind, the Indian Apollo. Young and beautiful, he chases Darkness with his arrows over hill and valley, wakes the villager, calls the Thunder, and brings the Morning. He married Wabun-Annung (q.v.), and transplanted her to heaven, where she became the Morning Star. (Longfellow: Hiawatha.)

Wabung An'nung, in North American Indian mythology, is the Morning Star. She was a country maiden wooed and won by Wabun, the Indian Apollo, who transplanted her to the skies. (Longfellow: Hiawatha.)

Wade (1 syl.), to go through watery places, is the Anglo-Saxon wad (a ford), wadun (to ford or go [through a meadow]). (See WAD-ONAT.)

General Wade, famous for his military highways in the Highlands, which proceed in a straight line up and down hill like a Roman road, and were made with a crown, instead of being lowest in the middle.

"Had you seen but these roads before they were made,
You would hold up your hands and bless General Wade." (Chaucer: Canterbury Tales, 9.296.)

Wade's Boat, named Guign'elot. Wade was a hero of medieval romance, whose adventures were a favourite theme in the sixteenth century. Mons. F. Michel has brought together all he could find about this story, but nevertheless, the tale is very imperfectly known.

"They can be made craft of Wade's boat,
So more he broken harm than wast he list,
That with him schuld I never ly in rest."

(Chaucer: Canterbury Tales, 9.296.)

Wadham College (Oxford) was founded by Nicholas Wadham in 1613.

Wad'man (Widow). A comely widow who tries to secure Uncle Toby for her second husband. Amongst other
Wag Beards (70). "’Tis merry in hall when beards wag all"—i.e. when feasting goes on.

"Then was the minstrel’s harp with rapture heard;
The songs of ancient days gave bume delight;
With pleasure too did wag the minstrel’s beard,
For Piety courted him to drink and dote."

Peter Piadur: Alegro to Scotland.

Wages. Giles Moore, in 1659, paid his mowers sixteenpence an acre. In 1711 Timothy Burrell, Esq., paid twentypence an acre; in 1656 he paid Mary his cook fifty shillings a year; in 1715 he had raised the sum to fifty-five shillings. (Sussex Archaeological Collections, iii, pp. 163, 170.)


Wages of Sin (The). To earn the wages of sin. To be hanged, or condemned to death.

"I believe some of you will be hanged unless you change a good deal. It's cold blood and bad blood that runs in your veins, and you'll come to earn the wages of sin."—Bulwer: R retreat under arms, Ii.

"The wages of sin is death."—Rom. vi. 23.

Wagoner. (See Bootes.)

Wahb’bites (3 syl.). A Mahometan sect, whose object is to bring back the doctrines and observances of Islam to the literal precepts of the Koran; so called from the founder, Ibn-abd-ul-Wahab.

Waifs and Strays. "Waifs" are stolen goods, which have been waived or abandoned by the thief. "Strays" are domestic animals which have wandered from their owners and are lost temporarily or permanently.

Waifs and strays of London streets. The homeless poor.

Waistcoat. The M. B. waistcoat. The clerical waistcoat. (See M.B.)

Waiters upon Providence. Those who cling to the prosperous, but fall away from decaying fortunes.

"The side of the Puritans was deserted at this period by a numerous class of prudent persons, who took a formal rest from their undertakings for a time. These sagacious personages were called... waiters upon Providence, and deemed it a high delinquency towards heaven to afford countenance to any cause longer than it was favoured by fortune."—Sir W. Scott: Fawd of the Pea, chap. iv.

Waldemar’s Way. Street musicians, who serenade the principal inhabitants at Christmas-time, especially on Christmas Eve. From Rymer’s Fideles we learn it was the duty of musical watchmen to pipe the watch nightly in the king’s court four times from Michaelmas to Shrove-Thursday, and three times in the summer; and they had also to make the bon gate at every door, to secure them against pockera and pillers. They form a distinct class from both the watch and the minstrels. Obeso were at one time called waits.

"Dr. Busby says the word is a corruption of wyngha, hauing, transferred from the instruments to the performers."—Dictionary of Music.

Wake (1 syl.). To keep vigils. (Anglo-Saxon, woececan.) A vigil celebrated with junketing and dancing.

"It may, therefore, be permitted them [the Irish] on the dedication day, or other solemn days of martyr, to make them bowers about the churches, and refresh themselves, feasting together after a good religious sort; killing their oxen now to the praise of God and increase of charity, which they were wont before to sacrifice to the devil."—Gregory the Great to Melitus (Melitus was an abbot who came over with St. Augustine.

"Waking a Witch." If a "witch" was obdurate, the most effectual way of obtaining a confession was by what was termed "waking her." For this purpose an iron bridle or hoop was bound across her face with four prongs thrust into her mouth. The "bride" was fastened behind to the wall by a chain in such a manner that the victim was unable to lie down; and in this position she was kept sometimes for several days, while men were constantly by to keep her awake. In Scotland some of these bridles are still preserved.

Walbrook Ward (London) is so called from a brook which once ran along the west wall of Walbrook Street.

Walcheren Expedition. A well-devised scheme, ruined by the stupidity of the agent chosen to carry it out. Lord Castlereagh’s instructions were "to advance instantly in full force against Antwerp," but Lord Chatham wasted his time and strength in reducing Flushing. Ultimately, the red-tape "incapable" got possession of the island of Walcheren, but 7,000 men died of malaria, and as many more were permanently disabled.

Waldermar’s Way. So the Milky Way is called in Denmark. This was Waldemar or Valdemar the Victorious, who substituted the Danebrog for the national banner of Denmark.
Waldenses. So called from Peter Valdo, a citizen of Lyons, who founded a preaching society in 1176.

Valdo, a cove between Levant and Goodwood (Sussex). Same as weald, wold, wald, walt, "a wood." (Anglo-Saxon.) The final o is about equivalent to "the," as helo, the whole, i.e. health; manyo, the many—i.e. multitude, etc.

Wales. The older form in Wealhas (plural of Wealth), an Anglo-Saxon word denoting foreigners, and applied by them to the ancient Britons; hence also, Corn-wall, the horn occupied by the same "refugees." Walschland is a German name for Italy; Valais are the non-German districts of Switzerland; the parts about Liège constitute the Walloon country. The Welsh proper are Cimbri, and those driven thither by the Teutonic invaders were refugees or strangers. (See Walnuts.)

Walk (in Huidras) is Colonel Hewson, so called from Gayton’s tract.
To walk. This is a remarkable word. It comes from the Anglo-Saxon wealdan (to roll); whence wealdere, a fuller of cloth. In Percy’s Reliques we read—

I cursed the weaver and the walker,
The cloth that they had wrought.

To walk, therefore, is to roll along, as the machine in felting hats or fulling cloth.

Walk Chalks. An ordeal used on board ship as a test of drunkenness. Two parallel lines being chalked on the deck, the supposed delinquent must walk between them without stepping on either.

Walk Spanish. To make a man walk Spanish is to give him the sack; to give him his discharge. In 1868 one of the retired captains in the Trinity House Establishment said, "If I had to deal with the fellow, I would soon make him walk Spanish, I warrant you."

Walk not in the Public Ways. The fifth symbol of the Proverbs of Iamblichus, meaning follow not the multitude in their evil ways; or, wide is the path of sin and narrow the path of virtue, few being those who find it. The "public way" is the way of the public or multitude, but the way of virtue is narrow and separate. The arcana of Pythagoras were not for the common people, but only for his chosen or elect disciples.

"Bread is the way that leadeth to destruction, but narrow is the path of truth and holiness."

Walk the Plank (7b). (See Plank.)

Walk through One’s Part (7b). A theatrical phrase, meaning to repeat one’s part at rehearsal verbally, but without dressing for it or acting it. To do anything appointed you in a listless indifferent manner.

"A fit of dulleth, such as will at times creep over all the professors of the fine arts, arising either from fatigue or contempt of the present audience, or that caprice which tempts painters, musicians, and great actors . . . to walk through their parts, instead of exerting themselves with the energy which acquired their fame."—Sir W. Scott's BedGRANT, chap. X.

Walker, a proper name, is generally supposed to be wealdere, a fuller, but the derivation of ancient names from trades is to be received with great caution. It is far more probable that Walker is derived from the old High German walich, Anglo-Saxon walth, a foreigner or borderer: whence Wallack, Walk, Walkey, Walliker, and many others. (See Brewer.)

Helen Walker. The prototype of Jennie Dean. Sir Walter Scott caused a tombstone to be erected over her grave in the churchyard of Ironnog, stewartry of Kirkcudbright. In 1869 Messrs. A. and C. Black caused a headstone of red freestone to be erected in Carlaveroock churchyard to the memory of Robert Paterson, the Old Mortality of the same novelist, buried there in 1801.

Hookey Walker. John Walker was an outdoor clerk at Longman, Clementi, and Co.’s, Cheapside, and was noted for his eagle nose, which gained him the nickname of Old Hookey. Walker’s office was to keep the workmen to their work, or report them to the principals. Of course it was the interest of the employés to throw discredit on Walker’s reports, and the poor old man was so badgered and ridiculed that the firm found it politic to abolish the office; but Hookey Walker still means a tale not to be trusted. (John Ber.)

Walker’s Bus. To go by Walker’s bus, to walk. Similarly, "To go by the Marrowbone stage," "To ride Shank’s pony."

Walking Gentleman (4), in theatrical parlance, means one who has little or nothing to say, but is expected to deport himself as a gentleman when before the lights.

Walking Sword (4). A short, light sword, when long swords wielded by two hands were in use. (See Sir W. Scott’s Abbot, chap. xx.)
WALKYRIES (The). (See VALKYRIE.)

Wall (The), from the Tyne to Boulness, on the Solway Firth, a distance of eighty miles. Called—

The Roman Wall, because it was the work of the Romans.

Agricola’s Wall, because Agricola made the south bank and ditch.

Hadrian’s Wall, because Hadrian added another vaultum and mound parallel to Agricola’s.

The Wall of Severus, because Severus followed in the same line with a stone wall, having castles and turrets.

The Picts’ Wall, because its object was to prevent the incursions of the Picts.

The wall of Antoninus, now called Greens Dyke, from Dunglass Castle on the Clyde to Blackness Castle on the Forth, was made by Lollius Urbicus, legate of Antoninus Pius, A.D. 140. It was a turf wall.

Wall. To give the wall. Nathaniel Bailey’s explanation of this phrase is worth perpetuating. He says it “is a compliment paid to the female sex, or those to whom one would show respect, by letting them go nearest the wall or houses, upon a supposition of its being the cleanest. This custom,” he adds, “is chiefly peculiar to England, for in most parts abroad they will give them the right hand, though at the same time they thrust them into the kennel.”

To take the wall. To take the place of honour, the same as to choose “the uppermost rooms at feasts.” (Matt. xxiii. 6.) At one time pedestrians gave the wall to persons of a higher grade in society than themselves.

“I will take the wall of any man or maid of Montague’s.”—Shakespeare: Romeo and Juliet, i. 1.

To go to the wall. To be put on one side; to be shelved. This is in allusion to another phrase, “Laid by the wall”—i.e. dead but not buried; put out of the way.

To hang by the wall. To hang up neglected; hence, not to be made use of. (Shakespeare: Cymbeline, iii. 4.)

Wall-eyed properly means “withered-eyed.” Persons are wall-eyed when the white is unusually large, and the sight defective; hence Shakespeare has wall-eyed wrath, wall-eyed slave, etc. When King John says, “My rage was blind,” he virtually says his “wrath was wall-eyed.” (Saxon, hwulan, to wither. The word is often written wall-eyed, or whallied, from the verb whall.)

WALLACE’S JARDER. (See JARDER.)

Wallflower. So called because it grows on old walls and ruined buildings. It is a native plant. Similarly, wall-eyes, wall-creepers, etc., are plants which grow on dry, stony places, or on walls. Wall-fruit is fruit trained against a wall. (See WALNUT.)

Herrick has a pretty fancy on the origin of this flower. A fair damsel was long kept in durance vile from her lover; but at last

“Up she got upon a wall,
Tempting down to slide withal;
But the silken twist untied,
So she fell, and, bruised, she died.”

“Love, in pity of the deed,
And her loving luckless speed,
Turned her to this plant we call
Now the ‘Flower of the wall’.”

Young ladies who sit out against the wall, not having partners during a dance, are called “wallflowers.”

WALLON. Part of the great Roman stock. They occupied the low track along the frontiers of the German-speaking territory, as Artois, Hainault, Namur, Liège, Luxemburg, with parts of Flanders and Brabant. (See WALL.)


WALLOP. To thrash. Sir John Wallop, in the reign of Henry VIII., was sent to Normandy to make reprisals, because the French fleet had burnt Brighton. Sir John burnt twenty-one towns and villages, demolished several harbours, and “walloped” the foe to his heart’s content.

WALLSEND COALS. Originally from Wallsend, on the Tyne, but now from any part of a large district about Newcastle.

WALNUT [foreign nuf]. It comes from Persia, and is so called to distinguish it from those native to Europe, as
Walnut Tree. It is said that the walnut tree thrives best if the nuts are beaten off with sticks, and not gathered. Hence Fuller says, "Who, like a nut tree, must be manured by beating, or else would not bear fruit" (bk. ii. ch. 11). The saying is well known that—

"A woman, a spaniel, and a walnut tree,
The more you beat them the better they be."

Taylor, the Water-POet.

Walpurgis Night. The eve of May Day, when the old pagan witch-world was supposed to hold high revelry under its charm on certain high places. The Brecon of Germany was a favourite spot for these revelries.

Walpurgis was a female saint concerned in the introduction of Christianity into Germany. She died February 25th, 779.

"He changed hands, and whisked and rioted like a dance of Walpurgis in his lonely brain."—J. K. Le Fanu: The House in the Churchyard, p. 100.

Walton (St.). A Briton who gave up all his wealth, and supported himself by manual husbandry; Patron saint of husbandmen; usually depicted with a scythe in his hand, and cattle in the background. Died mowing, 1016.

Walter Multon. Abbot of Thornton-upon-Humber in Lincolnshire, was immersed in 1443. In 1722, an old wall being taken down, his remains were found with a candlestick, table, and book. Stukeley mentions the fact. In 1846 another instance of the same kind was discovered at Temple Bruer, in Lincolnshire.

Wal'tham Blacks. (See Black Act.)

WALTON. An Isaac Walton. One devoted to "the gentle craft" of angling. Isaac Walton wrote a book called The Complete Angler, or Contemplative Man's Reservation. (1655.)

"Gentle" is a pun. Gentles are the larvae of fish-flies used as bait in angling.

Walton Bridle (The). The "gossip's or scold's bridle." One of these bridles is preserved in the vestry of the church of Walton-on-Thames. Iron bars pass round the head, and are fastened by a padlock. In front, a flat piece of iron projects, and this piece of iron being thrust into the mouth, effectually prevents the utterance of words. The relic at Walton is dated 1633, and the donor was a person named Chester, as appears from the inscription:

"Chester presents Walton with a bridle
To curb women's tongues that talk too idle."

It is also called a "brank." (Tetronic, pranque, "a bridle").

Wam'be. Son of Witless, and jester of Cedric "the Saxon," of Rotherwood. (Sir Walter Scott: Ivanhoe.)

Wan means thin. (Anglo-Saxon, wian, "deficient"); our wane, as the "waning moon." As wasting of the flesh is generally accompanied with a grey pallor, the idea of leanness has yielded to that of the sickly hue which attends it. (Verb wanan, to wane.)

Wand. The footman's wand. (See under Running Footmen.)

Wandering Jew.

(1) Of Greek tradition. Aristaeas, a poet who continued to appear and disappear alternately for above 400 years, and who visited all the mythical nations of the earth.

(2) Of Jewish story. Tradition says that Kartaphilos, the door-keeper of the Judgment Hall, in the service of Pontius Pilate, struck our Lord as he led Him forth, saying, "Go on faster, Jesus"; whereupon the Man of Sorrows replied, "I am going, but thou shalt tarry till I come again." (Chronicle of St. Alban's Abbey; 1228.)

The same Chronicle, continued by Matthew Paris, tells us that Kartaphilos was punished by Annias, and received the name of Joesph at the end of every hundred years he falls into a trance, and wakes up a young man about thirty.

Another legend is that Jesus, pressed down with the weight of His cross, stopped to rest at the door of one Ahasuerus, a cobbler. The craftsman pushed him away, saying, "Get off! Away with you, away!" Our Lord replied, "Truly I go away, and that quickly, but tarry thou till I come." Schubert has a poem entitled Abasuer (The Wandering Jew). (Paul von Bülow; 1847.)

A third legend says that it was Ananias, the cobbler, who haled Jesus before the judgment seat of Pilate, saying to Him, "Faster, Jesus, faster!"

(3) In Germany the Wandering Jew is associated with John Buttadzen, seen at Antwerp in the thirteenth century,
again in the fifteenth, and a third time in the sixteenth. His last appearance was in 1774 at Brussels. Signor Guaiti about the same time made his appearance at Venice, and had a portrait of himself by Titian, who had been dead at the time 130 years. One day he disappeared as mysteriously as he had come. (Turkish Spy, vol. ii.)

(4) The French call the Wandering Jew Ismael Lagnedem, a corruption of Laque-""n, from (Mitternacht Dru. in Jus. xxi. 19; 1640.)

Wandering Jew. Salathiel ben Sadi, who appeared and disappeared towards the close of the sixteenth century, at Venice, in so sudden a manner as to attract the notice of all Europe. Croly in his novel called Salathiel, and Southey in his Curse of Kehama, trace the course of the Wandering Jew, but in utter violation of the general legends. In Eugène Sue’s Le Jui FErrant, the Jew makes no figure of the slightest importance to the tale.


Halévy has an opera on the same subject, words by Scribe.

Doré has illustrated the legend.

Wandering Willie or Willie Steenson. The blind fiddler who tells the tale of Redgauntlet. (Sir Walter Scott: Redgauntlet.

Wandering Wood, in book i. of Spenor’s Faerie Queene, is where St. George and Una encounter Error, who is slain by the knight. Una tries to persuade the Red Cross knight to leave the wood, but he is self-willed. Error, in the form of a serpent, attacks him, but the knight severs her head from her body. The idea is that when Piety will not listen to Una or Truth, it is sure to get into “Wandering Wood,” where Error will attack it; but if it listens then to Truth it will slay Error.

Wans Dyke, Sir Richard Colt Hoare tells us, was a barrier erected by the Belges against the Celts, and served as a boundary between those tribes Dr. Stukeley says the original mound was added to by the Anglo-Saxons when they made it the boundary-line of the two kingdoms of Mercia and Wessex. It was also used by the Britons as a defence against the Romans, who attacked them from the side of Gloucestershire and Oxfordshire.

In its most perfect state it began at Andover, in Hampshire, ran through the counties of Berkshire, Wiltshire, and Somersetshire, and terminated in the “Severn Sea” or Bristol Channel. It was called Wodenes Dyke by the Saxons, contracted into Wondes-dyke, and corrupted to Wans-dyke, as Wodenes-deg is into Wednes-deg. (See War’s Dyke.)

Want or Went. A road. Thus “the four-want way,” the spot where four roads meet. Chaucer uses the expression “a privit way” (private road), etc.

Wants, meaning “gloves.” According to the best Dutch authorities, the word is a corruption of the French gant, Italian guanto, our “gauntlet.”

“Wanten are worn by peasants and working people when the weather is cold. They are shaped somewhat like boxing-gloves, having only a thumb and five fingers. They are made of coarse woolen stuff.”—Festing von Berkhout: Letter from Drede.

Wantley. (See Dragon.)

Wapentake. A division of Yorkshire, similar to that better known as a hundred. The word means “touch-arms,” it being the custom of each vassal, when he attended the assemblies of the district, “to touch the spear of his over-lord in token of homage.” Victor Hugo, in his novel of L’Homme qui Rit, calls a tipstaff a “wapentake.” (Anglo-Saxon, wapen, arms; sacan, to touch.)

Wapping Great means astonishingly great. (Anglo-Saxon, wafan, to be astonished; wafting, amazement.) A “wapper” is a great falsehood.

War of the Meal-sacks. After the battle of Beder, Abu Sofian summoned two hundred fleet horsemen, each with a sack of meal at his saddle-bow (the scanty provision of an Arab for a foray), and sallied forth to Madi’na. Mahomet went forth at the head of a superior force to meet him, and Abu Sofian with his horsemen, throwing off their meal-sacks, fled with precipitation.

War of the Roses. (See Roses.)

Ward. A district under the charge of a warden. The word is applied to the subdivisions of Cumberland, Westmoreland, and Durham, which, being contiguous to Scotland, were placed under the charge of lord wardens of the marches, whose duty it was to protect these counties from inroads. (See Hundred.)
Ward

Ward (Artemus). (See Artemis, Wnd.)

Ward Money, Ward-penny, or Wardage. Money paid for watch and warp. (Somerset.)

Warden-pie. Pie made of the Warden pear. Warden pears are so called from Warden Abbey, Berks, where they are grown in great profusion.

Myself with denial I mortify
With a dainty bit of a Warden-pie.

The Prior of Orders Grey.

Ward. (See Bed.)

Warlock. A wandering evil spirit; a wizard. (Anglo-Saxon, war-logy, a deceiver, one who breaks his word. Satan is called in Scripture "the father of lies," the arch-warlock.)

Warm Reception (A). A hot opposition. Also, a hearty welcome.

"The Home Rule members are prepared to give the coercion bill a warm reception; Mr. Parnell's followers will oppose it tooth and nail."—Newspaper paragraph, May 19th, 1885.

Warm as a Bat. Hot as burning coal. In South Staffordshire that slaty coal which will not burn, but which lies in the fire till it becomes red-hot, is called "bat."

Warming-pan (A). One who keeps a place warm for another, i.e., holds it temporarily for another. The allusion is to the custom in public schools of making a fag warm his "superior's" bed by lying in it till the proper occupant was ready to turn him out.

"If Mr. Mellor took a judgeship, Grantham might object to become a warming-pan for ambitious lawyers."—Newspaper paragraph, March 6th, 1885.

Warming-pan. (See Jacobite.)

Warning Stone. Anything that gives notice of danger. Bakers in Wiltshire and some other counties used to put a "certain pebble" in their ovens, and when the stone turned white it gave the baker warning that the oven was hot enough for his bakings.

Warp (Tb). A ses tera, meaning to shift the position of a vessel. This is done by means of a rope called a warp. Kedging is when the warp is bent to a kedge, which is let go, and the vessel is hove ahead by the capstan.

"The potent rod
Of Amram's son [Moses], in Egypt's evil day,
Waved round the cozen, up-called a pitchy cloud
Of moths, warring (shifting about) in the eastern wind."

Milton: Paradise Lost, l. 386.

In Lancashire, warping means laying eggs; and boys, on finding a bird's nest, will ask—"And how many eggs has she warped?"

Ward and Weft, or Weof. The "warp" of a fabric are the longitudinal threads; the "weft" or "woof" are threads which run from selvage to selvage.

"Weave the warp and weave the woof,
The winding-sheet of Edward's race;
Give ample room and verge enough
The characters of hell to true."

Gray: The Bard.

Warrior Queen (The). Boudicca, Queen of the Iceni.

"When the British warrior queen,
Bleeding from the Roman rods,
Sought, with an indignant mien,
Counsel of her country's gods..."

Cowper: Boudicca.

The Iceni were the faithful allies of Rome; but, on the death of Prasutagus, king of that tribe, the Roman procurator took possession of the kingdom of Prasutagus; and when the widow Boudicca complained thereof, the procurator had her beaten with rods like a slave.

Warwick. (Anglo-Saxon, war-wic, contracted from waring-wic (the fortified or garrisoned town). A translation of the ancient British name Cæsar Leon.

Warwick Lane (City). The site of a magnificent house belonging to the famed Beauchamps, Earls of Warwick.

Warwolf. (See Werewolf.)

Washed Out (I am thoroughly). I am thoroughly exhausted or done up; I have no strength or spirit left in me.

Washing. Wash your dirty linen at home (French). The French say the English do not follow the advice of washing their dirty linen en famille—meaning that they talk openly and freely of the faults committed by ministers, corporations, and individuals. All may see their dirty linen; and as for its washing, let it be but washed, and the English care not who has the doing of it. Horace, (2 Ep., i, 220) says, "Vinea egomet oedam nee" (I do my own washing at home). Though the French assert that we disregard this advice, we have the familiar proverb, "It is an ill bird that fouls its own nest."


Was'sall (2 syl.). A salutation used on New Year's Eve and New Year's Day over the spiced-ale cup, hence called the "wassail bowl." (Anglo-Saxon, Was hel, be whole, be well.)

Wassailers. Those who join a was'sall; revellers, drunkards.

"I should be loath
To meet the rudeness and swilled insolence
Of such late wassailers."

Milton: Comus (The Lady).
Wastlers. Wandering musicians; from wastle, to wander. The carolesingers in Sussex are called wastlers.

Wast. A familiar name for a hare.

"By this, poor Wast, far off upon a hill,
Stands on his hinder legs, with listening ear."
Shakespeare: Venus and Adonis.

Wato’s Dyke (Flintshire). A corruption of Wato’s Dyke. Wato was the father of Weland, the Vaulcan of Northern mythology, and the son of King Vilkiner by a mermaid. This dyke extends from the vicinity of Basingwerk Abbey, in a south-easterly direction, into Denbighshire. The space between it and Offa’s Dyke, which in some parts is three miles, and in others not above 500 yards, is neutral ground, where Britons, Danes, and Saxons met for commercial purposes. (See WAT’S DYKE.)

"There is a famous thing
Called Offa’s Dyke, that reaches far in length.
All the Dyke of the Danes might neither bring.
It was free ground, and called the Briton’s strength.
Wato’s Dyke, likewise, about the same was set,
Between which two both Danes and Britons met.
And traffic still.
Churchyard: Worthiness of Wales (1557)."

Watch Night. December 31st, to see the Old Year out and the New Year in by a religious service. John Wesley granted it on the religious system, but it has been followed by most Christian communities.

"Southey in his biography of the evangelist (Wesley) announces watch-night as another of Wesley’s objectionable institutions." — Nottingham Guardian, January 1, 1888, p. 3.

Watch on Board Ship. There are two sorts of watch—the long watch of four hours, and the dog watch of two, from 4 to 6; but strictly speaking a watch means four hours. The dog watches are introduced to prevent one party always watching at the same time. (See Wolf, Between dog and wolf, Don-Watch.)

12 to 4 p.m. Afternoon watch. 4 to 6 First dog-watch. 6 to 8 Second dog-watch. 8 to 12 First night watch. 12 to 4 a.m. Midday watch. 4 to 8 Morning watch. 8 to 12 Forenoon watch.

There are two divisions which perform duty alternately—the starboard watch and the port watch. The former is called the captain’s watch in the merchant service, often under the command of the second mate; the port watch is under the command of the first mate.

The Black Watch. The gallant 42nd, linked with the 73rd, now called the Royal Highlanders. The 42nd was the first corps raised for the royal service in the Highlands. Their tartan (1729) consisted of dark blue and dark green, and was called black from the contrast which their dark tartans furnished to the scarlet and white of the other regiments.

Watchet. Sky-blue. (Anglo-Saxon, wacdecht, probably dye of the wood plant.)

Water. (See Dancing Water.)

The Father of Waters. The Mississippi (Indian, Miske Senp), the chief river of North America. The Missouri is its child. The Irawaddy is so called also.

Water. Blood thicker than water. (See under Blood.)

Courl holy water. Fair but empty words. In French, “Eau bénite de coux.”

In deep water. In difficulties; in great perplexity.

It makes my mouth water. It is very alluring; it makes me long for it. Saliva is excited in the mouth by strong desire. The French have the same phrase: “Cela fait renif l’eau à la bouche.”

More water glideth by the mill than runs the miller of (Titus Andronicus, ii. 1). The Scotch say, “Mickle water goes by the miller when he sleeps.” (See under Miller.)

Per smackle water drowned the miller. (See Brown the Miller.) The weaver, in fact, is hanged in his own yarn. The French say, “L’embarras de riches.”

Of the first water. Of the highest type; very excellent. (See under Diamond.)

Smooth water runs deep. Deep thinkers are persons of few words; barking dogs do not bite. There are two or three French proverbs of somewhat similar meaning. For example: “En eau endormie point ne se fe,” again, “L’eau qui dort est plus que celle qui coule.” A calm exterior is far more to be feared than a tongue-doughty Bobadil.

The modest water saw its God and blushed. The allusion is to Christ’s turning water into wine at the marriage feast. Richard Crashaw (1670) wrote the Latin epigram in pentameter verse.

“Nympha pudica Deum vidit et erubuit.”

To back water. To row backwards in order to reverse the forward motion of a boat in rowing.

To carry water to the river. To carry coals to Newcastle. In French, “Porter de l’eau à la rivière.”

To fish in troubled water. The French saying is, “Pêcher en eau trouble,” i.e. “Profiter des époques de trouble et de révolution pour faire ses affaires et sa fortune.” (Hilaire Le Gai.)
To hold water. That won't hold water. That is not correct; it is not tenable. It is a vessel which leaks.

To keep one's head above water. To remain out of debt. When immersed in water, while the head is out of water, one is not drowned.

To throw cold water on a scheme. To discourage the proposal; to speak of it slightly.

Water. The coldest water known. Colder than the water of Nomacris (Pliny, xii. 2).

Colder than the water of Dirce. "Direus et Nem. fontes sunt frigidissimi aestate. inter Bilbium et Segobregem, in ripa ferre Salamin annus." (Martial.)

Colder than the water of Dirceella. (Martial, l. 61.)

Colder than the Conthopin Spring of Corinth, that froze up the gastric juices of those that sipped it.

Water-gall. The dark rim round the eyes after much weeping. A peculiar appearance in a rainbow which indicates more rain at hand. "Gall" is the Anglo-Saxon geolaw (yellow).

"And round about her tear-distained eye Blue circles streamed, like rainbows in the sky; These water-galls ... foretell new storms." Shakespeare: Rape of Lucrece.

Water-hole. The big water-hole. The bed of the sea; the ocean.

"We've got to the big water-hole at last ... 'Tis a long way afloat."—Boldwood: Robbery under Arms, chap. xii.

Water-logged. Rendered immovable by too much water in the hold. When a ship leaks and is water-logged, it will not make any progress, but is like a log on the sea, tossed and stationary.

Water-Post. John Taylor, the Thames waterman. (1680-1654).

"I must confess I do want eloquence, And never scarce did learn my address, For having got from 'possum to 'posset, I there was gravelled, nor could farther get." Taylor the Water-Post.

Water-sky (A), in Arctic navigation, is a dark or brown sky, indicating an open sea. An ice-sky is a white one, or a sky tinted with orange or rose-colour, indicative of a frozen sea. (See Ice-Blink.)

Water Stock (7b). To add extra shares. Suppose a "trust" (g.v.) consists of 1,000 shares of £50 each, and the profit available for dividend is 40 per cent., the managers "water the stock," that is, add another 1,000 fully paid-up shares to the original 1,000. There are now 2,000 shares, and the dividend, instead of £40 per cent., is reduced to £20; but the shares are more easily sold, and the shareholders are increased in number.

Water of Jealousy (The). If a woman was known to commit adultery she was to be stoned to death, according to the Mosaic law. (Deut. xxxii. 22.) It, however, the husband had no proof, but only suspected his wife of infidelity, he might take her before the Sanhedrin to be examined, and if she denied it, she was given the "water of jealousy" to drink (Numb. v. 11-22). In this water some of the dust of the sanctuary was mixed, and the priest said to the woman, "If thou hast gone aside may Jehovah make this water bitter to thee, and bring on thee all the curses written in this law." The priest then wrote on a roll the curses, blotted the writing with the water, gave it to the woman, and then handed to her the "water of jealousy" to drink.

Water Tasting like Wine. Pliny (ii. 103) tells us of a fountain in the Isle of Andros, in the temple of Bacchus, which every year, on January 5th, tasted like wine.

Baccius de Thermis (vi. 22) gives numerous examples of similar vinous springs.

In Lanternland there was a fountain in the middle of the temple, the water of which had the flavour of the wine which the drinker most liked. (Rebélais: Pantagruel, v. 42.)

Waters (Sanitary).

For amenia, Schwabach, St. Moritz.

"articular rheumatism, Aix les Bains." neumatic, Mont Dore.

"articular gout. Royat.

"biliary obstructions, Carlsbad.

"calculous disorders, Vichy and Contrexeville.

"diabetes, Neunmähr and Carlsbad.

"gout, Aix les Bains.

"gouty and catarreal dyspepsia, Hamburg and Rüssingen.

"obesity, Marienbad.

"plethoric gout, Carlsbad.

"scrofulous glandular affections, Kreuznach.

"skin diseases, Aix in Chaussie and Constantia.

"throat affections, La Bourboule, Aix les Bains, Uriage, Autereis, Raux Boues.

Waterloo Cup (The). A dog prize. Waterloo is on the banks of the Mersey, about three miles north of Liverpool.

Waterworks (The). The shedding of tears. Many other meanings also.

"Oh, miss, I never thought to have seen this day, and the waterworks began to play."—Thackeray.

Watering Street. A road extending east and west across South Britain. Beginning at Dover, it ran through Canterbury to London, and thence to Cardigan. The word is a corruption of.
Watteau, the paved road of Vitellius, called by the Britons Guet'alain. Poetically the "Milky Way" has been called the Watling Street of the sky. "Secunda via principalis dictur Wateling-stretea, tendens ab euro-austro in sepemibem septemionalem recipit...a Dovaria...usque Cardigan."—Leland.

Watteau. "Peintre de fêtes galantes du roi." (1684-1721.)

Wave. The ninth wave. A notion prevails that the waves keep increasing in regular series till the maximum arrives, and then the series begins again. No doubt when two waves coalesce they form a large one, but this does not occur at fixed intervals. The most common theory is that the tenth wave is the largest, but Tennyson says the ninth.

"And then the two
Drop to the cove, and watch'd the great sea fall
Wave after wave, each mightier than the last,
Till last, a ninth one, gathering half the deep
And fill of yeces, slowly, rose and plunged,
Roaring, and all the wave was in a flame."
Tennyson: The Holy Grail.

Wax-bond End (A). A thread waxed with cobbler's wax and used for binding whips, fishing-rods, ropes, etc., for sewing boots and shoes, etc. It is waxed and used for a bond.

Way-bit. A Yorkshire way-bit. A large overplus. Ask a Yorkshireman the distance of any place, and he will reply so many miles and a way-bit (wee-bit): but the way-bit will prove a frightful length to the traveller who imagines it means only a little bit over. The Highlanders say, "A mile and a bitcock," which means about two miles.

Ways and Means. A parliamentary term, meaning the method of raising the supply of money for the current requirements of the state.

Wayfaring Tree (The). The Guelder rose (g.b.).

"Wayfaring Tree! What ancient claim
Has thou to that right pleasant name?
Was it that some saint pilgrim came
Unhopedly to thee,
In the brown desert's weary way,
'Midst thirst and toil's consuming sway,
And there, as 'neath thy shade he lay
Blessed the Wayfaring Tree?"
W. B.

Wayland, the Scandinavian Vulcan, was son of the sea-giant Wate, and the sea-nymph Wac-hilt. He was bound apprentice to Mimi the smith. King Nidung cut the sinews of his feet, and cast him into prison, but he escaped in a feather-boat. (Anglo-Saxon weallan, to fabricate.)

Wayland Smith's Cave. A crom-lecht near Lambourn, Berkshire. Scott, in his Kenilworth (chap. xiii.), says, "Here lived a supernatural smith, who would shoe a traveller's horse for a consideration." His fee was sixpence, and if more was offered him he was offended."

Wayland Wood (near Watton, Norfolk), said to be the scene of the Babes in the Wood, and a corruption of "Wailing Wood."

Wayleaves. Right of way through private property for the laying of water-pipes and making of sewers, etc., provided that only the surface-soil is utilised by the proprietor.

"Mr. Woods made an attempt to get the House of Commons to commit itself to the proposition, that the present system of royalty rents and wayleaves is injurious to the great industries."—Liberty Review, April 14th, 1894, p. 507.

Waysgoose. An entertainment given to journeymen, or provided by the journeymen themselves. It is mainly a printers' affair, which literary men and commercial staffs may attend by invitation or sufferance. The word ways means a "bundle of straw," and waysgose a "stubble goose," properly the crowning dish of the entertainment. The Dutch wassen means "to wax fat." The Latin anser sagittum. (See Beafest, Harvest Goose.)

"In the midlands and north of England, every newspaper has its waysgoose."—The Pall Mall Gazette, June 29th, 1892.

We, Coke, in the Institutes, says the first king that wrote we in his grants was King John. All the kings before him wrote ego (I). This is not correct, as Richard Lion-heart adopted the royal we. (See Rymer's Fideles.)

We Three. Did you never see the picture of "We Three"? asks Sir Andrew Agacheek—not meaning himself, Sir Toby Belch, and the clown, but referring to a public-house sign of Two Loggerheads, with the inscription, "We three loggerheads be," the third being the spectator.

We Left Our Country for Our Country's Good. We are transported convicts. The line occurs in a prologue written by George Barrington (a notorious pickpocket) for the opening of the first playhouse at Sydney, in Australia, 16th January, 1798.

"True patriots we, for be it understood,
We left our country for our country's good."

Weak as Water. (See Similes.)
Weak-kneed Christian or Politician. (A.) Irresolute; not thorough; a Laodicean, neither hot nor cold.

"If any weak-kneed Churchman, now hesitating between his (political) party and his Church, is trying to persuade himself that no mischief is in the air, let him take warning."—Newspaper paragraph, October 10th, 1885.

Weapon Salve. A salve said to cure wounds by sympathy. The salve is not applied to the wound, but to the instrument which gave the wound. The direction "Bind the wound and grease the nail" is still common when a wound has been given by a rusty nail. Sir Kenelm Digby says the salve is sympathetic, and quotes several instances to prove that "as the sword is treated the wound inflicted by it feels. Thus, if the instrument is kept wet, the wound will feel cool; if held to the fire, it will feel hot;" etc.

"But she has ta'en the broken lance,
And washed it from the dinted gore,
And splintered it with a spear and an e,"
Sir Walter Scott: Lay of the Last Minstrel, iii. 23.

If grease must be used to satisfy the ignorant, it can do no harm on the rusty nail, but would certainly be harmful on the wound itself.

Wear. Never wear the image of Deity in a ring. So Pythagoras taught his disciples, and Moses directed that the Jews should make no image of God. Both meant to teach their disciples that God is incorporeal, and not to be likened to any created form. (See Iamblichus: Protreptics, symbol xxiv.)

Never wear a brown hat in Friesland. (See Hat.)

To wear the wooden sword. (See Wood.)

To wear the willow. (See Willow.)

To wear one's heart upon one's sleeve. (See under Heart.)

Wesel. Weesels suck eggs. Hence Shakespeare—

"The weasel scot
Comes sneaking, and so sucks the wincey egg."—Henry V, i. 2.

"I can suck melancholy out of a song, as a weasel sucks eggs."—As You Like It, ii. 5.

To catch a wesel asleep. To expect to find a very vigilant person nodding off his guard; to suppose that one who has his weather-eye open cannot see what is passing before him. The French say, Croir avoir trouvé la pie au nid (To expect to find the pie on its nest). The vigilant habits of these animals explain the allusions.

Weather Breeder. (A.) A day of unusual fineness coming suddenly after a series of damp dull ones, especially at the time of the year when such a genial day is not looked for. Such a day is generally followed by foul weather.

Weather-cock. By a Papal enactment made in the middle of the ninth century, the figure of a cock was set up on every church-steeple as the emblem of St. Peter. The emblem is in allusion to his denial of our Lord thrice before the cock crew twice. On the second crowing of the cock the warning of his Master flashed across his memory, and the repentant apostle "went out and wept bitterly."

Weather-eye. I have my weather-eye open. I have my wits about me; I know what I am after. The weather-eye is towards the wind to forecast the weather.

Weather-gage. To get the weather-gage of a person. To get the advantage over him. A ship is said to have the weather-gage of another when it has got to the windward thereof.

"We were the line
Of Rekeby once combined with mine,
I gain the weather-gage of fate."
Sir Walter Scott: Rekeby.

Weather-glass (The Peasant's) or "Poor man’s warning." The scarlet pimpernel, which closes its petals at the approach of rain.

"Closed is the pink-eyed pimpernel;
’Twill surely rain; I see with sorrow.
Our jaunt must be put off to-morrow."
Dr. Jenner.

Web of Life. The destiny of an individual from the cradle to the grave. The allusion is to the three Fates who, according to Roman mythology, spin the thread of life, the pattern being the events which are to occur.

Wed is Anglo-Saxon, and means a pledge. The ring is the pledge given by the man to avouch that he will perform his part of the contract.

Wedding Anniversaries.
The 5th anniversary is called the Wooden wedding.
The 10th anniversary is called the Tin wedding.
The 15th anniversary is called the Crystal wedding.
The 20th anniversary is called the China wedding.
The 25th anniversary is called the Silver wedding.
The 50th anniversary is called the Golden wedding.
The 60th anniversary is called the Diamond wedding. From the nature of the gifts suitable for each respective anniversary.
Wedding Finger. Macrobius says the thumb is too busy to be set apart, the forefinger and little finger are only half protected, the middle finger is called meckius, and is too opprobrious for the purpose of honour, so the only finger left is the praemus or wedding finger. (See RING, FINGERS.)

Wedding Knives. Undoubtedly, one knife or more than one was in Chaucer's time part of a bride's paraphernalia. Allusions to this custom are very numerous.

"See, at my girdle hang my wedding knives." Dekker: Match Me in London (1611).

Wednesday. Woden-es or Odin-es Day, called by the French "Mercredi" (Mercury's Day). The Persians regard it as a "red-letter day," because the moon was created on the fourth day. (Genesis iv. 14-19.)

"But the last Wednesday of November is called "Black Wednesday.""

Weed of Worcester (The). The elm, which is very common indeed in the county.

Weeds. Widow's weeds. (Anglo-Saxon, wead, a garment.) There are the compounds wead-bréé (breaches or garment for the breech), weadless (naked or without clothing), and so on. Spenser speaks of "A goodly lady clad in hunter's weed."

Weeping Brides. A notion long prevailed in this country that it augured ill for a matrimonial alliance if the bride did not weep profusely at the wedding.

As no witch could shed more than three tears, and those from her left eye only, a copious flow of tears gave assurance to the husband that the lady had not "plighted her troth" to Satan, and was no witch.

Weeping Cross. To go by Weeping Cross. To repent, to grieve. In ancient times weeping crosses were crosses where penitents offered their devotions. In Stafford there is a weeping cross.

"Few men have wedded... their paramours... but have come home by Weeping Cross." — Florio: Montaigne.

Weeping Philosopher. Heraclitus. So called because he grieved at the folly of man. (Flourished B.C. 500.)

Weeping Saint (The). St. Swithin. So called from the tradition of forty days' rain, if it rains on July 16th.

Weigh Anchor. Be off, get you gone. To weigh anchor is to lift it from its moorings, so that the ship may start on her voyage. As soon as this is done the ship is under weigh — i.e. in movement. (Saxon, wegan, to lift up, carry.)

"Get off with you; come, come! I weigh anchor." — Sir W. Scott: The Antiquary.

Weighed in the Balance, and found Wanting. The custom of weighing the Maharajah of Travancore in a scale against gold coin is still in use, and is called Thirunnarum. The gold is heaped up till the Maharajah rises well in the air. The priests chant their Vedic hymns, the Maharajah is adored, and the gold is distributed among some 15,000 Brahmins, more or less.

Weight. A dead weight. (See DEAD.)

Weight-for-age Race (A). A sort of handicap (q.v.), but the weights are apportioned according to certain conditions, and not according to the dictum of a "capper." Horses of the same age carry similar weights vesstitis parvibus. (See SELLING-RACE, PLATE, SWEEPSTAKES.)

Weissnichtwo (vice-neeckt-vo). I know not where; Utopia; Kennaquhair; an imaginary place in Carlyle's Sartor Resartus. (See UTOPIA.)

Welcher. (See WELLSHER.)

Weld or Wold. The dyer's-weed (resedâ luteola), which yields a beautiful yellow dye. (Anglo-Saxon, geld or gold, our yellow, etc.)

Well Began is Half Done. "The beginning is half the whole." (Pythagoras.)

French: "Heureux commencement est la moitié de l'oeuvre." "Ce n'est que le premier pas qui coûte.""(){

Latin: "Incipere dimidium facti est corpisse." (Austros.)

"Dimidium facti, qui cepit, habet." — Horace.

"Facilius est incitare currentem, quam commovere languentem." ( Cicero.)

Well-beloved. Charles VI. of France, le Bien-aime, (1380, 1380-1422.)

Well-founded Doctor. Egidîus de Columba. (*-1318.)

Well of English Undecked. So Geoffrey Chaucer is spoken of by Spenser in the Faerie Queene, iv. 2. (1328-1400.)

Well of St. Keynes [Cornwall]: The reputed virtue of this well is that which ever of a married pair first drinks its waters will be the paramount power of the house. Southey has a ballad on the subject. The gentleman left the bride
at the church door, but the lady took a bottle of the water to church.

Well of Samaria, now called Nebud, is seventy-five feet deep.

Well of Wisdom. This was the well under the protection of the god Mimir (q.v.). Odin, by drinking thereof, became the wisest of all beings. (Scandinavian mythology.)

Wells (Somersetshire). So called from St. Andrew's Well.

Weller (Sam). Pickwick's factotum. His wit, fidelity, archness, and wide-awakeness are inimitable. (Dickens: Pickwick Papers.)

Tony Weller. Father of Sam. Type of the old stage-coachman; portly in size, and dressed in a broad-brimmed hat, great-coat of many capes, and top-boots. His stage-coach was his castle, and elsewhere he was as green as a sailor on terra firma. (Dickens: Pickwick Papers.)


Wellington's horse, Copenhagen. (Died at the age of twenty-seven.) (See Horse.)

Le Wellington des Joueurs. Lord Rivers was so called in Paris.

"Le Wellington des Joueurs lost £2,000 at a sitting, beginning at twelve at night, and ending at seven the following morning."—Edinburgh Review, July, 1814.

Welsh Ambassador (Thr). The cuckoo. Logan, in his poem To the Cuckoo calls it the "messenger of Spring"; but the Welsh ambassador means that the bird announces the migration of Welsh labourers into England for summer employment.

"Why, thou rogue of universality, do I not know thee? This sound is like the cuckoo, the Welsh ambassador."—Bampf : A Trick to Catch the Old One, iv, 5.

Welsh Main. Same as a "battle royal." (See Battle.)

Welsh Mortgage (4). A pledge of land in which no day is fixed for redemption.

Welsh Rabbit. Cheese melted and spread over buttered toast. The word rabbit is a corruption of rare-bit.

"The Welshman he loved toasted cheese, Which made his mouth like a mouse-trap."—When Good King Arthur Ruled the Land.

Welsh'er. One who lays a bet, but absconds if he loses. It means a Welshman, and is based upon the nursery rhyme, "Taffy was a Welshman, Taffy was a thief."

Wench (A) is the Anglo-Saxon word wenec, a child. It is now chiefly used derogatorily, and the word wenching is quite offensive. In the Midland counties, when a peasant addresses his wife as "my wench," he expresses endearment.

Wench, like girl, was at one time applied to either sex. Chaucer has "yonge-girls" for youngsters of both sexes. We find the phrase "knave-girl" used for boys; and Isaac, in the Ormulum, is called a wench or wenchel, similarly, "maid" is applied to both sexes, hence the compound maiden-servant, a female child or maiden.

Wer'ner, alias Kruitzner, alias Count Siegendorf. Being driven from the dominion of his father, he wandered about as a beggar for twelve years. Count Stral'enheim, being the next heir, hunted him from place to place. At length Stral'enheim, travelling through Silesia, was rescued from the Oder by Ulric, and lodged in an old palace where Werner had been lodging for some few days. V. erner robbed Stral'enheim of a roselieu of gold, but scarcely had he done so when he recognised in Ulric his lost son, and chid him for saving the count. Ulric murdered Stral'enheim, and provided for his father's escape to Siegendorf castle near Prague. Werner recovered his dominion, but found that his son was a murderer, and imagination is left to fill up the future fate of both father and son. (Byron: Werner.)

Wer'thor. The sentimental hero of Goethe's romance called The Sorrows of Werther.

Werewolf (French, loup-garou). A bogie who roams about devouring infants, sometimes under the form of a man, sometimes as a wolf followed by dogs, sometimes as a white dog, sometimes as a black goat, and occasionally invisible. Its skin is bullet-proof, unless the bullet has been blessed in a chapel dedicated to St. Hubert. This superstition was once common to almost all Europe, and still lingers in Brittany, Limousin, Auvergne, Savoy, Wallachia, and White Russia. In the fifteenth century a council of theologians, convoked by the Emperor Sigismund, gravely decided that the loup-garou was a reality. It is somewhat curious that we say a "bug-bear," and the French a "bug-wolf." ("Werewolf" is Anglo-Saxon wer, a man, and wolf—a man in the semblance of a wolf. "Gar" of garou
is wer or war, a man; and "ou," a corruption of oor, an ogre.)

Ovid tells the story of Lycaon, King of Arcadia, turned into a wolf because he tested the divinity of Jupiter by serving up to him a "hash of human flesh."

Herodotus describes the Neuri as sorcerers, who had the power of assuming once a year the shape of wolves.

Pliny relates that one of the family of Antius was chosen annually, by lot, to be transformed into a wolf, in which shape he continued for nine years.

St. Patrick, we are told, converted Veretua, King of Wales, into a wolf.

**Wesleyan.** A follower of John Wesley (1703-1791), founder of the Wesleyan Methodists.

**Wessex, or West Saxon Kingdom,** included Hants, Dorset, Wilts, Somerset, Surrey, Gloucestershire, and Bucks.

**Westmoreland** (*Land of the West Moors*). Geoffrey of Monmouth says (iv. 17) that Mar or Marius, son of Arviragus, one of the descendants of Brutus the Trojan wanderer, killed Rodric, a Pict, and set up a monument of his victory in a place which he called "Westmar-land," and the chronicler adds that the "inscription of this stone remains to this day." (Saxon, West-mor-ing-land.)

**Wet.** To have a wet. To have a drink.

**Wet-bob and Dry-bob.** At Eton a wet-bob is a boy who goes in for boating, but a dry-bob is one who goes in for cricket.

**Wet Finger (With a), easily, directly.** "D'en tour de main." The allusion is to the old custom of spinning, in which the spinner constantly wetted the forefinger with the mouth.

"I can bring myself round with a wet finger."—Stir W. Scott: Roderiques, chap. xxiii. (and in many other places).

"The spirit being grieved and provoked, will not return again with a wet finger."—Grose: Whole Armour of God, p. 456 (1816).

"I can find One with a wet finger that is stark blind."—Tivd of Love and Fortune (1833).

"Canst thou bring me thither?"—Poe's. "With a wet finger."—Wisdom of Dr. Dodgson (1300).

**Wetherall** (*Elizabeth*). A pseudonym adopted by Miss Susan Warner, an American writer, author of *The Wide Wide World,* and other works.

**Wexford Bridge Massacre.** In the great Irish Rebellion of 1798, May 26th, some 14,000 Irish insurgents attacked Wexford, defeated the garrison, put to death all those taken prisoners, and on the 30th frightened the town into a surrender. They treated the Protestants with the utmost barbarity, and, after taking Ennisworth, encamped on Vinegar Hill (q.v.). When informed that Wexford was retaken by the English, the insurgents massacred about a thousand Protestant prisoners in cold blood.

**Weyd-monat.** The Anglo-Saxon name for June, "because the beasts did then weyd in the meadow, that is to say, go and feed there." (Versteagan.)

**Whale.** Not a fish, but a cetaceous mammal.

A group of whales is called a school. The sail is called a blubber. The female is called a cow. The fore-flukes are called paddles. The whale is called a bull-whale. The spear used in whale-fishing is called a harpoon. The young of whales is a cub or calf.

**Toothed-whales** include sperm-whales and dolphins.

**Whale-bone whales** include orquals and humpbacks.

**Whale.** Very like a whale. Very much like a cock-and-bull story; a fudge. Hamlet chaffs Polonius by comparing a cloud to a camel, and then to a weasel, and when the courtier assents Hamlet adds, "Or like a whale"; to which Polonius answers, "Very like a whale." (Act iii. 2.)

**Whalebone (2 syl.).** White as whalebone. Our forefathers seemed to confuse the walrus with the whale; ivory was made from the teeth of the walrus, and "white as whalebone" is really a blunder for "white as walrus-ivory."

**Wharncliffe (2 syl.).** A Wharncliffe meeting is a meeting of the shareholders of a railway company, called for the purpose of obtaining their assent to a bill in Parliament bearing on the company's railway. So called from Lord Wharncliffe, its originator.

**Wharton.** Philip Wharton, Duke of Northumberland, described by Pope in the Moral Essays in the lines beginning—

"Wharton, the scorn and wonder of our days."

A most brilliant orator, but so licentious that he wasted his patrimony in drunkenness and self-indulgence. He was outlawed for treason, and died in a wretched condition at a Bernardine convent in Catalonia. (1698-1731.)
What we Gave

What we Gave we Have, What we Spent we Had, What we Had we Lost. Epitaph of the Good Earl of Courtenay. (Gibbon: History of the Courtenay Family.)

The epitaph in St. George's church, Doncaster, runs thus:

"How now, who is here? I, Robin of Doncaster And Margaret, my love. That I spent, that I had; That I gave, that I have; That I left, that I lost."

This is a free translation of Martial’s distich—

"Extra fortunam est quidquid donatur amicitia Quas dederis, solus senper habeas opes."

What’s What. He knows what’s what. He is a shrewd fellow not to be imposed on. One of the senseless questions of logic was "Quid est quid?"

"He knew what’s what, and that’s as high As monstrous wit can rise."—Butler: Hudibras, part I, canto I.

Whately, Archbishop of Dublin, nicknamed at Oxford "the White Bear" (White from his white overcoat, and Bear from the rude, unceremonious way in which he would trample upon an adversary in argument). (1757-1833.)

Wheel or Ruel means a tin-mine. (Cornwall.)

Wheat (the bird) has no connection with either wheat or ear, but it is the Anglo-Saxon hweat (white), ear (rump). Sometimes called the White-rump, and in French blanquét (the little blancon), so called from its white rump.

Wheel. Emblematical of St. Catharine, who was put to death on a wheel somewhat resembling a chaff-cutter. St. Donatus bears a wheel set round with lights.

St. Euphemia and St. Willigis both carry wheels.

St. Quintin is sometimes represented with a broken wheel at his feet.

To put one’s spoke into another man’s wheel. (See under SPOKE.)

Wheel of Fortune (The). Fortuna, the goddess, is represented on ancient monuments with a wheel in her hand, emblematical of her inconstancy.

"Though Fortune’s malice or enmity throw my state, My mind excels the compass of her wheel."—Shakespeare: As You Like It, iv. 3.

Whelps. Fifth-rate men of war. Thus, in Howell’s letters we read, "At the return of this fleet two of the whelps were cast away"; and in the Travels of Sir W. Brevetton we read, "I went aboard one of the king’s ships, called the ninth whelp, which is... 216 ton and... tonnaage in king’s books." In Queen Elizabeth’s navy was a ship called Lion’s Whelp, and her navy was distinguished as first, second, ... tenth whelp.

Whetstone. (See Acquis Navigius.)

Whetstone of Witte (The) (1550), by Robert Recorde, a treatise on algebra. The old name for algebra was the "Cosmic Art," and Cos Imenius rendered into English is "the Whetstone of Wit." It will be remembered that the maid told the belated traveller in the Fortunes of Nigel that her master had "no other books but her young mistress’s Bible... and her master’s Whetstone of Witte, by Robert Recorde."

Whig is from Whiggamore, a corruption of Ugham more (pack-saddle thieves), from the Celtic ugham (a pack-saddle). The Scotch insurgent Covenanters were called pack-saddle thieves, from the pack-saddles which they used to employ for the stowage of plunder. The Marquis of Argyle collected a band of these vagabonds, and instigated them to a war on opposing certain government measures in the reign of James I., and in the reign of Charles II., all who opposed government were called the Argyll Whigmanns, contracted into whigs. (See TORY.)

"The north-west counties of Scotland have seldom seen enough to serve them all the year round, and the northern parts producing more than they need, those in the west went in summer to buy at Leith the stores that came from the north. From the word whigmann, used in driving their horses, all that drove were called the whigmanns, contracted into whigs. Now, in the year before the news came down of Duke Hamilton’s defeat, the ministers animated their people to rise and march to Edinburgh; and they came up, marching on the head of their parishes, with an unheard-of far, praying and preaching all the way as they came. The Marquis of Argyle and his party came and headed them, being about 600. They was called the "Whigmanns" indeed; and ever after that, all who opposed the court came in contempt to be called whigs. From Scotland the word was brought into England, where it is now one of our unhappy terms of disunion."—Bishop Burnet: Own Times.

Whigism. The political tenets of the Whigs, which may be broadly stated to be political and religious liberty. Certainly Bishop Burnet’s assertion that they are "opposed to the court" may or may not be true. In the reigns of Charles II. and his brother James, no doubt they were opposed to the court, but it was far otherwise in the reign of William III., George I., etc., when the Tories were the anti-court party.

Whip (4), in the Legislative Assemblies, is a person employed to whip up members on either side. The Whips give notice to members that a motion is
expected when their individual vote may be desirable. The circular runs: "A motion is expected when your vote is ‘earnestly required.’" If the word "earnest" has only one red-ink dash under it the receiver is expected to come, if it has two dashes it means that he "ought" to come, if it has three dashes it means that he "must" come, if it has four dashes it means to stay away at your peril." These notices are technically called "Red Whips." (Annual Register, 1877, p. 86.)

A whip. A notice sent to a member of Parliament by a "whip" (see above) to be in his place at the time stated when a "division" is expected.

Whip. He whipped round the corner—ran round it quickly. (Dutch, wiipen; Welsh, chwipwio, to whip; chwip, a flick or flirt.)

He whipped it up in a minute. The allusion is to the hoisting machine called a whip. A single whip is a rope passing over one pulley; a double whip is a rope passed over two single pulleys attached to a yard-arm.

Whip-dog Day. October 18 (St. Luke’s Day). Brand tells us that a priest about to celebrate mass on St. Luke’s Day, happened to drop the pyx, which was matched up by a dog, and this was the origin of Whip-dog Day. (Popular Antiquities, ii. 273.)

Whip with Six Strings (The). Called "the Bloody Statute." The religious code of six articles enacted by Convocation and Parliament in the reign of Henry VIII. (1539).

Whipping Boy. A boy kept to be whipped when a prince deserved chastisement. Mungo Murray stood for Charles I., Barnaby Fitzpatrick for Edward VI. (Fuller: Church History, ii. 342.) D’Oseat and Du Perron, afterwards cardinals, were whipped by Clement VIII. for Henri IV. of France. Also called a whip-boy.

Whisker. A security for money. John de Castro of Portugal, having captured the castle of Diu, in India, borrowed of the inhabitants of Goa 1,000 pistoles for the maintenance of his fleet, and gave one of his whiskers as security of payment, saying, "All the gold in the world cannot equal the value of this natural ornament, which I deposit in your hands."

Whisky. Contracted from the Gaelic ochh-‘a-gai (water of health), Usquebaugh, Irish uisce-‘a-bhach (water of life); eau de vie, French - (water of life).

I...L. whisky. (See L.L. Whiskey.) Whisky, drink divine (the song) was by O’Leary, not by John Sheehan. As a pretty general rule the Scotch word is whiskey, and the Irish word whisky, without the s.


Whist. Cotton says that "the game is so called from the silence that is to be observed in the play." Dr. Johnson has adopted this derivation; but Taylor the Water-poet (1650), Swift (1728), and Barrington (1787) called the game Whisk, to the great discomfiture of this etymology. Pope (1715) called it whist.

The first known mention of whist in print was in a book called The Motto, published in 1621, where it is called whisk. The earliest known use of the present spelling is in Butler’s Hudibras (1663).

Let nioe Viquette the boast of France remain, And staudus Ombre be the pride of Spain; Invention’s praise shall England yield to none, While she can call delightful Whist her own.

Alexander Thomson: A poem in eight cantos on Whist. (Second edition, 1793.)

Whistle (noun). Champion of the whistle. The person who can hold out longest in a drinking bout. A Dane, in the train of Anne of Denmark, had an ebony whistle placed on the table, and whoever of his guests was able to blow it when the rest of the company were too far gone for the purpose was called the champion. Sir Robert Laurie of Maxwelon, after a house lasting three nights and three days, left the Dane under the table and blew his requiem on the whistle.

To wet one’s whistle. To take a drink. Whistle means a pipe (Latin, flautula; Saxon, hwistle), hence the wind-pipe.

So was his joy whistal well y-wet. Chaucer: Canterbury Tales.

You paid too dearly for your whistle. You paid dearly for something you fancied, but found that it did not answer your expectation. The allusion is to a story told by Dr. Franklin of his nephew, who set his mind on a common whistle, which he bought of a boy for four times its value. Franklin says the ambitious who dance attendance on court, the miser who gives this world and the next for gold, the libertine who ruins his health for pleasure, the girl
Whist

who marries a brute for money, all p
"too much for their whistle."

Worth the whistle. Worth calling
worth inviting; worth notice. The hr
is worth the pains of whistling for. Th
Haywood, in one of his dialogues con
sisting entirely of proverbs, says, "
is a poor dog that is not worth ti
whistling."' Gorleri says to Albany—

"I have been worth the whistle."
Shakespeare: King Lear, iv. 2

Whistle (verb). You may whistle f
that. You must not expect it. The r
ference is to sailors whistling in th
wind. "They call the winds, but w
they come when they do call them?"

"Only a little hour ago
I was whistling to St. Antonio
For a capital of wind to fill our sail.
And instead of a breeze he has sent a gale

Longfellows: Golden Legend, v

You must whistle more. In the o
whistle-tankards, the whistle comes in
play when the tankard is empty, to an
nounce to the drawer that more liquor
is wanted. Hence the expression, If a
man wants liquor, he must whistle for it.

Whistle Down the Wind (T). To
defame a person. The cognate phrase
"blown upon" is more familiar. The
idea is to whistle down the wind that the
reputation of the person may be blown
upon.

Whistle for the Wind. (See Cap-
fuI)'

"What gales are sold on Lapland's shore?
How whistle rash bids tempests roar!"
Sir Walter Scott: Rob Roy, ii. 11

White denotes purity, simplicity, and
candour; innocence, truth, and hope.
The ancient Druids, and indeed the
priests generally of antiquity, used to
wear white vestments, as did the clergy
of the Established Church of England
when they officiate in any sacred service.
The magi also wore white robes.
The head of Osiris, in Egypt, was
adorned with a white tiara; all her
ornaments were white; and her priests
were clad in white.
The priests of Jupiter, and the Flan-
men Dialis of Rome, were clothed in
white, and wore white hats. The victims
offered to Jupiter were white. The
Roman festivals were marked with white
chalk, and at the death of a Caesar the
national mourning was white; white
horses were sacrificed to the sun, white
oxen were selected for sacrifice by the
Draids, and white elephants are held
sacred in Siam.
The Persians affirm that the divinities
are habituated in white.

White Bird (The). Conscience, or
the soul of man. The Mahometans have
preserved the old Roman idea in the
doctrine that the souls of the just lie
under the throne of God, like white
birds, till the resurrection morn.

"A white bird, she told him once . . . he must
carry on his bosom across a crowded public place
—his own soul was like that."—Peter: Martin the
Epicurean, chap. ii.

White Brethren or White-caled
Brethren. A sect in the beginning of
the fifteenth century. Moehaim says
(bk. ii. p. 2, chap. v) a certain priest
came from the Alps, clad in white, with
an immense concourse of followers all
dressed in white linen also. They
marched through several provinces, fol-
lowing a cross borne by their leader.
Boniface X. ordered their leader to be
burnt, and the multitude dispersed.

White Caps. A rebellious party of
zealous Mahometans, put down by Kien-
ling the Chinese emperor, in 1758. So
called from their head-dress.

White Caps. An influential family
in Kerry (Ireland), who acted a similar
part as Judge Lynch in America. When
neighbours became unruly, the white
caps visited them during the night and
beat them soundly. Their example was
followed about a hundred years ago in
other parts of Ireland.

White Caps (1891). A party in North
America opposed to the strict Sabba-
tarian observance. So called because
they wear white caps. First heard of
at Okayville, Illinois.

White-coat (A). An Austrian sol-
dier. So called because he wears a white
cost. Similarly, an English soldier is
called a red-coat. In old Rome, ad
saga ire meant to "become a soldier," and
tumere sagum to enlist, from the
dagum or military cloak worn by the
soldier, in contradistinction to the toga
worn by the citizen in times of peace.

White Cockade. The badge worn
by the followers of Charles Edward, the
Pretender.

White Company (The). "Le Blanche
Compagnie." A band of French cut-
throats organised by Bertrand du Gues-
clin and led against Pedro the Cruel.

"Se faisaient appelier 'Le Blanche Compagnie,'
pour qu'ils marcheroient dans la croix blanche
sur l'île de, comme vouloir témoinant qu'ils
n'avoient pris les armes que pour abolir le ju-
daisme en Espagne, et combattre le Prince qui
le protégeait."—Memoires Historiques.

White Czar (The). Strictly speak-
ing means the Czar of Muscovy: the
King of Muscovy was called the White King from the white robes which he wore. The King of Poland was called the Black King.

"Sunt qui principem Moscoviae Album Regem nominant. Ego quidem causam diligenter querimus; cur regis ab imperio appellatur, cum nemo principem Moscoviae so titulo antea (Ivan III.) esset usus. Credo autem ut Persam anns propus rubes teguments capit; 'Kisht-pasu' (i.e. rubum caput) vocant: its reges Moscoviae proprius abe tegumenta Albos Regus' appelant."—Septimund.

"The marriage of the Czarvitch with the Princess Alex of Russia (2 syl.) will impress the Oriental mind with the expectation that the Empress of India and the White One will henceforth...labour to avoid the...mischief of disagreement."—The Standard, April 21st, 1894.

White Elephant. King of the White Elephant. The proudest title borne by the kings of Ava and Siam. In Ava the white elephant bears the title of "lord," and has a minister of high rank to superintend his household.

The land of the White Elephant, Siam. To have a white elephant to keep. To have an expensive and unprofitable dignity to support, or a pet article to take care of. For example, a person moving is determined to keep a pet carpet, and therefore hires his house to fit his carpet. The King of Siam makes a present of a white elephant to such of his courtiers as he wishes to ruin.

White Feather. To show the white feather. To show cowardice. No gamecock has a white feather. A white feather indicates a cross-breed in birds.

Showing the white feather. Some years ago a bloody war was raging between the Indians and settlers of the backwoods of North America. A Quaker, who refused to fly, saw one day a horde of savages rushing down towards his house. When he set food before them, and when they had eaten the chief fastened a white feather over the door as a badge of friendship and peace. Though many bands passed that house, none ever violated the covenant by injuring its inmates or property.

White Friars. The Carmelites. So called because they dressed in white.

Whitefriars, London. So called from a monastery of White Friars which formerly stood in Water Lane.


White Harvest (4). A late harvest, when the ground is white of a morning with hoarfrost. The harvest of 1891 was a white harvest.

White Hat. (See under Hat.)

White Horse of Wantage (Berkshire), cut in the chalk hills. This horse commemorates a great victory gained by Alfred over the Danes, in the reign of his brother Ethelred I. The battle is called the battle of Beecesdon (Asthreehill). The horse is 37½ feet long, and may be seen at the distance of fifteen miles. (Dr. Wise.)

An annual ceremony was once held, called "Scouring the White Horse."

White Horses. Foam-crested waves.

"The resemblance...has commonly been drawn between the horse (and the wave), in regard to his mane, and the foam-tipped waves, which are still called white horses."—W. E. Gladstone: Nineteenth Century, November, 1885.

White House. The presidential mansion in the United States. It is a building of freestone, painted white, at Washington. Figuratively, it means the Presidency; as, "He has his eye on the White House." (See WHITEHALL.)

White Ladies [Les Dames Blanches]. A species of fée in Normandy. They lurk in ravines, fords, bridges, and other narrow passes, and ask the passenger to dance. If they receive a courteous answer, well; but if a refusal, they seize the churl and fling him into a ditch, where thorns and briars may serve to teach him gentleness of manner.

"The most famous of these ladies is La Dame d’Aprigny, who used to occupy the site of the present Rue St. Quentin, at Bayeux, and La Dame Abonde. "Vocant dominam Abundiam pro eo quod donibus, quas frequentant, abundantiam bonorum temporum praestare putantur non a aliter tibi sitendum est neque aliter quam quemadmodum de illis audistis." (William of Auvergne, 1248.) (See BERCITIA.)

"One kind of these the Italian: Fata name: The French call Fée; we Syntas: and the same Others White Dames, and those that them have seen.

Night Ladies some, of which Habundia’s queen," Hierarchia, viii. p. 507.

The White Lady. The legend says that Bertha promised the workmen of Neubau a sweet soup and carp on the completion of the castle. In remembrance thereof, these dainties were given to the poor of Bohemia on Maundy Thursday, but have been discontinued.

The most celebrated in Britain is the White Lady of Avenel, the creation of Sir Walter Scott.

White Lady of German legend. A being dressed in white, who appears at the castle of German princes to forebode a death. She last appeared, it is said, in
White Lies

1879, just prior to the death of Prince Waldemar. She carries a bunch of keys at her side, and is always dressed in white. The first instance of this apparition occurred in the sixteenth century, and the name given to the lady is Bertha von Rosenberg (in Bohemia).

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White Sheep [Ak-koën-loo]. A tribe of Turkomans, so called from their standards. The Sophive'an dynasty of Persia was founded by one of this tribe.

White Squall. One which produces no diminution of light, in contradistinction to a black squall, in which the clouds are black and heavy.

White Stone. Days marked with a white stone. Days of pleasure; days to be remembered with gratification. The Romans used a white stone or piece of chalk to mark their lucky days with on the calendar. Those that were unlucky they marked with black charcoal. (See AND-LETTER DAY.)

White Stone (Rev. ii. 17). To him that overcometh will I give . . . a white stone; and in the stone a new name [is] written which no man knoweth saving he that receiveth it [i.e. the stone]. In primitive times, when travelling was difficult for want of places of public accommodation, hospitality was exercised by private individuals to a great extent. When the guest left, the host gave him a small white stone cut in two; on one half the host wrote his name, and on the other the guest; the host gave the guest the half containing his [host's] name, and vice versa. This was done that the guest at some future time might return the favour, if needed. Our text says, "I will give him to eat of the hidden manna"—i.e., I will feed or entertain him well, and I will keep my friendship, sacred, inviolable, and known only to himself.

White Surrey. The horse of Richard III. (See HORSÉ.)

"Saddle white Surrey for the field."
Shakespeare: Richard III, v. 3.

White Tincture. That preparation which the alchemists believed would convert any baser metal into silver. It is also called the Stone of the Second Order, the Little Elixir, and the Little Magisterium. (See RED TINCTURE.)

White Water-lotus [Pe-ien-kou]. A secret society which greatly disturbed the empire of China in the reign of Kea-King. (1796-1820.)
White Widow. The Duchess of Tyrconnell, wife of Richard Talbot, Lord-deputy of Ireland under James II, created Duke of Tyrconnell a little before the king's abdication. After the death of Talbot, a female, supposed to be his duchess, supported herself for a few days by her needle. She wore a white mask, and dressed in white. (Pennant: London, p. 147.)

White Witch (A). A cunning fellow; one knowing in white art in contradistinction to black art.

"Two or three years past there came to these parts one . . . what the vulgar calls a white witch, a cunning man, and such like."—Sir W. Scott: Kentworth, chap. ix.

White as Driven Snow. (See SIMILES.)

White in the Eye. It is said that the devil has no white in his eyes, and hence the French locution, "Celui qui n'a point de blanc en l'œil." "Do you see any white in my eye?" is asked by one who means to insinuate he is no fool or no knave—that is, he is not like the devil with no white in the eye.

Whitbait Dinner. The ministerial dinner that announces the near close of the parliamentary session. Sir Robert Preston, M.P. for Dover, first invited his friend George Rose (Secretary of the Treasury) and an elder brother of the Trinity House to dine with him at his fishing cottage on the banks of Dagenham Lake. This was at the close of the session. Rose on one occasion proposed that Mr. Pitt, their mutual friend, should be asked to join them; this was done, and Pitt promised to repeat his visit the year following, when other members swelled the party. This went on for several years, when Pitt suggested that the master should be in future nearer town, and Greenwich was selected. Lord Camden next advised that each man should pay his quota. The dinner became an annual feast, and was until lately (1892) a matter of course. The time of meeting was Trinity Monday, or as near Trinity Monday as circumstances would allow, and therefore was near the close of the session.

Whitboys. A secret agrarian association organised in Ireland about the year 1759. So called because they wore white shirts in their nightly expeditions. In 1787 a new association appeared, the members of which called themselves "Right-boys." The Whiteboys were originally called "Levellers," from their throwing down fences and levelling enclosures. (See LEVELLERS.)

Whitehall (London) obtained its name from the white and fresh appearance of the front, compared with the ancient buildings in York Place. (Brayley: Londoniana.) (See WHITE HOUSE.)

Whitesashed. Said of a person who has taken the benefit of the Insolvent Act. He went to prison covered with debts and soiled with "dirty ways:" he comes out with a clean bill to begin the contest of life afresh.

Whit-leather. The skin of a horse cured and whitened for whip-thongs, hedging-gloves, and so on.

"Thy serdill made of whitleather whanse . . . is turned now to velvet."—MS. Long. 241.

Whitsunday. White Sunday. The seventh Sunday after Easter, to commemorate the "Descent of the Holy Ghost" on the day of Pentecost. In the Primitive Church the newly-baptised wore white from Easter to Pentecost, and were called abbatii (white-robed).

The last of the Sundays, which was also the chief festival, was called emphatically Dominica in Albis (Sunday in White).

Another etymology is Wit or Wisdom Sunday, the day when the Apostles were filled with wisdom by the Holy Ghost.

"This day Wit-sunday is cald. For wisdom and wit serene fald. Was zomen to the Apostles as this day."—Combr. Univers. MS. Dd. i. 1, p. 234.

(Compare Witten-agenote.)

"We ought to keep this our Wit-Sunday because the law of God was then of the Holy Wyght or Ghost delivered goostly unto vs."—Tuynerm (1640). "This day is called Wytsunday because the Holy Ghost brought wyse and wydom into Christia disciples . . . and fylled them ful of gostli wyste."—In die Pentecostis (printed by Wynken de Worde).

Whittington. (See under CAT; also WHITTINGTON.)

Riley in his Monumenta Gildhallae Londinensis (p. xvii) says achat was used at the time for "trading" (i.e. buying and selling), and that Whittington made his money by achat, called acat. We have the word in cater, caterer.

"As much error exists respecting Dick Whittington, the following account will be useful. He was born in Gloucestershire, in the middle of the fourteenth century, and was the son of a knight of good property. He went to London to learn how to become a merchant. His master was a relative, and took a great interest in the boy, who subsequently married Alice, his master's daughter. He became very rich, and was two times Mayor of London, but the first time was before the office was created. Lord Mayor Richard II died in 1398, and in his year of office, about sixty-three years of age.
Widow's Piano

Whittle (A). A knife. (Anglo-Saxon *hwytel*, a knife; *hwaet*, sharp or keen.)

"Walser de Audeham holds land of the king in the forest, in the county of Salop, by the service of paying to the king yearly at his exchequer two knives (whistles), whereof one ought to be of that value or goodness that at the first stroke it would cut asunder in the middle a hazel rod of a year's growth, and of the length of a cubit, which service ought to be ... on the morrow of St. Michael. ... The said knives (whistles) to be delivered to the chamberlain to keep for the king's use."—*Ancient Tenures*.

**Whittle Down.** To cut away with a knife or whittle; to reduce; to encroach. In Cumberland, underpaid schoolmasters used to be allowed Whittle-gait—i.e., the privilege of knife and fork at the table of those who employ them.

The Americans "whittled down the royal throne;" "whittled out a commonwealth;" "whittle down the forest trees;" "whittle out a railroad;" "whittle down to the thin end of nothing." (Saxon, *hwytel*, a large knife.)

"We have whittled down our loss extremely, and will not allow a man more than 150 English slain out of 4,000."—Walpole.

**Whitworth Gun.** (See Gun.)

**Whole Duty of Man.** Tenison, Bishop of Lincoln, says the author was Dr. Chaplin, of University College, Oxford. (*Econyn: Diary*.)

Thomas Hearne ascribes the authorship to Archbishop Sancroft.

Some think Dr. Hawkins, who wrote the introduction, was the author.

The following names have also been suggested:—Lady Packington (assisted by Dr. Fell), Archbishop Sterne, Archbishops Woodhead, William Fulham, Archbishop Frewen (President of Magdalen College, Oxford), and others.

**Whole Gale (A).** A very heavy wind. The three degrees are a fresh gale, a strong gale, and a heavy or whole gale.

**Whom the Gods Love Die Young** [Herodotus]. Cited in *Don Juan*, canto iv. 12 (death of Haidei).

**Wick, Wicked, and in French Méche, Méchant.** That the two English words and the two French words should have similar resemblances and similar meanings is a remarkable coincidence, especially as the two adjectives are quite independent of the nouns in their etymology. "Wick" is the Anglo-Saxon *weace*, a rush or reed, but "wicked" is the Anglo-Saxon *weac* or *wac*, vile. So "méche" is the Latin *musa*, a wick, but "méchant" is the old French *mestant*, unlucky.

**Wicked Bible.** (See Bible.)

**Wicked Prayer Book** (The). Printed 1636, octavo. The Fourteenth Sunday after Trinity reads:—

"Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, idolatry ... they who do these things shall inherit the kingdom of God." (Of course, "shall inherit" should be "shall not inherit").

**Wicked Weed** (The). Hops.

"After the introduction into England of the wicked weed called hops."—Return to Edward VI's Parliament, 1554.

**Wicket-gate.** The entrance to the road that leadeth to the Celestial City. Over the portal is the inscription—"KNOCK, AND IT SHALL BE OPENED UNTO YOU." (Butyn: *Pilgrim's Progress*.)

**Wiclife (John), called "The Morning Star of the Reformation."** (1324-1384.)

**Wide-awake.** Felt hats are so called by a pun, because they never have a nap at any time; they are always wide awake.

**Wid'e nostrils** (3 syl.). (French, *Brinquantaires*.) A huge giant, who subsisted on windmills, and lived in the island of Tohu. When Pantagruel and his fleet reached this island no food could be cooked because Widenostrils had swallowed "every individual pan, skilet, kettle, frying-pan, dripping-pan, boiler, and saucepan in the land," and died from eating a lump of butter. Tohu and Bohu, two contiguous islands (in Hebrew, *toil* and *confusion*), mean lands laid waste by war. The giant had eaten everything, so that there was "nothing to fry with," as the French say—i.e., nothing left to live upon.

**Widow.** (See Grass Widow.)

**Widow** (in *Hudibras*). The relict of Aminadab Wilmer or Willmot, an Independent, slain at Edgehill. She had 2920 left her. Sir Hudibras fell in love with her.

**Widow Bird.** A corruption of Whydaw bird. So called from the country of Whydaw, in Western Africa. The blunder is perpetuated in the scientific name given to the genus, which is the Latin *Vid'va*, a widow.

**Widow's Cap.** This was a Roman custom. Widows were obliged to wear "weeds" for ten months. (*Senecen Escriptes, lxxv.*)

**Widow's Piano.** Inferior instruments sold as bargains; so called from the ordinary advertisement announcing that a widow lady is compelled to sell...
her piano, for which she will take half-price.

**Widow’s Port.** A wine sold for port, but of quite a different family. As a widow retains her husband’s name after her husband is taken away, so this mixture of potato spirit and some inferior wine retains the name of port, though every drop of port is taken from it.

“We have all heard of widow’s port, and of the instinctive dread all persons who have any respect for their health have for it.” —The Times.

**Wieland (2 syl.).** The famous smith of Scandinavian fable. He and Amilias had a contest of skill in their handicraft. Wieland’s sword clef his rival down to the thighs; but so sharp was the sword, that Amilias was not aware of the cut till he attempted to stir, when he divided into two pieces. This sword was named Balmung.

**Wife** is from the verb to weave. (Saxon wereon, Danish vær, German weben, whence wif, a woman, one who works at the distaff.) Woman is called the distaff. Hence Dryden calls Anne “a distaff on the throne.” While a girl was spinning her wedding clothes she was simply a spinner; but when this task was done, and she was married, she became a wife, or one who had already woven her allotted task.

Alfred, in his will, speaks of his male and female descendants as those of the spear-side and those of the spindle-side, a distinction still observed by the Germans; and hence the effigies on graves of spears and spindles.

**Wig.** A variation of the French perruque, Latin pilus, our periwig cut short. In the middle of the eighteenth century we meet with thirty or forty different names for wigs: as the artichoke, bag, barrister’s, bishop’s, brush, bush [buzz], buckle, busby, chain, chancellor’s, corded wolf’s paw, Count Saxe’s mode, the crutch, the cut-bob, the detached buckle, the Dalmahoy (a bob-wig worn by tradesmen), the drop, the Dutch, the full, the half-natural, the Jansenist bob, the judge’s, the ladder, the long boar, the Louis, the periwig, the pigeon’s wing, the rhinoceros, the rose, the scratch, the she-dragon, the small back, the spinach seed, the staircase, the Welsh, and the wild boar’s back.

**A bigwig.** A magnate. Louis XIV. had long flowing hair, and the courtiers, out of compliment to the young king, wore perukes. When Louis grew older he adopted the wig, which very soon encumbered the head and shoulders of the aristocracy of England and France. Lord Chancellors, judges, and barristers still wear big wigs. Bishops used to wear them in the House of Lords till 1880.

“An ye fii’ over the Thumb, there’ll be but an wig left in the parish, and that’s the minister’s.” —Sir Walter Scott: The Antiquary.

**Make wigs.** A perruquier, who fancied himself “married to immortal verse,” sent his epic to Voltaire, asking him to examine it and give his “candid opinion” of its merits. The witty patriarch of Ferney simply wrote on the MS, “Make wigs, make wigs, make wigs,” and returned it to the barber-poet. (See Satur, Stick to the core.)

**Wig (A).** A head. Similarly, the French call a head a biret. As “Quelle biret?” or “Est-ce une droite de biret?” M. Binet was the court wig-maker in the reign of Louis XIV. “M. Binet, qui fait les perruques du roy, demeure Rue des Petits-Champs.” (Almanack des adresses sous Louis XIV.)

“Fleas are not lobsters, dash my wig.” —S. Butler: Hudibras.

**Wig.** War (Anglo-Saxon). The word enters into many names of places, as Wigan in Lancashire, where Arthur is said to have routed the Saxons.

**Wight (Isle of)** means probably channel island. (Celtic guy, water; guth, the channel.) The inhabitants used to be called Uhtui or Gwythii, the inhabitants of the channel isle.

* According to the famous Anglo-Saxon Chronicle, the island is so called from Whitgar, great grandson of King Cerdic, who conquered it. All eponymic names—that is, names of persons, like the names of places, are more fit for fable than history: as Cissa, to account for Cissans (Chichester); Horsa to account for Horsted; Hengist to account for Hengistbury; Britus to account for Britain; and so on.

**Wig’wan.** An Indian hut (America). The Knisteneaux word is wigwam, and the Algonquin wēkon-on-nē, contracted into wēkonom (ou = w, as in French), whence wēk'wan.

**Wild (Jonathan),** the detective, born at Wolverhampton, in Staffordshire. He brought to the gallows thirty-five highwaymen, twenty-two housebreakers, and ten returned convicts. He himself hanged at Tyburn for housebreaking “amidst the executions of an enraged populace, who pelted him with stones to the last moment of his
Wild Boar. An emblem of warlike fury and merciless brutality.

Wild Boy of Hamelin or Man of Nature, found in the forest of Hertswold, Hamelin. He walked on all fours, climbed trees like a monkey, fed on grass and leaves, and could never be taught to articulate a single word. Dr. Arbutnott and Lord Monboddo sanctioned the notion that this poor boy was really an unsophisticated specimen of the genus homo; but Blumenbach showed most conclusively that he was born dumb, of weak intellect, and was driven from his home by a stepmother. He was discovered in 1725, was called Peter the Wild Boy, and died at Broadway Farm, near Berkhampstead, in 1785, at the supposed age of seventy-three.

Wild Children.
(1) Peter the Wild Boy. (See above.)
(2) Mlle. Lablanc, found by the villagers of Soigny, near Chalons, in 1731: she died at Paris in 1785, at the supposed age of sixty-two.
(3) A child captured by three sportsmen in the woods of Cannes (France) in 1798. (See World of Wonders, p. 61, Correspondence.)

Wild-goose Chase. A hunt after a mate's nest. This chase has two defects: first, it is very hard to catch the goose; and, secondly, it is of very little worth when it is caught.

To lead one a wild-goose chase. To beguile one with false hopes, or put one on the pursuit of something not practicable, or at any rate not worth the chase.

Wild Huntsman.
The German tradition is that a spectral hunter with dogs frequents the Black Forest to chase the wild animals. (Sir Walter Scott: Wild Huntsman.)
The French story of Le Grand Venner is laid in Fontainebleau Forest, and is considered to be "St. Hubert." (Father Matthiessen.)
The English name is "Horne the Hunter," who was once a keeper in Windsor Forest. In winter time, at midnight, he walks about Herne's Oak, and blasts trees and cattle. He wears horns, and rattles a chain in a "most hideous manner." (Merry Wives of Windsor, iv. 4.)

Another legend is that a certain Jew would not suffer Jesus to drink out of a horse-trough, but pointed to some water in a hoof-fruit as good enough for "such an enemy of Moses," and that this man is the "Wild Huntsman." (Kuhn-von Schwarz: Nord. Sagen, p. 499.)

Wild Oats. He is sowing his wild oats—indulging the buoyant folly of youth; living in youthful dissipation. The idea is that the mind is a field of good oats, but these pranks are wild oats or weeds sown amongst the good seed, choking it for a time, and about to die out and give place to genuine corn. The corresponding French phrase is "Poter ses premiers faons," which reminds us of Cicero's expression, "Nondum tili deferenbut adolescencia." (See Oats.)

Wild Women. Those who go in for "women's rights" and general tosey-turvyism. Some smoke cigars in the streets, some wear knickerbockers, some stomp the country as "screaming orators," all try to be as much like men as possible.

"Let anyone commend to these female runagates quietness, duty, home-staying, and the whole cohort of wild women is like an angry bee-hive, which a rough hand has disturbed." —Nineteenth Century, March, 1883, p. 403.

Wild as a March Hare. The hare in spring, after one or two rings, will often run straight on end for several miles. This is especially the case with the buck, which therefore affords the best sport.

Wilde. A John or Johnny Wilde is one who wears himself to skin and bone to add house to house and barn to barn. The tale is that John Wilde, of Rodenkichen, in the isle of Rügen, found one day a glass slipper belonging to one of the hill-folks. Next day the little brownie, in the character of a merchant, came to redeem it, and John asked as the price "that he should find a gold ducat in every furrow he ploughed." The bargain was concluded, and the avaricious hunks never ceased ploughing morning, noon, nor night, but died within twelve months from over-work. (Rügen tradition.)

Wife away Time (not Whiled). It is the same word as "guile," to "beguile the time" (faller颇为 tempus).

"To wife each moment with a fresh delight." (Lowell: Legend of Brittany, part i. stanza 6.)

Wilfrid. Patron saint of bakers, being himself of the craft. (684-709.)
St. Wilfrid's Needle is a narrow
passage in the crypt of Ripon cathedral, built by Odo, Archbishop of Canterbury, and used to try whether virgins deserve the name or not. It is said that none but virgins can pass this ordeal.

**Wilhelm Meister** (2 syl.). The first true German novel. It was by Goethe, who died 1832, aged eighty-three.

**Will not when They may.** Those who will not when they may, when will they shall have way.

"Qui ne prend le bien quand il peut, il ne l'a pas quand il veut."

"Quand je bien vient, on le doit prendre."

"Saisir en tout l'occasion et l'apropos est un grand élément de bouhier et de succès."

**William** (2 syl.; in Jerusalem Delivered), Archbishop of Orange. An ecclesiastical warrior, who besought Pope Urban on his knees that he might be sent in the crusade. He took 400 armed men in his train from his own diocese.

William, youngest son of William Rufus. He wore a casque of gold, and was the leader of a large army of British bow-men and Irish volunteers in the crusading army. (Tasso: Jerusalem Delivered, bk. iii.)

* English history teaches that William Rufus was never married. (See Orlando Furioso.)

*Belved Will.* William, Lord Howard, warden of the Western Marches. (1563-1640).

"His Dibben blade, by Merleman felt; Hung in a broad and studied belt; Hence, in rude phrase, the borderers still Calledable to all time."

Sir Walter Scott: Lay of the Last Minstrel, v. 16.

**St. William of Aquitaine** was one of the soldiers of Charlemagne, and helped to chase the Saracens from Languedoc. In 808 he renounced the world, and died 812. He is usually represented as a mailed soldier.

**St. William of Malvalle or Malval.** A French nobleman of very abandoned life; but, being converted, he went as pilgrim to Jerusalem, and on his return retired to the desert of Malvalle. He is depicted in a Benedictine habit, with armour lying beside him. (Died 1157.)

*St. William of Montpelier* is represented with a lily growing from his mouth, with the words *Ave Maria* in gold letters on it.

**St. William of Monte Virgine** is drawn with a wolf by his side. (Died 1142.)

**St. William of Norwich** was the celebrated child said to have been crucified by the Jews in 1137. He is represented as a child crowned with thorns, or crucified, or holding a hammer and nails in his hand, or wounded in his side with a knife. (See Polydorion; song xxiv.)

* In Percy's Reliques (bk. i. 9) there is a tale of a lad named Hew, son of Lady Helen of Merryland town (Milan), who was allured by a Jew's daughter with an apple. She stuck him with a penknife, rolled him in lead, and cast him into a well. Lady Helen went in search of her boy, and the child's ghost cried out from the bottom of the well—

"The lead is wondrous heavy, mither, The well is wondrous deep; A keen penknife sticks in my heart, mither: A word I dnanne spake." (See Hug.

**St. William of Roschild** is represented with a torch flaming on his grave. (Died 1203.)

**St. William of York** is depicted in pontificals, and bearing his archiepiscopal cross. (Died 1154.)

**William II.** The body of this king was picked up by Purkess, a charcoalsmoker of Minstead, and conveyed in a cart to Winchester. The name of Purkess is still to be seen in the same village.

"A Minstead churl, whose wonted trade Was burning charcoal in the glade, Outstretched amid the glace The monarch found; and in his wake He raised, and to St. Swithin's ham Conveyed the bleeding corpse." W. S. Rose.

**William III.** It was not known till the discovery of the correspondence of Cardonell, secretary of Marlborough, by the Historical MS. Commission in 1869, that our Dutch king was a great eater. Cardonell, writing from The Hague, October, 1701, to Under-Secretary Ellis, says—"It is a pity his majesty will not be more temperate in his diet. Should I eat so much, and of the same kinds, I dare say I should scarce have survived it so long, and yet I reckon myself none of the weakest constitutions." William of Croydon (2 syl.). A noted outlaw and famous archer of the "north country." (See Clym of the Crouch.)

**William of Newburgh** (Guilelmuus Neugrensis), monk of Newburgh in Yorkshire, surnamed Little, and sometimes called Guilelmuus Parvus, wrote a history in five books, from the Conquest to 1197, edited by Thomas Hearne, in three volumes, octavo, Oxford, 1719. The Latin is good, and the work ranks with that of Malmesbury. William of Newburgh is the first writer who rejects Geoffrey of Monmouth's Trojan descent.
of the old Britons, which he calls a "figment made more absurd by Geoffrey's impudent and impertinent lies." He is, however, quite as fabulous an historian as the "impudent." Geoffrey. (1196-
1208.)

William L, King of Prussia and Emperor of Germany, was called by his detractors Kaiser Tartuffe.

Willy-Wastle (the child's game). Willie Wastle was governor of Hume Castle, Haddington. When Cromwell sent a summons to him to surrender, he replied—

"Here I, Willie Wastle,
Stand firm in my castle,
And all the dogs in the town
Shan't pull Willie Wastle down."

Willow. To handle the willow—i.e. the cricket bat. To wear the willow. To go into mourning, especially for a sweetheart or bride. Fuller says, "The willow is a sad tree, whereof such as have lost their love make their mourning garlands." The psalmist tells us that the Jews in captivity "hanged their harps upon the willows" in sign of mourning. (xxxvii.)

Willow Garland. An emblem of being forsaken. "All round my hat I wear a green willow." So Shakespeare: "I offered him my company to a willow-tree . . . to make him a garland, as being forsaken." (Much Ado About Nothing, ii. 1.) The very term weeping willow will suffice to account for its emblematical character.

Willow Pattern. To the right is a lordly mandarin's country seat. It is two storeys high to show the rank and wealth of the possessor; in the foreground is a pavilion, in the background an orange-tree and to the right of the pavilion a peach-tree in full bearing. The estate is enclosed by an elegant wooden fence. At one end of the bridge is the famous willow-tree, and at the other the gardener's cottage, one storey high, and so humble that the grounds are wholly uncultivated, the only green thing being a small fir-tree at the back. At the top of the pattern (left-hand side) is an island, with a cottage; the grounds are highly cultivated, and much has been reclaimed from the water. The two birds are turtle-doves. The three figures on the bridge are the mandarin's daughter with a distaff nearest the cottage, the lovers with a boat in the middle, and nearest the willow-tree the mandarin with a whip.

The tradition. The mandarin had an only daughter named Li-chi, who fell in love with Chang, a young man who lived in the island home represented at the top of the pattern, and who had been her father's secretary. The father overheard them one day making vows of love under the orange-tree, and sternly forbade the unequal match; but the lovers contrived to elope, lay concealed for a while in the gardener's cottage, and thence made their escape in a boat to the island home of the young lover. The enraged mandarin pursued them with a whip, and would have beaten them to death had not the gods rewarded their fidelity by changing them both into turtle-doves. The picture is called the willow pattern not only because it is a tale of disastrous love, but because the elopement occurred "when the willow begins to shed its leaves."

Willy-nilly. Nolens volens; willing or not. Will-he, will-he, where nill is n negative, and will, just as nolens is n volens.

Wilmington, invoked by Thomson in his Winter, is Sir Spencer Compton, Earl of Wilmington, the first patron of our poet, and Speaker of the House of Commons.

Wil'd or Well', to wither. This is the Dutch and German woven (to fade). Spenser says, "When ruddy Phoebus 'gins to walk in west"—i.e. fade in the west.

"A will'd doonacl'e is not a fruit of the true of life."—J. Cook: The Orient, p. 140.

Wilt'shire (2 syll.) is Wilton-shire, Wilton being a contraction of Wily-town (the town on the river Wily).

Winchester. According to the authority given below, Winchester was the Camelot of Arthurian romance. Harmer, referring to King Lear, ii. 2, says Camelot is Queen Camel, Somersetshire, in the vicinity of which "are many large moors where are bred great quantities of geese, so that many other places are from hence supplied with quills and feathers." Kent says to the Duke of Cornwall—

"Goose, if I had you upon Sarum Plain,
I'd drive ye cackling home to Camelot."

With all due respect to Harmer, it seems far more probable that Kent refers to Camelford, in Cornwall, where the Duke of Cornwall resided, in his castle of Tintagel. He says, "If I had you on Salisbury Plain [where geese abound], I would drive you home to Tintagel, on
the river Camel." Though the Camelot of Shakespeare is Tintagel or Camelford, yet the Camelot of King Arthur may be Queen Camel; and indeed visitors are still pointed to certain large entrenchments at South Cadbury (Cadbury Castle) called by the inhabitants "King Arthur's Palace."

"Sir Balin's sword was put into marble stone, standing as upright as a great mullatone, and it swam down the stream to the edge of Camelot—

Winds. Poetical names of the winds.
The North wind, Aquilo or Bo'reas; South, Notus or Auster; East, Eurus; West, Zephyr or Favonius; North-east, Argestes; North-west, Corus; South-east, Volturinus; South-west, Afer ventus, Africus, Africa'num, or Plect. The Thraco-sias is a north wind, but not due north.

"Bores and Ciccas, and Argestes loud, And Thrascias rend the woods, and seas, upturn; Notus and Afer, black with thunderous clouds, From Serrat'na. Thwart of these, as fierce, Fourth rush . . . . Eurus and zephyr . . . .


Special winds.
(1) The ETHEIAN WINDS are refreshing breezes which blow annually for forty days in the Mediterranean Sea. (Greek, et, e, a year.)

(2) The HARMATTAN. A wind which blows periodicaly from the interior parts of Africa towards the Atlantic. It prevails in December, January, and February, and is generally accompanied with fog, but is so dry as to wither vegetation and cause human skin to peel off.

(3) The KHAMSIN. A fifty days' wind in Egypt, from the end of April to the inundation of the Nile. (Arabic for fifty.)

(4) The MISTRAL. A violent north-west wind blowing down the Gulf of Lyons; felt particularly at Marseilles and the south-east of France.

(5) The PAMPEDO blows in the summer season, from the Andes across the pampas to the sea-coast. It is a dry, north-west wind.

(6) The PUNA WINDS prevail for four months in the Puna (table-lands of Peru). The most dry and parching winds of any.

When they prevail it is necessary to protect the face with a mask, from the heat by day and the intense cold of the night.

(7) SAMIR or SIMOON. A hot, suffocating wind that blows occasionally in Africa and Arabia. Its approach is indicated by a redness in the air. (Arabic, simoon, from samma, destructive.)

(8) The Sirocco. A wind from Northern Africa that blows over Italy, Sicily, etc., producing extreme languor and mental debility.

(9) The SOLANO of Spain, a south-east wind, extremely hot, and loaded with fine dust. It produces great uneasiness; hence the proverb, "Ask no favour during the Solano." (See Trade Winds.)

To take or have the wind. To get or keep the upper hand. Lord Bacon uses the phrase. "To have the wind of a ship" is to be to the windward of it.

Windfall. Unexpected legacy; money which has come de caelo. Some of the English nobility were forbidden by the tenure of their estates to fell timber, all the trees being reserved for the use of the Royal Navy. Those trees, however, which were blown down were excepted, and hence a good wind was often a great godsend.

Windmills. Don Quixote de la Mancha, riding through the plains of Montiel, approached thirty or forty windmills, which he declared to Sancho Panza "were giants, two leagues in length or more." Striking his spurs into Rosinante, with his lance in rest, he drove at one of the "monsters dreadful as Typhon." The lance lodged in the sail, and the latter, striking both man and beast, lifted them into the air, shivering the lance to pieces. When the valiant knight and his steed fell to the ground they were both much injured, and Don Quixote declared that the enchanter Freston, "who carried off his library with all the books therein," had changed the giants into windmills "out of malice." (Cervantes: Don Quixote, bk. i. ch. viii.)

To fight with windmills. To combat chimeras. The French have the same proverb, "Se battre contre des mouines à vent." The allusion is, of course, to the adventure of Don Quixote referred to above.

To have windmills in your head. Fancies, chimeras. Similar to "bees in
Windmill Street says—

“Did I not tell your worship they were windmills? and who could have thought otherwise, except such as had windmills in their head?” —

Dernand de Duquesne, bk. i. ch. viii.

**Windmill Street.** When Charnel chapel, St. Paul’s, was taken down by the Protector Somerset, in 1549, more than 1,000 cart-loads of bones were removed to Finsbury Fields, where they formed a large mound, on which three windmills were erected. It was from these mills that the street obtained its name. (Leigh Hunt.)

**Window.** (Norwegian, vindue.) A French window opens like folding doors; a sash window in two parts, called sashes, one or both of which are made to slide up and down halfway.

**Wine.** A vinum of wine is two quarts; a tappit-hen of wine or rum is a double magnum; a jeroboaum of wine or rum is a double "tappit-hen"; and a rehoboam (q.v.) is a double jeroboaum.

**Wine.** The French say of wine that makes you stupid, it is vin d’âme; if it makes you madd’lin, it is vin de cerf (from the notion that deer weep); if quarrelsome, it is vin de lion; if talkative, it is vin de pie; if sick, it is vin de porc; if crafty, it is vin de renard; if rude, it is vin de singe. (See below.)

Win’ of ape (Chaucer). “I trost that ye have drunken win of ape”—i.e. wine to make you drunk; in French, vin de singe. There is a Talmud parable which says that Satan came one day to drink with Noah, and slew a lamb, a lion, a pig, and an ape, to teach Noah that man before wine is in him is a lamb, when he drinks moderately he is a lion, when like a sot he is a swine, but after that any further excess makes him an ape that senselessly chatters and jabbers.

**Wine-month.** (Anglo-Saxon, Winmonath.) The month of October, the time of vintage.

**Wine Mingleed with Myrrh** (Mark xi. 23). Called by the Romans Morrhuna (vinum myrrhae conditum), given to malefactors to intoxicate them, that their sufferings from crucifixion might be somewhat lessened.

"Palouma" (that divina potio) was favoured with myrrh.

Win’trith. The same as St. Boniface, the apostle of Germany, an Anglo-Saxon, killed by a band of heathens in 755.

**Wing.** Wings. Wing of a house, wing of an army, wing of a battalion or squadron, etc., are the side-pieces which start from the main body, as the wings of birds.

Don’t try to fly without wings. Attempt nothing you are not fit for. A French proverb.

On the wing. An vol, about to leave. To clipp one’s wings. To take down one’s conceit; to hamper one’s action. In French, Bagner les ailes [à quelqu’un]. To loud wings. To spur one’s speed.

“[This sound of danger lent me wings.]” —R. L. Stevenson.

To take one under your wing. To patronise and protect. The allusion is to a hen gathering her chicks under her wing.

To take wing. To fly away; to depart without warning. (French, s’envoler.)

**Wings of Azrael (The).** (See Azrael.)

**Winged Rooks.** Outwitted sharpeners. A rook is a sharper, and a rookery the place of resort for sharpeners. A rook is the opposite of a pigeon; a rook cheats, a pigeon is the one cheated.

“This light, young, gay in appearance, the thoughtless youth of wit and pleasure—the pigeon rather than the rook—but the heart the same shrewd, cold-blooded calculator.” —Sir W. Scott: Feniell of the Peak, chap. xxviii.

**Win’fred (St.).** Patron saint of virgins, because she was beheaded by Prince Caradoc for refusing to marry him. She was Welsh by birth, and the legend says that her head falling on the ground originated the famous healing well of St. Winifred in Flintshire. She is usually drawn like St. Denis, carrying her head in her hand. Holywell, in Wales, is St. Winifred’s Well, celebrated for its “miraculous” virtues.

**Winkle (Rip van).** A Dutch colonist of New York. He met with a strange man in a ravine of the Kaatskill Mountains. Rip helps him to carry a keg, and when they reach the destination Rip sees a number of odd creatures playing ninepins, but no one utters a word. Master Winkle seizes the first opportunity to take a sip at the keg, falls into a stupor, and sleeps for twenty years. On waking, his wife is dead and buried, his daughter is married, his native village has been remodelled, and America has become independent. (Washington Irving.)

**Wint-monath [Wind-month].** The Anglo-Saxon name for November.

**Winter.** Summer. We say of an old man, “His life has extended to a
hundred winters;" but of a blooming girl, "She has seen sixteen summers."

Winter's Tale (Shakespeare). Taken from the Pleasant History of Doratus and Eumelia by Robert Greene. Doratus is called by Shakespeare Florizel and Dorielles, and Fawnia is Perdita. Leontes of the Winter's Tale is Egistus in the novel, Polixenes is Pandaros, and Hermione is Bellarius.

Wipple-tree or Whipultra. Mentioned in Chaucer's Knight's Tale, is the cornel-tree or dogwood (Cornus sanguinea) (= whipple-tree, from whipple = turn).

Wisdom-tooth. The popular name for the third molar in each jaw. Wisdom-teeth appear between 17 and 25.

Wisdom of Many and the Wit of One (The). This is Lord John Russell's definition of a proverb.

Wise (The).
ALBERT II., Duke of Austria, called The Lame and Wise. (1289-1330-1558.)
ALFONSO X. (or IX.) of Leon, and IV. of Castile, called The Wise and The Astronomer. (1203-1252-1285.)
ABEN-I cast, a Spanish rabbi, born at Toledo. (1119-1174.)
CHARLES V. of France, called Le Sage, (1337, regent 1358-1360, king 1364-1380.)
CHEI-TZOU, founder of the fourteenth dynasty of China, called Hou-po-lao (the model ruler), and his sovereignty The Wise Government. (1278-1295.)
COMTE DE LAS CASES, called Le Sage. (1766-1842.)
FREDERICK, Elector of Saxony. (1463, 1544-1554.)
JOHN V. of Britain, called The Good and Wise. (1899, 1899-1942.)
"I Nathan the Wise. A drama by Lessing, based on a story in the Decameron. (Day x., Novell 3.)

Wise as a Serpent. This refers to the serpent which tempted Eve, or more probably to the old notion that serpents were extremely wise.

Wise as Solomon. (See Similes.)

Wise as the Mayor of Banbury. A blundering Sir William Curtis. The mayor referred to insisted that Henry III. reigned in England before Henry II.

The following is a fact which happened to myself in 1888. I was on a visit to a country mayor of vast wealth, whose house was full of most exquisite works of art. I was particularly struck with a choice china figure, when the mayor told me how many guineas he had given for it, and added, "Of course you know who it is meant for. It is John Knox signing Magna Charta."

Wise as the Women of Mungret. At Mungret, near Limerick, was a famous monastery, and one day a delegation was sent to it from Cashel to try the skill of the Mungret scholars. The head of the monastery had no desire to be put to this proof, so they habited several of their scholars as women, and sent them forth to waylay the delegation. The Cashel professors met one and another of these "women," and asked the way, or distance, or hour of the day, to all which questions they received replies in Greek. Thunderstruck with this strange occurrence, they resolved to return, saying, "What must the scholars be if even the towns-women talk in Greek?"

Wise Men or Wise Women. Fortune-tellers.

Wise Men of Greece. (See Seven Sages.)

Wise Men of the East. The three Magi who followed the guiding star to Bethlehem. They are the patron saints of travellers. (See Magi, Seven Sages.)

Wise Men of Gotham (The). (See Gotham.)

Wiseacre. A corruption of the German troissager (a soothsayer or prophet). This, like the Greek sophistem, has quite lost its original meaning, and is applied to dunces, wise only "in their own conceit."

There is a story told that Ben Jonson, at the Devil's Tavern, in Fleet Street, said to a country gentleman who boasted of his landed estates, "What care we for your diet and clad? Where you have an acre of land, I have ten acres of wit." The landed gentleman retorted by calling Ben "Good Mr. Wiseacre." The story may pass for what it is worth.

Wiseest Man of Greece. So the Delphic oracle pronounced Socrates to be, and Socrates modestly made answer, "'Tis because I alone of all the Greeks know that I know nothing."

Wish-wash. A reduplication of wash. Any thin liquor for drinking.

Wishy-washy. A reduplication of washy. Very thin, weak, and poor; wanting in substance or body.

Wishart (George). One of the early reformers of Scotland, condemned to the stake by Cardinal Beaton. While the fire was blazing about him he said: "He who from you high place beholdeth me with such pride shall be brought low,
Wishing-bone. (See Merry-thought.)

Wishing-cap. Fortuna'tus had an inexhaustible purse and a wishing-cap, but these gifts proved the ruin of himself and his sons. The object of the tale is to show the vanity of human prosperity.

Wishing-coat. Willie Wynkin's wishing-coat. An Irish location.

"I wish I had here Willie Wynkin's wishing-coat." — Howard Pyle: Robin Hood, p. 200.

Wishing-rod (The) of the Nibelungs was of pure gold. Whoever had it could keep the whole world in subjection. It belonged to Siegfried, but when the "Nibelung hoard" was removed to Worms this rod went also.

"And there among was lying the wishing-rod of gold,
Which whose could discover might in subjection hold.
All this wide world as master, with all that dwell therein."

Leitsohn's Nibelungen-Lied, st. 1190.

Wisp. Will o' the Wisp. (See Ignis Fatuus.)

Wisp of Straw (A). Sign of danger. Often hung under the arch of a bridge undergoing repairs, to warn watermen; sometimes in streets to warn passengers that the roof of a house is under repair. The Romans used to twist straw round the horns of a toasting or bull, to warn passers-by to beware, hence the phrase famum habet in cornu, the man is crochety or dangerous. The reason why straw (or hay) is used is because it is readily come-at-able, cheap, and easilywiped into a bundle visible some long way off.

Wit. To wit, viz. that is to say. A translation of the French savoir. Wit is the Anglo-Saxon witan (to know). I divide my property into four parts, to wit, or savoir, or namely, or that is to say . . . .

Wits. Five wits. (See under Five.)

Witch. By drawing the blood of a witch you deprive her of her power of sorcery. Glaudvill says that when Jane Brooks, the demon of Tedworth, bewitched a boy, his father scratched her face and drew blood, whereupon the boy instantly exclaimed that he was well.

"Blood will 1 draw on thee; thou art a witch." — Shakespeare: 1 Henry VI., i. 5.

Hammer for Witches (Malleus Maleficarum). A treatise drawn up by Heinrich Institor and Jacob Sprenger, systematising the whole doctrine of witchcraft, laying down a regular form of trial, and a course of examination. Innocent VIII. issued the celebrated bull Summis Desiderantes in 1484, directing inquisitors and others to put to death all practisers of witchcraft and other diabolical arts.

* Dr. Sprenger computes that as many as nine millions of persons have suffered death for witchcraft since the bull of Innocent. (Life of Mohammed.) As late as 1705 two women were executed at Northampton for witchcraft.

Witch-finder. Matthew Hopkins, who, in the middle of the seventeenth century, travelled through the eastern counties to find out witches. At last Hopkins himself was tested by his own rule. Being cast into a river, he floated, was declared to be a wizard, and was put to death. (See above, Hammer for Witches.)

Witch Hazel. A shrub supposed to be efficacious in discovering witches. A forked twig of the hazel was made into a divining-rod for the purpose.

Witch of Endor. A divining woman consulted by Saul when Samuel was dead. She called up the ghost of the prophet, and Saul was told that his death was at hand. (1 Sam. xxviii.)

Witch's Bridle. An instrument of torture to make obstinate witches confess. (Pitrow, vol. i. part ii. p. 60.) (See Waking a Witch.)

Witches' Sabbath. The musing at night-time of witches and demons to concoct mischief. The witch first anointed her feet and shoulders with the fat of a murdered babe, then mounting a broomstick, distaff, or rake, made her exit by the chimney, and rode through the air to the place of rendezvous. The assembled witches feasted together, and concluded with a dance, in which they all turned their backs to each other.

Witchcraft. The epidemic demonopathy which raged in the fifteenth, sixteenth, and seventeenth centuries.

Witenagemot. The Anglo-Saxon parliament.

"The famous assembly of our forefathers was called by various names (as) Miegol Geman (or great meeting); the Witenagemot (or meeting of the wise); and sometimes the Mygel Gethen (or great thought). — Freeman: The Norman Conquest, i. 3.

Witenage (S.) The Saxon parliament of earls, nobles, and free men.
Witham. You were born, I suppose, at Little Witham. A reproof to a noodle. The pun, of course, is on little wit. Witham is in Lincolnshire.

"I will be sworn she was not born at Witham, for Dana gibes,—say she could not turn up a single lesson like a Christian."—Sir Walter Scott: Heart of Mid-Lothian, chap. xxxi.

Puns of this sort are very common. (See BEDFORDSHIRE, NOD, DUNCE, CRIPPLEGATE, SHANKS’ NAG, etc.)

With (1 syl.). When Delilah asked Samson what would effectually bind him she told her “green wither,” but when she called in the Philistines he snapped his bonds like tow. Also spelt with. A boy, being asked what part of speech is with, replied a noun, and being reproved for ignorance made answer: “Please, sir, Samson was bound with seven withs.”

"It seems impossible that Samson can be held by such green withes [i.e. that a great measure can be carried by such jesty shifts]."—The Times.

Withers of a Horse (The) are the muscles which unite the neck and shoulders. The skin of this part of a horse is often galled by the pommel of an ill-fitting saddle, and then the irritation of the saddle makes the horse wince. In 1 Henry IV., ii. 1, one of the carriers gives direction to the ostler to ease the saddle of his horse, Cat. "I prythee, Tom, beat Cut’s saddle... the poor jade is wrung on the withers," that is, the muscles are wrung, and the skin galled by the saddle. And Hamlet says (iii. 2):

"Let the galled jade wince, our withers are unwrung."

That is, let those wince who are galled; as for myself, my withers are not wrung, and I am not affected by the "bob."

Within the Pale. (See under PALE.)

Withen (Oxfordshire) is the Anglo-Saxon Witen-ey, the island of Wise-men—i.e. of the Witenagemot or national parliament.

Wittington. (See WITTINGTON.)

"Beneath this stone lies Wittington, Sir Richard rightly named. Who three times Lord Mayor served in London, in which he never was blamed. He rose from indigence to wealth By industry and that. For lo! he scorned to gain by stealth What he got by a cast."

Epitaph (destroyed by the fire of London).

Witwoold. A Sir Jerry Witwoold. A pert, talkative coxcomb, vain of little learning; one who swims with the stream of popular opinion, and gives his judgment on men and books as if he were Sir Oracle. A great pretender to virtue and modesty, like Mr. Pecksniff, but always nosing out smut and obscenity, which he retails with virtuous indignation.

Wives of Literary Men. The following literary men, among many others, made unhappy marriages:

| ADDISON | LYTTON |
| ARISTOTLE | MILTON (first wife) |
| BACON (LOUIE) | MOLIERE |
| BOCCACCIO | MORE |
| BYRON | PITTAGUS |
| DANTO | RACINE |
| DICKENS | ROUSSHAI (J. J.) |
| D U B E R (ALBERT) | SCALIER (both wives) |
| BURPIDE | SHAKESPEARE |
| GARRICK | SHELLEY (first wife) |
| HAYDN | SHERATON |
| HOOKER | STERNE |
| JOHNSON (DR.) | STRYNE |
| J O H N S O N (BEN.) | WYCHELEY (first wife) |
| KNOX | LILLY (second wife) |

Wo! Stop! (addressed to horses). "Ho!" or "Hoe!" was formerly an exclamation commanding the knights at tournaments to cease from all further action. (See Woo’seh.)

"Scoilers, as they read much of love, so when they once fall in love, there is no hope with them till they have their love."—Cobbler of Canterbury (1606).

Woo’er or Woo’a. Stop, addressed to a horse. The Latin word ohe has the same meaning. Thus Horace (i Sat. v. 12):

"Ohe, jam satis est."

Woo’seh, when addressed to horses, means "Bear to the left." In the West of England they say Woag—i.e. wag off (Anglo-Saxon, weah, a bend or turn). Woo’seh is "Move off a little."

Woo-tee Dynasty. The eighth Imperial dynasty of China, established in the south Liou-yu. A cobbler, having assassinated the two preceding monarchs, usurped the crown, and took the name of Woe-tee (King Woo), a name assumed by many of his followers.

Woden. Another form of Odin (q.v.). The word is incorporated in Wedensbury (Kent), Wednesbury (Suffolk), Wansdyke (Wiltshire), Wednesday, etc.

Wee to Thees, O Land, when thy king is a child. This famous stanza is from Ecclesiastes x. 6. Often quoted in Latin, I’a terris ubi rex est puor.

Woful. Knight of the Woful Countenance. The title given by Sancho Panza to Don Quixote. (Bk. iii. chap. v.) After his challenge of the two royal lions (pt. ii. bk. i. chap. xvii.), the adventurer called himself Knight of the Lions.

Wokey. Wicked as the Witch of Wokey. Wokey-hole is a noted cavern in Somersetshire, which has given birth to as many weird stories as the Sibyls’
Cave in Italy. The Witch of Wokey was metamorphosed into stone by a "lerned wight" from Gaston, but left her curse behind, so that the fair damsel of Wokey rarely find a "gallant." (Percy’s Reliques, iii. 14.)

**Wolf** (in music). In almost all stringed instruments (as the violin, organ, piano, harp, etc.) there is one note that is not true, generally in the bass string. This false note is by musicians called a "wolf."

The squeak made in reed instruments by muskilful players is termed a "goose."

Nature hath implanted so inveterate a hatred upween the wolves and the sheeps, that, being dead, yet in the operation of Nature appeareth there a sufficient trial of their discordant nature; so that the enmity between them seemeth not to dye with their bodies; for if there be put upon a large... strings made of the intralles of a sheep, and amongst them, one h−side of the intralles of a wolf... the musician... cannot reconcile them to a unity and concord of sounds, so discordant is that string of the wolf."—Fern: Blazon of Cantra (1580).

* Here Mr. Fern attributes the musical "wolf" to a wolf-gut string; but the real cause is a faulty interval. Thus, the interval between the fourth and fifth of the major scale contains nine commas, but that between the fifth and the sixth only eight. Tuners generally distribute the defects, but some musicians prefer to throw the whole onus on the "wolf" keys.

**Wolf.** (Anglo-Saxon, wulf.)

Efnis. The wolf that scatters venom through air and water, and will swallow Odin when time shall be no more.

Skoll. The wolf that follows the sun and moon, and will swallow them ultimately. (Scandinavian mythology.)

The Wolf. So Dryden calls the Presbytery in his Hind and Panther.

A hero foe the insatiate Wolf remains.

She-wolf of France. Isabella le Bel, wife of Edward II. According to a tradition, she murdered the king by burning his bowels with a hot iron, or by tearing them from his body with her own hands.

"She-wolf of France, with unrelenting fangs, That tear at the bowels of thy mangled mate."—Gray: The Bard.

Between dog and wolf. In Latin, "Inter canem et lupum"; in French, "Entre chien et loup." That is, neither daylight nor dark, the blind man’s holiday. Generally applied to the evening dusk.

Dark as a wolf’s mouth. Pitch dark.

He has seen a wolf. Said of a person who has lost his voice. Our forefathers used to say that if a man saw a wolf before the wolf saw him he became dumb, at least for a time.

"Vox quaeque Minervae Jupiter: Bucolics, elegy i."

"Our young companion has seen a wolf; said Lady Hameline, ‘and has lost his tongue in consequence.’—Scott: Quintin Durward, ch. xviii.

To see a wolf is also a good sign, inasmuch as the wolf was dedicated to Odin, the giver of victory.

He put his head into the wolf’s mouth.

He exposed himself to needless danger. The allusion is to the fable of the crane that put its head into a wolf’s mouth in order to extract a bone. The fable is usually related of a fox instead of a wolf. (French.)

Holding a wolf by the ears. So Augustus said of his situation in Rome, meaning it was equally dangerous to keep hold or to let go. Similarly, the British hold of Ireland is like that of Augustus. The French use the same locution: Tenir le loup par les oreilles.

To cry "Wolf!" To give a false alarm. The allusion is to the well-known fable of the shepherd lad who used to cry "Wolf!" merely to make fun of the neighbours, but when at last the wolf came no one would believe him.

In Chinese history it is said that Yen-wang, of the third Imperial dynasty, was attached to a courtesan named Pao-te, whom he tried by various expedients to make laugh. At length he hit upon the following: He caused the tocsins to be rung as if an enemy were at the gates, and Pao-te laughed immediately to see the people pouring into the city in alarm. The emperor, seeing the success of his trick, repeated it over and over again; but at last an enemy really did come, and when the alarm was given no one paid attention to it, and the emperor was slain. (B.C. 770.) (See AMPICLEAN SILENCE.)

To keep the wolf from the door. To keep out hunger. We say of a ravenous person "He has a wolf in his stomach," an expression common to the French and Germans. Thus manger comme un loup is to eat voraciously, and wolfenagen is the German for a keen appetite.

**Wolf, Duke of Gascony.** One of Charlemagne’s knights, and the most treacherous of all, except Ganelon. He sold his guest and his family. He wore browned steel armour, damasked with silver; but his favourite weapon was
the gallows. He was never in a rage, but cruel in cold blood.

"It was Wolf, Duke of Sascoy, who was the originator of the plan of tying wetted ropes round the temples of his prisoners, to make their eyes bulge start from their sockets. It was he who had them sewed up in freshly-striped bulls hides, and exposed to the sun till the hides in shrinking broke their bones."—Croclemonta, iii.

**Wolf Men.** Giraldus Cambrensis tells us (Opera, vol. v, p. 119) that Irishmen can be "changed into wolves." Nennius asserts that the "descendants of wolves are still in Osory," and "they retransform themselves into wolves when they bite." (Wonders of Err, xiv.)

* These Osory men-wolves are of the race of Laighne Fxinidh.

**Wolf-month or Wolf-monath.** The Saxon name for January, because "people are wont always in that month to be in more danger of being devoured by wolves than in any other." (Verastegai.)

**Wolf's-bane.** The Germans call all poisonous herbs "banes," and the Greeks, mistaking the word for "beans," translated it by kis'amol, as they did "hen-bane" (hunos knamos). Wolf's-bane is an aconite with a pale yellow flower, called therefore the white-bane to distinguish it from the blue aconite. White-bean would be in Greek lenkos knamos, which was corrupted into lukos knamos (wolf-bean); but botanists, seeing the absurdity of calling aconite a "bean," restored the original German word "bane," but retained the corrupt word lukos (wolf), and hence the ridiculous term "wolf's-bane." (H. Fox Talbot.)

* This cannot be correct: (1) bane is not German; (2) lukos knamos would be hog-bean, not hen-bane; (3) How could Greeks mistranslate German? The truth is, wolf-bane is so called because meat saturated with its juice was supposed to be a wolf-poison.

**Wolves.** It is not true that wolves were exterminated from the island in the reign of Edgar. The tradition is based, upon the words of William of Malmsbury (bk. ii. ch. viii.), who says that the tribute paid by the King of Wales, consisting of 300 wolves, ceased after the third year, because "nullum se ulterius posse inventire professus" (because he could find no more—i.e. in Wales) but in the tenth year of William I, we find that Robert de Umbraville, knight, held his lordship of Riddledele in Northumberland by service of defending that part of the kingdom from "wolves." In the forty-third year of Edward III.

Thomas Engarne held lands in Pitchley, Northamptonshire, by service of finding, dogs at his own cost for the destruction of "wolves" and foxes. Even in the eleventh year of Henry VI, Sir Robert Plumpton held one bovate of land in the county of Notts by service of "frighting the wolves" in Shirewood Forest.

**Wonder. A nine days' wonder.** Something that causes a sensational astonishment for a few days, and is then placed in the limbo of "things forgot." Three days' amazement, three days' discussion of details, and three days of subsidence. (See Nine, and Seven.)

**The eighth wonder.** The palace of the Escorial in Toledo, built by Felipe II. to commemorate his victory over the French at St. Quentin. It was dedicated to San Lorenzo, and Juan Baptista de Toledo, the architect, took a gridiron for his model—the bars being represented by rows or files of buildings, and the handle by a church. It has 1,860 rooms, 6,200 windows and doors, 80 staircases, 73 fountains, 48 wine cellars, 51 bells, and 8 organs. Its circumference is 4,800 feet (nearly a mile). Escorial is scoria searri, iron dross, because its site is that of old iron works. (See Tullianni.)

An eighth wonder. A work of extraordinary mechanical ingenuity, such as the Great Wall of China, the dome of Chosroes in Madain, St. Peter's of Rome, the Menai suspension bridge, the Thames tunnel, the bridge over the Niagara, Eddystone lighthouse, the Suez Canal, the railroad over Mont Cenis, the Atlantic cable, etc.

**The Three Wonders of Babylon.**

The Palace, eight miles in circumference.

The Hanging Gardens.

The Tower of Babel, said by some Jewish writers to be twelve miles in height! Jerome quotes contemporary authority for its being four miles high. Strabo says its height was 600 feet.

**Wonder-worker.** St. Gregory, of Neo-Cassar'a, in Pontus. So called because he "recalled devils at his will, stayed a river, killed a Jew by the mere effort of his will, changed a lake into solid earth, and did many other wonderful things." (See Thaumaturgus.)

**Wood.** Knight of the Wood or Knight of the Mirror. So called because his coat was overspread with numerous small mirrors. It was Sampson Carrasco, a bachelor of letters, who adopted
the disguise of a knight under the hope of overthrowing Don Quixote, when he would have imposed upon him the penalty of returning to his home for two years; but it so happened that Don Quixote was the victor, and Carrasco's scheme was abortive. As *Knight of the White Moon* Carrasco again challenged the Manchegian Muscard, and overthrew him; whereupon the vanquished knight was obliged to return home, and quit the profession of knight-errantry for twelve months. Before the term expired he died. (Cervantes: Don Quixote, pt. ii, bk. i, 11, etc.; bk. iv, 12.)

**Wood.** *Don't cry [or fallo] till you are out of the wood.* Do not rejoice for having escaped danger till the danger has passed away.

**Wood's Halfpence.** A penny coined by William Wood, to whom George I. granted letters patent for the purpose. (See DARTER'S LETTERS.)

"Sir Walter's [Scott] real belief in Scotch one-pund notes may be advantageously contrasted with Swift's forced frenzy about Wood's halfpence; more especially as Swift really did understand the defects of Wood's scheme, and Sir Walter was absolutely ignorant of the currency controversy in which he engaged."—The Times.

**Woodbine.** The bindweed or wild convolvulus. This is quite a different plant to the woodbine. It is a most troublesome weed in orchards, as its roots run to a great depth, and its long, climbing stalks bind round anything near it with persistent tenacity. It is one of the most difficult weeds to extirpate, as every broken fragment is apt to take root.

**Woodbine.** The honeysuckle or bee-wort; or perhaps the convolvulus.

"Where the bee strays diligent, and with extracted balm Of fragrant woodbine loads his little thigh."—Phillips.

Shakespeare says—

"So doth the woodbine the sweet honeysuckle Gently entwine."—Midsummer Night's Dream, iv. 1.

* Gone where the woodbine twines. * To the pawnbroker's, up the spout, where, in Quebec, "on cottage walls the woodbine may be seen twining." (A correspondent of Quebec supplied this.)

**Woodcock (A).** A fool is so called from the supposition that woodcocks are without brains. Polonius tells his daughter that protestations of love are "springes to catch woodcocks." (Shakespeare: Hamlet, i, 3.)

**Wooden Horse (The).** Babloa.

Peter of Provence had a wooden horse named Babloca. (See Clavileno.)

"This very day may be seen in the king's armoury the identical peg with which Peter of Provence turned his Wooden Horse, which carried him through the air. It is rather bigger than the pole of a coach, and stands near Babloca's saddle."—Don Quixote, pt. i, bk. iv, 19.

**Wooden Horse (To ride the).** To sail aboard a ship, brig, or boat, etc.

"He felt a little out of the way for riding the wooden horse."—Sir Walter Scott: Redgauntlet, chap. xv.

**Wooden Horse of Troy.** Virgil tells us that Ulysses had a monster wooden horse made after the death of Hector, and gave out that it was an offering to the gods to secure a prosperous voyage back to Greece. The Trojans dragged the horse within their city, but it was full of Greek soldiers, who at night stole out of their place of concealment, slew the Trojan guards, opened the city gates, and set fire to Troy. Menelao was one of the Greeks shut up in it. It was made by Epeios (Latin, Epices).

Cambuscan's wooden horse. The *Arabian Nights* tells us of Cambuscan's horse of brass, which had a pin in the neck, and on turning this pin the horse rose into the air, and transported the rider to the place he wanted to go to. (See Clavileno.)

**Wooden Mare (The).** "The mare foaled of an acorn." An instrument of torture to enforce military discipline, used in the reign of Charles II. and long after. The horse was made of oak, the back was a sharp ridge, and the four legs were like a high stool. The victim was seated on the ridge, with a firelock fastened to each foot.

"Here, Andrews, wrap a cloak round the prisoner, and do not mention his name. I warn you, you would have a trot on the wooden horse."—Sir Walter Scott: Old Mortality, chap. ix.

**Wooden Spoon.** The last of the honour men—i.e. of the Junior Optimes, in the Cambridge University. Sometimes two or more "last" men are bracketed together, in which case the group is termed the spoon bracket. It is said that these men are so called because in days of yore they were presented with a wooden spoon, while the other honour men had a silver or golden one, a spoon being the usual *prix de mérite* instead of a medal. (See Wooden Wedge.)

**Wooden Sword.** To wear the wooden sword. To keep back sales by asking too high a price. Fools used to wear wooden swords or "daggars of lath."
Wooden Wall. When the Greeks sent to Delphi to ask how they were to defend themselves against Xerxes, who had invaded their country, the evasive answer given was to this effect—

"Pallas hath urged, and Zeus, the sire of all, Hath safety promised in a wooden wall; Searing flames and harvest, weeping olive shall tell How thousands fought at Salamis and fell."

Wooden walls of Old England. The ships of war. We must now say, “The iron walls of Old England.”

Wooden Wedge. Last in the classical tripos. When, in 1824, the classical tripos was instituted at Cambridge, it was debated by what name to call the last on the list. It so happened that the last on the list was Wedgewood, and the name was accepted and moulded into Wooden-wedge. (See Wooden Spoon.)

Woodfall, brother of the Woodfall of Junius, and editor of the Morning Chronicle. Woodfall would attend a debate, and, without notes, report it accurately next morning. He was called Memory Woodfall. (1745-1803.) W. Radcliffe could do the same.

Woodwardian Professor. The professor of geology in the University of Cambridge. This professorship was founded in 1727 by Dr. Woodward.

Wool. Dyed in the wool. A hearty good fellow. Cloth which is wool-dyed (not piece-dyed), is true throughout and will wash. No wool is so white that a dyer cannot blacken it. No one is so free from faults that slander can find nothing to say against him; no book is so perfect as to be free from adverse criticism.

“Maister Mainwaring’s much abused,
Most grievously for things accused,
And all the dowillish [devilish] pack;
Fen let munn all their poison spit,
My Jord, there is no wool so whit
That dyers can’t make black.”

Peter Fidler: Middlesex Election, letter iii.

Wool-gathering. Your wits are gone wool-gathering. As children sent to gather wool from hedges are absent for a trivial purpose, so persons in a brown study are absent-minded to no good purpose.

“But my dear, my wits are somewhat wool-gathering and unsettled, my heart is as true as a star.”—Harriet B. Stone.

Woollen. In 1666 an Act of Parliament was passed for “burying in woollen only,” which was intended for “the encouragement of the woollen manufactures of the kingdom, and prevention of the exportation of money for the buying and importing of linen.” Repealed in 1814.

“Odius in woollen! ‘twould a saint provoke!” (Were the last words that poor Narcissa spoke.)

“Who made thee want a woollen coat?
And Betty—give her hair and her feet a little red.”

Pope: Moral Essays, Ep. I.

This was the ruling passion strong in death. At the time this was written it was compulsory to bury in woollen. Narcissa did not dare death half so much as being obliged to wear flannel instead of her fine mantles. Narcissa was Mrs. Oldfield, the actress, who died 1731.

Woollen goods. (See Linen Goods.)

Woolsack. To sit on the woolsack. To be Lord Chancellor of England, whose seat in the House of Lords is called the woolsack. It is a large square bag of wool, without back or arms, and covered with red cloth. In the reign of Queen Elizabeth an Act of Parliament was passed to prevent the exportation of wool; and that this source of our national wealth might be kept constantly in mind woollacks were placed in the House of Peers, whereas the judges sat. Hence the Lord Chancellor, who presides in the House of Lords, is said to “sit on the woolsack,” or to be “appointed to the woolsack.”

Woolwich Infant (The). (See Gun.)

Worcester (Woost-er). A contraction of Wici-ware-ester (the camp-town of the Wici people). Ware means people, and Wici was a tribe name.

Worcester College (Oxford), founded by Sir Thomas Cookes, of Bentley, Worcestershire. Created a baronet by Charles II.

Word. A man of his word. One whose word may be depended on; trustworthy.

As good as his word. In French, “Un homme de parole.” One who keeps his word.

By word of mouth. Orally. As “he took it down by word of mouth” (as it was spoken by the speaker).

I take you at your word. In French, “Je vous prends au mot.” I will act in reliance of what you tell me.

Pray, make no words about it. In French, “N’en dites mot.” Don’t mention it; make no fuss about it.

Speak a good word for me. In French, “Dites un mot en ma faveur.”

To pass one’s word. In French,
to religious matters; "the flesh," i.e. love of pleasure and sensual enjoyments; "the devil," i.e. all temptations to evil of every kind, as theft, murder, lying, blasphemy, and so on.

**Worm.** To have a worm in one's tongue. To be cantankerous; to snarl and bite like a mad dog.

"There is one easy artifice
That seldom has been known to miss—
To snarl at all things right or wrong;
Like a mad dog that has a worm in its tongue."
—Samuel Butler: *Upon Modern Critics.*

To worm out information. To elicit information indirectly and piecemeal.

To worm oneself into another's favour. To insinuate oneself in an underhand manner into the good graces of another person.

"A worm is a spiral instrument resem-bling a double corkscrew, used for drawing wads and cartridges from cannon, etc.

**Worms,** in Germany, according to tradition, is so called from the Lindwurm or dragon slain by Siegfried under the linden tree.

"Yet more I know of. Siegfried that well your eye may hold,
Beneath the linden tree he slew the dragon bold;
Then in his heart he bathed him, which turned to harm his skin,
So now no weapon harms him, as oft hath proven been."
—Niclasius, st. 104.

**Wormwood.** The tradition is that this plant sprang up in the track of the serpent as it writhed along the ground when driven out of Paradise.

**Worse than a Crime.** It was worse than a crime, it was a blunder. Said by Talleyrand of the murder of the Duc d'Enghien by Napoleon I.

**Worship** means state or condition of worth, hence the term "his worship," meaning his worshipship.

"Thou shalt have worship in the presence of them that sit at meat with thee" (Luke xiv. 10) means "Thou shalt have worthship [value or appreciation]." In the marriage service the man says to the woman, "With my body I thee worship, and with all my worldly goods I thee endow"—that is, I confer on you my rank and dignities, and endow you with my wealth; the worshipship attached to my person I share with you, and the wealth which is mine is thine also.

Never worship the gods unaided. So taught Pythagoras, and he meant in a careless and slovenly manner. (See Iamblichus: *Protreptics*, symbol 3.) The Jews took off their shoes when they entered holy ground (Exodus iii. 5).
This custom was observed by the ancient Egyptians. Mahometans and Brahmins enter holy places bare-footed; indeed, in British India, inferiors take off their shoes when they enter the room of a British officer, or the wife of an officer. The idea is that shoes get covered with dust and holy ground must not be defiled by dirt. (Justin Martyr: Apology, 1.62.)

The sword given to the disciples by Christ was to shake off the dust of their feet when they left a city which would not receive them.

**Worsted.** Yarn or thread made of wool; so called from Worsted in Norfolk, new a village, but once a large market-town with at least as many thousand inhabitants as it now contains hundreds. (Chaucer.)

**Worth** = betide.

"Thus saith the Lord God: Howl ye, wo worth the day!"—Ezekiel xxv. 2.

"Wo worth the chase, wo worth the day.
That costs thy life, my gallant Grey.
..."—Sir Walter Scott.

**Worthies (The Nine).** (See Nine.)

1. The Nine Worthies of London.
1. Sir William Walworth, fishmonger, who stabbed Wat Tyler, the rebel. Sir William was twice Lord Mayor. (1374, 1380.)

2. Sir Henry Pritheard, who (in 1356) feasted Edward III., with 5,000 followers; Edward the Black Prince; John, King of Austria; the King of Cyprus; and David, King of Scotland.

3. Sir William Sevynzeke, who fought with the Dauphin of France, built twenty almshouses and a free school. (1418.)

4. Sir Thomas White, merchant tailor, son of a poor clothier. In 1553 he kept the citizens loyal to Queen Mary during Wyatt’s rebellion. Sir John White founded St. John’s College, Oxford, on the spot where "two elms grew from one root."

5. Sir John Bonham, entrusted with a valuable cargo for the Danish market, and made commander of the army raised to stop the progress of the great Soliman.

6. Christopher Crake. Famous at the siege of Bordeaux, and companion of the Black Prince when he helped Don Pedro to the throne of Castile.

7. Sir John Hawkwood. One of the Black Prince’s knights, and immortalised in Italian history as Giovanni Acuti Cavalierio.


9. Sir Henry Malverner, generally called Henry of Cornhill, who lived in the reign of Henry IV. He was a crusader, and became the guardian of "Jacob's well."

The chronicle of these worthies is told in a mixture of prose and verse by Richard Johnson, author of The Seven Champions of Christendom. (1592.)

Among these nine worthies we miss the names of Whittington, Gresham, and Sir John Lawrence (Lord Mayor in 1604), second to none.

**Wound.** Bind the wound, and grease the weapon. This is a Rosicrucian maxim. These early physicians applied salve to the weapon instead of to the wound, under the notion of a magical reflex action. Sir Kenelm Digby quotes several anecdotes to prove this sympathetic action.

**Wraith.** The spectral appearance of a person shortly about to die. It appears to persons at a distance, and forewarns them of the event." (Highland superstition.) (See FAIRY.)

**Wrangler**, in Cambridge phrase, is one who has obtained a place in the highest mathematical tripos. The first man of this class is termed the senior wrangler, the rest are arranged according to respective merit, and are called second, third, fourth, etc., wranglers, as it may be. In the Middle Ages, when letters were first elevated to respectability in modern Europe, college exercises were called disputations, and those who performed them disputants, because the main part consisted in pitting two men together, one to argue pro and the other con. In the law and theological "schools" this is still done for the bachelor’s and doctor’s degrees. The exercise of an opponent is called an oppenency. Wrangling is a word-battle carried on by twisting words and trying to obfuscate an opponent—a most excellent term for the disputations of schoolmen. The oppenency begins with an essay on the subject of dispute.

**Wrath’s Hole** (Cornwall). The legend is that Bolster, a gigantic wrath or evil spirit, paid embarrassing attention to St. Agnes, who told him she would listen to his suit when he filled his blood a small hole which she pointed out to him. The wrath joyfully accepted the terms, but the hole opened into the sea, and the wrath, being utterly exhausted, St. Agnes pushed him over the cliff.

**Wrexen.** Overstretched, strained, rank. They go to school all the week, and get wrexen. The weeds are quite
Wright of Norwich

Do you know Dr. Wright of Norwich? A reproof given to a person who stops the decanter at dinner. Dr. Wright, of Norwich, was a great diner-out and excellenttalker. When a person stops the bottle and is asked this question, it is as much as to say, Dr. Wright had the privilege of doing so because he entertained the table with his conversation, but you are no Dr. Wright, except in stopping the circulation of the wine.

A similar reproof is given in the combination room of our Universities in this way: The bottle-stopper is asked if he knows A or B (any name), and after several queries as to who A or B is, the questioner says, "He was hanged," and being asked what for, replies, "For stopping the bottle."

Write. To write up. To bring into public notice or estimation by favourable criticisms or accounts of, as to write up a play or an author.

Write Like an Angel (To). (See under ANGEL.)

Wrong. The king (or queen) can do no wrong. "It seems incredible that we should have to remind Lord Redesdale that the sovereign 'can do no wrong,' simply because the sovereign can do nothing except by and with the advice and consent of the ministers of the Crown."—The Times.

Wrong End of the Stick (You have got hold of the). You have quite misapprehended the matter; you have got the wrong sow by the ear. There is another form of this phrase which determines the allusion. The toe of the stick is apt to be fouled with dirt, and when laid hold of defiles the hand instead of supporting the feet.

Wrong Side of the Blanket (The). (See BLANKET.)

Wrong Side of the Cloth (That is the). The inferior aspect. In French, l'envers du drap.

Wrong Sow by the Ear (You have the). You have made a mistake in choice; come to the wrong shop or box; misapprehended the subject. Pigs are caught by the ear. (See Sow.)

Wrong 'un (A). A horse which has run at any flat-race meeting not recognised by the Jockey Club is technically so called, and is boycotted by the club.

Wroth Money or Wroth Silver. Money paid to the lord in lieu of castle guard for military service; a tribute paid for killing accidentally some person of note; a tribute paid in acknowledgment of the tenancy of unenclosed land. Dugdale, in his History of Warwickshire, says—

"There is a certain rent due unto the lord of this Hundred (viz. of Knightlow), the property of the Duke of Devonshire), called with this with for worth-money, or swarm-penny..." Denarii vicecomitum vet alii castellani per solitum in castro mansionem et comites adagium (Sir Henry Spelman: Glossary). The rent must be paid on Martinmas Day, in the morning at Knightlow Cross, before sun-rise. The party paying it must go thrice about the cross and say, "The wrath-money," and then lay it [varying from ld. to 2s. 6d.] in a hole in the said cross before good witnesses, or forfeit a white bull with red nose and ears. The amount thus collected reached in tied to about £1., and all who complied with the custom were entertained at a substantial breakfast at the Duke's expense, and were feasted in a glass of rum and milk."

Wulstan (St.). A Saxon Bishop of Worcester, who received his see from Edward the Confessor. Being accused of several offences, and ordered to resign his see, he planted his crozier in the shrine of the Confessor, declaring if any of his accusers could draw it out he would submit to resign; as no one could do so he St. Wulstan himself, his innocence was admitted. This sort of "miracle" is the commonest of legendary wonders. Arthur proved himself king by a similar "miracle."

Wunderberg or Underbey, on the great moor near Salzberg, the chief haunt of the Wild-women. It is said to be quite hollow, and contains churches, gardens, and cities. Here is Charles V. with crown and sceptre, lords and knights. His grey beard has twice encompassed the table at which he sits, and when it has grown long enough to go a third time round it Antichrist will appear. (German superstition.) (See Baraboska.)

Wyn-monath [Wine-month]. The Anglo-Saxon name for October, the month for treading the wine-yats. In Domesday Book the vineyards are perpetually mentioned.

Wynd. Every man for his own hand, as Henry Wynd fought. Every man for himself; every man seeks his own advantage. When the feud between Clan Chattan and Clan Kay was decided by deadly combat on the North Inch of Perth, one of the men of Clan Chattan deserted, and Henry Wynd, a bandy-legged smith, volunteered for half-a-crown to supply his place. After killing
one man he relaxed in his efforts, and on being asked why, replied, “I have done enough for half-a-crown.” He was promised wages according to his deserts, and fought bravely. After the battle he was asked what he fought for, and gave for answer that he fought “for his own hand,” whence the proverb.

(Sir Walter Scott: Tales of a Grandfather, xvii.)

Wyoming (3 syl.). In 1778 a force of British provincials and Indians, led by Colonel Butler, drove the settlers out of the valley, and Queen Esther toma-hawked fourteen of the fugitives with her own hand, in revenge for her son’s death. Campbell has founded his Gertrude of Wyoming on this disaster, but erroneously makes Brandt leader of the expedition, and calls the place Wyoming.

“Susquehanna’s side, fair Wyoming.”

X

X on beer-casks indicates beer which paid ten shillings duty, and hence it came to mean beer of a given quality. Two or three crosses are mere trademarks, intended to convey the notion of twice or thrice as strong as that which pays ten shillings duty.

Xanthos [reddish yellow]. Achilles’ wonderful horse. Being chid by his master for leaving Patroclus on the field of battle, the horse turned his head reproachfully, and told Achilles that he also would soon be numbered with the dead, not from any fault of his horse, but by the decree of inexorable destiny.

(Iliad, xix.) (Compare Numbers xxii. 28-30.)

The Xanthos and Balios (swift as the wind) were the offspring of Podagrae, the harpy and Zephyros. (See Horse.)

Xanthos, the river of Troas. Elian and Pliny say that Homer called the Scamander “Xanthos” or the “Goldred river,” because it coloured with such a tinge the fleeces of sheep washed in its waters. Others maintain that it was so called because a hero named Xanthos defeated a body of Trojans on its banks, and pushed half of them into the stream, as in the battle of Blenheim the Duke of Marlborough drove the French into the Danube.

Xanthus. A large shell like those ascribed to the Tritons. The volutes generally run from right to left; and if the Indians find a shell with the volutes running in the contrary direction, they persist that one of their gods has got into the shell for concealment.

Xanthippe or Xanthippe (3 syl.). Wife of the philosopher Socrates. Her bad temper has rendered her name proverbial for a conjugal scold.

“Be she as foul as was Florentina’s love, As old as Sybil, and as curst and shrewd As Socrates’ Xanthippe, or a worse, She moves me not.”

Shakespeare: Taming of the Shrew, i. 2.

Xenocratea. A disciple of Plato, noted for her continence and contempt of wealth. (B.C. 396-314.)

“Warmed by such youthful beauty, the severe Xenocrates would not have more been chaste.”

Orlando Furioso, xi. 8.

Xerxes (2 syl.). A Greek way of writing the Persian Ksatira or Kasatru, a royal title assumed by Isundear, son of Gushtasp, daaruvesh. (See Darius.)

When Xerxes invaded Greece he constructed a pontoon bridge across the Dardanelles, which, being swept away by the force of the waves, so enraged the Persian despot that he “inflicted three hundred lashes on the rebellious sea, and cast chains of iron across it.” This story is probably a Greek myth, founded on the peculiar construction of Xerxes’ second bridge, which consisted of three hundred boats, lashed by iron chains to two ships serving as supporters. As for the scourging, without doubt it was given to the engineers and not to the waves.

Xerxes’ Tears. It is said that when Xerxes, King of Persia, reviewed his magnificent and enormous army before starting for Greece, he wept at the thought of slaughter about to take place. “Of all this multitude, who shall say how many will return?” Emerson, in his English Traits, chap. iv., speaks of the Emperor Charlemagne viewing the fleet of the Norsemen in the Mediterranean Sea with tears in his eyes, and adds, “There was reason for these Xerxes’ tears.”

Xerxes wept at the prospective loss he expected to suffer in the invasion prepared, but Charlemagne wept at the prospective disruption of his kingdom by the hardy Norsemen.

Xime’na. The Cid’s bride.

Xit. Royal dwarf to Edward VI.

Xur’y. A Moresco boy, servant to Robinson Crusoe. (De Poe: Robinson Crusoe.)
Y

Y. A letter resembling "y" was the Anglo-Saxon character for th (hard); hence y, y', y'', etc., are sometimes made to stand for the, that, this.

Y. See Samian Letter.

Ya'coub ebn La'ith, surnamed al Soffir (the brazier), because his father followed that trade in Seistan, was captain of a bandit troop, raised himself to the sovereignty of Persia, and was the first independent monarch of that country of the Mahometan faith. (573-875.)

Yaucu-mama [mother of waters]. A fabulous sea-snake, fifty paces long and twelve yards in girth, said to lurk in the lagoons of South America, and in the river Amazon. This monster draws into its mouth whatever passes within a hundred yards of it, and for this reason an Indian will never venture to enter an unknown lagoon till he has blown his horn, which the yaucu-mama never fails to answer if it is within hearing. By this means the danger apprehended is avoided. (Waterton.)

Yahoo. A savage; a very ill-mannered person. In Gulliver's Travels the Yahoos are described as brutes with human-forms and vicious propensities. They are subject to the Houyhnhmns, or horses with human reason.

Yama. Judge of departed souls, the Minos of the Hindus. He is represented as of a green colour, and sits on a buffalo.

Yamuna. A sacred river of the Hindus, supposed by them to have the efficacy of removing sin.

Yankee. A corruption of "English." The word got into general use thus: In 1718 one Jonathan Hastings, a farmer at Cambridge, in New York, used the word as a puffing epithet, meaning genuine, American-made, what cannot be surpassed, etc.; as, a "Yankee horse," "Yankee cider," and so on. The students of the college, catching up the term, called Hastings "Yankee Jonathan." It soon spread, and became the jocose pet name of the New-Englander. Since then the term has been extended to any American of the Northern States. (Indian corruption of Anglais or English, thus: Yengees, Yenghis, Yanghus, Yankees.)

Yankee Doodle is Yankee Doodle (Oliver Cromwell), who went to Oxford "with a single feather fastened in a macaroni knot," whence the rhyme—

"Nankee Doodle came to town upon his little pony,
Stuck a feather in his hat, and called it macaroni."

The brigade under Lord Percy marched out of Boston playing this air "by way of contempt," but were told they should dance to it soon in another spirit.

Yarmouth Blater. A red herring, for which Yarmouth is very famous. (Lex Bulatronicum.)

Yarmouth Capons. Red herrings.

Yawn. Greek, chaino; German, gähnen; Anglo-Saxon, ganian.

Yea, Yes. Yea and nay are in answer to questions framed in the affirmative; as, "Art thou a prophet?" Yea or nay. Yes and no to questions framed in the negative; as, "Art thou not a prophet?" Yes or no. (George P. Murrah: Lectures on the English Language.) (See his note on the celebrated passage of Sir Thomas More, who rebukes Tyndale for using no instead of nay, p. 422.)

Year. Annum magnus. The Chaldaic astronomers observed that the fixed stars shift their places at about the rate of a degree in seventy-two years, according to which calculation they will perform one revolution in 25,920 years, at the end of which time they will return to their "as you were." This revolution of the fixed stars is the annum magnus. The Egyptians made it 30,000 years, and the Arabians 40,000. (See Amshus Konwound of God.)

† For a year and a day. In law many acts are determined by this period of time—e.g. if a person wounded does not die within a year and a day, the offender is not guilty of murder; if an owner does not claim an estray within the same length of time, it belongs to the lord of the manor; a year and a day is given to prosecute appeals, etc.

Yellow. Anglo-Saxon, geolu, yellow; Italian, giallo; Danish, gul; Icelandic, gull, our gold; yellow metal.

Yellow indicates jealousy, inconstancy, and adultery. In France the doors of traitors used to be daubed with yellow. In some countries the law ordains that Jews be clothed in yellow, because they betrayed our Lord. Judas in medieval pictures is arrayed in yellow. In Spain the vestments of the executioner are either red or yellow—the former to
indicating bloodshedding, and the latter treason.

Yellow, in blazonry, is gold, the symbol of love, constancy, and wisdom. Yellow, in Christian symbolism, also gold, is emblematical of faith. St. Peter is represented in a robe of a golden yellow colour. In China yellow is the imperial colour.

Yellow-bellies. Frogs, femmen. The Mexicans are so called.

"When the Queen's Prize was won at Wimbledon, July 21st, 1863, by Sergeant Buinmer, 2nd Lincoln, his victory was saluted with 'Well done, yellow-belly'! in allusion to his being a Lincolnshire man." — Notes and Queries, August 22nd, 1863, p. 116.

"Ah, then, again, it kin scarce be Mexikins neither. It up too fur north for any o' them yellow-bellies."—Captain Mungo Reid: The War Trail, chap. xxxi.

Yellow Book of France. A report drawn up by Government every year since 1861, designed to furnish historians with reliable information of the state, external and internal, of the French nation. It is called Yellow from the colour of its cover. It corresponds to our "Blue Book" and the "White Books" of Germany and Portugal.

Yellow boy (A). A gold sovereign.

"John did not save the cause: there wanted not yellow-boys to see it done."—Armabn: John Bull.

Yellow boy (A). A bankrupt. The French call a bankrupt Safranier, and Aller au safran means to be made a bankrupt. The allusion is to the ancient custom of painting the house of a traitor yellow. It will be remembered that the house of the Petit Bourbon was long so stigmatised on account of the treason of the Constable Bourbon.

Yellow Caps. A notable insurrection in China, in the reign of Hán-líng-tee (168-189), headed by Tchang-keo, and so called from the caps worn by the rebels, which were all of the imperial colour.

Yellow Dwarf. A certain queen had a daughter named ALL-FAIR, of incomparable beauty. One day the queen went to consult the Desert-Fairy but, being weary, lay down to rest, and fell asleep. On waking she saw two lions approaching, and was greatly terrified. At this juncture the Yellow Dwarf arrested her attention, and promised to save her from the lions if she would consent to give him—ALL-FAIR for his bride. The queen made this promise, and an orange-tree opened, into which the queen entered, and escaped the lions.

The queen now sickened, and ALL-FAIR went to consult the Desert-Fairy, but, like her mother, was threatened by the lions, and promised to be the dwarf’s bride if he would contrive her escape. Next morning she awoke in her own room, and found on her finger a ring made of a single red hair; which could not be got off. The princess now sickened, and the States resolved to give her in marriage to the powerful king of the Gold Mines. On the day of espousals the Yellow Dwarf came to claim his bride, carried her off on his Spanish cat, and confined her in Steel Castle. In the meantime the Desert-Fairy made the king of the Gold Mines her captive. One day a mermaid appeared to the captive king, carried him to Steel Castle, and gave him a sword made of one entire diamond. Thus armed, the king went in, and was first encountered by four sphinxes, then by six dragons, then by twenty-four nymphs. All these he slew with the syren sword, and then came to the princess. Here he dropped his sword, which the Yellow Dwarf took possession of. The Yellow Dwarf now made the king his captive, and asked if he would give up the princess. "No," said the king; whereupon the dwarf stabbed him to the heart; and the princess, seeing him fall, threw herself upon the dead body and died also. (Countess D’Auñoy: Fairy Tales.)

Yellow Jack. The flag displayed from lazarets, naval hospitals, and vessels in quarantine. (See Union Jack.)

Yellow Jack (The). The yellow fever.

"Raymond and all his family died of yellow fever, and Fernando... had passed a few weeks recovering from a touch of yellow Jack."—A. C. Gismon: Baron Montes, book iv. chap. x.

Yellowhammer (The). The eggs of this bird are spotted with red. The tradition is that the bird fluttered about the Cross, and got stained with the blood in its plumage, and by way of punishment its eggs were doomed ever after to bear marks of blood. 'Tis a very lame story, but helps to show how in former times every possible thing was made to bear some allusion to the Redeemer. Because the bird was "cursed," boys who abstained from plundering the eggs of small birds, were taught that it is as right and proper to destroy the eggs of the bunting as to persecute a Jew. (See Christian Traditions.)

Hammer is a corruption of the German ammer, a hammer.
Ye'men. Arabia Felix. Felix is a mistranslation by Ptolemy of Yemen, which means to the "right"—i.e. of Mecca. (See STONY ARABIA.)

"Beautiful are the maids that glide
On famine,—shadowed even through Yemen’s dale."—THOMAS MOORE: Fire-Worshipers.

Yeoman (A) was anciently a forty-shilling freethinker, and as such qualified to vote, and serve on juries. In more modern times it meant a farmer who cultivated his own freethold. Later still, an upper farmer, tenant or otherwise, is often called a yeoman.

"His family were yeomen of the richer class, who for some generations had held property."—R. C. JEBB: Richard Jenkyn, chap. 1. p. 2

Yeoman's Service. Regular hard work; effectual service; excellent service whether in a good or bad cause. The reference is to the yeomen of the Free Companies.

"The whole training of Port Royal did hone yeoman's service."—SHAKESPEARE: Sir Percival, p. 56.

"We found a long knife, and a knotted handkerchief stained with blood, with which Claude had no doubt recently done yeoman's service."—Miss Robinson: Whitefears, chap. viii.

Yeomen of the Guard. The beef-eaters (v.r.).

Yeth-Hounds. Dogs without heads, said to be the spirits of unbaptised children, which ramble among the woods at night, making wailing noises. (Derbyshire.)

Yezd (1 syl.). Chief residence of the Fire-worshippers. Stephen says they have kept the sacred fire alight above 3,000 years, without suffering it to go out for a second. The sacred fire is on the mountain Ater Quedah (Mansion of the Fire), and he is deemed unfortunate who dies away from the mountain. (Persia.)

"From Yezd's eternal Mansion of the Fire,

Yggdrasil. The ash-tree, whose roots run in three directions: one to the Asi-gods in heaven, one to the Frost-giants, and the third to the under-world. Under each root is a fountain of wonderful virtues. In the tree, which drops honey, sit an eagle, a squirrel, and four stags. At the root lies the serpent Nithhöggr gnawing it, while the squirrel Ratatoskr runs up and down to sow strife between the eagle at the top and the serpent. (Scandinavian mythology.)

"The Norns beswall the
Sai Yggdrasil."—LORD BYRON: Harold, bk. viii.

Y'mir. The personification of Chaos, or the first created being, produced by the antagonism of heat and cold. He is called a giant, and was nourished by the four milky streams which flowed from the cow Audhumla. While he slept, a man and woman grew out of his left arm, and sons from his foot. Thus was generated the race of the frost-giants. (Hrithvinsuir.)

Odin and his two brothers slew Ymir, and threw his carcass into the Ginnungagap (abyss of abysses), when his blood formed the water of the earth, his gore the ocean, his bones the mountains, his teeth the rocks, his skull the heavens, his brain the clouds, his hair plants of every kind, and his eyebrows the wall of defence against the giants. (Scandinavian mythology.)

Yn'ol. An earl of decayed fortune, father of Erid, ousted from his earldom by his nephew Edyn, who was called the "Sparrow-hawk." When Edyn was overthrown in single combat by Prince Geraint, he was compelled to restore the earldom to Ynol. (Tennyson: Idylls of the King; Euid.)

Yo'ke (1 syl.). Greek zugon, Latin jugum, French joi, Dutch jok, German joch, Anglo-Saxon gecu (pron. yau). To pass under the yoke. To suffer the disgrace of a vanquished army. The Romans made a yoke of three spears—two upright and one resting on them. When an army was vanquished, the soldiers had to lay down their arms and pass under this archway of spears.

Yor'ick. The King of Denmark's jester, "a fellow of infinite jest and most excellent fancy." (Hamlet, v. 1.) In Tristram Shandy Sterne introduces a clergyman of that name, meant for himself.

York, when it was Saxon, was called Ecworic, and the legend is that a Duke of Effric being drowned at the foot of the wall caused this name to be given to the city. Southwalk Wall was also called the Effric Wall or Stone. (VICTOR Hugo: L'Homme qui Rit, pt. ii. bk. iii. 1.)

York is Ew-rwic (pron. Yerrie), and means the town on the Eure, now called the Ouse. The Romans Latinised the word Eure or Eore into "Evora" or "Eboro," and added: "vicum;" whence Eboraviscum, contracted into Eboraecum.

York Stairs (London), by Inigo Jones. The only remains left of the splendid mansion of the Buckingshams. The site is part of the precincts of a
palace belonging to the bishops of Norwich. It then passed to Charles Brandon, Duke of Suffolk, then to the archbishops of York, then to the Crown, then to the Duke of Buckingham, who rebuilt it. The second Duke of Buckingham pulled it down, and converted it into the five streets, etc., called respectively, "George," "Villiers," "Duke," "Of," "Buckingham." The gate leading to the Thames is the only part of this mansion which remains.

Yorks (a Stock-Exchange term), the Great Northern Railway Ordinary Stock, the York line. Similarly, there are the Berwicks, the Brums, the Dovers, the Leeds, the Pots or Potteires, the Singapore, and so on. (See Stock-Exchange Slang.)

Yorkshire. I see Yorkshire, too. I am as deep as you are, and am not to be bamboozled. The North-countrymen are proverbially "long-headed and cannie." A tale is told of a Yorkshire rustic under cross-examination. The counsel tried to make fun of him, and said to him, "Well, farmer, how go calves at York?" "Well, sir," said the farmer, "on four legs and not on two." "Silence in the court!" cried the baffled bigwig, and tried again. "Now, farmer—remember you are on your oath—are there as many fools as ever in the West Riding?" "Well, no, sir, no; we've got our share, no doubt; but there are not so many as when you were there."

Young Chevalier. Charles Edward Stuart, the second Pretender. (1720-1766.)

Young England. A set of young noblemen and aristocratic gentlemen who tried to revive the formality and court manners of the Chesterfield school. They wore white waistcoats, patronised the pet poor, looked down upon shopkeepers, and were altogether Red-Tape Knights. Disraeli has immortalised their ways and manners, but scarcely a caput mortuum of their folly now remains.

Young Germany. A literary school headed by Heinrich Heine, whose aim was to liberate politics, religion, and manners from the old conventional trammels.

Young Italy. A league of Italian refugees, who associated themselves with the French republican party, called the Carbonnerie Démocratique (q.v.). It was organised at Marseilles by Mazzini, and its chief object was to diffuse republican principles.

Your Petitioners shall ever Pray, etc. The part omitted is, if a petition to the Crown, "for your Majesty's most prosperous reign"; but if to Parliament, the suppressed words are, "for the prosperous success of this high and honourable court of Parliament."

Youth Restored. Iolaüs was restored to youth, as Euripidès says.

Phaon, the beloved of Sappho, was restored to youth on the behalf of Venus.

Æson was restored to youth by Medæa, and so was Jason.

The muses of Bacchus and his husbands were restored to youth, according to Æschylus.

Ysolde, Ysoude, or Iseult. Daughter of the Queen of Ireland. Sir Tristram, being wounded, was cured by Ysolde, and on his return to Cornwall gave his uncle such a glowing description of the young princess that he sent to ask her hand in marriage. Ysolde married King Mark of Cornwall, but entertained a criminal passion for the nephew. This attachment being discovered by the king, he banished Tristram from Cornwall. Sir Tristram went to Wales, where he performed prodigies of valour, and his uncle invited him back again. The guilty intercourse being repeated, Sir Tristram was banished a second time, and went to Spain, Ermonie, and Brittany. In this last place he met with Ysolt of the White Hand, daughter of the Duke of Brittany, whom he married. After many marvellous exploits he was severely wounded, and, being told that no one could cure him but Ysolde, he sent a messenger to Cornwall, and told him if the queen consented to accompany him he was to hoist a white flag. The queen hastened to succour her lover, but Ysolt told her husband that the vessel was coming with a black sail displayed. Sir Tristram, in an agony of despair, fell on his bed and instantly expired. Soon as Ysolde heard thereof, she flung herself on the corpse and died also. King Mark buried the two in one grave, and planted over it a rose-bush and vine, which so intermingled their branches as they grew up that no man could separate them.

Ysolt of the White Hand. Daughter of the Duke of Brittany and wife of Sir Tristram. (See above.)

Yue-Làoù, in Chinese mythology, is the old man of the moon, who unites with a silken cord all predestined
Yoga. A mundane period of years, four of which have already passed, making up an aggregate of four million solar years. In the first period men were innocent and free from disease, in the second their life was shortened by one quarter. In the first period devotion was man's object, in the second spiritual knowledge, in the third sacrifice. Compare the Hindu legend with the account given in Genesis.

Yule (1 syl.). Christmas time.

Yule Log. A great log of wood laid in ancient times across the hearth-fire on Christmas Eve. This was done with certain ceremonies and much merrymaking. (Norwegian, jult, Christmas.)

"Eccy at Yuletide, when the log stood fixed in chimney corner, laugh and jest went round." - Adrich: Wyndham Tovey, stanza 5.

Yule Swain (The). A kind of Santa Klaus among the Lapps. He is eleven feet high, and rides on a goat. He appears on St. Thomas's Day, and continues his visits till Christmas Eve; but where he comes from and whether he goes nobody has the least idea.

Yuletide has been held as a sacred festival by numberless nations.

Christmas holds December 25th as the anniversary of the birth of Jesus. China on the same day celebrates the birth of Buddha, son of Maya. (Buddhism.)

Druid held during the winter solstice the festival of Nollagh. (Higgins.)

Egypt held that Horus, son of Isis, was born towards the close of December. (Le Clerc de Septiènes.)

Greece celebrated in the winter solstice the birth of the gods (Hera, Ceres, Dionysus, Bacchus), and Hercules (Heracles).

India. Numerous Indian tribes keep Yuletide as a religious festival. (Minter Williams.)

Mexico holds in the winter solstice the festival of Capuchine. (History of the Indies, vol. ii. p. 339.)

Persia at the same period honours the birth of Mithra. (Grose.)

Bona celebrated on December 25th the festival of "Natalis Solis Invicta." (Needham.)

Sweden held Yuletide the festival called Jul, in honour of Fraya, son of Odin.

Yum'boes (2 syl.). Fairies of African mythology, about two feet high, of a white colour, and dressed like the people of Jafol. Their favourite haunt is the range of hills called The Paps.

"When evening's shades o'er Goree's isle extend, The amiable Yumboes from The Paps descend, Seily approach the natives' huts, and steal With secret hand the pounded cow-cow meal." - Nightsey: Fairy Mythology.

Yves (St.) (1 syl.). Patron saint of lawyers, being himself a lawyer. As he used his knowledge of the law in defending the oppressed, he is called in Brittany "the poor man's advocate."

"Ad vocavit, sed non introc, Res miranda populique.

Yves to St. Yves.

Y'veto't (pron. Eve-tô). The King of Yvetot. Yvetot is a town in Normandy, and the king referred to is the lord of the town, called roi d'Yvetot in old chronicles. The tradition is that Clovis, son of Clovis, having slain Gautier, lord of Yvetot, before the high altar of Soissons, made atonement by confessing the title of king on the heirs of the murdered man.

"Il était un roi d'Yvetot
Peu connu dans l'histoire;
Se levant tard, se couchant tôt,
Dortant fort bien sans gloire,
Et couronné par Jeanne d'U.
D'un simple bonnet de coton,
Dit-on,
Oh! oh! oh! oh! ah! ah! ah! ah! ah!
Quel bon petit roi c'était, là! là! là! là!"

Borangier: Roi d'Yvetot (1813).

A king there was, "roi d'Yvetot" slept,
But little known in story;
Went soon to bed, till daylight slept,
And soundly without glory.
His royal brow in cotton cap
Would Janet, when he took his nap,
Enwrap.
Ah! ah! ah! ah! ah! ho! ho! ho! ho!
A famous king thus "roi d'Yvetot."

E. C. B.

Z

Za'bian. The Zabian world of fashion. The world of fashion that worships the stars, or men and women of notoriety. A Zabian is a worshipper of the sun, moon, and stars. The Chaldees and ancient Persians were Zubians.

"This is the new meteor, admired with so much devotion by the Zabian world of fashion." - Belgrano, No. 3.

Zacocia. King of Mozam'bec. Camoens, in his Lusiad, says that he received Vasco da Gama, and his men with great hospitality, believing them to be Mahometans, but the moment he discovered that they were Christians all his kindness turned to the most run-corous hate. He tried to allure them into ambush, but, failing in this, sent to Gama a pilot to conduct the fleet to Momba'ze (2 syl.), where the whole party had been killed or reduced to slavery. This treachery failed also, because Venus drove the fleet in a contrary direction by a storm. The faithless pilot lastly attempted to run the ships upon hidden rocks, but the Nereids came to the rescue, and the pilot threw himself into the sea to escape the anger of the Portuguese adventurer. (Camoens: Lusiad, bks. i, ii.)
Zadkiel (3 syl.). Angel of the planet Jupiter. (Jewish mythology.)

Zadkiel. The pen-name of Lieutenant Morrison, author of the Prophetic Almanac.

Zadoc, in Dryden's satire of Absalom and Achitophel, is designed for Sancroft, Archbishop of Canterbury.

"Zadoc the priest, whom (shunning power and place).
His lofty mind advanced to David's [Charles 11.] grace."

Zakarti's Ibn Muhammed, surnamed Kazwin, from Kaswin, the place of his birth. De Sacy calls him "the Pliny of the East." (1200-1263.)

Zakka. A tree growing in the Muhammadan hell, from which a food is prepared for the damned of inexpressible bitterness.

"How will it be for him whose food is Zakka?"—The Koran.

Zal. Son of Sam Neriman, exposed on Mount Elburz, because he was born with white hair, and therefore supposed to be the offspring of a deer. He was brought up by the wonderful bird See-murgh (q.t.), and when claimed by his father, rescued from the foster-bird a feather to give him insight into futurity. (Persian mythology.)

Zanes. The statues dispersed about the grounds on which the public games of Greece were celebrated. They were the produce of fines imposed on those who infringed the regulations.

Zanoji. Hero of a novel so called by Lord Lytton. Zanoni is supposed to possess the power of communicating with spirits, prolonging life, and producing gold, silver, and precious stones.

Zamy. More correctly, Zanny (Italian zanni, a buffoon; Latin sannio, "sanne," means a grimace, and "sanneo," one who makes grimaces).

"For indeed, he's like the 'zani' to a tumbler.
That tries tricks after him to make men laugh."—R. Jackson: Every Man Out of His Humour, iv. 2.

"He belonged to one of those dramatic companies called zanni, who went about the country reciting and acting."—John Inglesant, chap. xxvii.


"Where, some hours since, was heard the swell
Of trumpets and the clash of zal."—

Thomas Moore: Fire-Worshippers.

Zelina was in love with Azim. Azim left his native Bokhara to join the Persian army, and was taken captive by the Greeks. Report said "he was dead;" Zel'ica lost her reason, joined the harem of the Veiled Prophet as "one of the elect of Paradise," and became "priestess of the faith." When Azim joined the prophet's band, Zelica was appointed to lure him to his destruction, both of body and soul. They meet—Azim tells her to fly with him, but she tells him she is the prophet's bride, and flees from his embrace. After the death of the prophet Zelica puts on his veil, and Azim, thinking she sees the prophet, rushes on her and kills her. (Thomas Moore: Veiled Prophet of Khorasan; Lalla Rookh.)

Zelotes (3 syl.) or Sicarii were pious assassins among the Jews, who imposed on themselves the task of killing all who broke the Mosaic law. (Mishnah: Sanhedrin, ix. 6.)

"Simon Zelotes was probably a disciple of Judas the Gaulonite, leader of a party of the Renaim (Sicarii)."—Renan: Life of Jesus, ix.

Zem. The sacred well of Mecca. According to Arab tradition, this is the very well that was shown to Hagar when Ishmael was perishing of thirst. Mecca is built round it.

Zen'ochis Khan [great chief]. A title assumed in 1206 by Temouind, a Persian rebel, in the presence of 100 tribes. His progress was like that of a destroying angel, and by his sword Persia became part of the vast Mogul empire.

Zend-Avesta. The great work of Zoroaster, or rather Zarathustra, the Mede, who reformed the Magian religion. It is the Avesta or "Living Word," written in the Zend language (B.C. 400). It now contains the Yasna, the Vispered, the Vendidad, and the Khordah-Avesta.

"The sacred writings of the Parsees have usually been called Zend-Avesta by Europeans; but this is, without doubt, an inversion of the proper order of the words, as the Pahlavi books always style them 'Avistak-va-Zand' (text and commentary)."—Heng: Essays on the Parsee, Essay lii, p. 10.

Zenalophon. A corruption of Zeno-lophon. The beggar-maid loved by King Cophetua.

"The magnanimous and most illustrious king Cophetua set eyes upon the penurious and indigent beggar Zenalophon."—Shakespeare: Love's Labour's Lost, iv, 1.

Zenith, Na'dir. Zenith is the point of the heavens immediately over the head of the spectator. Na'dir is the opposite point, immediately beneath the spectator's feet. (French, zenith, nadir.)

Zephon [searcher of secrets]. The cherub despatched by Gabriel to find Satan, after his flight from hell. Thus'riel goes with him. (Milton: Paradise Lost, iv. 788-796.)
Zephyr: The west wind, the son of Aeolus and Aurora, and the lover of Flora. (Roman mythology.)

Pas de zephyr. Standing on one foot and balancing the other backwards and forwards.

Zeus (1 syl.). The Grecian Jupiter. The word means the “living one.” (Sanskrit, Dyaus, heaven.) (See Jupiter.)

Zeuxis (2 syl.), a Grecian painter, is said to have painted some grapes so well that the birds came and pecked at them.

"'Tis so. Poor birds, decked with painted grapes. Do surfeit the eye, and pluck the new." Shakespeare: Venus and Adonis.


Zig. A prodigious cock, which stands with its feet on the earth and touches heaven with its head. When its wings are spread it darkens the sun, and causes a total eclipse. This cock crowed before the Lord, and delighteth Him. (Babylonic Talmud.)

Zig. A chum, a comrade. (Italian zigo, a newt or little lizard.) It generally means un mauvais camarade, unless otherwise qualified. (French argot.)

"Only the bun zig Rac."—Outsid: Under Two Floors, chap. xvi.

Zim and Jim. "His house was made a habitation for Zim and Jim, and every unclean thing." (Godly Man's Portion, 1663). The marginal reading of Isa. xii. 21, 22, explains Zim to be wild beasts, and Jim jackals.

Zimri, in Dryden's Absalom and Achitophel, is the second Duke of Buckingham. Like the captain who conspired against Asa, King of Judah, he "formed parties and joined factions," but pending the issue "he was drinking himself drunk in the house of Arza, steward of his house." (1 Kings xvi. 9.)

"Some of the chiefs were princes in the land; in the first rank of these did Zimri stand; a man so various that he seemed to be not one, but all mankind's epitome. Stuff in opinions, always in the wrong. Was everything by starts, and nothing long." Part i. 548-549.

Zin'cali. Gipsies; so called in Spain from Sinte or Sind (India) and cato (black), the supposition being that they came from Hindustan, which no doubt is true. The Persian Zangi means an Ethiopian or Egyptian.

Zin'dikites (3 syl.). An heretical Mahometan sect, who disbelieve in God, the resurrection, and a future life. They think that the world is the production of four eternal substances, and that man is a microcosm of the world.

Zineu'ra, in the Decameron of Boccaccio (day ii. novel 9), is the Imogen of Shakespeare's Cymbeline. In male attire Zineura assumed the name of Sicura'no da Finale, and Imogen of Fidele. Zineura's husband was Bernard Lomellin, and the villain was Ambrose. Imogen's husband was Posthumus Leonatus, and the villain Iachimo. In Shakespeare, the British king Cymbeline takes the place assigned by Boccaccio to the sultan.

Zion. Daughter of Zion. Jerusalem or its inhabitants. The city of David stood on Mount Zion. Zion and Jerusalem, were pretty much in the same relation to each other as Old and New Edinburgh. (Hebrew, Tsion, a hill.)

Zist. "So trouver entre le zist et le zed." To be in a quandary; in a state of perfect bewilderment. Also, to shilly-shally. "Zist" is anything of no value, as "Cela ne vaut pas un zed." It is not worth a fig. "Zist" is the same word slightly varied.

Zobeide (2 syl.). A lady of Bagdad, whose history is related in the Three Calendars. The Kalif Haroun-al-Raschid married her. (Arabian Nights.)

Zodiac. An imaginary belt or zone in the heavens, extending about eight degrees each side of the ecliptic.

Signs of the Zodiac. The Zodiac is divided into twelve equal parts, proceeding from west to east; each part is thirty degrees and is distinguished by a sign. Beginning with "Aries," we have first six northern and then six southern signs—i.e. six on the north side and six on the south side of the equator; beginning with "Capricornus," we have six ascending and then six descending signs—i.e. six which ascend higher and higher towards the north and six which descend lower and lower towards the south. The six northern signs are: Aries (the ram), Taurus (the bull), Gemini (the twins), spring signs; Cancer (the crab), Leo (the lion), Virgo (the virgin), summer signs. The six southern are: Libra (the balance), Scorpio (the scorpion), Sagittarius (the archer), autumn signs; Capricornus (the goat), Aquarius (the water-bearer) and Pisces.
(the fishes), winter signs. (Greek, so-on, living creatures.)

Our zernal signs the Ram begins,
Then comes the Bull, in May the Twins ;—
The Crab in June, next Leo shines,
And Virgo ends the northern signs.

The Balance brings autumnal fruits,
The Scorpion stings, the Archer shoots ;—
December’s Goat brings wintry blast,
Aquarius rain, the Fish come last. “E. C. B.

Zohar. The name of a Jewish book containing cabalistic expositions of the “books of Moses.” Traditionally ascribed to Rabbi Simon ben Yochi, first century; but probably belonging to the thirteenth century.

“The renowned Zohar is written in Aramaic, and is a commentary on the Pentateuch, according to its divisions into fifty-two hebraicidal hosones.”—Encyclopaedia Britannica, vol. xii. p. 313.

Zollism. Harsh, ill-tempered criticism; so called from Zoilos (q.e.).

Zoilos (Latin, Zoilus). The sword of Zoilos. The pen of a critic. Zoilos was a literary Thersites, shrewd, witty, and spiteful. He was nicknamed Home~ro~mastiz (Homer’s scourge), because he mercilessly assailed the epics of Homer, and called the companions of Ulysses in the island of Circe “weeping porkers” (“choirid'ia klaionta”). He also flew at Plato, Isocrates, and other high game.

“Pendem volo Zolium videre.” Martial.

Zola-lse. To write like Zola, the French novelist, the last quarter of the nineteenth century. Zola is noted for his realistic novels, many of which are unfit for circulating libraries. His speciality is a reckless exposure of the licentious habits of the French. His historic novel, called the Débâcle, exposed the breakdown of Napoleon III. and his army in the Franco-German war (1870-1871).

Other parts of speech from Zola are Zolaesque, Zolaisation, Zolaiser, etc.

Zula: The most complimentary meaning of Zolaesque is the terrible descriptive style of writing. The more general meaning is licentious and coarsely erotic.

Zollverein, meaning customs union, a commercial union of German states for the purpose of establishing a uniform tariff of duties. (Begun 1819.)

Zophial. An angelic scout of “swiftest wing.” The word means “God’s spy.” (Milton: Paradise Lost, vi. 356.)

Zoraida (3 syl.). Daughter of Agimorato of Algiers, who becomes a Christian and elopes with Ruy Perez de Viedma, an officer of Leon. The story is told in an episode of Don Quixote, called The Captive’s Life and Adventures. (Bk. iv. chap. ix.-xi.)

Zoraida (3 syl.) or Zoraida. The name of a yacht belonging to the squadron at Cowes. This name is taken from Rossini’s Zoraida et Coradin.

Zounds! An oath, meaning God’s wounds.

Zulal. That stream of Paradise, clear as crystal and delicious as nectar, which “the spirits of the just made perfect” drink of.

Zuleika. Daughter of Giaffir, Pacha of Abydos. She is all purity and loveliness. Her intelligence, joyousness, undeviating love, and strict regard to duty are beautifully portrayed. She promises to flee with Selim and become his bride;—but her father, Giaffir, shoots her lover, and Zuleika dies of a broken heart. (Byron: Bride of Abydos.)

Zuleika. The wife of Joseph.

“It is less costly than the others, and it is remarkable that, although his wife’s name, Zuleika (according to tradition), is inscribed in the certificates given to pilgrims, no grave having that name is shown.”—The Times (Report on the visit of the Prince of Wales to the mosque of Hebron).

Zulafgar. Ali’s sword. (See Sword.)
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Bacon, Roger (b. Ilchester, 1214; d. Oxford, June 11th, 1292). "Speculum Alchemiae" (1541); "De Potestate Artis et Naturae" (1542); "Opus Majus" (1735); "Opus Minus," "Opus Ter- tium," etc., in "Works" (Brewer, 1859). Biographies: Siebert's "Leben" (1861); Charles's "Vie" (1861).

Bage, Robert (b. Darley, near Derby, February 29th, 1728; d. September 1st, 1801). "Mount Heueth" (1781); "Barham Downs" (1784); "The Fair Syrian" (1787); "James Wallace" (1788); "Man as He Is" (1792); "Hermstrong: or, Man as He Is Not" (1796). Biography in Sir W. Scott's "Novelist's Library."

Baggehot, Walter (b. 1826, d. 1877). "The English Constitution" (1857); "Physics and Politics"; "Lombard Street" (1873); and "Essays on Silver" (1877). "Literary Studies," edited by Hutton, with "Memoir" (1878); "Economic Studies" (1880). Edited the "Economist."

Bailey, Philip James (b. Nottingham, April 22nd, 1816). "Festus" (1839); "The Angel World" (1850); "The Mystic" (1855); "The Age" (1848); "The International Policy of the Great Powers" (1862); "The Universal Hymn" (1867).

Bailey, Samuel (b. Sheffield, 1791; d. there, January 18th, 1870). "Value" (1825); "Essays on the Philosophy of the Human Mind" (1855, 1858, and 1863) etc.

Baillie, Joanna (b. Bothwell, 1762; d. Hampstead, February 23rd, 1851). "Plays on the Passions" (1798, 1802, 1812, and 1836); "Miscellaneous Plays" (1804); "The Family Legend" (1810); "Metrical Legends" (1821); "Fugitive Verses" (1823); "Metrical Legends of Exalted Characters," and "A View of the General Tenor of the New Testament regarding the Nature and Dignity of Jesus Christ," "Works," with a "Life" (1853).

Bain, Professor Alexander, LL.D. (b. Aberdeen, 1818). "The Senses and the Intellect" (1855); "The Emotions and the Will" (1859); "The Study of Character" (1861); "A Manual of English Composition and Rhetoric" (1866); "Mental and Moral Science" (1868); "Logic" (1870); "A Higher English Grammar" (1872); "Mind and Body"
(1873); “Companion to the Higher English Grammar” (1874); “The Science of Education” (1879); “James Mill: A Biography” (1882); “John Stuart Mill: A Criticism” (1882); “Practical Essays” (1884); “On Teaching English” (1887); etc. Edited James Mill’s “Analysis of the Human Mind” (1869), Grote’s “Minor Works” (1870), and Grote’s “Plato” (1880).

Baker, Sir Richard (b. Sittinghurst, Kent, about 1568; d. London, February 18th, 1644). “Chronicles of the Kings of England” (1641); translated Malvezzi’s “Discourses on Tacitus” (1642); “Theatrvm Redivivum” (1661).

Baker, Sir Samuel White (b. 1821, d. 1893). “The Rifle and Hound in Ceylon” (1853); “Eight Years’ Wanderings in Ceylon” (1855); “The Albert N’Yanza” (1866); “The Nile Tributaries of Abyssinia” (1871); “Ismaília” (1874); “True Tales for my Grandsons” (1883); “The Egyptian Question” (1884); “Wild Beasts and Their Ways” (1890). Memoir by T. Douglas Murray and A. Silva White (1895).


Ballantyne, James (b. 1808, d. 1877). “The Gabetunjie’s Wallet” (1843); “The Miller of Deanhauth” (1844); “Stained Glass” (1845); “Ornamental Art” (1847); “Poems” (1856); “Songs” (1865); “Whistle Binkie” (new edition, 1878); “Life of David Roberts” (1866); “Lilias Lee” (1872).

Baneroff, Thomas (b. circa 1600). “The Glutton’s Fever” (1633); “Epigrams and Epitaphs” (1639); part of “Lachrymae Musarum” (1650); “The Heroical Lover” (1658).

Banks, Mrs. George Linnaeus (b. 1821; d. 1897). “Ivy Leaves” (1844); “God’s Providence House” (1865); “Daisies in the Grass” (1865); “Stung to the Quick” (1867); “The Manchester Man” (1876); “Glory” (1877); “Caleb Booth’s Clerk” (1878); “Ripples and Breakers” (1878); “Woosers and Winners” (1880); “Forbidden to Marry” (1888); “In His Own Hand” (1885); “Glory” (1892); “A Rough Road” (1892); “Bond Slaves” (1893); “The Slowly Grinding Mills” (1892); “Bridge of Beauty” (1894).
Barker 1332

Survivals" (1892); "The Icelander’s Sword" (1893); "The Golden Gate" (1896); "The Life of Napoleon" (1896); "St. Paul" (1897). In addition to the above works he has written the following novels: "Mah- lah" (1890); "John Herring" (1883); "Court Royal" (1886); "Red Spider" (1887); "The Gavroches" (1887); "Eve" (1888); "Grettir the Outlaw" (1889); "The Pennycomequickers" (1889); "My Pragus Pig" (1900); "Arminell" (1900); "Urith" (1901); "Margery of Quether" (1901); "Through all the Changing Scenes of Life" (1892); "In the Roar of the Sea" (1892); "Cheap Jack Zita" (1893); "The Queen of Love" (1894); "Kitty Alone" (1894); "Dartmoor Idylls" (1896); "The Broom-Squire" (1896); "Guavas the Tinner"; "Bludys", "Perpetua" (1897); "Domitia" (1898).

Barker, Edmund H. (b. 1788; d. 1839). "Classical Recreations" (1812); "Aristarchus Anti - Blomfieldanus" (1820); "Parriana" (1828-29). Edited Stephen’s "Thesaurus" (1816-28).

Barlow, Miss Jane (b. Clontarf, County Dublin). "Irish Idylls" (1992); "The Mockers of the Shallow Waters" (1893); "Kerrigan’s Quality" (1894); "Maureen’s Fairing", etc. (1894); "Mrs. Martin’s Company" (1896).

Barnes, Rev. William (b. 1810; d. 1886). "Poems of Rural Life in Dorset Dialect" (1844); "An Anglo-Saxon Delectus" (1849); "Philological Grammar" (1846); "Notes on Ancient Britain" (1857); "Early England" (1859); "Views of Labour and Gold" (1859); "Rural Poems in Common English" (1862); "Tiw, or a View of the Roots and Stems of English" (1862); "Grammar and Glossary of the Dorset Dialect" (1864).

Barnfield, Richard (b. 1754). "The Affectionate Shepherd, containing the Complaint of Daphnis for the Love of Ganymede" (1854); "Cynthia, with Certaine Sonnets, and the Legend of Cassandra" (1858); "The Encomium of Lady Pecunia; or, the Praise of Money" (1598); and "Poems" (reprinted 1816).

Bar, Mrs. Amelia Edith, nee Huddleston (b. 1831). "Cluny Macpherson" (1884); "The Hallam Succession" (1885); "Jan Vedder’s Wife" (1885); "The Lost Silvor of Briffault" (1886); "The Bow of Orange Ribbon" (1886); "Between Two Loves" (1886); "A Daughter of Fife" (1886); "A Better Shepherdess" (1887); "Paul and Christina" (1887); "The Squire of Sandal-side" (1887); "The Household of McNeil" (1888); "Remember the Alamo" (1888); "In Spite of Himself" (1888); "Feet of Clay" (1889); "Woven of Love and Glory" (1890); "Friend Olivia" (1890); "Last of the Macallisters" (1890); "Scottish Sketches" (1890); "She Loved a Sailor" (1892); "A Sister to Esau" (1897); "Love for an Hour is Love for Ever" (1892); "The Preacher’s Daughter" (1892); "A Singer from the Sea" (1893); "Beads of Tasmer" (1893); "A Rose of a Hundred Leaves" (1893); "The Lone House" (1894); "Barnicia" (1896), etc.

Barr, Robert. "In a Steamer Chair" (1892); "From Whose Bourne" (1893); "The Pack and the Mask" (1894); "In the Midst of Alarms" (1894); "A Woman Intervenes" (1896); "Revenge" (1896); "The Mable Many" (1897).

Barrie, James Matthew (b. 1860). "Better Dead" (1887); "Auld Licht Idylls" (1888); "When a Man’s Single" (1888); "A Window in Thrums" (1889); "An Edinburgh Eleven" (1889); "My Lady Nicotine" (1890); "The Little Minister" (1891); "Sentimental Tommy" (1896); "Margaret Ogilvy" (1896).

Barrow, Isaac, D.D. (b. London, October, 1630; d. London, May 4th, 1677). "Euclidius Elementa" (1655); "Lectiones Opticeae" (1669); "Lectiones Geometricae" (1670); "Euclidis Data" (1675); "Archimedis Opera" (1675); "Theodosii Opera" (1675); "Lectio de Sphaera et Cyklindr" (1678); "Opuscula Latina" (1687); "Lectiones Mathematicae" (1783). Theological works first published by Tillotson (1683); best edition, 1818. Best edition of mathematical works, 1861. "Selected Writings" (1866). See Hill’s "Life."

Barry, Right Rev. Alfred, D.D., D.C.L. (b. 1826). "Introduction to Old Testament" (1856); "Life of Sir C. Barry, R.A." (1867); "Sermons for Boys" (1868); The Boyle Lectures for 1876. "What is Natural Theology?" (1877); "Sermons Preached at Westminster Abbey" (1884); "First Words in Australia" (1884); "Parables of the Old Testament" (1889); "Lectures on Christianity and Socialism" (1890); "Some Lights of Science on the Faith" (1892).

Barton, Bernard (b. 1781; d. 1849). "Metrical Effusions" (1812); "Poems by an Amateur" (1818); "Poems"
Bastian, Henry Charlton, M.D. (b. Truro, April 26th, 1837). "Modes of Origin of Lowest Organisms" (1871); "The Beginnings of Life" (1872); "Evolution and the Origin of Life" (1874); "Clinical Lectures on Paralysis from Brain Disease" (1875); "The Brain as an Organ of Mind" (1880); "Paralyses Cerebral, Bulbar, and Spinal" (1886); "Various Forms of Hysterical or Functional Paralysis" (1893), etc.

Baxter, Richard (b. Rowton, Shropshire, November 12th, 1615; d. London, December 8th, 1691). "Aphorisms of Justification" (1649); "The Saint's Everlasting Rest" (1649); "Confessions of Faith" (1655); "Gildas Silvanus; or, the Reformed Pastor" (1656); "Call to the Unconverted" (1657); "Universal Concord" (1658); "The Reformed Liturgy" (1661); "Now or Never" (1663); "Reasons for the Christian Religion" (1667); "A Life of Faith" (1670); "A Christian Directory" (1673); "The Poor Man's Family Book" (1674); "Catholic Theology" (1675); "Church History of Government of Bishops" (1680); "Poetical Fragments" (1681); "Episcopacy" (1681); "Life of Mrs. Baxter" (1681); "Methodus Theologii Christianae" (1681); "Paraphrase of the New Testament" (1685); "Certainty of the World of Spirits" (1691); "Universal Redemption" (1694). Biographies: "Sylvester's "Reliquiae Baxterianae" (1698); "Abridgment of Baxter's History of His Life and Times" (1713); Life prefixed to Orr's edition of Baxter's works (1830), and Life (1865).

Bayly, Thomas Baynes (b. 1797; d. 1836). Thirty-six dramatic pieces, and "Kindness in Women" (1837); "Parliamentary Letters," "Weeds of Kitchen" (1837), etc. "Poetical Works" with Memoir (1844).

Bayne, Peter, LL.D. (b. Fodderty, 1830; d. 1896). "The Christian Life" (1855); "Biographical Criticism" (1857-58); "Testimony of Christ to Christianity" (1862); "The Church's Curse and Nation's Claim" (1866); "Life of Hugh Miller" (1870); "Days of Jezebel" (1872); "The Chief Actors in the Puritan Revolution" (1878); "Lessons from my Master" (1879); "Two Great Englishwomen" (1880); "Martin Luther" (1887); "Six Christian Biographies" (1887); "The Free Church of Scotland" (1894). Edited Glasgow Commonwealth, Edinburgh Witness, the Dial, the Weekly Review.

Baynes, Thomas Spencer, LL.D. (b. Wellington, Somersetshire, March 24th, 1823; d. May 29th, 1887). "New Analytical of Logical Forms" (1850); "Port Royal Logic" (1851). One of the editors of the "Encyclopaedia Britannica."

Beale, Professor Lionel Smith, M.D. (b. London, 1825). "Life Theories" (1871); "The Mystery of Life" (1871); "Our Morality and the Moral Question" (1887); "Lectures on the Principles and Practice of Medicine" (1889), etc. Edited Archives of Medicine.

Beatrice, James (b. Laurencekirk, Kincardineshire, October 28th, 1735; d. August 18th, 1809). "Poems and Translations" (1790); "Judgment of Paris" (1765); "Essay on Truth" (1770); "The Minstrel" (1771 and 1774); "Essays" (1776); "Dissertations" (1783); "Evidences of Christianity" (1786); "Elements of Moral Science" (1790-93). Works, with Forbes's Life (1868).

Beaumont and Fletcher (Francis Beaumont, b. Grace Dieu, 1586; d. 1616; John Fletcher, b. 1576, d. 1625) together wrote "The Woman Hater" (1607); "Cupid's Revenge" (1615); "The Scornful Lady" (1616); "A King and No King" (1619); "The Maid's Tragedy" (1619); "Philaster" (1620); "Monsieur Thomas" (1639); "Wit Without Money" (1639); "The Coronation" (1640). Works (1660); best edition, 1843. Beaumont himself wrote "Paraphrase of Ovid's Salmacis and Hermaphroditus" (1602); "A Masque" (1613); "Poems" (1640); and another set of Poems (1653). See Campbell's "Specimens of Hallam's Literature," Collier's "Dramatic Poetry," Lamb's "Specimens;" Hazlitt's "Age of Elizabeth," Leigh Hunt's "Imagination and Fancy," and "Selections;" Macaulay's "Essays;" Ward's "Dramatic Literature;" and Minto's "Characteristics of English Poets." For recent critical opinion as to the authorship of the various works, see Professor Hall Griffin's Bibliography in Morley's "English Writers," vol. xii.
Beech, Sir Henry T. de la (b. London, February 10th, 1796; d. April 13th, 1855). "Discovery of a New Fossil Animal" (1823); "Geology of Jamaica" (1826); "Classification of European Rocks" (1828); "Geological Manual" (1831); "Theoretical Geology" (1834); "Geology of Cornwall, Devon, and West Somerset" (1839); "Geological Observer" (1851).

Beckford, William (b. 1760; d. Bath, May 2nd, 1844). "Memoirs of Extraordinary Painters" (1780); "Dreams, Incidents, etc." (1783); "Vathek" (English 1784, French 1787); "Italy" (1834); "Recollections of an Excursion to the Monasteries of Alcobaca and Batalha" (1833). See Redding's "Fifty Years' Recollections."

Beddoes, Thomas, M.D. (b. Shifnal, Shropshire, 1760; d. 1808). "Translation of Spallanzani's Dissertation on Natural History" (1784); "Translation of Bergman's 'Elecative Attractions'" (1785); "Chemical Experiments" (1790); "Alexander's Expedition to the Indian Ocean" (1792); "Observations on Demonstrative Evidence" (1792); "Cure of Calculus, etc." (1792); "History of Isaac Jenkins" (1793); "A Word in Defence of Bill of Rights against Gagging Bills" (1795); "Public Merits of Mr. Pitt" (1796); "Contributions to Medical Knowledge from the West of England" (1799); "On Consumption" (1799); "Hygeia" (1801-2); "On Fever" (1807); "Advice to Husbandmen in Harvest" (1808). Edited Cullen's "Translation of Bergman's Philosophical Essays."

Beddoes, Thomas Lovell (b. Clifton, July 20th, 1803; d. Basing, January 26th, 1849). "The Improvisatore" (1821); "The Bride's Tragedy" (1822); "Death's Jest Book; or, the Fool's Tragedy" (1850); "Poems" (1851), with "Memoir."


Bede, Cuthbert. (See Bradley, Rev. Edward.)

Beesly, Prof. Edward Spence (b. Fockenden, Worcestershire, 1831). "Catiline, Clodius, and Tiberius" (1875); "Queen Elizabeth" (1888); "Danton" (1899). Translated Comte, etc.

Benn, Aphra (b. Canterbury, 1642; d. London, April 16th, 1689). "The Forced Marriage" (1671); "The Amorous Prince" (1671); "The Dutch Lover" (1673); "Adelazar" (1677); "The Town Fop" (1677); "The Rover" (1677); "The Debauchee" (1677); "Sir Patient Fancy" (1678); "The Feigned Courtesans" (1679); "The Rover" (part ii. 1681); "The City Heiress" (1682); "The False Count" (1682); "The Roundheads" (1682); "The Young King" (1683); "Pomona" (1684); "Miscellany" (1685); "The Lover's Watch" (1685); "The Lucky Chance" (1687); "The Emperor of the Moon" (1687); "Lycidas" (1688); "The Widow Ranter" (1690); "The Younger Brother" (1696); Histories and Novels (1698, eighth edition with Life, 1735). Works (1871). See Ward's "Dramatic Literature;" Kavanagh's "Women of Letters;" Jeaffreson's "Novelists;" Forsyth's "Novelists," etc.

Beko, Charles Tilstone (b. London, October 16th, 1800; d. 1874). "Origines Biblice" (1834); "Nile and its Tributaries" (1847); "Sources of the Nile" (1848); "Mémoire Justificatif des Pères Paez et Lobo" (Paris, 1849); "The British Captives in Abyssinia." (1867).}

Bell, Henry Thomas Mackenzie (b. Liverpool, March 2nd, 1856). "The Keeping of the Vow and Other Verses" (1879); "Verses of Varied Life" (1882); "Old Year Leaves" (1883); "A Forgotten Genius; Charles Whitehead" (1884); "Spring's Immortality and Other Poems" (1883); "Life of Christina Rossetti." (1897).

Bell, Mrs. Hugh (Florence) (b. Paris). "Will o' the Wisp" (1890); "Chamber Comedies" (1890); "Nursery Comedies" (1892); "The Story of Ursula" (1895); "Conversational Openings" (1899).

Bennett, William Cox, LL.D. (b. Greenwich, October 14th, 1820; d. March 4th, 1895). "Poems" (1860); "Verdicts" (1862); "War Songs" (1856); "Collected Poems" (1862); "Songs for Sailors" (1873), etc.
Bentham, Jeremy (b. London, February 16th, 1748; d. 1832). "Fragment on Government" (1776); "The Hard Labour Bill" (1778); "Principles of Morals and Legislation" (1789); "Usefulness of Chemistry" (1783); "Defence of Usury" (1788); "Panopticon" (1791); "Draft of a Code for Judicial Establishment in France" (1791); "Political Tactics" (1791); "Emancipate your Colonies" (1793); "Supply without Burden" (1796); "Fauper Management" (1797); "Traité de Législation Civile et Penale" (1802); "Two Letters to Lord Pelham" (1802); "Plea for the Constitution" (1803); "Scotch Reforms" (1808); "Chrestomathia" (1810-17); "Parliamentary Reform Catechism" (1817); "Codification and Public Instruction" (1817); "Swear Not at All" (1817); "Springs of Action" (1817); "Church of Englandism" (1818); "Radical Reform Bill" (1819); "The King against Sir C. Wolsley" (1820); "The King against Edmonds" (1820); "Restrictive and Prohibitory Commercial System" (1821); "Art of Packing Special Juries" (1821); "Tracts Relative to Spanish and Portuguese Affairs" (1821); "Liberty of the Press" (1821); "Letter to Count Toreno" (1822); "Not Paul, but Jesus" (1823); "Truth versus Ashurst" (1823); "Book of Fallacies" (1824); "Peel's Magistrates' Salary Bill" (1824); "Mother Church Relieved by Bleeding" (1825); "Rationale of Reward" (1825); "Indications Respecting Lord Elgin" (1826, Postscript 1826); "Rationale of Judicial Evidence" (1827); "Codification Proposal" (1871). Biography in Bowring and Burton's edition of Works (1849). See Burton's "Benthamiana" (1838).

Bentham-Edwards, Miss Matilda Barbara (b. 1836). "John and I" (1862); "Dr. Jacob" (1864); "Kitty" (1869); "The Sylvestres" (1871); "A Year in Western France" (1876); "Bridget" (1877); "Disarmed" (1883); "Pearla" (1883); "Love and Mirage" (1884); "The Parting of the Ways" (1888); "The Roof of France" (1889); "France of To-day" (1892); "A Romance of Dijon" (1894); "Brother Gabriel" (1895); "The Dream-Charlotte" (1899); "A Storm-Rent Sky: a Story of the Revolution" (1898); "Reminiscences" (1899), etc.

Bickerstaff, Isaac (b. 1735; d. circa 1800). "Love in a Village" (1782); "Commonplace Book," in complete Works (1871).

Besant, Mrs. Annie (b. 1847). "Through Storm to Peace," Autobiography (1893); "The Path of Discipleship" (1896), etc.

Besant, Sir Walter (b. 1838). "Studies in Early French Poetry" (1868); with Professor Pulner, "Jerusalem" (1871); "The Golden Butterfly" (1871); "Ready-money Mortiboys" (1872); "The French Humorists" (1873); "The Monks of Thelema"; "By Celia's Arbour" (1878); "Twas in Trafalgar Bay" (1879); "The Seamy Side" (1880); "The Ten Years' Tenant"; "The Chaplain of the Fleet" (1881). The above novels were written in conjunction with James Rice. Sir Walter has written alone: "The Revolt of Man"; "All and Sorts and Conditions of Men" (1882); "The Captain's Room"; "All in a Garden Fair"; "Readings in Rabelais" (1883); "Dorothy Forster"; "The Art of Fiction" (1884); "Uncle Jack" (1886); "Children of Gibran" (1886); "The World Went Very Well Then" (1887); "Herr Paulus"; "Fifty Years Ago"; "The Eulogy of Richard Jefferies" (1888); "For Faith and Freedom"; "The Bell of St. Paul's"; "Captain Cook" (a biography); "To Call Her Mine" (1889); "Armorel of Lyonesse"; "The Holy Rose" (1890); "St. Katherine's by the Tower" (1891); "The Ivory Gate"; "London" (1892); "The History of London"; "The Rebel Queen" (1893); "Beyond the Dreams of Avarice" (1893); "The City of Refuge"; "The Master Craftsman" (1896); "A Fountain Sealed"; "The Queen's Reign and its Commemoration" (1897); "The Pen and the Book" (1898); "The Orange Girl" (1899). Editor of: The Author.

Bentley, Richard, D.D. (b. 1662; d. 1742). "Dissertation on the Epistles of Phalaris" (1699); "Discursois on Latin Metres" (1726); "Remarks on a Late Discourse on Freethinking" (1743); "Sermons" (1809). Edited numerous classics. Biography by Monk (1830) and by Jebb (1844). "Correspondence" (1842). Works (1856).

Berkeley, George, Bishop of Cloyne (b. 1684; d. 1754). "An Attempt to Demonstrate Arithmetic without Algebra and Geometry" (1707); "New Theory of Vision" (1709); "Principles of Human Knowledge" (1710); "Three Dialogues" (1713); "Principle of Motion" (1721); "Alciphron" (1732); "Siris" (1747). Biographies by Prior (1784); Wright (1843), and Fraser, with...
Birrell  1396  Blind

“Maid of the Mill” (1765); “Lionel and Clarissa” (1783); and many other plays.

Birrell, Augustine (b. 1850). “Obituary” (1884 and 1887); “Life of Charlotte Bronté” (1887); “Res Judicata” (1890).

Black, William (b. Glasgow, 1841; d. 1898). “Love or Marriage” (1867); “In Silk Attire” (1869); “Kilmeny” (1870); “The Monarch of Mincing Lane,” “A Daughter of Hetth” (1871); “The Strange Adventures of a Phaeton” (1872); “A Princess of Thule” (1873); “The Maid of Killeana” (1874); “Three Feathers” (1875); “Madcap Violet” (1876); “Ladysilverdale’s Sweetheart” (1876); “Green Pastures and Piccadilly” (1877); “Macleod of Dare” (1878); “White Wings” and “Sunrise” (1880); “That Beautiful Wretch” (1881); “Shandon Bells” (1883); “Yo-lande” (1883); “Judith Shakespeare” (1884); “White Heather” (1885); “The Wise Woman of Inverness, etc.” (1885); “Sabina Zembla” (1887); “The Strange Adventures of a House Boat” (1888); “The Fenance of John Logan,” etc. (1889); “Nancie” (1890); “The New Prince Fantastico” (1890); “Donal Ross of Heimra” (1891); “Stand Fast, Craig-Royston” (1891); “The Magic Ink,” etc. (1892); “Wolfenberg” (1892); “The Handsome Humes” (1893); “Highland Cousins” (1894); “Briséis” (1896).

Blackburn, Henry (b. 1830; d. 1897). “Travelling in Spain” (1866); “The Pyrenees” (1867); “Artists and Arabs” (1868); “Breton Folk” (1880); “Randolph Caldecott: A Personal Memoir of his Early Art Career” (1886); “Artistic Travels in Normandy, Brittany, the Pyrenees, Spain, and Algeria” (1892); “The Art of Illustration” (1894); “Academy Notes.”

Blackie, John Stuart (b. Glasgow, 1809; d. March 2nd, 1895). “Pronunciation of Greek” (1852); “Lays and Legends of Ancient Greece”; “Three Discourses on Beauty” (1858); “Lyric Poems” (1860); “Homer and the Iliad” (1866); “Democracy” (1867); “Musa Burschiosa” (1869); “War Songs of the Germans” (1870); “Four Phases of Morals” (1871); “Lays of the Highlands and Islands” (1872); “Self-Culture” (1873); “Horseman of the Lines” (1874); “Songs” (1876); “The Wise Men of Greece” (1877); “The Natural History of Atheism” (1877); “Self-Culture” (1877); “Lay Sermons” (1881); “Altavona” (1882); “The Wisdom of Goethe” (1883); “Life of Robert Burns” (1883); “Scottish Song” (1889); “A Song of Houses” (1900); “Essays on Subjects of Moral and Social Interest” (1900); “Christianity and the Ideal of Humanity in Old Times and New” (1893). Translated “Faust” (1834); “Aeschylus” (1860).

Blackmore, Richard Doddridge (b. 1823). “The Fate of Franklin” (1860); “The Farm and Fruit of Old” (part of the Georgics, 1862); “Clara Vaughan” (1864); “Cradock Nowell” (1866); “Lorna Doone” (1869); “The Maid of Sker” (1872); “Alice Lorraine” (1875); “Cripps the Carrier” (1876); “Erema” (1877); “Mary Anerly” (1880); “Christowel” (1881); “Tommy Upmore” (1882); “Springhaven” (1897); “Kit and Kitty” (1889); “Perlicross” (1894); “Fringilla” (1896); “Tales from the Telling-House” (1898), etc. Translations of the Georgics (1871).


Blake, William (b. London, 1757; d. August 12th, 1828). “Poetical Sketches” (1783); “Songs of Innocence” (1789); “Book of Thistle” (1789); “America” (1793); “Songs of Experience” (1793); “Gates of Paradise” (1793); “Vision of the Daughters of Albion” (1793); “Europe” (1794); “Book of Ahania” (1793); “Urania” (1800); “Jerusalem” (1804); “Milton” (1804). Biographies: Gilchrist’s (1863, enlarged 1881); Rossetti’s in “B.’s Poems” (1866); Swinburne’s “Essay” (1868).

Blakey, Robert (b. 1795; d. 1878). “History of Moral Science” (1833); “The History of the Philosophy of Mind” (1848); “History of Political Literature” (1855). Also wrote several works on Angling, among them “The Rivers of England and Wales.”


Blind, Miss Mathilde (b. 1847; d. 1896). “Tarantella” (1884); “The Heathen on Fire” (1886); “Madame Roland” (1886); “George Eliot”
(1888); “The Ascent of Man” (1888); “Dramas in Miniature” (1891); “Songs and Sonnets” (1893); “Birds of Passage” (1895). Has edited the works of Shelley and Byron, and translated the “Journal” of Marie Bashkirtseff, etc.

**Blomfield, C. J., Bishop of London.**

**Blomfield, Robert** (b. Homington, Suffolk, 1766; d. Shefford, Bedfordshire, August 19th, 1823). “The Farmer’s Boy” (1800); “Rural Tales and Ballads” (1802); “Good Tidings” (1804); “Wild Flowers” (1806); “Miscellaneous Poems” (1808); “The Banks of the Wye” (1811); “Works” (1814); “May Day with the Muses” (1823); “Remains” (1824). Selected Correspondence (1870).


**Borrow, George** (b. Norfolk, 1803; d. 1881). “The Zincali; or, An Account of the Gipsies of Spain” (1841); “The Bible in Spain” (1843); “Lavengro; The Scholar, the Gipsy, and the Priest” (1851); “The Romany Rye” (1857); “Wild Waves” (1862); “Romano Lavo Lil” (1874).

**Boswell, James** (b. Edinburgh, October 29th, 1740; d. London, June 19th, 1795). “Account of Corsica” (1768); “Essays in Favour of the Corsicans” (1769); “Journal of a Tour to the Hebrides with Dr. Johnson” (1785); “Life of Johnson” (1791); “Letters to Rev. W. J. Temple” (1856). “Boswelliana” (1874). See the Essays by Macaulay and Carlyle, etc.

**Bowles, Rev. William Lisle** (b. King’s Sutton, Northamptonshire, September 24th, 1762; died Salisbury, April 7th, 1850). “Fourteen Sonnets” (1789); “Poems” (1798-1809); “The Spirit of Discovery” (1805); “The Missionary of the Andes” (1815); “Collected Poems” (1855).

**Boyd, Rev. Andrew Kennedy Hutchison, D.D., LL.D.** (b. 1825; d. 1899). “Recreations of a Country Parson” (1859); “Leisure Hours in Town”; “East Coast Days and Memories” (1877); “The Best Last” (1884); “Twenty-five Years of St. Andrews” (1892); “St. Andrews and Elsewhere” (1895); “Last Years of St. Andrews” (1896), etc.


**Boyle, Hon. Robert** (b. Lismore, January 25th, 1626; d. London, December 30th, 1692). “Physiological Essays” (1661); “The Usefulness of Experiments in Natural Philosophy” (1663), etc. “Works” (1744).

**Brabourne, Lord, Edward Hugessen Knatchbull-Hugessen** (b. Marsham Hatch, April 29th, 1829; d. 1893). “Stories for My Children” (1869); “Crackers for Christmas” (1870); “Moonshine” (1871); “Tales at Test-time” (1872); “Queer Folk” (1872); “Whispers from Fairyland” (1874); “River Legends” (1874); “Higgledy-Piggledy” (1875); “Uncle Joe’s Stories” (1877); “Friends and Foes from Fairyland” (1884), etc. Edited “Letters of Jane Austen” (his maternal great-aunt) (1885).

**Braddon, Mary Elizabeth, Very Mrs. Maxwell** (b. 1837). “Lady Audley’s Secret” (1862); “Aurora Floyd” (1863); “To the Bitter End” (1872); “Dead Men’s Shoes” (1876); “Joshua Haggard’s Daughter” (1876); “Weavers and Weft” (1877); “An Open Verdict” (1878); “The Clue of the Count” (1878); “Vixen” (1879); “The Story of Barbara” (1880); “Just as I Am” (1880); “Asphodel” (1881); “Mount Royal” (1882); “Phantom Fortune” (1883); “The Golden Calf” (1883); “Ishmael” (1884); “Wyllard’s Weird” (1885); “One Thing Needful” (1885); “Cut by the County” (1887); “The Fatal Three” (1888); “The Day Will Come” (1889); “One Life One Love” (1890); “Gerard” (1891); “The Venetians” (1891); “All Along the River” (1892); “Thou Art the Man” (1894); “The Christmas Hirlings” (1894); “Sons of Fire” (1895); “London Pride” (1896); “Under Love’s Rule” (1897); “Rough Justice” (1899); “In High Places” (1896); “His Darling Sin” (1899), etc.

**Bradley, Rev. Edward**. “Cuthbert
Bede" (b. Kidderminster, 1827; d. December 12th, 1869). "Adventures of Verdant Green" (1853); "Glencreggan" (1861); "The Curate of Cranston" (1862); "A Tour in Tartan Land" (1863); "The White Wife" (1864); "The Rack’s Garden" (1865); "Mattocks and Muttons" (1868); "Fotheringay and Mary Queen of Scots" (1869), etc.

Brewer, Rev. John Sherren (b. 1810; d. 1879). "Monumenta Franciscana" (1855); "Calendar of Letters and Papers, Foreign and Domestic, of the Reign of Henry VIII." (1862, etc.); "The Reign of Henry VIII." Also edited Fuller’s "Church History of Britain" (1845). Roger Bacon’s "Opus Testitum" and "Opus Minus" (1859), and the Carte and Carew Papers relating to Ireland (1867).

Brewster, Sir David, LL.D. (b. Jedburgh, December 11th, 1781; d. February 10th, 1868). "Desulphatisation of Light" (1813); "Polarisation of Light by Reflection" (1815); "On the Production of Polariising Structure by Pressure" (1816); "The Laws of Polarisation" (1818); "The Kaleidoscope" (1819); "Elliptical Polarisation" (1830); "Optics" (1831), etc. "Life" (1869).

Bridges, Robert Seymour, M.B., M.R.C.P. (b. 1844). "Growth of Love" (1876), another edition, 1890; "Prometheus the Fire-giver" (1884); "Plays" (1885); "Feast of Bacchus" (1889); "Shorter Poems" (1890, 1893-1894); "Eden" (1891); "Achilles in Scyros" (1892); "Humours of the Court" (1893); "Milton’s Prosody" (1893); "Overheard in Arcady" (1894); "John Keats, a Critical Essay" (1895); "Ode to Purcell and other Poems" (1896).

Britton, John (b. 1771; d. January 1st, 1857). "The Beauties of Wiltshire" (1801); "The Cathedral Antiquities of England" (1814-1835), etc.

Brontës, The. "Poems by Curerre, Ellis, and Acton Bell" (1849). -Charlotte (b. Thornton, Yorkshire, April 21st, 1816; d. Haworth, March 31st, 1855); "Jane Eyre" (1847); "Shirley" (1849); " Villette" (1852); "The Professor" (1856), Life by Mrs. Gaskell (1857). See "Charlotte Brontë" by Wemyss Reid (1877); Swinburne’s "Notes on Charlotte Brontë" (1877); "Charlotte Brontë" by Birrell (1897); and "The Brontës in Ireland," by Dr. William Wright (1894). -Emily (b. ibid., 1818; d. Haworth, 1848); "Wuthering Heights" (1847). -Anne (b. ibid., 1820; d. Scarborough, 1849); "The Tenant of Wildfell Hall"; "Agnes Grey" (1847).

Brooke, Rev. Augustus Stopford (b. Dublin, 1832). "Life of Fresk. Wm. Robertson" (1865); several vols. of "Sermons" (1868-94); "Theology in the English Poets" (1874); "Primer of English Literature" (1878); "Milton" (1879); "Prides" (1888); "Dove Cottage" (1890); "History of Early English Literature" (1892); "Development of Theology" (1893); "Irish Literature" (1893); "Tennyson: His Art and Relation to Modern Life" (1894). Has also published an edition of Turner’s "Liber Studiorum" (1882); Meryon’s "Etchings" (1887), and "The Golden Book of Coleridge" (1895).

Brooks, Charles Shirley (b. Brill, Oxon., 1816; d. February 23rd, 1874). "The Silver Cord" (1841); "Aspen Court" (1856); "The Gordanian Knot" (1858); "Sooner or Later" (1868); "Poems of Wit and Humour" (1875), etc. Was editor of Punch.

Brougham, Henry, Baron Brougham and Vaux (b. Edinburgh, September 19th, 1778; d. Cannes, May 7th, 1868). "Colonial Policy of the European Powers"; "Discourses of Natural Theology" (1833); "Speeches" (1835); "Dissertations on Subjects of Science" (1839); "Statesmen of the Time of George III." (1839-43); "Political Philosophy" (1846); "Albert Lunel" (1844); "Men of Letters and Science" (1846); "The Revolution in France" (1849); "Dialogue of Justinian" (1849); "Analytical View of Newton’s Principles" (with Routh) (1855); "Contributions to the Edinburgh Review" (1857). See Works (1868); Autobiography (1871); "Bibliography of his writings" (1873).

Broughton, Miss Rhoda (b. North Wales, 1840). "Cometh up as a Flower," "Not Wisely, but Too Well" (1867); "Red as a Rose is She" (1870); "Good-bye, Sweetheart, Good-bye" (1872); "Nancy" (1873); "Joan" (1873); "Second Thoughts" (1880); "Belinda" (1881); "Doctor Cudip" (1885); "Alas!" (1890); "Mrs. Bligh" (1892); "A Beginner" (1894). "Scylla or Charybdis" (1896); "Dear Faustina" (1897); "The Game and the Candle" (1899), etc.

Brown, John, M.D. (b. 1810; d. 1826).
Brown, Rev. John, D.D. (b. Bolton-le-Moors, Lancs., June 19th, 1830). "God’s Book for Man’s Life" (1881); "John Bunyan: His Life, Times, and Work" (1885); "Bunyan’s Home" (1890); "The Historic Episcopate" (1891). Editor of John Bunyan’s Works.

Browne, Sir Thomas (b. London, October 19th, 1605; d. October 19th, 1682). "Religio Medici" (1642); "Pseudodoxia Epidemica; or, Inquiry into Vulgar Errors" (1646); "Hydriotaphia" (1658); "The Garden of Cyrus" (1658); "Treatise on Christian Morals" (17th ed., with Life by Johnson). Works (1686, new edition 1836).

Browning, Elizabeth Barrett (b. London, 1809; d. Florence, June 29th, 1861). "The Battle of Marathon;” "Essays on Mind and other Poems" (1826); "Prometheus Bound, translated, with Poems" (1833); "The Seraphim" (1838); "The Romancer of the Pape" (1839); "Poems" (1844); "Sonnets from the Portuguese." printed in the 2nd edition of her "Poems" (1850); "Casa Guidi Windows" (1851); "Aurora Leigh" (1856); "Poems before Congress" (1860); "A Curse for a Nation" (1861); "Last Poems" (1862); "The Greek Christian Poets" (1863). Works (1864-66). See her "Letters" (1877-1897); Memoir by Stedman; Selden’s "Portraits de Femmes" (1877); and Mrs. Ritchie’s "Records of Tennyson, Ruskin, and the Brownings" (1892).

Browning, Robert (b. Camberwell, May 7th, 1812; d. Florence, December 12th, 1889). "Paracelsus" (1835); "Strathclyde" (1837); "Sordello" (1839); "Pippa Passes" (1842); "The Michaelmas Run" (1843); "Romances and Lyrics" (1845); "A Soul’s Tragedy" (1846); "King Victor and King Charles", "Dramatic Lyrics", "Return of the Druses", "Colombe’s Birthday", "Dramatic Romances", "The Soul’s Errand", "Christmas Eve" (1850); "Men and Women" (1855); "Dramatis Personae" (1864); "The Ring and the Book" (1868); "Balaustion’s Adventure" (1871); "Prince Hohenstiel-Schwangau" (1871); "Fifine at the Fair" (1872); "Red Cotton Nightcap Country" (1873); "Aristophanes' Apology" (1875); "The Inn Album" (1875); "Pacchiarotto" (1876); "Agamemnon of Aeschylus" (1877); "La Saisias"; "The Two Poets of Croisie" (1878); "Dramatic Idyls" (1879-80); "Joconda" (1883); "Ferishtah’s Fanci" (1884); "Parleyings with Certain People" (1887); "Asolando" (1890); "The Life of Stradbrooke" (1892). Collected edition, 1888-90. See "Essays on Browning" by Nettleship (1868), and McOtrie’s "Religion of our Literature; F. J. Furnivall’s "A Browning Bibliography;" "Mr. The Browning Society Papers;" Mrs. Orr’s "Handbook to Browning," and her "Life and Letters" (1891); Symonds’s "Introduction to the Study of Browning" (1892); W. Sharpe’s "Life" (1890); Professor Henry Jones’s "Browning as a Philosophical and Religious Teacher" (1891); F. Mary Wilson’s "Browning Primer" (1891); Mrs. Ritchie’s "Records of Tennyson, Ruskin, and the Brownings" (1892).

Bryce, The Right Hon. James (b. Belfast, May 10th, 1838). "The Holy Roman Empire" (1864); "Transcendentals and Arrarat" (1877); "The American Commonwealth" (1888); "South Africa" (1897).

Buchanan, George (b. Killearn, Stirlingshire, February, 1506; d. September 25th, 1582). "Rudiments Grammatica" (1550); "Jepthes" (1554); "Franciscanus" (1564); "Admonition to the Lords of the Parliament of Scotland" (1567); "De Maria Scoctorum Regina" (1572); "Baptists" (1578); "Dialogus de Jure Regni" (1579); "Rerum Scoticorum Historia" (1682); "Paraphrasis Psalmorum Poetica" (1569); "De Prosodie" (1600). Life by Irving (1807). Works (1725).

Buchanan, Robert Williams (b. August 16th, 1841). "Undertones" (1860); "Idylls of Invermurn" (1865); "London Poems" (1869); "Napoleon Fallen" (1871); "The Land of Love" (1871); "The Drama of Kings" (1871); "The Fleshly School of Poetry" (1872); "Master Sprits" (1873); "Bald the Beautiful" (1877); "God and the Man" (1881); "A Child of Nature" (1881); "The Martyrdom of Madeleine" (1882); "Ballads of Life, Love, and Humour" (1882); "Love Me for Ever" (1883); "Annan Water" (1888); "The New Abeslar" (1884); "Foxglove Manor" (1884); "Matt" (1885); "Stormy Waters" (1885); "The Master of the Mine" (1885); "A Look Round Literature" (1887); "The Heir of Linn" (1888); "City of Dream" (1888); "The Moment After" (1890); "The Outcast" (1891); "Come, Live with Me and be My Love" (1891); "The Coming
Terror, etc.” (1891); “Poems for the People” (1892); “The Wandering Jew” (1893); “Woman and the Man” (1893); “Rachel Dene” (1894); “Red and White Heather” (1894); “The Devil’s Case” (1895); “Marriage by Capture” (1896); “Effie Hetherington” (1896); “Lady Kilpatrick” (1896). Also several plays.

**Buckingham, George Villiers, Duke of** (b. Wallingford, January 30th, 1627; d. Kirkby Moorside, April 16th, 1688). “The Rehearsal” (1671), etc.


**Bunyan, John** (b. Elstow, Bedford, 1628; d. Loudon, August 31st, 1688). “Signs from Hell” (1650); “Gospel Truths Opened” (1656); “The Holy City” (1656); “Grace Abounding” (1663); “Justification by Faith” (1671); “Defence of Justification” (1679); “Water Baptism” (1673); “The Pilgrim’s Progress” (1678, 1684); “Life and Death of Mr. Badman” (1680); “The Barren Fig-Tree” (1683); “The Holy War” (1684); “The Harriese and Publican” (1693); “The Jerusalem Sinner Saved” (1688); Works (1853). Biographies by Southey, Macaulay, Ivimey (1890); Philip (1893); Froude (1880); Dr. John Brown (1885); and Carvon Venables.

**Burgon, John William**, Dean of Chichester (b. 1819; d. 1888). “Life and Times of Sir Thomas Gresham” (1839); “Petra” (1840); “Oxford Reformers” (1854); “Historical Notice of the Colleges of Oxford” (1857); “Inscription and Interpretation” (1861); “Treatises on the Pastoral Office” (1864); “Ninety-one Short Sermons” (1867); “Disestablishment” (1868); “The Protests of the Bishops against Dr. Temple’s Consecration” (1870); “The Athanasian Creed to be Retained in Its Entirety, and Why?” (1872); “A Plea for the Study of Divinity at Oxford” (1875); “The Prayer Book, a Devotional Guide and Manual” (1876); “Divergent Ritual” (1881); “The Revision Revised” (1883).

**Burke, Edmund** (b. Dublin, January 12th, 1728 or 1729; d. Beaconsfield, July 9th, 1797). “Vindication of Natural Society” (1756); “The Sublime and Beautiful” (1757); “Present State of the Nation” (1759); “Thoughts on the Present Discontents” (1770); “Reflections on the French Revolution” (1790); “Appeal from the New to the Old Whigs” (1791); “Letter to a Noble Lord” (1796); “Letters on a Regicide Peace” (1796); “Observations on the Conduct of the Minority” (1797); etc. Works (1801); Select Works (1874). Correspondence (1817), Best Biographies: Macknight’s (1858-60), John Morley’s (1867); Sketch, 1879.

**Burnaby, Colonel F. G.** (b. 1842; d. 1886). “A Ride to Khiva” (1876); “On Horseback Through Asia Minor” (1877); “A Ride Across the Channel” (1882); “Our Radicals” (1886). Life by R. K. Mann.

**Burnand, Francis Cowley** (b. 1837). “My Time and What I’ve Done with It” (1874); “The Incomplet Angler” (1887); “Very Much Abroad” (1890); “Rather at Sea” (1890); “Quite at Home” (1890); “The Real Adventures of Robinson Crusoe” (1893); “Happy Thoughts” Series, etc. Editor of *Punch* since 1890, and has written many burlesque and other dramatic pieces.

**Burnet, Gilbert**, Bishop of Salisbury (b. Edinburgh, September 15th, 1643; d. March 17th, 1715). “History of the Reformation” (1679, 1681, 1713); “History of My Own Time” (1724); etc. Life by Le Clerc (1715) and Flaxman.

**Burnett, Mrs. Frances, née Hodgson** (b. 1819). “That Less o’ Lowrie’s” (1877); “Kathleen” (1878); “Surly Tim” (1878); “Haworth’s” (1879); “Louisiana” (1880); “A Fair Barbarian” (1881); “Through One Administration” (1883); “Vagabondia” (1884); “Little Lord Fauntleroy” (1886); “Sara Crewe, etc.” (1888); “The Fortunes of Philippa Fairfax” (1888); “The Pretty Sister of Jose” (1889); “Little Saint Elizabeth” (1890); “Children I Have Known, etc.” (1891); “Dolly” (1893); “The One I Know the Best of All” (1893); “A Lady of Quality” (1896); “His Grace the Duke of Osmond” (1897), etc.

Burton, John Hill, LL.D. (b. Aberdeen, August 22nd, 1809; d. 1882). "Benthamiana" (1838); "Life and Correspondence of Hume" (1846); "Lives of Lovat and Forbes" (1847); "Political and Social Economy" (1849); "History of Scotland from the Revolution" (1853); "The Book-Hunter" (1862); "The Scot Abroad" (1864); "The Cairngorm Mountain" (1864); "History of Scotland from the Earliest Period" (1867); "Reign of Queen Anne" (1839), etc.

Burton, Sir Richard Francis (b. 1821; d. October 19th, 1890). "Sindhi" (1851); "A Pilgrimage to El Medina and Mecca" (1856); "First Footsteps in E. Africa" (1856); "The Lake Regions of Central Africa" (1860); "The City of the Saints" (1861); "The Nile Basin" (1864); "Wisdom and Wisdom from West Africa" (1865); "Explorations of the Highlands of Brazil" (1869); "Zanzibar" (1872); "Etruscan Bologna" (1876); "Sindhi Revisited" (1877); "Camaoes, his Life and his Lusiads" (1881); "The Book of the Sword" (1884). Has translated and published privately "The Thousand Nights and a Night" (1885). Life by Lady Burton.

Burton, Robert (b. Lindsey, Leicestershire, February 8th, 1576; d. January 25th, 1639). "Anatomy of Melancholy" (1621); "Philosophaster" (with Poemata) (1662).

Butler, Arthur John (b. Putney, June 21st, 1804). "Divina Cymmedia; with notes and translation—Purgatory" (1880); "Paradise" (1886); "Hell" (1891); "A Companion to Dante" (1893); "Letters of Count Cavour" (1894); "Dante: his Time and his Work" (1895).


Butler, Samuel (b. Strensham, Worcester, 1612; d. 1680). "Hudibras" (1663, 1664, 1678). "Posthumous Works" (many spurious), 1715; "Remains" (1758); "Works" (1861). Life (1849).

Butler, Major-General Sir William Francis, K.C.B. (b. Tipperary, 1838). "A Narrative of the Historical Events Connected with the Sixty-ninth Regiment" (1870); "The Great Lone Land" (1872); "The Wild North Land" (1873); "In Akinfoo" (1874); "Far Out" (1881); "Red Cloud, the Solitary Sioux" (1882); "Campaign of the Cataracts" (1887); "Charles G. Gordon" (1889); "Sir Charles Napier" (1890); "Sir George Colley" (1899).

Byron, Lord, George Gordon Noel (b. London, January 22nd, 1778; d. Missolonghi, April 19th, 1824). "Hours of Idleness" (1807); "Poems" (1808); "English Bards and Scotch Reviewers" (1809); "The Curse of Minerva" (1812); "Childe Harold's Pilgrimage" (canto i. and ii. in 1812, canto iii. in 1816, and canto iv. in 1818); "The Waits" (1813); "The Giaour" (1813); "The Bride of Abydos" (1813); "Ode to Napoleon Bonaparte" (1814); "The Corsair" (1814); "Lara" (1814); "English Melodies" (1815); "The Siege of Corinth" and "Parisina" (1816); "The Prisoner of Chillon" (1816); "Manfred" (1817); "The Lament of Tasso" (1817); "Monody on the Death of the Right Hon. R. B. Sheridan" (1817); "Beppo" (1818); "Mazeppa" (1819); "Don Juan" (canto i. and ii. in 1819, iii., iv., and v. in 1821, vi., vii., and viii. in 1823, ix., x., xi., xii., xiii., and xiv. in 1825, xv. and xvi. in 1824); "A Letter to John Murray on the Rev. W. L. Bowles's Strictures on the Life and Writings of Pope" (1821); "Marino Faliero," and "The Prophecy of Dante" (1821); "Sardanapalus," "The Two Foscari," and "Cain" (1821); "Werner" (1822); "The Vision of Judgment" (1822); "Heaven and Earth" (1822); "The Island" (1823); "The Age of Bronze" (1823); canto i. of the "Morgante Maggiore di Messer Luigi Pulci," translated; "The Deformed Transformed" (1824); "Parliamentary Speeches in 1812 and 1813" (1824). The following are the chief publications on the poet:—"Memoirs, Historical and Critical, of the Life and Writings of Lord Byron, with Anecdotes of Some of his Contemporaries" (1822); "Lord Byron's Private Correspondence, Including his Letters to his Mother, Written from Portugal, Spain, Greece, and Other Parts of the Mediterranean; Published from the Originals, with Notes and Observations," by A. R. C. Dallas (1824); "Recollections," by A. R. C. Dallas (1824); "Conversations with Lord Byron, Noted during a Residence with his Lordship at Pisa in the Years 1821 and 1822," by Thomas Medwin (1824); "Letters on the Character and Poetical Genius of Lord Byron," by Sir Egerton Brydges (1824); "Lord Byron," by Madame Louise Bello /824; "Anecdotes of Lord Byron, from Authentic Sources, with
Remarks Illustrative of his Connection with the Principal Literary Characters of the Present Day" (1825); "The Last Days of Lord Byron, with his Lordship's Opinions on Various Subjects, particularly on the State and Prospect of Greece," by William Parry (1825); "Lord Byron en Italie et en Grèce; ou, Aperçu de ses Visites et de ses Ouvrages, d'après des Sources authentiques," by the Marquis de Salvo (1825); "Narrative of Lord Byron's Voyage to Corsica and Sardinia, 1821" (1825); "A Short Narrative of Lord Byron's Last Journey to Greece, extracted from the Journal of Count Peter Gamse" (1825); "Correspondence of Lord Byron with his Friends, Including his Letters to his Mother, Written in 1809, 1810, and 1811," edited by A. R. C. Dallas (1825); "Life," by J. Galt (1825); "An Inquiry into the Moral Character of Lord Byron," by J. W. Simmonds (1826); "Memoir," by Sir H. Bulwer (1826); "Life," by W. Lake (1826); "Lord Byron and Some of his Contemporaries" (1828); "Life," by Sir Egerton Brydges (1828); "Memos of Lord Byron," by G. Clinton (1828); "Life, Letters, and Journals," edited by Moore (1830); "Conversations with Lord Byron," by Lady Blessington (1831); "Life," by Armstrong (1846); "The True Story of Lady Byron's Life," by Mrs. Beecher-Stowe (1867); "Medora Leigh," by Dr. Mackay (1869); "Recollectons of Lord Byron," by the Countess Guiccioli (1870); "Life," by Karl Elze (1871); "Trelawney's Recollections" (new ed. 1873); "Life," by Nicholl (1881); "The Real Lord Byron," by J. Cordy Jaffray (1882); "See Jeffrey's "Essays"; Hazlitt's "Spirit of the Age"; and "English Poets;" Macaulay's "Essays;" Swinburne's preface to a "Selection from the Poems;" Sir Henry Taylor's preface to his own "Poems;" Brimley's "Essays;" W. M. Rossetti's preface to an edition of the "Poems;" Kingsley's "Miscellanies;" Quarterly Review for July, 1858; the "Dictionary of National Biography," etc.

Cædmon (d. circa 680). "Paraphrase" (1655); best editions—Thorpe's (1832); Bouterwek's (1849-54); Grein's (1857-83). See Watson's "Cædmon, the First English Poet" (1875), and Morley's "English Writers," vol. ii.

Caine, Thomas Henry Hall (b. Runcorn, 1853). "Recollections of D. G. Rossetti" (1882); "Cobwebs of Criticism" (1886); "The Shadow of a Crime" (1885); "A Son of Hagar" (1887); "Life of S. T. Coleridge" (1887); "The Decemster" (1887); "The Bondman" (1890); "The Scapage" (1891); "The Little Manx Nation" (1891); "Captain Levery's Honeymoon, etc." (1892); "The Maxman" (1894); "The Christian" (1897).

Caird, Edward, Master of Balliol (b. Greenock, March 22nd, 1835). "The Social Philosophy and Religion of Comte" (1885); "The Critical Philosophy of Immanuel Kant" (1889); "Essays on Literature and Philosophy" (1892); "The Evolution of Religion" (1893), etc.

Caird, Principal John, D.D., LL.D. (b. Greenock, December, 1820; d. 1898). "An Introduction to the Philosophy of Religion" (1880); "Spinosa" (1888), etc.


Calverley, Charles Stuart (b. 1833; d. 1894). "Verses and Translations" (1862); "A Verse Translation of Theocritus" (1869); "Fly Leaves" (1872). See W. J. Sendall's "The Literary Remains of C. S. C."

Camden, William (b. London, May 2nd, 1551; d. Chislehurst, November 9th, 1623). "Britannia" (1586-1607); "Institutio Graecae Grammaticae Compendiaria" (1597); "Anglica, Hibernica, Normanica, Carabrica, a Veteris Scripta" (1604); "Remains Concerning Britain" (1606); "Reges, Regniue, Nobiles, et alii in Ecclesia Collegiata B. Petri Westmonasterii Sepulti, usque ad annum 1606" (1606); "Annales Berum Anglicarum et Hibernicarum regnante Elizabetha" (1615); "A Description of Scotland" (1695); and some minor works.

Campbell, John, Baron (b. 1781, d. 1861). "Reports of Cases Determined at Nisi Prius" (1837-16); "Letter to Lord Stanley" (1837); "Speeches at the Bar and House of Commons" (1842); "Lives of the Chancellors and Keepers of the Great Seal of England" (1845-48); "Lives of the Chief Justices of
papers on Joanna Baillie's "Metrical Legends" and Goethe's "Faust." 
Schiller's "Life and Writings" (1823-25); translation of "Legendre's Geometry," with essay on "Proportion" (1824); a translation of Goethe's "William Meister" (1824); "German Romances; Specimens of the Chief Authors, with Biographical and Critical Notices" (1827); Essays in various Reviews and Magazines, republished in the Miscellanies (1827-1837); "Sarto Resatus" (1833-34); "The French Revolution" (1837); "Charlemagne" (1839); "Heroes and Hero-Worship" (1840); "Past and Present" (1843); "Oliver Cromwell's Letters and Speeches, with Elucidations and a Connecting Narrative" (1845); "Latter-Day Pamphlets" (1850); articles in The Examiner (1848) on Louis Philippe (March 4th), Repeal of the Union (April 29th), Legislation for Ireland (May 13th); articles in The Spectator (1848) on Ireland and the British Chief Governor, and Irish Regiments of the New Era (May 13th); The Death of Charles Bulter, in The Examiner (December 2nd, 1848); "Life of John Sterling" (1851); "Life of Friedrich II." (1865); "On the Choice of Books" (1866); and "Shooting Niagara — and After?" in Macmillan's Magazine for 1867. In 1875 Carlyle published a small volume on the "Early Kings of Norway, and the Portraits of John Knox." For Biography, see Horne's "Spirit of the Age;" the Preface to "The Choice of Books;" "Reminiscences" (1881); Wylie's "Life," (1881); Froude's "Life of Carlyle," (1882-84); "Reminiscences," (1883); and "Letters and Memorials of Jane Welsh Carlyle" (1883); "The Correspondence of Thomas Carlyle and R. W. Emerson," edited by C. E. Norton (1883); Norton's "Letters of Carlyle" (1887). See also British and Foreign Review for October, 1840, by Giuseppe Mazzini; "Essays," by George Brimley; Greg's "Literary and Social Judgments;" Morley's "Critical Miscellanies;" Quarterly Review for July, 1865; Westminster Review for January, 1865; J. Russell Lowell's "My Study Windows;" Mozley's "Essays" (1878); "Lives," by Moncure D. Conway, H. J. Nicholl, and Richard Garnett, and D. Masson's "Carlyle, Personally and in his Writings" (1885), etc. 

Carpenter, William Benjamin, M.D., LL.D. (b. Bristol, 1813; d. 1885). "Principles of Human Physiology"
Carpenter

(1846); "Animal Physiology" (1847); "Mechanical Physiology" (1847); "The Physiology of Temperance" (1853); "The Principles of Comparative Physiology" (1854); "The Microscope and its Revelations" (1856); "Principles of Mental Physiology" (1874), etc.

Carpenter, Right Rev. William Boyd, D.D., D.C.L. (b. circa 1841). "Witness of the Heart for Christ" (1870); "The Permanent Elements of Religion" (1890); "Lectures on Preaching" (1895).

Carroll, Lewis, pseudonym of Rev. C. L. Dodgson (b. 1833, d. 1898). "Alice's Adventures in Wonderland" (1868); "Phantasmagoria" (1869); "Alice Through the Looking-Glass" (1872); "The Hunting of the Snark" (1876); "Doublets" (1879); "The Wasp's Nest" (1879); "Rhyme and Reason" (1883); "A Tangled Tale" (1886); "The Game of Logic" (1887); "Symbolic Logic" (1886), etc.

Cary, Henry Francis (b. 1772; d. 1844). "Inferno of Dante, with an English Translation in Blank Verse" (1806); "Translation of the Inferno, Purgatorio, and Paradiso" (1813); "Lives of the English Poets, from Johnson to Kirke White" (1846); "The Early French Poets" (1847). Mr. Cary also translated the "Birds" of Aristophanes and the "Odes" of Pindar. See "Memoirs of the Rev. H. F. Cary," by his son.

Chalmers, George (b. Fochabers, Morayshire, 1742; d. May 31st, 1825). "Caledonia" (1807-24); "Lives of Defoe (1786), Ruddiman (1794), Allan Ramsay (1800), etc.

Chalmers, Thomas, D.D. (b. Anstruther, March 17th, 1780; d. Edinburgh, May 30th, 1847). "Extent and Stability of the National Resources" (1808); "Astronomical Discourses" (1816); "Political Economy" (1832); "Adaptation of Nature to the Constitution of Man" (1833), etc. "Life" by Hanna prefixed to Works (1849). See also Memoir by Mrs. Oliphant (1893).

Chambers, Robert (b. Peebles, 1802; d. March 17th, 1871). "Illustrations of the Author of Waverley" (1822); "Traditions of Edinburgh" (1824); "Walks in Edinburgh" (1825); "History of the English Language and Literature" (1837); "Vestiges of the Natural History of Creation" (1844); "Exploration"; a sequel to the "Vestiges" (1845); "Essays" (1847); "Ancient Sea Margins" (1848); "History of Scotland" (new edition, 1849); "Scotch Jests and Anecdotes" (1850); "Edinburgh Merchants and Merchandize in Old Times" (1859); "Edinburgh Papers" (1861); "Domestic Annals of Scotland." Memoir by William Chambers (1871). (See also CHAMBERS, WILLIAM, LL.D.)

Chambers, William, LL.D. (b. Peebles, 1800; d. May 20th, 1883). "A History of the Gipsies" (1822); "The Book of Scotland" (1830); "Glenormiston" (1849); "Fiddy" (1851); "Something of Italy" (1862); "A History of Peebles-shire" (1864); "Sketches" (1866); "France" (1866); "Abbots and Railways" (1866); "Memoir of Robert Chambers" (1871); "Ailie Gilroy" (1872); "Stories of Old Families" (1878); "Story of St. Giles's Church, Edinburgh" (1879); "The Story of a Long and Busy Life" (1882), etc. Editor, with his brother Robert, of many educational and other works.

Chapman

George (b. near Hitchin, Hertfordshire, 1557 or 1559; d. 1614). "Skianuktos, the Shadow of Night" (1585); "Orvid's Banquet of Sense" (1595); "The Shield of Achilles" (1596); "The Blind Beggar of Alexandria" (1598); "An Humerous Dayes Myrth" (1599); "All Fooles" (1605); "Eastward Hoe" (1605); "Monasie d'Olive" (1606); "The Gentleman Usher" (1606); "Bussy d'Ambois" (1607); "'Tis The Conspiracie and Tragedie of Charles, Duke of Byron" (1608); "Euthymise Raptus; or, the Teares of Peace" (1609); "May Day" (1611); "An Epicodie, or Funerall Song, on the Most Disastrous Death of Henry, Prince of Wales" (1612); "The Widowes Teares" (1612); "The Memorable Maske of the Two Hr'onourable Houses of Inns of Court" (1614); "Andromeda Liberator; or, the Nuptials of Perseus and Andromeda" (1614); "Eugenia; or, True Nobilities Trance" (1614); "Two Wise Men and all the Rest Foolis" (1619); "Pro Veri Autumni Lachrymae, to the Memory of Sir Horatio Vere" (1622); "A Justification of the Strange Action of Nero, being the Fifth Satire of Juvenal, Translated" (1629); "Sonnets and Pompy" (1631); "The Bacch..." (1639); "Revenge for Honour" (1654); "The Tragedie of Alphonsus, Emperor of Germany" (1654); and "The Second Maiden's Tragedy." He also published translations of Homer
Charles (1696), Hesiod (1812), and Musaeus (1616). Chapman’s Works were edited, in 1817, by R. H. Shepherd. For Biography and Criticism, see Wood’s “ Athenae Oxonienses;” Longeine’s “Dramatick Poets;” Warton’s “English Poetry;” Campbell’s “English Poets;” Hazlitt’s “Age of Elizabeth;” Hallam’s “Literature of Europe;” Swinburne’s introduction to the Works (1875); and Morley’s “English Writers,” vols. x. and xi. He has been panegyrised by Waller, Pope, Dr. Johnson, Godwin, Lamb, Coleridge, Keats, etc.

Charles, Mrs. Elizabeth (b. 1826; d. 1896). “The Draytons and Davenants” (1841); “The Chronicles of the Schonberg Cotta Family” (1863); “The Diary of Mrs. Kitty Treviyan” (1844); “Our Seven Homes” (1860), etc.

Chatterton, Thomas (b. Bristol, November 20th, 1752; d. Holborn, August 25th, 1770). Wrote various pieces—ascribed by him to one Thomas Rowley—which were first published in a collective form by Thomas Tyrwhitt, in 1777, under the title of “The Poems supposed to have been written at Bristol by Thomas Rowley and Others in the Fifteenth Century, with an Introductory Account of the several Pieces, and a Glossary.” This was followed, in 1778, by “Chatterton’s Miscellanies in Prose and Verse,” and in 1784 by a “Supplement to the Miscellanies of Thomas Chatterton.” Of the bitter and protracted controversy that arose upon the question of the authenticity of the Poems, an account is given in Kippis’s “Biographia Britannica;” a list of the principal pamphlets published in the course of the dispute being contained in Lowndes’s “Bibliographer’s Manual” under the heading of “Rowley.” Editions of the Poems were issued in 1803, 1842, 1855, and 1871; but see “Poetical Works by Thomas Chatterton, with Essay on the Rowley Poems,” by Prof. W. Skeat, and “Memoir” by Edward Bell (1875). For Biography, see the “Lives” by Gregory (1789), Davis (1809), Dix (1837), Martin (1865), Wilson (1869), and Masson (1875). For Criticism, see the Essays by Tyrwhitt, Southey, Warton, Campbell, Scott, Masson, Wilson, etc.


Cheyne, Rev. Professor Kelly, D.D. (b. London, September 18th, 1841). "The Hallowing of Criticism" (1888); "The Origin and Religious Contents of the Psalter" (1891); "Aids to the Devout Study of Criticism" (1892); "Founders of the Old Testament Criticism" (1893); "Introduction to the Book of Isaiah" (1895), etc.


Church, Rev. Alfred John (b. 1829). "Roman Life in the Days of Cicero" (1883); "The Chantry Priest of Barnet" (1884); "Carthage" (1886); "Early Britain" (1889); "Stories from the Early Comedians" (1892); "The Fall of Athens" (1894); "Stories from English History" (1896), etc. etc.

Church, Richard William, Dean of St. Paul's (b. Lisbon, 1815; d. December 9th, 1890). "Life of St. Anselm" (1781); "The Beginning of the Middle Ages" (1877); "Spenser" (1878); "Bacon" (1878); "Dante and Other Essays" (1888); "Miscellaneous Essays" (1888); "The Oxford Movement" (1891); "Cathedral and University Sermons" (1892); "Village Sermons," (1893-94); "Life and Letters," by his daughter, M. C. Church.

Churchill, Charles (b. Westminster, February, 1731; d. Boulogne, November 4th, 1764). "The Rosciad" (1761); "An Apology to the Critical Reviewers" (1761); "Night, an Epistle" (1761); "The Ghost" (1762); "The Prophecy of Famine" (1763); "An Epistle to William Hogarth" (1763); "The Conference" (1763); "The Duellist" (1763); "The Author" (1764); "Gotham" (1764); "The Candidate" (1764); "The Farewell" (1764); "The Times" (1764); "Independence" (1764); "The Journey," and the "Dedication to Churchill's Sermons." Works in 1770. See the edition of 1804, with "An Authentic Account of his Life," by W. Tuke. See also Campbell's "English Poets," Cowper's "Letters," Forster's "Essays," and the introductory essay, by Hanway, prefixed to the "Aldine Edition" of the poems (1867).

Cibber, Colley (b. London, 1671; d. December 12th, 1757). "Love's Last Shift, or, the Foul in Fashion" (1665); "Woman's Wit" (1697); "Garrick" (1699); "The Careless Husband" (1704); "The Nonjuror" (1717); "Works" (1721). See his "Apology for His Own Life" (1740).

Clarendon, Earl of, Edward Hyde (b. Dinton, Wilts, February 18th, 1608; d. Rouen, December 5th, 1674). "Brief View and Survey of the Dangerous and Pernicious Errors to Church and State in Hobbes's Leviathan" (1667); "History of the Rebellion and Civil Wars in England, to which is added an Historical View of the Affairs in Ireland" (1702); "History of the Rebellion and Civil War in Ireland" (1720); "The Life of Edward, Earl of Clarendon, Lord High Chancellor of England, and Chancellor of the University of Oxford, being a Continuation of the History of the Grand Rebellion, from the Restoration to his Banishment in 1667, written by Himself" (1759); "Essay on an Active and Contemplative Life, and Dialogue on Education and the Respect Due to Age" (1764-95); "Religion and Policy, and the Countenance and Assistance Each should Give to the Other" (1811); "Essays, Moral and Entertaining, on the Various Faculties and Passions of the Human Mind," (1815); "The Natural History."

Clarke, Charles Cowden (b. Enfield, December 15th, 1787; d. March 13th, 1877). " Tales from Chaucer" (1833); Shakespeare Characters, chiefly Subordinate" (1833); " Molière Characters" (1855), etc. See " Recollections of Charles and Mary Cowden Clarke" (1878).

Clarke, Mrs. Mary Cowden, née Novello (b. June, 1809; d. 1898). " A Complete Concordance to the Works of Shakespeare" (1845); " The Adventures of Kit Bam, Mariner" (1848); " The Girihood of Shakespeare's Heroines" (1850); " The Iron Cousin" (1854); " World-Noted Women" (1857); " Many Happy Returns of the Day: A Birthday Book" (1860); " Trust and Remittance 1873; " A Rambling Story" (1874); " My Long Life" (1896). Edited (with her husband) " Cassell's Illustrated Shakespeare" (1865-69; new form, 1871). (See Clarke, Charles Cowden.)


Clayden, Peter William (b. Walthamford, October 20th, 1827). "Samuel Sharpe" (1884); "The Early Life of Samuel Rogers" (1887); " Rogers and his Contemporaries" (1889), etc.

Clifford, Rev. John, LL.D. (b. Sawley, near Derby, October 16th, 1836). " Is Life Worth Living?" (1880); " The Dawn of Manhood;" (1886); " The Inspiration and Authority of the Bible" (1892); " The Christian Certainties" (1893), etc.

Clifford, William Kingdom (b. 1845; d. 1879). " Elements of Dynamics" (1878); " Seeing and Thinking" (1879); " Lectures and Essays," edited by Leslie Stephen and W. H. Pollock, with a Memoir (1879); " The Common Sense of the Exact Sciences" (1885); " The Elements of Dynamics" (1887).

Clifford (Lucy), Mrs. William Kingdom, née Lane. " Anyhow Stories" (1882); " Mrs. Keith's Crime" (1885); " Very Short Stories and Verses for Children" (1886); " Love-Letters of a Worldly Woman" (1891); " Aunt Anne" (1892); " A Wild Proxy" (1893); " A Flash of Summer" (1895); " Mere Stories" (1896); " The Last Touches" (1896).


Cobbe, Miss Frances Power (b. December 4th, 1822). " Essays on the Pursuits of Women" (1863); " Broken Lights: Prospects of Religious Faith" (1864); " Cities of the Past" (1864); " Religious Duty" (1864); " Studies of Ethical and Social Subjects" (1865); "Dawning Lights" (1868); " Alone to the Alone" (1871); " Darwinism in Morals" (1872); "Hopes of the Human Race" (1874); " Moral Aspects of Vivisection" (1877); " Duties of Women" (1881); " The Peak in Darien" (1882); " Scientific Spirit of the Age" (1888); " The Friend of Man, and his Friends—the Poets" (1889); " The Modern Rack" (1889); " Life of F. P. Cobbe" (1894).
Cobbett, William (b. Farnham, Surrey, March 9th, 1762; d. Ash, near Farnham, June 18th, 1835), "The Works of Peter Porcupine" (1801); "The Political Register" (1802-35); "A History of the Reformation" (1810); "A Year's Residence in the United States" (1818-19); "An English Grammar, in a Series of Letters to his Son" (1819); "Cottage Economy" (1825); "Rural Rides in England," "Curse of Paper Money," "Advice to Young Men," "A Legacy to Parsons," and other works. A selection from his political writings was published, with a "Life," by his son, in 1837. See the "Life" by Huish (1835), by Smith (1878).

Cockburn, Henry Thomas, Lord (b. Edinburgh, October 26th, 1779; d. Bonyal, near Edinburgh, April 26th, 1854), "The Life and Correspondence of Lord Jeffrye" (1852); "Memorials of his Times" (1856), of which additional volumes appeared in 1874; "Correspondence" (1874).

Coke, Sir Edward (b. Mileham, Norfolk, 1551; d. September 3rd, 1633), "The Institutes," the first part of which, originally published in 1588, was reprinted in 1825 and 1832 as "The Institutes of the Laws of England; or, a Commentary upon Littleton by Lord Coke, Revised and Corrected, with Additions of Notes, References, and Proper Tables, by Francis Hargrave and Charles Butler, including also the Notes of Lord Hale and Lord Chancellor Nottingham, with additional Notes by Charles Butler, of Lincoln's Inn." The second part of "The Institutes," containing a commentary on Magna Charta and an exposition of many ancient and other statutes, appeared in 1642: the third part, concerning high treason and other pleas of the crown and criminal causes, in 1644; and the fourth part, concerning the jurisdiction of courts, in the same year. "The Book of Entries" (1614); "Reports from 14 Elizabeth to 13 James I." (1600-16); "The Compleat Copyholder," "Reading on 27 Edward the First," called the "Statute de Finibus Levatis," and "A Treatise on Bail and Mainprize," the last three being published in 1764.

Colenso, John William, D.D., Bishop of Natal (b. January 24th, 1814; d. June 20th, 1888). Several works on arithmetic and algebra; "Village Sermons" (1853); "Ten Weeks in Natal" (1855); a translation of "The Epistle to the Romans" (1881); "The Pentateuch and Book of Joshua Critically Examined" (1862-72); "Natal Sermons" (1866); a criticism on "The Speaker's Commentary" (1871); "Lectures on the Pentateuch" (1873). He also wrote a Zulu Grammar and Dictionary. "Life" by Rev. Sir G. W. Cox (1888).


Coleridge, Samuel Taylor (b. Ottery St. Mary, Devonshire, October 21st, 1772; d. Highgate, July 25th, 1834), "The Fall of Robespierre" (1794); "Poems" (1794); "Concioes ad Populum" (1798); "The Ancient Mariner" (1798); "The Friend" (1812); "Remorse" (1813); "Christabel" (1816); "Biographia Literaria" (1817); "Lay Sermons" (1818-17); "Zapolya" (1818); "Aids to Reflection" (1824); "Table Talk" (1855); and "Remains" (1836). See the "Life" by Gilman (1839); the "Reminiscences" by Cottle (1847); and edition of "Poems and Dramas" (1863). H. D. Traill's Biography in the English Men of Letters series; Hall Caino's Biography (1887); "Samuel Taylor Coleridge and the Romantic School," by Alois Brandl, translated by Lady Eastlake (1887). For Criticism, see Shirrip's "Studies in Poetry," Swinburne's "Essays and Studies," Hazlitt's "English Poets," Hunt's "Imagination and Fancy," Quarterly Review for 1868, Westminster Review for 1868, etc. See also Carlyle's "Life of Sterling," Coleridge's own "Biographia Literaria," "Specimen of Coleridge's Table Talk," Lamb's "Letters," Chorley's "Authors of England," and Stopford Brooke's "Golden Book of Coleridge" (1895). "Letters," edited by E. Hartley Coleridge (1895).

Collier, Jeremy (b. September 23rd, 1650; d. April 26th, 1729), "Essays upon Several Moral Subjects" (1697-1705); "A Short View of the Immorality and Profaneness of the English Stage" (1698); "The Great Historical, Geographical, Genealogical Dictionary" (1701); "An Ecclesiastical History of Great Britain, Chiefly of England, from the First Planting of Christianity to the End of the Reign of King Charles the Second, with a Brief Account of the Affairs of Religion in Ireland, Collected,
from the Best Ancient Historians" (1708), and "Discourses on Practical Subjects."

Collier, John Payne (b. January 11th, 1789; d. September 17th, 1883). "The Poetical Decameron" (1820); "The Poet's Pilgrimage" (1822); an edition of Dodgson's "Old Plays" (1825); "History of Dramatic Poetry" (1831); "New Facts regarding the Life of Shakespeare" (1835); editions of Shakespeare's Works (1842 and 1853); "Memoirs of Actors in the Plays of Shakespeare" (1846); an edition of the "Works of Spenser" (1862); and a "Bibliographical Account of Rare Books" (1865). Reproductions of some of our curious old classic works, begun in 1866.

Collier, John Churton (b. Bourton-on-the-Water, Gloucestershire, March 28th, 1849). "Bolingbroke and Voltaire in England" (1888); "Illustrations of Tennyson" (1891); "The Study of English Literature" (1891); "Jonathan Swift" (1893); "Essays and Studies" (1895). Has edited works of Cyril Tourneur, Milton, Lord Herbert of Cherbury, Dryden, etc.

Collins, John (b. Plymouth, 1827; d. 1870). "Summer Songs" (1860); "The Vivian Romance;" "Who is the Heir?" (1865); "Mr. Carrington;" "Marquis and Merchant;" "The Ivory Gate" (1869); "The Inn of Strange Meetings, and Other Poems" (1871); "The Secret of Long Life" (1871); "Miranda," (1873); "Sweet, Anne Page;" "Two Plunges for a Pearl" (1872); "Squire Silchester;" "Transmigration;" "Frances;" "Princess Clarice;" "Sweet and Twenty" (1874); "From Midnight to Midnight;" "A Fight with Fortune;" and "Blacksmith and Scholar." See his "Life" (1877).

Collins, John (b. Chichester, December 25th, 1721; d. June 12th, 1756). "Persian Elogues and Odes" (1742); "Verses to Sir Thomas Hamner on his Edition of Shakespeare's Works" (1743); "Odes on Several Descriptive and Allegoric Subjects" (1747); and "An Ode Occasioned by the Death of Mr. Thomson" (1749). Poetical works, with Memoir by Langhorne, in 1765; with a prefatory essay by Mrs. Barbauld, in 1797; with "Life" by Dr. Johnson, in 1798; with biographical and critical notes by Dyer, in 1827; with a Memoir by Sir Harris Nicolas, in 1830; with a Memoir by Mly Thomas, in 1858.

Collins, William Wilkie (b. London, January, 1824; d. 1859). "Antonia; or, the Fall of Rome" (1850); "Rambles Beyond Railways; or, Notes on Cornwall" (1851); "Basil" (1852); "Mr. Wray's Cash-box" (1852); "Hide and Seek" (1854); "After Dark, and Other Stories" (1856); "The Dead Secret" (1857); "The Queen of Hearts" (1859); "The Woman in White" (1859); "No Name" (1862); "My Miscellanies" (1863); "Armadale" (1866); "The Moonstone" (1868); "Man and Wife" (1870); "Poor Miss Finch" (1872); "Miss or Mrs.? and Other Stories" (1873); "The New Magdalen" (1873); "The Law and the Lady" (1875); "Two Destinies" (1876); "Haunted Hotels" (1879); "Little Novels" (1877); "The Legacy of Cain" (1888); "Blind Love" (1890); two plays, "The Lighthouse," and "The Frozen Deep," with dramatic versions of "Armadale," "No Name," and "The Moonstone."

Colman, George, the Elder (b. Florence, 1733; d. 1754). "Polly Honeycomb" (1750); "The Jealous Wife" (1761); "The Clandestine Marriage" (in conjunction with Garrick) (1766); a translation of Horace's "De Arte Poetica" (1783), etc. See "Random Records" (1839), by his son George (b. October 21st, 1762; d. October 26th, 1836).

Colquhoun, Archibald Ross (b. off the Cape, March, 1848). "Across Chryse" (1883); "The Truth about Touquin" (1884); "Amongst the Shaaks" (1885); "Burma and the Burmese" (1885); "Report on the Railway Connection of Burmah and China" (in collaboration) (1888); "Matabeleland" (1894).

Colvin, Sidney (b. Norwood, June 18th, 1845). "Children in Italian and English Design" (1872); "Landor" (1882); "Keats" (1886), etc. Editor of "Selections from the Writings of Walter Savage Landor," in 1884; the Works of R. L. Stevenson etc.


Congreve, William (b. Stafford,
February, 1870; d. January 19th, 1729). "The Old Bachelor" (1693); "The Double Dealer" (1694); "Love for Leve" (1695); "The Mourning Bride" (1697); "The Way of the World" (1700); and "Poems" (1710). Editions of his Works appeared in 1710 and 1840, an introduction being written to the latter by Leigh Hunt. "Memoirs of the Life, Writings, and Amours of William Congreve" was published by Charles Wilson in 1730. See Thackeray's "English Humorists," Johnson's "Lives of the Poets," Macaulay's "Essays," and E. Gosse's "Congreve."

Conway, Hugh, pseudonym of F. Fergus (b. 1840; d. 1885). "Called Back" (1888); "Dark Days" (1891); "A Family Affair" (1893), and several posthumous novels.

Conway, Sir William Martin, Knt. (b. Rochester, 1806). "Zermatt Pockethook" (1881); "Woodcutters of the Netherlands in the Fifteenth Century" (1884); "Gallery of Art of the Royal Institution, Liverpool" (1884); "Artistic Development of Reynolds and Gainsborough" (1885); "Early Flemish Artists, etc." (1887); "Literary Remains of Albrecht Dürer" (1889); "Climber's Guide to the Central Pennine Alps" (1890); "Climber's Guide to the Eastern Pennine Alps" (1891); "Dawn of Art in the Ancient World" (1891); "Climbing and Exploration in the Karakorum-Himalayas" (1894); "The Alps from End to End" (1895); "The First Crossing of Spitsbergen" (1897), etc.

Cook, Dutton (b. 1822; d. 1883). "Paul Foster's Daughter" (1861); "Hobson's Choice" (1866); "Over Head and Ears" (1868); "Doubleday's Children" (1875). Also some volumes of collected essays on theatrical subjects.

Cooper, Thomas (b. Leicester, March 26th, 1805; d. July 15th, 1892). "The Purgatory of Suicides" (1845); "Wise Saws and Modern Instances" (1845); "The Baron's Yule Feast" (1846); "The Condition of the People" (1846); "The Triumphs of Perseverance" (1847); "The Triumphs of Enterprise" (1847); "Alderman Ralph" (1853); "The Family Feud" (1854); "The Bridge of History over the Gulf of Time" (1871); "The Verity of Christ's Resurrection" (1875). Also in 1849 The Plain Speaker, and in 1850 Cooper's Journal. See his Autobiography (1872). Poetical Works (1878).

Corelli, Marie (b. 1864). "A Romance of Two Worlds" (1866); "Vendetta" (1880); "Theima" (1887); "Ardath" (1889); "My Wonderful Wife" (1889); "Wormwool" (1890); "The Soul of Lilith" (1892); "Barabas" (1893); "Sorrows of Satan" (1895); "The Mighty Atom" (1896); "The Murder of Delicia" (1896); "Ziska" (1897); "Jane" (1897).

Cormwall, Barry. (See PROCTOR.)

Coren, Arthur Thomas Quiller, "Q" (b. 1863). "Dead Man's Rock" (1887); "The Astonishing History of Troy Town" (1888); "The Splendid Spur" (1889); "Noughts and Crosses" (1891); "The Blue Pavilions" (1891); "The Warwickshire Avon" (1892); "I Saw Three Ships," (1892); "The Delectable Duhecy" (1893); "Green Bays" (1893); "Wandering Heath" (1895); "Adventures in Criticism" (1896); Conclusion of "St. Ives" (1897); "The Ship of Stars" (1899).

Court hope, Professor William John, C.B. (b. 1842). "Genius of Spenser" (1869); "Ludibrum Lunn" (1870); "Paradise of Birds" (1870); "Addison" (1884); "Liberal Movement in English Literature" (1885); "A History of English Poetry," vol. i. (1895).

Cowley, Abraham (b. 1618; d. 1667). "Poetical Blossoms" (1633); "Naufragium Joculare, Comediva" (1638); "Love's Riddle, a Pastoral Comedy" (1638); "A Satyr against Separativity" (1642); "A Satyr: the Puritan and the Papist" (1643); "The Mistresse; or, Several Copies of Love Verses" (1647); "Four Ages of England" (1648); "The Guardian, a Comedie" (1650); "Ode upon the Blessed Restoration and Returne of Charles the Second" (1660); "A Proposal for the Advancement of Experimental Philosophy" (1681); "A Vision concerning his late Pretended Highness, Cromwell the Wicked" (1681); "Plan tarum Libri duo" (1662); "Verses upon Several Occasions" (1663); "Cutte of Coleman Street, a Comedy" (1663); "Poemata Latina" (1665); and "A Poem on the late Civil War." (1679). His complete Works, with "Life," by Bishop Sprat, appeared in 1688. His select Works were edited by Bishop Hurd in 1772-77; his "Prose Works, including his Essays, in Prose and Verse," 1820.

Cowper, William (b. 1731; d. 1800). "Anti-Thelyphora" (1781);
"Table Talk," "Truth," "Expostulation," and "The Progress of Error" (1782); "John Gilpin," a ballad (1782); "The Task" (1784); "Tirocinium" (1784); a translation of Homer (1791); Gay's "Fables" in Latin and "The Castaway" (1799). An edition of his Works was edited by Southey, and includes his "Life," Poems, Correspondence, and Translations complete. See also Poems, edited by Dr. John Johnson (1806); "The Works and Correspondence, with Life," by Grimshaw (1836); "Poems and Translations," with "Life," by the Rev. H. F. Cary (1830); "Poems," with "Life," by Sir Harris Nichols; and the editions of the Poems by Bell, Willmott, Benham (the "Globe" edition), and C. C. Clarke (1872). For additional Biography, see "Life and Posthumous Writings," by William Hayley (1803); "Memoirs of the Early Life of William Cowper, written by Himself" (1815); the "Life," by Thomas Taylor (1855), and that by Wright (1892); also Cheever's "Lectures on Cowper" (1855).

**Cox, Rev. Sir George William** (b. 1827). "Poems, Legendary and Historical" (1850); "Tales of Ancient Greece" (1868); "The Mythology of the Aryan Nations" (1870); "A History of Greece" (1874); "British Rule in India" (1881); "A Concise History of England" (1887); "Life of J. W. Colenso" (1888); etc. He also edited, with W. T. Brande, Dictionary of Science, Literature, and Art.

**Cox, Samuel, D.D.** (b. London, 1826; d. March 29th, 1893). "The Secret of Life" (1866); "Quest of the Chief Good" (1868); "The Resurrection" (1880); "An Expositor's Notebook" (1872); "The Pilgrim Psalms" (1874); "Biblical Expositions" (1874); "Inductive Theology" (1874); "The Book of Ruth" (1876); "Salvator Mundi" (1877); "Expository Essays and Discourses" (1877); "Commentary on the Book of Job" (1880); "The Genesis of Evil," etc. (1880); "The Larger Hope" (1885); "Balaam" (1884); "Miracles" (1884); "Expositions" (1885 and 1888); "The House and its Builder," etc. (1888). First editor of the Expositor.

**Crabbe, George** (b. Aldborough, Suffolk, December 24th, 1754; d. Trowbridge, Wiltshire, February 8th, 1832). "Inebriety" (1775); "The Candidate" (1779); "The Library" (1781); "The Village" (1783); "The Newspaper" (1786); "The Parish Register" (1807); "The Borough" (1810); "Tales in Verse" (1812); "Tales of the Hall" (1819); "Variation of Publick Opinion as it Respects Religion" (1817); "Outlines of Natural Theology" (1840); and "Posthumous Sermons" (1860). "Life," by his son, in 1838. See also T. E. Kobbel's "Life." For Criticism, see Jeffrey's and Roscoe's Essays.

**Craik, Mrs.** (See Mulock, Dinah, Maria.)

**Craik, George Liddle** (b. Fifeshire, 1798; d. June, 1866). "The Pursuit of Knowledge under Difficulties" (1831); "A History of English Literature" (1844); "A Manual of English Literature," etc. (1845); "A History of the Origin of the English Language," etc. (1845); "Spenser and his Poetry," etc. (1846); "Bacon: his Writings and Philosophy" (1846); "The English of Shakespeare"; "A History of British Commerce from the Earliest Time"; "The Romance of the Peasantry" (1850); etc.

**Cranmer, Thomas** (b. Aslacton, Notts., July 2nd, 1489; d. at stoke, Oxford, July 21st, 1556). "Catechismus, that is to say, a Shorte Instruction into Christian Religion for the singular Commodity and Profyte of Children and Yong People" (1548); "A Defence of the True and Catholike Doctrine of the Sacrament, with a Confutation of Sundry Errors concerning the Same" (1550); "An Answer unto a Crafty and Sophistical Cavilliation devised by Stephen Gardiner, Byshop of Winchester, agaynst the 'Tewe and Godly Doctrine of the moste Holy Sacrament" (1551); "A Conutation of Unwritten Verities, both bi the Holye Scriptures and moste Auncient Autors" (1552); etc. "Works" edited by the Rev. H. Jenkyns (1844), and by the Rev. J. C. Cox, for the Parker Society. See Hook's "Lives of the Archbishops of Canterbury," the "Lives" by Strype (1694), Gilpin (1784), Todd (1831), Cox (1844), and J. M. Norton (1863); and "Vindication of Cranmer's Character," by D'Aubigné (1849).

**Crashaw, Richard** (b. London, circa 1616; d. circ 1650). "Epigrammata Sacra" (1634); "Steps to the Temple" (1646); etc. "Works" (1850).

**Crawford and Balcarres, Earl of, Alexander William, Lord Lindsay** (b. October 16th, 1812; d. 1880). "Letters on Egypt" (1838); "The Evidence and Theory of Christianity" (1841); "Progression by Antagonism" (1846);
"Sketches of the History of Christian Art" (1847); "The Lives of the Landseys" (1849); "The Case of Gorham v. the Bishop of Exeter" (1850); "Skepticism and the Church of England" (1861); "Ecumenicity" (1870); "Argo" (1876); etc.

Creasy, Sir Edward (b. 1812; d. 1878). "The Fifteen Decisive Battles of the World" (1861); "The Rise and Progress of the British Constitution" (1855); "The History of the Ottoman Turks" (1854-59); "The History of England from the Earliest to the Present Time" (1869-70); "The Imperial and Colonial Institutions of the British Empire" (1872).

Creighton, Right Rev. Mandell, D.D. (b. 1843). "Age of Elizabeth," "Life of Simon de Montfort," "The Tudors and the Reformation" (1876); "History of the Papacy during the Period of the Reformation" (1882-6); "Thomas Wolsey" (1888); "Carlisle" (1889); "Persecution and Toleration" (1890).  


Croker, John Wilson (b. 1780; d. 1857). "Familiar Epistles on the Irish Stage" (1803); "An Intercepted Letter from Canton" (1805); "Songs of Trafalgar" (1806); "A Sketch of Ireland, Past and Present" (1807); "The Battle of Talavera" (1809); "The Battle of Albuera" (1811); contributions to The Quarterly Review.

Croker, Thomas Crofton (b. 1798; d. 1854). "Researches in the South of Ireland" (1824); "The Fairy Legends and Traditions of Ireland" (1825); "Legends of the Lakes" (1828); "Daniel O'Rourke" (1828); "Barney Mahoney" (1832); "My Village versus Our Village" (1832); "The Popular Songs of Ireland" (1839); "The Tour of M. Boulaye le Gour in Ireland" (1844).

Crowe, Mrs. Catherine (b. 1800; d. 1876). "Susan Hopley" (1841); "Men and Women" (1843); "Lily Dawson" (1847); "Pippie's Warning" (1848); "The Night Side of Nature" (1848); "Light and Darkness" (1850); "Adventures of a Beauty" (1852); "The Last Portrait" (1871).

Cruden, Alexander (b. Aberdeen, May 31st, 1700; d. Islington, November 1st, 1770). "A Complete Concordance to the Holy Scriptures" (1737); "A Scripture Dictionary; or, Guide to the Holy Scriptures" (1770); etc.

Cumberland, Richard (b. Cambridge, February 19th, 1732; d. London, May 7th, 1811). "The West Indian" (1771); "The Wheel of Fortune;" "The Jew;" and "The Fashionable Lovers;" three Novels, entitled "Arundel" (1789), "Henry" (1795), and "John de Lancaster;" and some poems: "Calvary; or, the Death of Christ" (1792); "The Exodist" (1807-8); and "Retrospection" (1811); "Anecdotes of Eminent Spanish Painters" (1782); "The Observer" (1785). Posthumous Dramatic Works, edited by Jansen, in 1813. The "Memoirs of Richard Cumberland, written by Himself," appeared in 1806.


D

Dale, Robert Wm., D.D., LLD. (b. London, December 1st, 1829;

Davenant, Sir William (b. Oxford, 1605; d. London, April 7th, 1663). “The Tragedy of Alboine, King of the Lombards” (1629); “The Cruel Brother” (1630); “The Just Italian” (1630); “The Temple of Love” (1634); “The Triumphs of the Prince d’Amour” (1635); “The Platonick Lovers” (1636); “The Witte” (1638); “Britannia Triumphans” (1637); “Madagascar, and other Poems” (1638); “Salmacida Spolia” (1639); “The Unfortunate Lovers” (1643); “London, King Charles, his Augusta, or City Royal” (1648); “Love and Honour” (1649); “Gondibert, an Heroic Poem” (1651); “The Crueltie of the Spaniards in Peru” (1658); “A Panegyrick to his Excellency the Lord General Monck” (1659); “The History of Sir Francis Drake” (1659); “A Poem on his Sacred Majesties Most Happy Return to His
Dominions” (1660); “The Siege of Rhodes” (1663); “The Rivals” (1668); and “The Man’s a Master” (1669). His Works were printed collectively in 1672-73.

Davidis, Thomas William Rhys, Ph.D., LL.D. (b. Colchester, May 12th, 1843); “Buddhism” (1877); “Buddhist Birth Stories” (1880); “Origin and Growth of Religion as illustrated by Buddhism” (1881), etc.

Davidson, John (b. 1857); “Bruce” (1886); “Plays” (1889); “In a Music-hall, etc.” (1891); “Perfervid” (1891); “The Great Men and a Practical Novelist” (1891); “Fleet Street Elocogues” (1898); “A Random Itinerary” (1893); “Sentences and Paragaphs” (1893); “Baptist Lake” (1894); “Ballads and Songs” (1894); “The Wonderful Mission of Earl Lavender” (1894); “Collected Edition of Plays” (1894); “Fleet Street Elocogues II” (1895); “New Ballads” (1896); “Golfrida,” “The Last Ballad” (1898).

Davidson, Samuel, D.D., LL.D. (b. Ballymena, Ireland, 1807); “Sacred Hermeneutics” (1843); “The Ecclesiastical Polity of the New Testament” (1848 and 1858); “An Introduction to the New Testament” (1848); “The Interpretation of the Bible” (1856); “The English Old Testament Version Revised” (1873); an English version of Tischendorf’s “New Testament” (1875); “The Canon of the Bible” (1877); “The Doctrine of Last Things” (1882).

Davies, Rev. John Llewelyn (b. Chichester, February 26th, 1829), has translated, conjointly with Dr. Vaughan, “The Republic” of Plato; edited the Epistles to the Ephesians, Colossians, and Philemon; and written “The Manifestation of the Son of God” (1844); “Morality according to the Sacrament of the Lord’s Supper” (1865); “The Gospel and Modern Life” (1869); “Theology and Morality” (1873); “Warnings against Superstition” (1874); “Order and Growth” (1891), etc.

De Tabley, John Byrne Leicestcr, Lord (b. 1835, d. 1896); “Philoctetes” (1860); “Rehearsals” (1870); “Searching the Net” (1873); “Soldiers of Fortune” (1876); “Guide to the Study of Book-Plates” (1880); “Poems, Dramatic and Lyrical” (1893 and 1895).

De Vere, Aubrey Thomas (b. 1814); “The Waldenses” (1842); “Searches after Proserpine” (1843); “English Misrule and Irish Misdeeds” (1848); “Poems Miscellaneous and Sacred” (1853); “The Church Establishment of Ireland” (1867); “The Church Settlement of Ireland” (1868); “The Legends of St. Patrick” (1872); “Legends of the Saxon Saints” (1879); “Constitutional and Unconstitutional Political Action” (1881); “Foray of Queen Meade, and Other Legends of Ireland’s Heroic Age” (1882); “St. Peter’s Chains” (1889); “Medieval Records and Sonnets” (1893); “Religious Problems of the Nineteenth Century” (1893); “Recollections” (1897).

Defoe, Daniel (b. London, 1661; d. London, 1731); “Presbytery Rough-drawn” (1683); “A Tract against the Proclamation of the Repeal of the Penal Laws” (1687); “A Tract upon the Dispersing Power” (1689); “Essay on Projects” (1697); “The True-Born Englishman” (1701); “The Shortest Way with Dissenters” (1702); “A Hymn to the Pillory” (1703); “Jure Divino” (1706); “A History of the Union” (1709); “Reasons against the Succession of the House of Hanover” (1713); “Appeal to Honour and Justice” (1715); “Robinson Crusoe” (1719); “Captain Singleton” (1720); “Duncan Campbell” (1720); “Moll Flanders” (1721); “Colonel Jack” (1722); “Journal of the Plague” (1723); “Memoirs of a Cavalier” (1723); “Hoxana” (1724); “New Voyage Round the World” (1725); “The Life of Captain Carleton” (1728), etc. Works in 1841. “Life, and Recently-discovered Writings,” by Lee, in 1869. See also the Biographies by Chalmers (1790), Wilson (1800), Forster (1855), Chadwick (1859), and Wright (1894). For Criticism, see Foster’s “Essays,” Mason’s “British Novelists,” Kingsley’s introduction to his edition of “Robinson Crusoe,” Roscoe’s “Essays,” Lamb’s “Works,” Scott’s “Biographies,” Stephen’s “Hours in a Library,” and Minto’s monograph.

Dekker, Thomas (b. circa 1570; d. 1637); “Phaeton” (1697); “Old Fortunatus” (1600); “Shoemaker’s Holiday” (1600); “Satyr-mastix” (1622), etc. Works (1873).

Denham, Sir John (b. Dublin, 1615; d. March, 1669); “Cooper’s Hill,” a poem (1642); and “The Sophy,” a tragedy (1642). Poems and Translations collected in 1709 and 1719. See Wood’s “Athene Oxoniensis” and Johnson’s “Lives of the Poets.”
Dibdin, Thomas Frognall, D.D. (b. Calcutta, 1776; d. November 18th, 1847). "Poems" (1797); "An Introduction to the Knowledge of Rare and Valuable Editions of the Greek and Latin Classics" (1803); "Bibliomania, or Book Madnoss" (1811); "Bibliotheca Spenseriana" (1814); "The Bibliographical Decameron"; or, Ten Days' Pleasant Discourse upon Illuminated Manuscripts, etc. (1817); "Sermons" (1820-25); "The Bibliographical, Antiquarian, and Picturesque Tour in France and Germany" (1821); "Discourses on Books" (1822); "The Library Companion" (1824); "La Belle Marianne: a Tale of Truth and Woe" (1824); "Sunday Library" (1831); "Bibliophobia" (1832); "A Bibliographical, Antiquarian, and Picturesque Tour in the Northern Counties of England and of Scotland" (1838); and editions of the works of Amos, Sir Thomas Moro, Thomas à Kempis, Fénelon, and others. See his "Reminiscences of a Literary Life" (1836).

Dickens, Charles (b. Landport, Hampshire, February 7th, 1812; d. Gadshill, June 9th, 1870). "Sketches by Boz" (1836); "The Pickwick Papers" (1836); "Sunday under Three Heads" (1836); "The Strange Gentleman" (1836); "The Village Coquettes" (1836); "Oliver Twist" (1838); "Nicholas Nickleby" (1838); "The Old Curiosity Shop" (1840); "Barnaby Rudge" (1841); "American Notes" (1842); "Martin Chuzzlewit" (1843); "A Christmas Carol" (1843); "The Chimes" (1844); "Dombey and Son" (1846); "The Haunted Man" (1847); "David Copperfield" (1849); "The Child's History of England" (1851); "Bleak House" (1852); "Hard Times" (1854); "Little Dorrit" (1855); "A Tale of Two Cities" (1859); "Hunted Down" (1860); "The Uncommercial Traveller" (1860); "Great Expectations" (1861); "Our Mutual Friend" (1864); "The Holiday Romance" (1868); "The Mystery of Edwin Drood," unfinished (1870); "Speeches" (1871); and various Christmas numbers, or portions of Christmas numbers, in All the Year Round. "Letters" (1879). For Biography, see "A Story of His Life," by Theodore Taylor (1870); the "Life," by E. S. Mackenzie (1870); and the "Life" by John Forster, completed in 1873; "Charles Dickens," by Mary Dickens (1885); and T. Marzials Biography (1887). See also "Sketch" and "Things and People" by G. A. Sala; "Yesterday's days with Authors," by J. T. Fields. For Criticism, see "Essays" by George Brimley; George Stott in the Contemporary Review for February, 1899; Jefferson's "Novels and Novelists"; Masson's "Novelists and their Styles"; Buchanan's "Master Spirits"; Horne's "New Spirit of the Age"; The Westminster Review for July, 1864, and April, 1865; Canning's "Philosophy of Charles Dickens" (1850), etc.

Dilke, Sir Charles Wentworth (b. 1843). "Greater Britain" (1868); "The Fall of Prince Florestan of Monaco" (1874); "The Eastern Question" (1878); "European Politics" (1887); "The British Army" (1888); "Problems of Greater Britain" (1890); "Imperial Defence" (part author) (1892). Has edited "The Papers of a Critic" by his grandfather.

Dilke, Lady Emilia Frances (formerly Mrs. Mark Pattison, née Strong). "The Renaissance of Art in France" (1879); "Claude Lorraine," in French (1884); "The Shrine of Death, etc." (1886); "Art in the Modern State" (1888); "The Shrine of Love, etc." (1891). Edited Memoirs of Mark Pattison (1885).

Disraeli, Benjamin, Earl of Beaconsfield (b. London, December 21st, 1804; d. London, April 19th, 1881). "Vivian Grey" (1826 and 1827); "The Voyage of Captain Papanilla" (1828); "The Young Duke" (1831); "Countarini Fleming" (1832); "The Wondrous Tale of Alroy" (1833); "The Rise of Ishander" (1833); "Ixion in Heaven" (1833); "The Revolutionary Epic" (1834); "Vindication of the English Constitution" (1835); "Letters of Rennymede" (1835); "Henrietta Temple" (1837); "Venetia" (1837); "Alarcon," a tragedy (1839); "Coningsby; or, the New Generation" (1844); "Sybil; or, the Two Nations" (1845); "Tancred; or, the New Crusade" (1847); "Lord George Bentinck, a Political Biography" (1861); "Church and Queen: Speeches" (1865); "Constitutional Reform: Speeches" (1866); "Parliamentary Reform: Speeches" (1867); "Speeches on Conservative Policy" (1870); "Lothair" (1871); "Address at Glasgow University" (1873); and "Endymion" (1881). See "Life" by O'Conor (1879); "Brandes" (1880); "Clarke" (1882); "Foggo" (1881), and Froude (1890). McCarthy's "History of Our Own Time" (1878-80); Clayden's "England under Lord Beaconsfield" (1879); "The Selected
D’Israeli, Robert (b. Enfield, 1766; d. Brudenham House, Bucks, 1848). “A Poetical Epistle on the Abuse of Satire” (1789); “A Defence of Poetry” (1790); “Vaurien” (1797); “Romance” (1799); “Narrative Poems” (1803); “Fleming’s Flams” (1805); “Despotism; or, the Fall of the Jesuits” (1811); “The History of Cupid and Psyche” (1813); “The Life and Reign of Charles I.” (1828-31); “The Genius of Judaism” (1833); “The Crisis Examined” (1834); and a few others, besides his better known works, “The Curiosities of Literature” (1791, 1793, 1823); “The Calamities of Authors” (1812); “The Quarrels of Authors” (1814); “The Literary Character” (1816); and “The Literary and Political Character of James I.” (1816).

Dixon, William Hepworth (b. Newton Heath, Yorkshire, June 30th, 1821; d. December, 1879). “John Howard, a Memoir” (1849); “A Life of William Penn” (1851); “Robert Blake, Admiral and General, at Sea” (1852); “The Personal History of Lord Bacon” (1860); “The Holy Land” (1865); “New America” (1867); “Spiritual Wives” (1868); “Free Russia” (1870); “Her Majesty’s Tower” (1871); “The Swissers” (1872); “Two Queens” (1873); “White Conquest” (1875); “Diana, Lady Lisle” (1877); “Ruby Grey” (1878); “Royal Windsor” (1878); “British Cyprus” (1879). Edited the Athenaeum.

Dobell, Sydney (b. near London, 1824; d. November 14th, 1874). “The Roman” (1850); “Sonnets on the War” (with Alex. Smith, 1853); “Valleron” (1854); “England in Time of War” (1856); “Parliamentary Reform” (1865); “England’s Day” (1871); “Poetical Works” (1875); “Thoughts on Art, Philosophy, and Religion” (1876). "Life" (1878). See also John Nichol’s “Introductory Notice and Memoirs to the Poetical Works of Sydney Dobell.”

Dobson, Henry Austin (b. Plymouth, January 18th, 1840). “Vignettes in Rhyme” (1873); “Vers de Société” (1873); “Proverbs in Porcelain” (1877); “The Life of Fielding” in the English Men of Letters series; “The Life of Hogarth” (1879); “Old World Idylls” (1883); “At the Sign of the Lyre” (1885); “The Life of Steele” (1886); “Life of Oliver Goldsmith” (1888); “Poems on Several Occasions” (1889); “Four Frenchwomen” (1890); “Horace Walpole” (1890); “Eighteenth Century Vignettes” (1892, 1893, and 1890).

Doddridge, Philip, D.D. (b. London, June 26th, 1702; d. Lisbon, October 26th, 1751). “Some Remarkable Passages in the Life of Colonel James Gardiner” (1747); “The Rise and Progress of Religion in the Soul” (1750); “The Family Expositor” (1760); “A Course of Lectures on the Principal Subjects in Pneumatology, Ethics, and Divinity” (1794); and “Sermons on Various Subjects” (1826). “Memoirs” by Job Orton (1766); “Life” (1831).

Dodds, Peter Marcus, D.D. (b. Belford, Northumberland, 1834). “The Prayer that Teaches to Pray” (1863); “The Epistles to the Seven Churches” (1867); “Israel’s Iron Age” (1874); “Mohammed, Buddha, and Christ” (1877); “The Parables of Our Lord” (1880); “An Introduction to the New Testament” (1888); “Erasmus and other Essays” (1891).


Donne, John, D.D. (b. London, 1673; d. March 31st, 1631). “The Pseudo-Martyr” (1610); “Conclave Ignati” or, Ignatius, his Conclave” (1611); “An Elegy on the Untimely Death of the Incomparable Prince Henry” (1613); “Devotions upon Emergent Occasions, and Several Steps in my Sickness” (1624); “An Anatomy of the World” (1625); “Polydoron; or, a Miscellany of Morall, Philosophical, and Theological Sentences” (1631); “Death’s Duell” (1632); “A Sheaf of Miscellanious Epigrams” (1632); “Juvenilia; or, Certain Paradoxes and Problems” (1633); “Bia Thanatos” (1644); “Essays in Divinity” (1651); “Letters to Several Persons of Honour” (1651); and other “Works,” collected in 1656, and republished with a “Memoir” by Dean Alford in 1839. “Sermons,” with a “Life” by Izaak Walton, in 1640-49.

Doran, John, LL.D. (b. 1807; d. January 26th, 1878). “History and Antiquities of the Town and Borough of Reading” (1835); “Filia Dolorosa, Memoirs of the Duchess of Angoulême” (1862); Anthon’s “Anabasis of Xeno-
Dowden, Professor Edward, LL.D. (b. Cork, May 3rd 1843). "Shakespeare: A Critical Study of his Mind and Art" (1875); "Poems"; "Studies in Literature" (1878); "Southey" (1878); "Shakespeare's Sonnets with Notes" (1881); "Life of Percy Bysshe Shelley" (1886); "Transcripts and Studies" (1888); "Introduction to Shakespeare" (1893); "New Studies in Literature" (1895). Editions of Shakespeare, Spenser, Wordsworth, Shelley, etc.

Doyle, Arthur Conan (b. 1859). "A Study in Scarlet" (1887); "The Mystery of Cloomber"; "Micah Clarke" (1890); "The Firm of Girdleston"; "The Sign of Four"; "The Captain of the Pegleg"; etc. (1890); "The White Company" (1891); "The Doings of Raffles Haw"; "Adventures of Sherlock Holmes"; "The Great Shadow", etc.; "The Refugees" (1893); "Round the Red Lamp"; "The Parasite" (1894); "The Stark-Munro Letters" (1895); "The Exploits of Brigadier Gerard"; "Rodney Stone" (1896); "Uncle Bernac"; "The Tragedy of the Korosko" (1897); "Songs of Action" (1898); "A Duet, with an occasional chorus" (1899).

Dryden, Michael (b. 1563; d. 1631) "Polyolbion" (1612-22); "The Barons' Wars"; "England's Heroical Epistles"; "The Man in the Moone"; "Endimion and Phoebe"; "Idea"; "The Shepherd's Garland"; "Matilda"; "Mortimeriad"; "The Owl"; "The Battle of Agincourt" (1627); "The Muses Elixir"; "Piers Gaveston"; "Nymphidia, the Court of Fairy"; and other works, collected in 1752, with "An Historical Essay on his Life and Writings." See Hooper's edition of "Works" (1779).

Driver, Professor Samuel Rolles, D.D. (b. Southampton, 1846). "Isaiah: his Life and Time, and the Writings which bear his Name" (1888); "An Introduction to the Literature of the Old Testament" (1891); "Sermons on Subjects connected with the Old Testament" (1892); a "Critical and Exegetical Commentary on Deuteronomy" (1895); Works on Hebrew, etc.

Drummond, Professor Henry (b. Stirling, 1831; d. 1897). "Natural Law in the Spiritual World" (1883); "Tropical Africa" (1888); "The Ascent of Man" (1894), etc.

Drummond, Principal James, LL.D. (b. Dublin, May 14th, 1835) "Spiritual Religion" (1870); "The Jewish Messiah" (1877); "Introduction to the Study of Theology" (1884); "Philo-Judeus" (1888); "Via, Veritas, Vita" (1894).

Drummond, William (b. Hawthornden, near Edinburgh, December 13th, 1585; d. December 4th, 1649) "The Cypress Grove"; "Tears on the Death of Mesiades" (1613); "Poems: Amorous, Funerall, Divine, Pastorall, in Sonnets, Songs, Sextains, Madrigals" (1616); "For the Feasting, a Panegyric on the King's Most Excellent Majesty" (1817); "Floures of Sion" (1623); "Polemo-Middinia,carmen Macaronicum" (?1684); and "The History of Scotland from the Year 1423 untiill the Year 1542" (1655). His "Conversations with Ben Jonson" (1819), edited in 1842 by David Laing, who also wrote a "Memoir" of the poet in the fourth volume of "Archaeologia Scotia." Poems edited by W. C. Ward, with "Memoir" (1895). See the "Memoir" by Cunningham (1823) and Masson (1873).

Dryden, John (b. Aldwinkle, Northamptonshire, August 9th, 1631; d. London, May 1st, 1701) "Heroic Stanzas on the Death of Oliver Cromwell" (1658); "Astraea Redux" (1660); "To His Sacred Majesty" (1661); "To my Lord Chancellor" (1662); "The Wild Gallant" (1663); "The Rival Ladies" (1665); "The Indian Queen" (with Sir Robert Howard) (1664); "The Indian Emperor" (1665); "Amnus Mirabilis" (1687); "Essay of Dramaticke Poesie" (1687); "Secret Love" (1667); "Sir Martin Marr-all" (1667); "All for Love"
(1668); "An Evening's Love" (1668); "Tyrranic Love" (1669); "Of Heroic Plays" and "The Conquest of Granada" (1672); "Marriage à la Mode" (1672); "The Assigulation" (1672); "Amboyne" (1673); "The State of Innocence and the Fall of Man" (1674); "Auteuf Zebé; or, the Great Mogul" (1675); "Oedipus" (1679); "Limhamer" (1679); "Epistles of Ovid" (1681); "The Spanish Friar" (1681); "Abasalom and Achitophel" (1681); "The Medal: a Satire against Sedition" (1681); "Mac-Flecknoe" (1682); "Religo Laici" (1682); "The Duke of Guise" (1682); "Albion and Albania" (1683); "Thesmocracia Augustalis" (1685); "The Hind and the Panther" (1687); "Britannia Rediviva" (1688); "Don Sebastian" (1689); "Amphitryon" (1690); "King Arthur" (1691); "Cleomenes" (with Thomas Southern) (1692); "Love Triumphant" (1694); a "Translation of Virgil" (1697); "Alexander's Feast" (1697); "Fables" (1700); and other works, including translations and editions. The dramatic works have been frequently reprinted, and editions of the poems published by Bell and Christie. For Biography, see the "Lives" by Scott, Hooper, and Malone; for Criticism, Bell, Christie, Scott, Johnson's "Lives," Hazlitt's "English Poets," Campbell's "Specimens," Clough's "Life and Letters," and Lowel's "Among my Books," Mason's "Essays," and Ward's "Dramatic Literature."

Du Maurier, George Louis Palmella Busson (b. March 6th, 1834; d. 1896). "Peter Ibbetson" (1891); "Triby" (1894); "The Martian" (1896).

D'Urfey, Thomas (b. Exeter, 1690; d. 1729). Wrote twenty-six plays (a list of which is given in Lowiude's "Bibliographer's Manual"); "Archerie Revived; or, the Bowman's Excellence: an Heroic Poem" (1676); "The Progress of Honesty: a Pandarique Poem" (1681); "Butler's Ghost; or, Hudibras, the Fourth Part, with Reflections upon these Times" (1682); "Songs" (1687); "Collins' Walk through London and Westminster, a Poem in Burlesque" (1690); "Satires, Elegies, and Odes" (1690); "Stories, Moral and Comical" (1691); "Tales, Tragical and Comical" (1704); "A Collection of New Ballads" (1715); "The Merry Musician" (1716); "New Operas" (1721); and "The English Stage Italianized, in a new Dramatic Entertainment called Dido and Aeneas" (1727). His Dramatic Works appeared in a collected form in 1676-1709. His poetical pieces were published in six volumes, in 1719-20, under the title of "Wit and Mirth; or, Pills to Purge Melancholy," and have since been reprinted.

Duff, The Right Hon. Sir Mount-stuart Elphinstone Grant, G.C.S.I. (b. 1829). "Studies on European Politics" (1866); "A Glance over Europe" (1867); "A Political Survey" (1868); "East India Financial Statement" (1869); "Elgin Speeches" (1871); "Expedit Laboremus" (1872); "Notes of an Indian Journey" (1876); "Miscellanies, Literary and Political" (1879); "Ernest Renan" (1893).

Dufferin and Ava, Marquis of, Frederick Temple Hamilton Blackwood (b. 1823). "Narrative of a Journey from Oxford to Skibbereen" (1848); "Letters from High Latitudes" (1860); "The Honourable Impulsion Gushing-ton;" "Irish Emigration and the Tenure of Land in Ireland;" "Contribution to an Inquiry into the State of Ireland," etc.; "Speeches Delivered in India" (1890); "Address Delivered at St. Andrews" (1891). Has edited "Songs, Poems, and Verses of Baroness Dufferin, afterwards Countess of Gifford" (1894).

Dufferin and Ava, Marchioness of, Harriott Georgina Blackwood, née Hamilton. "Our Vice-Regal Life in India" (1889); "My Canadian Journal" (1891), etc.

Duffy, The Hon. Sir Charles Cavvan, K.C.M.G. (b. Monaghan, 1815). "Young Ireland: a Fragment of Irish History, 1840–50" (1880); "Four Years of Irish History, 1845–49" (1883), etc.

Dugdale, Sir William (b. at Shustoke, Warwickshire, September 12th, 1605; d. February 16th, 1668). "Monasticon Anglicanum" (1656–73, new edition 1846); "Antiquities of Warwickshire" (1666); "Memoirs of English Laws" (1666); "The Ancient Use of Bearing Arms" (1882). Autobiography in second edition of his "History of St. Paul's" (1658), and with Journal and Correspondence (1827).

Dyce, the Rev. Alexander (b. 1798; d. 1869). "Select Translations of Quintus Smyrnaeus" (1821); "Specimens of the English Poetsesses" (1823); "Recollections of the Table Talk of Samuel Rogers" (1858). Is chiefly known for his excellent editions of
Dykes, Principal James Oswald, D.D. (b. Port Glasgow, 1835); “The Written Word,” etc. (1868); “Problems of Faith” (1875); “Sermons” (1881); “The Law of the Ten Words” (1884); “The Gospel According to St. Paul” (1885); “Plain Words on Great Themes” (1892), etc.


Eastlake, Sir Charles Lock (b. Plymouth, 1793; d. Florence, December 23rd, 1865). “Materials for a History of Oil Painting” (1847); “Contributions to the Literature of the Fine Arts” (1848). He also edited Kugler’s “Handbook of Painting” (1843), and translated Goethe’s “Theory of Colours” (1840).


Edwards, Amelia Blandford (b. 1831; d. April 15th, 1892). “My Brother’s Wife” (1855); “Hand and

Glove” (1859); “Barbara’s History” (1864); “Half a Million of Money” (1865); “Miss Carew” (1868); “Debenham’s Vow” (1870); “In the Days of my Youth” (1873); “M. Maurice” (1873); “Ungrodden Peaks” (1873); “A Thousand Miles up the Nile” (1877); “Lord Brackenbury” (1880); “Pharaohs, Felahs, and Explorers” (1891). Also wrote many articles on Egyptology, and translated M. Maspero’s “L’Archéologie Egyptienne.”

Egerton, George, esq. Mary Charita Egerton Clairmonte, nee Dunne (b. Melbourne, Australia), “Keynotes” (1893); “Discords” (1894); “Fantasias” (1897); “The Wheel of God” (1898).

Eliot, George, Mrs. J. W. Cross, née Marian Evans (b. November 22nd, 1819; d. December 22nd, 1880). Besides translations of Strauss’s “Life of Jesus” (1846) and Feuerbach’s “Essence of Christianity” (1852), she published:— “Scenes from Clerical Life” (1858); “Adam Bede” (1859); “The Mill on the Floss” (1860); “Silas Marner” (1861); “Romola” (1863); “Felix Holt” (1866); “Middlemarch” (1871-72); “Daniel Deronda” (1876); “Impressions of


Ellicott, The Right Rev. Charles John, D.D. (b. Whitwell, near Stafford, April 25th, 1819). The Life of Our Lord Jesus Christ” (1860); “Considerations on the Revision of the English Version of the New Testament” (1870); “Present Dangers of the Church” (1877); “Modern Unbelief” (1877); “The Being of God” (1879); “Fundamental Doctrine” (1885), etc. Editor of Commentaries on the Old and the New Testament, etc.


Etherege, Sir George (b. Oxfordshire, 1636; d. Ratisbon, 1694). “The Comical Revenge; or, Love in a Tub”
Evelyn, John (b. Wotton, Surrey, October 31st, 1620; d. February 20th, 1706). "Sylva" (1664); "Terra" (1675); "Mundus Mulliebris" (1690); "Diary" (1818 and 1857; new edition, 1859).

Ewing, Juliana Horatia Orr (b. 1842; d. 1885). "The Brownies, and Other Tales" (1870); "A Flat Iron for a Farthing" (1873); "A Great Emergency, and Other Tales" (1877); "We and the World" (1881); "Old-fashioned Fairy Tales" (1882); "Jackanapes" (1884); "The Story of a Short Life" (1885).

F

Fairbairn, Principal Andrew Martin, D.D. (b. near Edinburgh, November 4th, 1838). "Studies in the Philosophy of Religion and History" (1876); "Studies in the Life of Christ" (1880); "The City of God" (1883); "Religion in History and in the Life of To-day" (1884); "The Place of Christ in Modern Theology" (1893).


Falkland, Viscount. (See Cary, Lucius.)

Faraday, Michael, D.C.L. (b. Stoke Newington, September 22nd, 1791; d. Hampton Court, August 25th, 1867). "Chemical Manipulation" (1827); "Experimental Researches on Electricity," etc. See Tyndall's "Faraday as a Discoverer" (1889), and the "Life and Letters" (1870).

Farjeon, Benjamin Leopold (b. London, May 12th, 1833). "Grife" (1870); "Joshua Marvel" (1871); "London's Heart" (1873); "Jessie Trim" (1874); "Christmas Stories" (1874); "Love's Victory" (1875); "Duchess of Rosemary Lane" (1876); "House of White Shadows" (1884); "Great Porter Square" (1884); "The Sacred Nugget" (1885); "In a Silver Sea" (1886); "The Nine of Hearts" (1886); "A Secret Inheritance" (1887); "The Tragedy of Featherstone" (1887); "Miser Farebrother" (1888); "Tollers of Babylon" (1888); "A Young Girl's Life" (1889); "A Strange Enchantment" (1889); "The Blood-White Rose" (1889); "Dr. Glennie's Daughter" (1889); "Basil and Annette" (1890); "The Peril of Richard Pardon" (1890); "Mystery of M. Felix" (1890); "For the Defence" (1891); "March of Fate" (1892); "Something Occurred" (1893); "The Last Tenant" (1893); "Aaroon the Jew" (1894); "The Betrayal of John Fordham" (1896).

Farquhar, George (b. 1678; d. 1707). "Love and a Bottle" (1698); "The Constant Couple" (1700); "Sir Harry Wildair" (1701); "The Inconstant" (1703); "The Stage Coach" (1704); "The Twin Rivals" (1705); "The Recruiting Officer" (1706); and "The Beaux' Stratagem" (1707). "Works" in 1714.

Farrar, Very Rev. Frederick William, D.D. (b. Bombay, 1831). "Origin of Language;" "Chapters on Language" (1865); "The Fall of Man, and Other Sermons" (1865); "A Lecture on Public School Education" (1867); "Seekers after God" (1869); "Families of Speech" (1870); "The Witness of History to Christ" (1871); "The Silence and Voices of God" (1873); "The Life of Christ" (1874); "Marlborough Sermons" (1875); "Eternal Hope" (1875); "Saintly Workers" (1878); "The Life and Work of St. Paul" (1879); "Mercy and Judgment" (1881); "Early Days of Christianity" (1882); "Solomon" (1887); "Lives of the Fathers" (1889); "The Minor Prophets" (1890); "The Wider Hope" (1890); "The Passion Play at Oberammergau" (1890); "Truths to Live By" (1890); "Darkness and Dawn" (1891); "Social and Present-Day Questions" (1891); "The Voice from Sinai" (1892); "Dawn of Christianity" (1895); "Gathering Clouds" (1896); "The Three Homes" (1896); also "Eric; or, Little by Little," and other stories of school life.

Fenn, George Manville (b. Pimlico, 1831). "Bent, not Broken" (1866); "Double Cunning" (1866); "The Story of Antony Grace" (1887); " Commodore Junk" (1889); "The Laes that Loved a Soldier" (1889); "Lady Maud's Mania" (1890); "The Black Tiger" (1893); "Fire Island" (1894); "The Queen's Scarlet" (1895); "Cursed by a Fortune" (1896); "Quicksilver" (1896); "A Crimson Crime" (1899), etc. etc.

Ferguson, Sir Samuel (b. 1810; d. 1886). "The Cromlech on Howth" (1864); "The Lay of the Western Gael" (1865); "Congal, a Poem in Five Books" (1872); "Leabhar Breac" (1876); "Poems" (1880); "Shakespearian Breviaries" (1882); "The Forging of the Anchor" (1883).

Ferrier, James Frederick (b. Edinburgh, November, 1808; d. June 11th, 1864). "Institutes of Metaphysics: The Theory of Knowing and Being" (1854); "Lectures on Greek Philosophy" (1864). Edited Works of Professor Wilson.

Ferrier, Susan Edmonston (b. Edinburgh, 1782; d. November 7th, 1854). "Marriage" (1818); "The Inheritance" (1824); and "Destiny; or, The Chief's Daughter" (1831). "Works" in 1841.

Field, Michael (pseudonym of Miss Bradley and Miss Cooper). "Calirrhoæ, etc." (1824); "The Father's Tragedy, etc." (1855); "Brutus Vitor" (1856); "Canute the Great, etc." (1887); "Long Ago" (1889); "The Tragic Mary" (1890); "Silent and Song" (1892); "A Question of Memory." (1893); "Underneath the Bough." (1893); "Attila, my Attila" (1895).


Finlay, George, LL.D. (b. Scotland, 1799; d. January 26th, 1875). "Greece under the Bonauses" (1843); "History of Greece, from its Conquest by the Crusaders to the Conquest by the Turks" (1851); "History of the Byzantine Empire" (1852); "History of the Byzantine and Greek Empires" (1854); "History of Greece under Othman and Venetian Dominion" (1854); "History of the Greek Revolution" (1861).

Fitzgerald, Edward (b. 1809; d. 1883). Published translations of "Six Dramas of Calderon" (1853); the "Agamemnon;" "Omar Khayyam and Salaman and Absal;" and wrote "Eupharanor, a Dialogue on Youth," and "Polonius, a Collection of Wise Saws and Modern Instances." "Letters and Literary Remains," edited by W. Allis Wright (1880).

Flecknoe, Richard (d. 1678). "Hierothesionium; or, the Heavenly Nuptials of our Blessed Saviour with a Pious Soule" (1626); "The Affections of a Pious Soule unto our Saviour Christ" (1649); "Miscellanies; or, Poems of all Sorts" (1653); "A Relation of Ten Years' Travels in Europe, Asia, Africa, and America" (1654); "Love's Dominion" (1654); "The Diarium or Journal, divided into twelve jornadas in burlesque Rhime or Drolling Verse" (1656); "Enigmatical Characters, all taken from the Life" (1658); "The Marriage of Oceanes and Britannia" (1659); "Heroic Portraits" (1660); "Love's Kingdom, a Pastoral Tragedy-Comedy, with a Short Treatise on the English Stage" (1664); "Erminia: a Traged-Comedy" (1665); "The Danoiselles à la Mode, a Comedy." (1667);
Fletcher, John (b. Rye, Sussex, December, 1579; d. 1625). "The Elder Brother"; "The Spanish Curate"; "The Humorous Lieutenant"; "The Faithful Shepherdess"; "Boadicea"; "The Loyal Subject"; "Rule a Wife and Have a Wife"; "The Chances"; "The Wild-goose Chase"; "A Wife for a Month"; "The Captain"; "The Prophetess"; "Love's Cure"; "Women Pleased"; "The Sea Voyage"; "The Fair Maid of the Inn"; "The Two Noble Kinsmen" (supposed to have been revised by William Shakespeare); "The False One"; "The Lover's Progress" and "The Noble Gentleman" (which are supposed to have been written with Shirley); "Love's Pilgrimage"; "The Night Walker"; "The Queen of Corinth"; "The Maid in the Mill"; "The Nice Valour"; a number of plays written in conjunction with Beaumont, for which see Beaumont and Fletcher.

Foote, Samuel. (b. Truro, 1719; d. Dover, October 21st, 1777). "The Diversions of the Morning" (1747); "The Auction of Pictures" (1748); "Taste" (1752); "The Englishman in Paris" (1753); "The Knights" (1754); "The Englishman Returned from Paris" (1756); "The Author" (1757); "The Minor" (1760); "The Orators" (1762); "The Lyar" (1762); "The Tryptal of Samuel Foote" (1763); "The Mayor of Garrat" (1764); "The Patent" (1764); "The Commissary" (1765); "Prelude on Opening the Theatre" (1767); "The Devil upon Two Sticks" (1768); "The Lame Lover" (1770); "The Maid of Bath" (1771); "The Nabob" (1772); "Piety in Pattens" (1773); "The Cozeners" (1774); "The Bankrupt" (1776); "The Capuchin" (1776); "A Trip to Calais" (1778); "Lindamira" (1805); "The Slanderer"; and "The Young Hypocrite," "Dramatic Works" in 1778. For Biography, see the "Life" by Cooke (1805); Davies's "Life of Garrick," Boswell's "Life of Johnson," the "Biographia Dramatica," the "Dictionary of National Biography," and Forster's "Essays."
Francillon, Robert Edward (b. Gloucester, 1841). "Earl's Dene" (1870); "Pearl and Emerald" (1872); "Zelda's Fortune" (1873); "Olympia" (1874); "A Dog and his Shadow" (1876); "Strange Waters" (1878); "Queen Cophetua" (1880); "A Real Queen" (1884); "Romances of the Law" (1889); "Ropes of Sand" (1889); "Jack Doyle's Daughter" (1894), etc.

Freeman, Professor Edward Augustus, D.C.L., LL.D. (b. Harborne, Staffordshire, 1833; d. 1892). "Church Restoration" (1846); "A History of Architecture" (1849); "An Essay on Window Tracery" (1850); "The Architecture of Llandaff Cathedral" (1851); "The History and Conquests of the Saracens" (1856); "Ancient Greece and Mediaeval Italy" in Oxford Essays (1858); "The History and Antiquities of St. David's," with Rev. W. Basi Jones (1860); "The History of Federal Government" (1863); "The History of the Norman Conquest" (1867-76); "Old English History for Children" (1869); "The Cathedral Church of Wells" (1870); "Historical Essays" (1871-2-3); "Growth of the English Constitution" (1872); "The Unity of History" (1872); "Comparative Politics" (1873); "Disestablishment and Disendowment" (1874); "Historical and Architectural Studies" (1876); "The Ottoman Power in Europe" (1877); "The Reign of William Rufus" (1881); "Some Impressions of the United States" (1883); "The English People in their Home" (1884); "The Practical Bearing of General European History" (1884); "The Methods of Historical Study" (1886); "Chief Periods of European History" (1886); "Exeter" (1887); "Four Oxford Lectures" (1887); "William the Conqueror" (1888); "History of Sicily from the Earliest Times" (1891); "Sicily, Phoenician, Greek, and Roman," (1892); "History of Federal Government in Greece and Italy" (1893); "Studies of Travel" (1893). The fourth volume of the "History of Sicily" appeared in 1895. "Life" by W. B. W. Stephens (1896).

Fremantle, The Hon. and Very Rev. Wm. Henry (b. Swanbourne, Bucks., 1831). "The Gospel of the Secular Life" (1882); "The World as the Subject of Redemption" (1888), etc.


Froude, Professor James Anthony, LL.D. (b. Dartington, Devonshire, April 22nd, 1818; d. October 20th, 1894). "The Shadows of the Clouds" (1847); "The Nemesis of Faith" (1849); "The History of England from the Fall of Wolsey to the Death of Elizabeth" (1856-70); three series of "Short Studies on Great Subjects" (1869, 1872, and 1877); "The English in Ireland in the Eighteenth Century" (1871-74); "Julius Cesar" (1879); "Bunyan" (1880); "Thomas Carlyle; a History of the First Forty Years of his Life" (1882); "Carlyle's Reminiscences" (1883); "Letters and Memorials of Jane Welsh Carlyle" (1884); "Oceana" (1886); "The English in the West Indies" (1888); "The Two Chiefs of Dunboy" (1889); "Lord Beaconsfield" (1890); "Divorce of Catherine of Aragon" (1891); "The Spanish Story of the Armada," etc. (1892); "Life and Letters of Erasmus" (1894); "English Seamen in the Sixteenth Century" (1895).

Fulcher, Thomas (b. 1608; d. August 16th, 1661). "David's Hainous Sinne, Heartie Repentance, Heavie Punishment," a poem (1631); "The Historie of the Holy Warre" (1639-40-42-47-51); "The Holy and Profane States" (1642-48-52-56); "Good Thoughts in Bad Times" (1643); "Good Thoughts in Worse Times" (1646); "Mist Con-
templatations in Better Times" (1660); “Andronicus; or, the Unfortunate Politician” (1649); “A Pispah-sight of Palestine” (1650); “Abel Redivivus; or, the Dead yet Speaking” (1651); “The Church History of Britain from the Birth of Christ to 1648” (1656); “The Appeal of Injured Innocence” (1659); “The History of the Worthies of England” (1662), etc., etc. “A Selection from the Writings of Fuller” was made by Arthur Brookes (1815); see also Charles Lamb’s “Works” and Basil Montagu’s “Selections.” There are “Lives” of Fuller by A. T. Russell (1844) and J. E. Bailey (1874).

**Fullerton, Lady Georgina** (b. Tixall Hall, Staffs, September 23rd, 1812; d. January 16th, 1855); “Ellen Middleton” (1844); “Grantley Manor” (1847); “Lady-bird” (1852); “Laursentia” (1861); “Too Strange not to be True” (1864); “Constance Sherwood” (1865); “A Stormy Life” (1867); “Mrs. Gerald’s Niece” (1869); “Dramas from the Lives of the Saints” (1872); “The Gold-Digger, and other Verses” (1872); “A Will and a Way” (1881). Several biographical works, etc. “Life,” by A. Craven.

**G**

**Gairdner, James** (b. 1828). “Historia Regis Henrici Septimi” (1858); “Letters and Papers illustrative of the Reigns of Richard III. and Henry VII.” (1861-63); “The Houses of York and Lancaster” (1874); “Historical Collections of a London Citizen” (1876); “Life and Reign of Richard III.” (1878); “Three Fifteenth-Century Chronicles” (1880); “Studies in English History,” with James Spedding (1881); “Henry the Seventh” (1889). Has also edited the “Paston Letters” (1872-76), and several volumes of the “Letters and Papers of Henry VIII.” etc.

**Gale, Norman Bowland** (b. Kew, 1862). “A Country Muse” (1892 and 1895); “A June Romance” (1892); “Orchard Songs” (1893); “Cricket Songs” (1894); “Songs for Little People” (1896).

**Galt, John** (b. 1779; d. 1839). “Annals of the Parish” (1821); “Sir Andrew Wylie” (1822); “The Entail” (1823), etc. See “Autobiography” (1833); “Literary Life and Miscellanies” (1834), and Delta’s “Memoir.”

**Galth, Francis, F.R.S.** (b. 1822). “The Telotype” (1850); “The Art of Travel” (1855); “Vacation Tourists” (1861); “Meteorographia” (1863); “Hereditary Genius” (1869); “English Men of Science, their Nature and Nurture” (1874); “Inquiries into Human Faculties” (1883); “Record of Family Faculties” (1884); “Experiences on Prehension” (1887); “Natural Inheritance” (1889); “Finger Prints” (1892).


**Garnett, Richard, LL.D., C.B.** (b. Lichfield, February 27th, 1835). “In Egypt, and other Poems” (1859); “Inphigenia in Delphi” (1860); “Poems” (1893); Biographies of Carlyle, Emerson, Milton, etc.


**Gaskell, Elizabeth Cleghorn** (b. 1810; d. 1865). “Mary Barton” (1848); “Moorland Cottage” (1850); “Cranford” (1853); “Ruth” (1853); “North and South” (1865); “Memoir of Charlotte Brontë” (1857); “Cousin Phillis” (1857); “Right at Last” (1860); “Silvia’s Lovers” (1863); “Wives and Daughters” (unfinished) (1866).
**Gay, John** (b. near Barnstable, 1688; d. London, December 4th, 1732). "Rural Sports" (1711); "The Shepherd's Week" (1714); "Trivia" (1716); "What d'ye Call It?" (1716); "Three Weeknights' Marriage" (1715); "Fablos" (1725); "Beggar's Opera" (1727), etc. Lives by Coxe (1790) and Owen (1804).

**Gelkie, Rev. John Cunningham, D.D.** (b. Edinburgh, 1824). "The Life and Words of Christ" (1877); "The English Reformation" (1879); "Hours with the Bible" (1880); "Old Testament Characters" (1884); "The Holy Land and the Bible" (1887); "The Bible by Modern Light" (1894); "Landmarks of Old Testament History" (1894), etc.

**Gibbon, Edward** (b. Putney, April 27th, 1737; d. January 16th, 1794). "The History of the Decline and Fall of the Roman Empire" (1776-88); "Essais sur l'Étude de la Littérature" (1761); "Antiquities of the House of Brunswick," and other miscellaneous works, published, with Memoir, in 1799, under the editorship of John, Lord Sheffield. The Autobiography was afterwards edited by Dean Milman (1839). See Memoir by J. C. Morris (1797), and "Proceedings of the Gibbon Commemoration" (1893).

**Gifford, William** (b. Ashburton, Devonshire, April, 1756; d. London, December 31st, 1826). "Baviad" (1794); "Mæviad" (1795), etc. Autobiography prefixed to his translation of "Juvenal."

**Gildspur, Rev. George** (b. Comrie, Perthshire, 1813; d. August 13th, 1878). "Gallery of Literary Portraits," three series (1845, 1849, 1855); "Bards of the Bible" (1850); "Book of British Poesy" (1851); "Martyrs, Heroes, and Bards of the Scottish Covenant" (1852); "The Grand Discovery" (1854); "History of a Man" (1856); "Christianity and Our Era" (1857); "Night" (1857); "Remoter Stars in the Church Sky" (1857); "Modern Christian Heroes" (1859); "Life of Sir W. Scott" (1870); "Comrie and its Neighbourhood" (1872); "Life of Rev. W. Anderson" (1873); "Sketches, Literary and Theological" (1881), etc. Editor of "Library Edition of the Popular Poets and Poetry of Britain," etc.

**Ginsburg, Christian, LL.D.** (b. Warsaw, 1830). "The Karaites, their History and Literature" (1862); "The Essenes" (1864); "The Kabbalah" (1885); Commentaries, an edition of the Masorah, etc.

**Gissing, Algernon** (b. Wakefield, November 25th, 1860). "Joy Cometh in the Morning" (1888); "Both of this Parish" (1889); "A Village Hampden" (1890); "A Moorland Idyll" (1891); "A Masquerader" (1892); "At Society's Expense" (1893); "Between Two Opinions" (1893); "A Vagabond in Arts" (1894); "Sport of Stars" (1896).

**Gissing, George Robert** (b. Wakefield, 1857). "A Life's Morning" (1888); "The Nether World" (1889); "The Emancipated" (1890); "New Grub Street" (1891); "Born in Exile"; "Deuzil Quarrer" (1892); "The Odd Women" (1893); "In the Year of Jubilee" (1894); "Eve's Ransom"; "The Paying Guest" (1895); "The Whirlpool"; "Human Odds and Ends" (1897); "The Town Traveller" (1898); "The Crown of Life" (1899).

**Gladstone, Right Hon. W. E.** (b. Liverpool, December 29th, 1809; d. May 19th, 1898). "The State considered in its Relations with the Church" (1838); "Church Principles considered in their Results" (1841); "Remarks on recent Commercial Legislation" (1845); "Letters to the Earl of Aberdeen on the State Prosecutions of the Neapolitan Government" (1850-51); "Studies on Homer and the Homeric Age" (1858); "Wedgewood: an Address" (1863); "Ancient Greece: an Address" (1865); "A Chapter of Autobiography" (1868); "On 'Ecce Homo'" (1868); "Juventus Mundi: Gods and Men of the Heroic Age in Greece" (1869); "The Vatican Decrees" (1874); "Vaticanism" (1875); "Rome and the Latest Fashions in Religion" (1875); "Homeric Synchorism" (1876); "The Turk in Europe" (1876); "Lessons in Massacre" (1877); "Gleanings of Past Years" (1879); "The Irish Question" (1880); "The Impregnable Rock of Holy Scripture" (1896); "Landmarks of Homeric Study" (1890); "An Academic Sketch" (1892); "Horace's Odes and the Carmen Seculare," translation (1893); "The Psalter" (1894); Edition of Bishop Butler's Works (1891), etc. Collected edition of his Speeches, edited by A. W. Hutton and H. J. Cohen, in progress. See R. H. Hutton's "Sketches of Contemporary Statesmen"; "Life" by Barnett Smith (1879); by G. W. E. Russell; and by Sir Wemys Reid and others (1899).

**Godwin, Mary.** (See Wollstonecraft).
Godwin, William (b. Wisbech, Cambridgeshire, March 3rd, 1756; d. London, April 7th, 1836). "Sketches of History" (1784); "Political Justice" (1793); "Caleb Williams" (1794); "Life of Lord Chatham; ""Clon desley", "Damon and Delia", "Deloraine", "The Enquirer", "The Genius of Christianity, Unveiled; ""On Population (1802), "The Herald of Literature; ""The History of the Commonwealth of England; ""Imogen; "Lives of the Necromancers" (1834); "Mandeville; "Life of Geoffrey Chaucer" (1803); "St. Leon." and "Thoughts on Man." He also published a Memoir of his wife in 1798. See the "Life" by Kegan Paul (1876), and Leslie Stephen's "Hours in a Library."

Goldsmith, Oliver (b. Pallas, Longford, Ireland, November 10th, 1728; d. London, April 4th, 1774). "Essays" (1758–68); "The Bee" (1759); "An Enquiry into the Present State of Polite Learning" (1759); "Biographies" (Voltaire, 1759; Thomas Parnell, 1760; Bolingbrooke, 1770; Richard Nash); "The Citizen of the World" (1760–62); "The Traveller; or, a Prospect of Society" (1764); "The Vicar of Wakefield" (1766); "The Highwayman" (1766); "The Good-Natured Man" (1768); "The Deserted Village" (1770); "She Stoops to Conquer" (1775); "Retaliation; a Poem" (1774); "The Captivity: an Oratorio; some miscellaneous poems and various compilations, including "Memoirs of a Protestant condemned to the Galleys of France for his Religion; "History of England in a Series of Letters from a Nobleman to his Son; "A Survey of Experimental Philosophy; "A Short English Grammar;" a translation of a French "History of Philosophy;" a collection of "Poems for Young Ladies;" another collection called " Beauties of English Poetry;" a "Roman History;" a "History of the Earth and of Animated Nature;" a "History of England;" a "History of Greece;" a translation of Scarron's "Comic Romance;" and contributions to The Gentleman's Journal, The Lady's Magazine, The Westminster Magazine, The Public Ledger, The Busy Body, The Critical Review, The Monthly Review, and The British Magazine. His life has been written by Sir James Prior (1837), John Forster (1848), W. Irving (1849), W. Black (1879), and Henry Austin Dobson (1886).

Godwin, Harvey, D.D., Bishop of Carlisle (b. King's Lynn, 1818; d. November 25th, 1891). "Memoir of Bishop Mackenzie" (1864); "Essays on the Pentateuch" (1867); "Walks in the Regions of Science and Faith" (1883); "The Foundations of the Creed" (1889), etc.

Gordon-Cumming, Miss Constance Frederica (b. Altyre, May 26th, 1837). "From the Hebrides to the Himalayas" (1879); "At Home in Fiji" (1891); "A Lady's Cruise in a French Man-of-War" (1892); "Fire Fountains" (1883); "Granite Crag" (1894); "Tid Cornwall to Egypt" (1885); "Wanderings in China" (1886); "Two Happy Years in Ceylon" (1891), etc.

Gore, the Rev. Canon Charles, (b. 1853). "Roman Catholic Claims" (1866); "The Ministry of the Christian Church" (1888); "The Incarnation of the Son of God" (1891). Editor of and contributor to "Lux Mundi;" also edited G. J. Romanes' "Thoughts on Religion" (1895), etc.

Gosse, Edmund William (b. London, September 21st, 1849). "On Viol and Flute" (1873); "King Erik" (1876); "The Unknown Lover" (1878); "Studies in the Literature of Northern series" (1882); "A Memoir of Cecil Lawson" (1883); "A Critical Essay on George Tinworth," (1883); "Seventeenth-Century Studies" (1883); "The Works of Thomas Gray" (1884); "Firdausi in Exile" (1885); "From Shakespeare to Pope" (1885); "Sir W. Raleigh" (1886); "Northern Studies" (1886); "Life of William Congreve" (1887); "History of Eighteenth-Century Literature" (1889); "Life of P. H. Gosse" (his father) (1890); "On Viol and Flute Poems (collected)" (1890); "Robert Browning: Personalia" (1890); "Gossip in a Library" (1891); "The Jacobean Poets" (1891); "The Secret of Narcissus" (1892); "Questions at Issue" (1893); "In Russet and Silver"; poems (1894); "The Works of L. T. Beddoes" (1894); "Critical Kit-Kats" (1899); "Life of Donne" (1899).

Grand, Madame Sarah, née Mrs. Frances E. MacFaul. "Ideals" (1888); "A Domestic Experiment" (1894); "Singularly Deceived" (1903); "The Heavenly Twins" (1890); "Our Manifold Nature" (1834); "The Beth Book" (1897).

Grant, James (b. Edinburgh, August 1st, 1822; d. 1887). "The Romance of War"; or, Highlanders in Spain" (1846); "Highlanders of Belgium" (1847); "The Adventures of an Alde-de-Camp" (1848); "Memoirs of Kirkcaldy of Grange" (1849); "Walter Fenton" (1850); "Edinburgh Castle" (1850); "Bothwell; or, the Days of Mary, Queen of Scots" (1851); "Memoirs of Sir John Hepburn, Marshal of France, and Colonel of the Scots Brigade" (1851); "Jane Seton; or, the King's Advocate" (1853); "Philip Rollo; or, the Scottish Musqueteers" (1854); "Frank Hilton; or, the Queen's Own" (1855); "The Yellow Frigate" (1855); "The Phantom Regiment" (1856); "Harry Ogilvie; or, the Black Dragon" (1856); "Laura Everingham" (1857); "Memoirs of the Marquis of Montrose" (1858); "Arthur Blane; or, the Hundred Cuirassiers" (1858); "The Cavaliers of Fortune" (1858); "Lucy Arden; a Tale of 1715" (1859); "Legends of the Black Watch" (1859); "Mary of Loraine" (1860); "Oliver Ellis; or, the Fusiliers" (1861); "Dick Rodney; or, the Adventures of an Eton Boy" (1861); "The Captain of the Guard" (1862); "The Adventures of Rob Roy" (1863); "Letty Hyde's Lovers" (1863); "Second to None" (1864); "The King's Own Borderers" (1865); "The Constable of France" (1866); "The White Cockade; or, Faith and Fortitude" (1867); "First Love and Last Love" (1868); "The Secret Dispatch" (1868); "The Girl He Married" (1869); "Jack Manly, his Adventures" (1870); "Lady Wedderburn's Wish" (1870); "Only an Ensign" (1871); "Under the Red Dragon" (1871); "British Battles on Land and Sea" (1873); "Shall I Win Her?" (1874); "Fairer than a Fairy" (1874); "One of the Six Hundred" (1876); "Morley Ashton" (1876); "Six Years Ago" (1877); "Old and New Edinburgh," and other works.

Gray, Thomas (b. London, December 26th, 1716; d. Cambridge, July 30th, 1771). "Ode on a Distant Prospect of Eton College" (1742); "Ode on Spring," "Hymn to Adversity," "Elegy written in a Country Churchyard" (1751); "The Alliance of Education and Government," "Ode to Vicissitude," "The Progress of Poesy," and "The Bard" (1757); "Ode on the Installation of the Duke of Grafton to the Chancellorship of the University of Cambridge" (1769); and some minor pieces. His poems have been edited by Gilbert Wakefield (1780), Mitford (1833-43), Moultrie (1845), E. W. Gosse (1884), and several others. The standard biography is that by Mason, published in 1778. There is another by Gosse, in the English Men of Letters series. For Criticism, see Johnson's "Lives of the Poets," Hazlitt's "Lectures on the English Poets," "Roscœ's Essays," Drake's "Literary Hours," Brydges' "Censura Literaria," and other works.

Green, John Richard (b. 1837; d. 1883). "A Short History of the English People" (1874); "A History of the English People" (1877-80); "The Making of England" (1889); "The Conquest of England" (1894).

Green, Mrs. John Richard, née Stopford (b. Kelly, co. Meath). "Henry the Second" (1888); "Town Life in the Fifteenth Century" (1894).


Greene, Robert (b. Norwich, 1500; d. September 3rd, 1692). A full catalogue of this writer's works may be found in Lowndes's "Bibliographer's Manual." Romances—"Menaphon" (1587); "Pandosto, the Triumph of Time; or, the History of Doraustus and Pauzia" (1588); "A Pair of Turtle Doves; or, the Tragicall History of Bellora and Fidelio" (1606); "The History of Arbasto, King of Denmark" (1617). Autobiography—"Greene's Never Too Late" (1590); "Farewell to Folly" (1591); "Greene's Great worth of Wit, bought with a Million of Repentance" (1592); "Greene's Vision" (1692); "The Reputation of Robert Greene" (1692). Plays—"Mammilia" (1593); "The Honourable Historie of Frier Bacon and Frier Bongay" (1594); "The Historie of Orlando Furioso" (1594); "Comical Historie of Alphonsus, King of Aragon;" "A Looking-Glasse for London and England" (with Lodge, 1594); "The Scottish Historie of James IV." (1598). Miscellaneous—
of Music and Musicians” (1879-89); to which he was one of the chief contributors, as also to Smith’s “Dictionary of the Bible.”

**Grundy, Sydney** (b. Manchester, 1848). “The Days of his Vanity” (1876). Has also written many plays.

**Guthrie, Thomas, D.D.** (b. Brechin, Forfarshire, 1803; d. February 24th, 1873). “The Gospel in Ezekiel” (1855); “The City: its Sins and Sorrows” (1857); “Christ and the Inheritance of the Saints” (1858); “Seed-time and Harvest of Ragged Schools” (1860); “Speaking to the Heart” (1862); “The Angels’ Song” (1865); “The Parables” (1866); “Out of Harness” (1867); “Studies of Character from the Old Testament” (1868 and 1870); “Sundays Abroad” (1871); etc. Autobiography, with Memoir, by his sons (1874-75).

**H**

**Haggard, H. Rider** (b. June 22nd, 1856). “Cetewayo and his White Neighbours” (1882); “Dawn” (1884); “The Witch’s Head”; “King Solomon’s Mines” (1885); “She” (1886); “Jess”; ”Allan Quatermain” (1887); “Mr. Meeson’s Will”, “Maiwa’s Revenge”; ”Colonel Quaritch, V.C.” (1888); ”Allan’s Wife, and other Tales”; ”Cleopatra” (1889); ”Beatrice” (1890); ”The World’s Desire”, with Andrew Lang (1890); ”Eric Brighteyes” (1891); ”Nada the Lily” (1892); ”Montezuma’s Daughter” (1893); ”Dawn” (1894); ”The People of the Mist”, ”Joum Haste” (1895); ”The Wizard” (1896); ”Dr. Thorne” (1898); ”Swallow, ”A Farmer’s Year” (1899).

**Hake, Thomas Gordon, M.R.C.P.** (b. 1809; d. 1886). ”The Piromides” (1839); ”Vates” (1840); ”The World’s Epitaph” (1866); ”Madeline, etc.” (1871); ”Parables and Tales” (1872); ”New Symbols” (1875); ”Legends of the Morrow” (1878); ”Maiden Ectasy” (1880); ”The Serpent Play” (1883); ”The New Day” (1890); ”Memoirs of Eighty Years” (1892); ”Selected Poems” (1894).

**Hakluyt, Richard** (b. 1553; d. 1610). Voyages published in the following order:—(1) “Divers Voyages touching the Discoverie of America and the Lands adjacent unto the Same” (1602); (2) “Four Voyages unto Florida” (1607); and (3) ”The Principal Navigations, Voyages, Traffiques, and DIS-
Bruce (b. Bodmin, April 27th, 1824; d. August 14th, 1893). "The Story of the Campaign of Sebastopol" (1855); "Wellington's Career" (1860); "The Operations of War" (1866); "Voltaire" (1877); "National Defence" (1889); "Shakespeare's Funeral, and Other Papers" (1889); "The War in the Crimea" (1890), etc. "Life," by Alexander Innes Shand (1895).

Hanna, Rev. Professor William, LL.D. (b. 1808; d. May 24th, 1892). "Notes on a Visit to Hayti" (1836); "On Religion" (1857); "Wycliffe and the Huguenots" (1860); "Last Days of Our Lord's Passion" (1862); "The Forty Days After Our Lord's Resurrection" (1863); "Earlier Years of Our Lord's Life on Earth" (1884); "The Passion Week" (1885); "The Ministry in Galilee" (1888); "Our Lord's Life on Earth" (1869); "The Close of the Ministry" (of Jesus Christ) (1869); "Wars of the Huguenots" (1871). Edited the North British Review.

Hannay, James (b. 1827; d. 1873). "Biscuits and Grog" (1848); "A Claret Cup" (1848); "King Dobbs" (1848); "Hearts are Trumps" (1849); "Singleton Fontany" (1850); "Sketches in Ultramarine" (1853); "Satire and Satirists" (1864); "Eustace Conyers" (1855); "Essays from the Quarterly" (1861); "A Course of English Literature" (1860); and "Studies on Thackeray" (1869). Edited The Edinburgh Courant.

Hardy, Miss Isla Duffus (b. Enfield). "Between Two Fires" (1873); "Glencarr" (1876); "Only a Love Story" (1877); "A Broken Faith" (1878); "Friend and Lover" (1880); "Love, Honour, and Obeys" (1881); "The Love That He Passed By" (1884); "Between Two Oceans" (1884); "Hearts or Diamonds" (1885); "Orange and Alligators" (1886); "The Girl He Did Not Marry" (1887); "Love in Idleness" (1887); "A New Othello" (1890); "A Woman's Loyalty" (1893); "A Buried Sin" (1893), etc.

Hardy, Thomas (b. Dorsetshire, June 2nd, 1840). "Under the Greenwood Tree" (1872); "A Pair of Blue Eyes" (1873); "Far from the Madding Crowd" (1874); "The Hand of Ethelberta" (1876); "The Return of the Native" (1878); "The Trumpet Major" (1880); "A Laodicean" (1881); "Two on a Tower" (1882); "The Mayor of Casterbridge" (1886); "The Wood-
Handbook to the University and Colleges of Oxford” (1873); “Organisation of Early Christian Churches” (1881); “Progress in Theology” (1885); “Study of Ecclesiastical History” (1885); “Growth of Church Institutions” (1887); “Studies in Biblical Greek” (1889).

Hatton, Joseph (b. 1839). “Christopher Henrick” (1869); “Clytie” (1874); “The Queen of Bohemia” (1877); “Cruel London” (1878); “Three Recruits” (1880); “To-day in America” (1881); “The New Ceylon” (1881); “Journalistic London” (1882); “Henry Irving’s Impressions of America” (1884); “John Needham’s Double” (1885); “The Old House at Sandwich” (1887); “Captured by Cannibals” (1888); “Reminiscences of J. L. Toole” (1889); “By Order of the Czar” (1890); “The Princess Mazarov” (1891); “Cigarette Papers” (1892); “Under the Great Seal” (1893); “In Jest and Earnest” (1893); “The Banishment of Jessop Bythe” (1895); “A World Afloat” (1896); “The Dagger and the Cross” (1897), etc.

Havergal, Frances Ridley (b. 1836; d. 1879). Author of many devotional poems, etc., of which a collected edition appeared in three volumes in 1881, supplemented by further volumes of verse and story. “Memorials,” by M. V. G. Havergal, her sister (1880).

Hawela, Rev. Hugh Reginald (b. 1838). “Music and Morals” (1871); “Thoughts for the Times” (1872); “Speech in Season” (1874); “Current Coin” (1876); “Arrows in the Air” (1878); “American Humorists” (1882); “My Musical Life” (1884); “Christ and Christianity” (1887); “Sir Morell Mackenzie” (1893); “Travel and Talk” (1896), etc.

Hawker, Robert Stephen (b. 1805; d. 1875). “Ecclesia” (1841); “Echoes from Old Cornwall” (1845); “The Quest of the Sangrall” (1864); “Cornish Ballads” (1869); “Footprints of Former Men in Cornwall” (1870). See Baring-Gould’s “Vicar of Morwenstow” and F. G. Lee’s “Life of R. S. Hawker.”

Hayward, Abraham (b. 1803; d. 1884). “The Art of Dining” (1852); “Biographical and Critical Essays” (1858); “The Letters and Remains of Mrs. Piozzi” (1861); “Selections from the Diary of a Lady of Quality” (1864); “Goethe, a Biographical Sketch” (1877); “Short Rules of Modern Whist” (1878); “Sketches of Eminent Statesmen and
Hazlitt, William (b. Maidstone, April 10th, 1778; d. September 18th, 1830). “An Essay on the Principles of Human Action” (1805); “Free Thoughts on Public Affairs” (1806); “A Reply to Malthus” (1807); “The Eloquence of the British Senate” (1807); “A New Grammar of the English Tongue” (1810); “Memoirs of Thomas Holcroft” (1816); “Characters of Shakespeare’s Plays” (1817); “The Round Table” (1817); “A View of the English Stage” (1818); “Lectures on the English Poets” (1818); “Essays on the English Comic Writers” (1819); “Political Essays” (1819); “Table Talk” (1821); “Lectures on the Dramatic Literature of the Age of Elizabeth” (1821); “Characteristics in the Manner of Rochester’s Maxims” (1823); “Liber Amoris; or, the New Pygmalion” (1823); “Notes of a Journey through France and Italy” (1825); “The Spirit of the Age; or, Contemporary Portraits” (1825); “Select Poets of Great Britain” (1825); “The Plain Speaker; or, Opinions on Books, Men, and Things” (1826); “The Life of Napoleon Bonaparte” (1828); “Conversations with James Northcote” (1830); and “A Life of Titian” (1830). See the “Life” by his grandson (1867), and the “Liturgy Remains,” with the first Lord Lyttott’s Introduction, and Stephen’s “Hours in a Library.”

Head, Sir Francis Bond (b. near Rochester, 1793; d. July 23rd, 1875). “Rough Notes on the Pampas” (1826); “A Life of Bruce the Traveller” (1830); “Bubbles from the Brunnen of Nassau” (1833); “The Emigrant” (1846); “The Defenceless State of Britain” (1850); “A Faggot of French Sticks” (1851); “A Fortnight in Ireland” (1852); “Descriptive Essays” (1857); “The Horse and his Rider” (1860); “The Royal Engineer” (1860), etc.


Heaps, Sir Arthur (b. 1817; d. London, March 7th, 1875). “Thoughts in the Cloister and the Crowd” (1836); “Essays written in the Intervals of Business” (1841); “Friends in Council” (1841, 1859); “King Henry II.”, an historical drama (1849); “Catherine Douglas,” a tragedy (1843); “The Claims of Labour” (1845); “Companions of my Solitude” (1851); “A History of the Spanish Conquest of America” (1855-61); “Outina, the Serf” (1868); “Realma” (1869); “Life of Pizarro” (1869); “Casimire Maremme” (1870); “Brevia: Short Essays and Aphorisms” (1870); “Conversations on War and General Culture” (1871); “Thoughts upon Government” (1871); “Life of Cortez” (1871); “Ivan de Biron” (1874); and “Social Pressure” (1874).

Hemans, Felicia Dorothea (b. 1794; d. 1835). “Early Blossoms of Spring” (1808); “England and Spain; or, Valour and Patriotism” (1808); “The Domestic Affections” (1812); “Restoration of the Works of Art in Italy” (1817); “Modern Greece” (1817); “Meeting of Wallace and Bruce” (1819); “The Sceptic” (1820); “Dartmoor” (1821); “Welsh Melodies” (1822); “Siege of Valencia” (1823); “The Forest Sanctuary” (1826); “Records of Woman” (1828); “Songs of the Affections” (1830); “National Lyrics” (1834); “Hymns of Childhood” (1834); “Scenes and Hymns of Life” (1834); “Poetical Remains” (1830).

Honley, W. E., LL.D. (b. Gloucester, 1849). “A Book of Verses” (1888); “Views and Reviews” (1890); “Three Plays,” with R. L. Stevenson (1892); “A Song of the Sword, etc.” (1892); “London Voluntaries, etc.” (1893). Editor of “English Classics,” the “Tudor Translations,” etc. Also edited New Review and National Observer. Edited works of Byron (1890); Burns (1897).

Henty, George Alfred (b. 1832). "The March to Magdala" (1868); "All But Lost" (1869); "Out on the Pampas" (1870); "The Young Franc-Tireurs" (1871); "The March to Casmassie" (1874); "The Young Colonist" (1884); "Condemned as a Nihilist" (1892); "Wulf the Saxon"; "In the Heart of the Rockies" (1894); "At Agincourt" (1890); "With Cochran the Dauntless" (1896); "The Queen's Cup" (1897); "Won by the Sword"; "No Surrender" (1899), etc.

Herbert, George (b. 1593; d. 1632). "The Temple" (1631); "The Country Parson" (1652), etc. See the "Lives" by Izaak Walton (1670) and Duyckinck (1658); also the edition of his Works, with a Memoir by A. B. Grosart (1875).


Herschel, Sir John Frederick William (b. 1792; d. 1871). "A Preliminary Discourse on the Study of Natural Philosophy" (1830); "A Treatise on Astronomy" (1833); "Results of Astronomical Observations made during the Years 1834-38 at the Cape of Good Hope" (1847); "Outlines of Astronomy" (1849); "A Manual of Scientific Enquiry" (1849); "Essays from the Edinburgh and Quarterly Reviews" (1857).

Heywood, John (b. 1506; d. 1565). Works: - "The Play of Love" (1533); "A Merry Play betwixen Johan the Husband, Tyb the Wife, and St. Johan the Prestyr" (1533); "A Merry Play betwixen the Pardoner and the Frere, the Curate and Neybour Prattile" (1533); "Of Gentylnes and Nobylte, a Dialogue" (1535); "A Dialogue, etc." (1546); "The Spider and the Fly" (1556); "A Breife Balet" (1557); "The Play called the Foure Ps's" (1569); "A Balade," etc., in MS. Harl.; "Dialogue of Wit and Folly," in Fairholt's edition; "Poetical Dialogue," etc., in MS. Harl.; Brit. Mus.; "A Description of a Most Noble Ladye." in MS. Harl.

Hinkson, Mrs. Katharine, née Tyuan (b. Dublin, 1861). "Louise de la Vallière," etc. (1885); "Shamrocks" (1887); "A Nun, her Friends, and her Order" (1891); "Ballads and Lyrics" (1891); "A Cluster of Nuts"; "Cuckoo Songs" (1894); "Miracle Plays"; "Thee Way of a Maid" (1895); "An Isle in the Water"; "The Course of True Love"; "A Lover's Breast-knot"; "Oh, what a Plague is Love" (1896); "The Wind in the Trees" (1896), etc.

Hinton, James, M.R.C.S. (b. 1822; d. 1875). "Man and His Dwelling-place" (1859); "Life in Nature" (1862); "Mystery of Pain" (1860); "Selections from MSS." (1870-74); "Chapters on the Art of Thinking" (1870); and various medical works. "Life" by MissJane Elince Hopkins (1878).

Hinton, Rev. J. Howard (b. March 24th, 1791; d. December 17th, 1873). "Voluntary Principle in the United States" (1851); "Acquaintance with God" (1856); "God's Government of Man" (1856); "Redemption" (1859); "A Tour in Holland and North Germany" (1860); "Moderate Calvinism Re-examined" (1861); "Theological Works" (1864), etc.

Hobbes, John Oliver, ever Mrs. Pearl Crugie (b. 1867). "Some Emotions and a Moral" (1801); "The Sinners' Comedy" (1892); "A Bundle of Life" (1893); "A Study in Temptations" (1893); "The Gods, Some Mortals, and Lord Wickenham" (1895); "The Herb-Moon" (1896); "The School for Saints" (1897); "Osmern and Ursyne" (1899).

Hobbes, Thomas (b. Malmebury, April 5th, 1688; d. December 4th, 1679). "The Wonders of the Peak," a poem (1636); "De Cive" (1646); "Human Nature" (1650); "De Corpore Politico" (1650); "Leviathan" (1651); "Liberty and Necessity" (1654); "Decamerou Physiologicum" (1678); "The Beemoth"; a free translation of Aristotle's "Rhetoric," a translation of Homer into English verse; and his own "Life," in Latin verse (1672). See also the "Life" by Blackbun (1861). Complete Works by Sir W. Molesworth (1842-45).

Hodder, Edwin (b. Stanies, 1837). "Heroes of Britain" (1878-80); "Cities of the World" (1881-84); "Life and Work of the Seventh Earl of Shaftesbury" (1886); "Life of Samuel Morley" (1887); "Sir George Burns" (1890); "George Fife Angus" (1891); "History of South Australia" (1893); "John Macgregor: 'Rob Roy'" (1894); "George Smith of Coalville." (1896).

Hoey, Mrs. Frances Sarah (b. 1830). "A House of Cards" (1888); "Falsely True" (1870); "A Golden Sorrow" (1872); "Out of
"The Boss of Taroomba," "The Unbidden Guest" (1894); "Irralie's Bushranger," "The Rogue's March" (1896); "My Lord Duke" (1897); "Young Blood," "Some Persons Unknown" (1896); "An Amateur Cracksman" (1899).

Horton, Rev. Robert Forman, D.D. (b. 1855). "History of the Romans" (1884); "Inspiration and the Bible"; "The Book of Proverbs" (1888); "Revelation and the Bible" (1892); "Verbum Dei" (1883); "The Cartoons of St. Mark" (1894); "The Apostles' Creed," etc. (1895); "John Howe"; "Four Pillars of the Home"; "On the Art of Living Together" (1890).

Houghton, Richard Monckton Milnes, Baron (b. 1809; d. 1885). "Memorials of a Tour in Greece" (1839); "Memorials of a Residence on the Continent" (1838); "Poems of Many Years" (1838); "Poetry for the People" (1840); "Poems on Legendary and Historical" (1844); "K. of S.'s Life, Letters, and Literary Remains" (1848); "Belwerrina" (1855); "Essays on Reform" (1867); "Monographs, Personal and Social" (1873); "Life" by Wemyss Reid (1890).

Howe, John (b. 1630; d. 1700). "The Living Temple" (1765-1767); "The Redeemer's Tears" (1688); "The Calm and Sober Inquiry concerning the Possibility of a Trinity in the Godhead" (1695); "The Blesdness of the Righteous," "The Redeemer's Dominions over the Invisible World," "Delighting in God" (1700). See the "Lives" by Calamy, Hunt (1823), Rogers (1836), and Horton (1890).

Howell, James (b. 1594; d. 1660). "De ductu logia; or, the Vocal Forest" (1640); "Instructions for Forraine Travell" (1642); "Epistolae Homo-lanienae" (1645-56); "A Perfect Description of the People and Country of Scotland" (1649); "Londinopolis, an Historical Discourse or Prolustration of the City of London and of Westminster" (1657); "Poems upon Divers Emergent Occasions" (1644). See "Athene Oxonienses," "Biographia Britannica," the "Dictionary of National Biography," and Hallam's "Literature of Europe."

Howitt, Mary (b. Uttorkar, 1800; d. January 30th, 1888). "The Seven Temptations;" "Wood Leighton;" "The Heir of Westwayland;" "The Dial of Love;" "Lillies;" "Stories of Stapleford;" "The Cost of Caergwyn;" etc. She also translated into English Anderson's "Improvisatore."

Howitt, William (b. 1795; d. 1879). "The Book of the Season" (1831); "The History of Priestcraft" (1835); "The Rural Life of England" (1837); "Student Life in Germany" (1841); "The Rural and Domestic Life of Germany" (1842); "The Aristocracy of England" (1846); "The Haunts and Homes of British Poets" (1847); "The Man of the People" (1869); "The Ruined Castles and Abbeys of England" (1861); "The History of the Supernatural" (1863); "The Mad War Planet, and other Poems" (1871), etc.

Howson, John Saul, Dean of Chester (b. 1816; d. December 16th, 1885). "The Life and Epistles of St. Paul," with W. J. Conybeare (1852); "The Miracles of Christ" (1871-77); "Chester as It Was" (1872); "The River Dee, its Aspect and History" (1875); "Horse Petrine" (1880).

Hughes, Thomas (b. 1823; d. 1896). "Tom Brown's School Days" (1866); "Tom Brown at Oxford" (1881); "The Scouring of the White Horse" (1869); Alfred the Great" (1869); "The Memoirs of a Brother" (1873); "Our Old Church" (1879); "The Manliness of Christ" (1879); "Memoir of Daniel Macmillan" (1882); A Manual for Co-operators (1881); "Gone to Texas" (1883); "Memoir of Bishop Fraser" (1887); "David Livingstone" (1889); and sundry miscellanies.

Hume, David (b. Edinburgh, April 26th, 1711; d. Edinburgh, August 26th, 1776). "Treatise of Human Nature" (1738); "Essays, Moral, Political, and Literary" (1741-49); on an "Inquiry Concerning Human Understanding" (1748); on an "Inquiry Concerning the Principles of Morals" (1751); "Political Discourse" (1761); "The History of England" (1745, 1756, 1759, and 1761); and the "Natural History of Religion" (1755). See the "Autobiography," edited by Adam Smith (1789); and the "Lives" by Pratt (1777), Dailymple (1837), Ritchie (1807), and Hill Burton (1846). "Philosophical Works" (1875). See Huxley's monograph (1879).

Hunt, James Henry Leigh (b. Southgate, Middlesex, October 19th, 1784; d. August 28th, 1859). "The Feast of the Poets" (1814); "The De- scent of the Poets" (1815); "Bacchus in Tuscany" (1816); "Hero and Leander" (1816); "Francesca da Rimini" (1816); "Ultra-Crepidarius" (1819); "Amaryn- tas" (1820); "Recollections of Lord Byron" (1828); "Sir Ralph Escher"
James I. of England (b. Edinburgh, June 19th, 1566; d. March 27th, 1625). “Essays of a Prentice in the Divine Art of Poetics” (1584); “Majesty’s Poetical Exercises” (1591); “Démonologie” (1597); “Basilikon Doron” (1599); “Triglific Nods Triplex Cuneus” (1605); “Remonstrance for the Right of Kings” (1615); “A Counterblaste to Tobacco” (1616); Prose Works (1616). See Arber’s reprints; also “Lives” by Wilson (1653), Sanderson (1650), Harris (1753), Laing (1804), Thompson (1825); Nichol’s “Progresses, etc., of James I.” (1829); D’Israeli’s “Inquiry into the Literary and Political Character of James I.” (1816); and S. R. Gardiner’s “History of England from the Accession of James I.”


James, George Payne Rainsford (b. London, 1801; d. Venice, June 9th, 1860). About 180 novels—“Richolien” (1825); “Darnley” (1830), etc.; and a few historical works.

Jameson, Mrs. (b. Dublin, May 19th, 1779; d. March 17th, 1860). “The Loves of the Poets” (1829); “Celebrated Female Sovereigns” (1831); “Characteristics of Shakespeare’s Women” (1832); “ Beauties of the Court of Charles II.” (1833); “Winter Studies and Summer Rambles in Canada” (1838); “Lives of the Early Italian Painters” (1843); “Memoirs and Essays” (1849); “Sacred and Legendary Art” (1848); “Legends of the Madonna” (1852); A Commonplace Book of Thoughts, Memories, and Fancies” (1854); “The Diary of an Ennuyée” (1856), etc.; “Life” (1871).

Jeffreys, John Cordy (b. Framlingham, January 14th, 1831). “Novels and Novelists from Elizabeth to Victoria” (1858); “A Book about Doctors” (1860); “Life of Robert Stephenson” (1864); “A Book about Lawyers” (1866); “A Book about the Clergy” (1870); “Brides and Bridesmaids” (1879); “A Book about the Table” (1874); “A Young Squire of the Seventeenth Century” (1877); “The Real Lord Byron” (1883); “The Real Shelley” (1885); “Lady Hamilton and Lord Nelson” (1887); “The Queen of Naples

Ingelow, Jean (b. Boston, about 1820; d. 1897). “Tales of Orris” (1860); “The Round of Days” (1861); “Poems” (1863); “A Story of Doom, and other Poems” (1867); “Mepha the Fairy” (1869); “Little Wonderhorn” (1872); “Off the Skellig” (1873); “Failed to be Free” (1875); “Don John” (1876); “Sarah de Berenger” (1880); “The High Tide on the Coast of Lincolnshire” (1883); “Very Young, etc.” (1890); “Stories Told to a Child” (1892).

Ingoldby, Thomas. (See Barham, Richard Henry.)
Jefferies, Richard (b. Wiltshire, 1848; d. 1887). "The Scarlet Shawl" (1874); "Restless Human Hearts" (1875); "World's End" (1877); "The Gamekeeper at Home" (1878); "Wild Life in a Southern County" (1879); "The Amateur Poacher" (1879); "Hodge and his Masters" (1880); "Greene Ferne Farm" (1880); "Round About a Great Estate" (1880); "Wood Magic" (1881); "Bevis" (1882); "The Story of My Heart" (1883); "Nature Near London" (1883); "Red Deer" (1884); "The Dewy Morn" (1884); "Life of the Fields" (1884); "The Open Air" (1885); "After London" (1885); "Amaryllis at the Fair" (1887); "Field and Hedgerow," essays collected by Mrs. Jefferies (1889); "The Toilers of the Field" (1892); "Eulogy" by Walter Besant (1888) and "Life" by H. S. Salt (1894).


Jerome, Jerome Klapka (b. Walsall, May 2nd, 1861). "On the Stage—and Off" (1885); "Barbara" (1886); "Idler Thoughts of an Idle Fellow" (1886); "Sunset" (1888); "Stageland" (1889); "Three Men in a Boat" (1889); "Diary of a Pilgrimage," "Told After Supper" (1891); "Novel Notes" (1893); "John Ingerfield, etc." (1894); "Sketches in Lavender" (1897); "Second Thoughts of an Idle Fellow" (1898).

Jerrold, Douglas William (b. London, January 3rd, 1803; d. June 8th, 1857). "Black-eyed Susan" (1829); "The Rent Day" (1832); "Men of Character" (1838); "Cakes and Ale" (1841); "The Story of a Feather" (1843); "Mrs. Candie's Curtain Lectures" (1845); "Punch's Complete Letter Writer" (1846); "The Chronicles of Clovernook" (1846); "A Man made of Money" (1849); "The Cats-paw" (1850); "Retired from Business" (1851); and "A Heart of Gold," (1854). His "Works" have been published in a collected form. "Life" (1858).

Jessopp, Rev. Augustus, D.D. (b. Oleshunt, 1824). "Norwich School Sermons" (1864); "One Generation of a Norfolk House" (1878); "History of the Diocese of Norwich" (1884); "Ardacry for Better for Worse" (1887); "The Coming of the Friars, and other Historical Essays" (1888); "Trials of a Country Parson" (1890); "Studies by a Recluse" (1892); "Random Roaming, etc." (1894). Editor of "Visitation of the Diocese of Norwich" (1888).

Johnson, Samuel, LL.D. (b. Lichfield, September 18th, 1709; d. London, December 15th, 1784). "London" (1738); "The Life of Richard Savage" (1744); "Miscellaneous Observations on the Tragedy of Hamlet, with Remarks on Hamner's Edition of Shakespeare" (1745); "The Vanity of Human Wishes" (1749); "Irene" (1749); "Rasselas" (1759); "A Visit to the Hebrides" (1773); "Dictionary of the English Language" (1776); and "The Lives of the Poets" (1779–81); besides writing The Idler, a weekly essay in The Universal Chronicle (1759–60), and nearly the whole of The Rambler. His edition of Shakespeare appeared in 1765. See the "Lives" by Towers (1789), Hawkins (1787), Boswell (1791), Anderson (1795), and Russell (1847); also Carlyle's "Essays," Leslie Stephen's monograph (1878); Matthew Arnold's introduction to "The Lives of the Poets" (1879); Birkbeck Hill's "Dr. Johnson, his Friends and his Critics" (1879); the same author's edition of "Boswell's Life of Johnson," etc.

Jones, Henry Arthur (b. 1851). "Saints and Sinners* (1891); "The Crusaders" (1893); "Judah" (1894); and many other plays "Renaissance of the English Drama" (1895); "Michael and his Lost Angel" (1896).

Jonson, Ben (b. Westminster, 1574; d. August 6th, 1637). "Every Man in his Humour" (1596); "Every Man out of his Humour" (1599); "Cynthia's Revels" (1600); "The Poetaster" (1601); "Sejanus" (1603); "Eastward-Hoe," (with Chapman and Marston) (1605); "Volpone" (1605); "Epicoene, or, the Silent Woman" (1609); "The Alchemist" (1610); "Catiline" (1611); "Bartholomew Fair" (1614); "The Devil's Ass" (1616); "The Forest" (1616); "The Staple of News" (1625); "The New Inn" (1630); "The Magnetic Lady" (1632); and "The Tale of a Tub" (1633); besides his unfinished pastoral, "The Sad Shepherd" (1637); various Masques; "Underwoods;" "Timber;" a "Grammar," and many miscellaneous poems and translations. See Lowndes's "Manual." His Works were
published in 1616-31, 1640, 1641, 1692, 1716, 1766, 1816 (Gifford), 1828 (Proctor), 1875 (Cunningham). See the "Biographies" by Chetwood (1766), Gifford (1816), Proctor (1836), Cunningham and Bell (1879), and J. A. Symonds (1867); and Criticism by the two last, Hazlitt ("Comic Writers"), Leigh Hunt ("Wit and Humour"), "Imagination and Fancy," and "Men, Women, and Books"), Swinburne's "Study" (1889); the "Dictionary of English Biography," and Morley's "English Writers," vol. x. and xi.

Jowett, Rev. Benjamin, LL.D. (b. Camberwell, 1817; d. October 1st, 1893). "Epistles of St. Paul to the Thessalonians, Galatians, and Romans" (1855); Translations of Thucydides (1881), Aristotle (1885), Plato (1892), etc. "Life" (1897).

K

Kaye, Sir John William (b. London, 1814; d. July 24th, 1879). "History of the War in Afghanistan" (1851); "The Administration of the East India Company" (1855); Biographies of "Lord Metcalfe" (1854), "Sir George Tucker" (1854), and "Sir John Malcolm" (1856); "Christianity in India" (1859); "History of the Sepoy War, 1857-58" (1864-70); "Lives of Indian Officers" (1867); and "Essays of an Optimist" (1870).

Keats, John (b. London, October 29th, 1795; d. Rome, February 27th, 1820). Published "Poems" (1817); "Endymion" (1818); and "Hyperion" (1820). See the "Life" by Lord Houghton (1848), Colvin's "Keats" in the English Men of Letters series (1887), and W. M. Rossetti's "Keats" (1887). For Criticism, see Joffrey's and Matthew Arnold's "Essays," Rossetti's edition of the "Poems," Buxton Forman's "Poetical Works and other Writings of John Keats" (1883), and Dr. R. Bridges' "John Keats" (1895), etc. See also his "Letters to Fanny Brawne" (1879), and Owen's "Keats, a Study" (1879).

Keble, John (b. Fairford, Gloucestershire, April 25th, 1792; d. Bourne- mouth, March 29th, 1865). "The Christian Year" (1827); "De Poetice Vi Medica" (1844); "Tyra Innocentium" (1846); "Sermons" (1848); "Life of Bishop Wilson" (1863); "Letters of Spiritual Guidance" (1870); "Occasional Papers" (1877), etc. See "Life" by Sir J. T. Coleridge and by Walter Lock, Sharpe's "Studies," Miss Yonge's "Musings on the Christian Year," etc.

Kelvin, Lord. (See Thomson, Sir William.)

Kernahan, Coulson (b. 1858). "A Dead Man's Diary" (1890); "A Book of Strange Sins" (1893); "Sorrow and Song" (1894); "God and the Ant" (1896); "Captain Shannon" (1897).


Kinglake, Alexander William (b. 1811; d. January 2nd, 1891). "Eothen" (1844), and "A History of the War in the Crimea" (1863-77).

Kingsey, Charles (b. Holne, Devonshire, June 12th, 1819; d. Eversley, January 25rd, 1875). "The Saint's Tragedy" (1846); "Yeast" (1848); "Village Sermons" (1849); "Alton Locke" (1850); "Cheap Clothes and Nasty" (1850); "Phaeton" (1852); "Hypatia" (1853); "Westward Ho!" (1855); "Glaucus" (1855); "The Heroes; or, Greek Fairy Tales" (1856); "Alexandria and Her Schools" (1857); "Two Years Ago" (1857); "Andromeda"; "Miscellanies" (1859); "The Water Babies" (1863); "The Roman and the Teuton: Lectures" (1864); "What, then, does Dr. Newman Mean?" (1864); "Hereward, the Last of the English" (1866); "The Ancien Régime" (1867); "The Hermita" (1868); "Madam How and Lady Why" (1870); "At Last" (1871); "Prose Idylls" (1873); "Plays and Puritans" (1873); "Health and Education" (1874); "The Limits of Exact Science as Applied to History," and several volumes of "Sermons." A collected edition of his Essays, etc., has appeared since his death. See the "Life" by Mrs. Kingsley (1876).

Kingsley, Henry (b. Holne, Devonshire, 1830; d. May 24th, 1876). "Austin Elliot;" "The Boy in Gray;" "Geoffrey Hamlyn" (1859); "The Harvester;" "Hetty, and Other Stories;" "The Hillyars and the Burtons;" "Hornby Mills, and other Stories;" "Leighton Court;" "The Lost Child;" "Made­moiselle Mathilde;" "Number Seven­teen;" "Oakshott Castle;" "Old Mag­garet;" "Ravenhaw" (1861); "Regional Hetheredge;" "Silicote of Silicotes;" "Stretton;" "Valentia;" "Tales of Old Travel;" "Fireside Studies;" and other works.
Kipling, Rudyard (b. Bombay, 1864). "Soldiers Three," "The Phantom Rickshaw," etc. (1888); "Plain Tales from the Hills," "Under the Deodar," "Wee Willie Winkle," etc.; "Departmental Ditties," "The Light that Failed" (1890); "In Black and White," "Life's Handicap," "Letters of Marque," "The Story of the Gladboys" (1891); "Barrack-room Ballads and other Verses," "The Naulahka" (with C. W. Wolfe Balsevier, 1892); "Many Inventions" (1893); "The Jungle Book" (1894); "Second Jungle Book" (1895); "Seven Seas," "Soldier Tales" (1896); "Captains Courageous" (1897); "The Day's Work," "A Fleet in Being" (1898); "Stalky and Co." (1899).

Knowles, James Sheridan (b. 1784; d. 1869). "Leo; or, the Gipsey;" "Brian Borohme" (1814); "Caius Gracchus" (1815); "William Tell" (1825); "The Beggar's Daughter of Bethnal Green" (1828); "Virginius" (1828); "Alfred the Great" (1831); "The Hunchback" (1832); "The Wife" (1833); "The Love Chase" (1837); "Woman's Wit" (1838); "Maid of Mariandorpf" (1838); "Love," "John of Procula" (1840); "Old Maids" (1841); "The Rose of Aragon" (1842); and "The Secretary" (1843). All but the first two of these were published in three volumes in 1841. The Works were reprinted in 1863.

Knox, John (b. Gifford, East Lothian, 1506; d. November 24th, 1572). "The First Blast of the Trumpet against the Monstrous Regiment of Women" and a "History of the Reformation of Religion within the Realm of Scotland." "Life" by Sneaton (1779), McCrie (1812), Nie-meyer (1824), Laing (1847), and Brandes (1883). See also Lorimer's "John Knox and the Church of England" and Tullock's "Leaders of the Reformation."

Laing, Samuel (b. Edinburgh, 1810; d. 1897). "Modern Science and Modern Thought" (1885); "Problems of the Future," etc. (1889); "Human Origins" (1892).

Lamb, Charles (b. London, February 18th, 1775; d. Edmonton, December 27th, 1834). "Poems" (with Coleridge) (1797); "Rosamond Gray" (1798); "John Woodvil" (1801); "Specimens from Dramatic Poets;" "Adventures of Ulysses" (1807); "Essays of Elia" (1823); "Last Essays" and "Popular Fallacies" (1833). With his sister Mary, "Mrs. Leicester's School;" "Tales from Shakespeare" (1806); "Poetry for Children" (1809). Works (1876). A new edition of Lamb's Works was published by A. Ainger in 1883. See Talfourd's "Letters" (1837); "Final Memorials of Charles Lamb" (1848); Proctor's "Memoir" (1860); A. Ainger's "Lamb" in the English Men of Letters series; and Percy Fitzgerald's "Life, Letters, and Writings of Lamb" (1885). .

Landon, Letitia Elizabeth (b. Chelsea, 1802; d. October 15th, 1839). "The Fate of Adelaide" (1820); "The Improvisatrice, and other Poems" (1824); "The Troubadour" (1825); "The Venetian Bracelet" (1829); "The Lost Pleiad" (1829); "Francisca Carrara" (1834); "The Vow of the Peacock" (1835); "Ethel Churchill" (1837); and "Duty and Inclination" (1838). "Life" with literary remains by Laman Blanchard in 1841. Poems edited by W. B. Scott in 1873.

Landon, Walter Savage (b. Ipsley Court, Warwick, January 30th, 1775; d. Florence, September 12th, 1854). "Poems" (1795); "Gebir" (1798); "Count Julian" (1812); "Idyllia Heroica" (1820); "Imaginary Conversations" (1824-29); "Latin Poems" (1824); "The Examination of William Shakespeare" (1834); "Pericles and Aspasia" (1836); "Letters of a Conservative" (1836); "Satire on Satirists" (1836); "Fuentameron; or, Interviews of Messer Giovanni Boccaccio and Messer Francesco Petrarcha" (1837); "Giovanna of Naples," etc. (1842); "Andrea of Hungary," "Fra Ruperto" (1842-43); "Hellenics" (1847); "Last Fruit off an Old Tree" (1853); "Dry Sticks Faggoted" (1858); and other works edited by Forster, with "Life" (1876). See also Sidney Colvin's "Landon" (1881).

Lane, Edward William (b. 1801; d. 1876). "The Manners and Customs of the Modern Egyptians" (1836); "A Translation of the Arabian Nights" (1838-40); "Selections from the Koran" (1843); "Arabic Lexicon" (1853-74); "Arabian Society in the Middle Ages" (1883).

Lane-Poole, Stanley (b. London, December 10th, 1854). "Essays in Oriental Numismatics" (1872-77); "Coins of the Urtuki Turkomans" (1874); "Egypt" (1881); "Studies in a Mosque" (1883); "Social Life in
Egypt" (1884); "Coins and Medals" (1885); "The Art of the Saracens in Egypt" (1886); "The Moors in Spain," with A. Gilman (1886); "Turkey" (1888); "Life of Stratford Canning, Viscount de Redcliffe" (1888); "The Barbary Corsairs" (1890); "Cairo" (1892); "Life of Sir Henry Parkes," with F. V. Dickins (1894), etc.

Lang, Andrew (b. Selkirk, March 31st, 1844). "Ballads and Lyrics of Old France" (1872); "XXII. Ballades in Blue China" (1880); "XXXII. Ballades in Blue China" (1881); "The Library" (1881); "Helen of Troy" (1882); "Custom and Myth" (1884); "Rhymes à la Mode" (1885); In the Wrong Paradise" (1886); "Letters to Dead Authors" (1886); "Books and Bookmen" (1887); "Myth, Ritual, and Religion" (1887); "Grass of Parnassus" (1888); "Letters on Literature" (1889); "Lost Leaders" (1889); "Prince Prigio" (1889); "Life, Letters, and Diaries of Sir Stafford Northcote, First Earl of Iddesleigh" (1890); "Old Friends" (1890); "The World's Desire," in collaboration with H. Rider Haggard (1890); "Essays in Little" (1891); "Angling Sketches" (1891); "Prince Ricardo of Pantomphila" (1893); "St. Andrews" (1893); "Homer and the Epic" (1893); "Cock Lane and Common Sense" (1894); "Ban and Arrière Ban" (1894); "A Monk of Fife" (1896); "Fickle the Spy" (1897); "Book of Dreams and Ghosts" (1897). Has translated Theocritus and Bion, and edited the Border Edition of Scott, "English Worthies," Fairy Books, etc.


Lardner, Dionysius, LL.D. (b. Dublin, April 3rd, 1793; d. Naples, April 29th, 1859). "Handbook of Natural Philosophy and Astronomy" (1851-53); "The Museum of Science and Art" (1854-56), etc. Edited the "Cabinet Cyclopædia" (1829-40).

Latimer, Hugh (b. Thurstaston, Leicestershire, about 1491; d. Oxford, September, 1555). Was the author of a "Sermon on the Ploughers" (1549); "Seven Sermons before Edward VI."

Lemon, Mark (b. November 30th, 1809; d. May 23rd, 1870). "Nero" (1876); "The Rival Queens" (1877); "Theodosius" (1880); "The Princess of Cleves" (1889); "The Mas- sacré of Paris" (1890); "Brutus," "Mithridates," and other plays published in 1854.

Lemon, Mary (b. May 23rd, 1870). "The Enchanted Doll" (1849); "A Christmas Hamper" (1859); "Wait for the End" (1863); "Loved at Last" (1864); " Falk-
ner Lyle” (1866); besides several other novels, over sixty dramatic pieces, and “The Jest Book.” See Joseph Hatton’s “With a Show in the North.”

Lever, Charles James (b. Dublin, August 31st, 1809; d. Trieste, June 1st, 1872). “The Adventures of Harry Lorrequer” (1839); “Charles O’Malley” (1841); “Jack Hinton” (1842); “Tom Burke of Ours” (1844); “The O’Donoghue” (1845); “The Knight of Gwynne” (1847); “Roland Cashel” (1849); “The Daltons” (1852); “The Dodd Family Abroad” (1854); “The Martins of Cro’ Martin” (1856); “The Fortunes of Glencore” (1857); “Davenport Dunn” (1859); “Barrington” (1860); “A Day’s Ride” (1863); “Luttrell of Arran” (1865); “Tony Butler” (1865); “Sir Brooke Fosbrooke” (1868); “The Brumleighs of Bishop’s Folly” (1868); “That Boy of Norcott’s” (1869); “Paul Gosslett’s Confessions” (1871); “Lord Kilgoblin” (1872), etc. See the “Life” (1873). Edited The Dublin University Magazine.

Lewes, George Henry (b. London, April 18th, 1817; d. November 30th, 1879). “Biographical History of Philosophy” (1847; remodelled and enlarged edition, 1867); “Ranterphoe: A Tale” (1847); “The Spanish Drama—Lope de Vega and Calderon” (1848); “Rose, Blanche, and Violet” (1848); “A Life of Hobbes” (1850); “The Noble Heart,” a tragedy (1850); “Comte’s Philosophy of the Sciences” (1859); “Life of Goethe” (1859); “Seaside Studies” (1859); “Physiology of Common Life” (1860); “Studies in Animal Life” (1861); “Aristotle” (1861); “Problems of Life and Mind” (1873-76); and “Physical Basis of Mind” (1877). Edited The Leader and The Fortnightly Review.


Lewis, Matthew Gregory, called “Monk” Lewis (b. 1775; d. 1818). “The Monk,” a romance (1795); “The Castle Spectre,” a drama (1797); “Tales of Wonder” (1801); “The Bravo of Venice” (1804); “Romantic Tales” (1808); besides many plays, and translations from the German. See “Lewis’s Life and Correspondence” (1839).

Liddon, Henry Parry, D.D., Canon of St. Paul’s (b. Stoneham, Hants., 1829; d. September 9th, 1890). “Divinity of Our Lord” (1867); “Walter Kerr Hamilton” (1869); “Sermons on Old Testament Subjects” (1891); “Passionate Sermons” (1891); “Some Words of Christ” (1892); “Essays and Addresses” (1892); “Life of E. B. Pusey,” vols. i. and ii., edited by J. O. Johnston and R. J. Wilson (1893); “ Clerical Life and Work” (1894); several series of sermons preached before the University of Oxford, in St. Paul’s, etc.


Lilly, William Samuel (b. 1840). “Ancient Religion and Modern Thought” (1884); “Chapters in European History” (1886); “A Century of Revolution” (1889); “Right and Wrong” (1890); “Shibboleths” (1892); “The Great Enigma” (1892); “Claims of Christianity” (1894); “Four English Humorists” (1895); “Essays and Speeches” (1897); “First Principles in Politics” (1899).

Lindsay, Sir David (b. 1490; d. 1555). “The Dreame” (1528); “The Complaynt of the King’s Papinge” (1530); “The Testament of the Papingo” (1530); “Ane Pleasant Satyre of the Three Estatis” (1540); “The Register of Armes” (1542), with plates (1822); “The Historie of Squer William Meldrum” (1550); “The Monarchie” (1553); and some minor works, first collected.
in 1568. Poetical Works, with Life, 1805 and 1879.

Linton, Mrs. Elicia Lynn (b. Keswick, 1822; d. 1898). "Witch Stories" (1861); "The Lake Country" (1864); "Ourseves" (1870); "Joshua Davidson" (1874); "Patricia Kembal" (1875); "The Atonement of Leon Dundas" (1876); "The World Well Lost" (1877); "Under which Lord?" (1879); "The Girl of the Period" (1883); "The Autobiography of Christopher Kirkland" (1885); "Paston Carew" (1886); "Through the Long Night" (1889); "About Ireland" (1890); "An Octave of Friends" (1891); "About Ulster" (1892); "The One Too Many" (1894); "In Haste and at Leisure" (1895); "Dulcie Everton" (1896).

Linton, William James (b. 1812; d. 1898). "A History of Wood Engraving" (1846-47); "Claribel, and other Poems" (1865); "The Flower and the Star" (1868); "Practical Hints on Wood Engraving" (1879); "Voices of the Dead" (1879); "Wood-Engraving" (1884); "Love Lore" (1887); "Poems and Translations"; "The Masters of Wood Engraving" (1889); "Life of J. G. Whittier"; "European Republicans" (1889); "Memories" (1895).


Looke, John (b. Wrinton, Somersetshire, August 29th, 1632; d. Oates, Essex, October 28th, 1704). "A Letter on Toleration" (1689); "A Second Letter on Toleration" (1690); "Two Treatises on Government" (1690); "An Essay Concerning Human Understanding" (1690); "The Inspiration of the Holy Scriptures" (1690); "A Third Letter on Toleration" (1692); "Thoughts Concerning Education" (1693); "The Reasonableness of Christianity" (1696); "On the Conduct of the Understanding;" "Examination of Malebranche;" "Elements of Natural Philosophy;" "Thoughts on Reading and Study;" "Essay for the Understanding of St. Paul's Epistles by Consulting St. Paul Himself;" and some minor works included in the edition of the "Works" published in 1777. His life has been written by Le Clerc (1713), Lord King (1829), and Fox-Bourne (1876). See also the essay by J. A. St. John, prefixed to the "Philosophical Works," published in 1843.

Looker, Frederick (b. 1821; d. 1895). "London Lyrics" (1857). Edited "Lyra Elegantiarum." "Selections" from his works appeared in 1865; a volume of "Patchwork" in 1879, etc.

Looker-Lampson, Frederick (b. 1821; d. May 28th, 1895). "London Lyrics" (1857); edited "Lyra Elegantiarum" (1867; enlarged edition 1891).

Lockhart, John Gibson (b. Cambusnethan, Lanarkshire, 1794; d. Abbotsford, November 25th, 1854). "Peter's Letters to his Kinsfolk" (along with Wilson, 1819); "Ancient Spanish Ballads" (1821); "Valerius" (1821); "Essays on Cervantes" (1822); "Adam Blair" (1822); "Reginald Dalton" (1823); "Matthew Wald" (1824); "Life of Burns" (1828); and "Life of Scott" (1837-39). Edited The Quarterly Review. See Dr. R. Shelton MacKenzie's "Memoir of John Gibson Lockhart," prefixed to an edition of "The Noctes Ambrosiante" (New York, 1855).

Lockyer, Professor Sir Joseph Norman (b. Rugby, May 17th, 1836). "Elementary Astronomy." "Solar Physics" (1873); "The Spectroscope and its Applications" (1873); "Primer of Astronomy" (1874); "Star Gazing" (1878); "Researches in Spectrum Analysis" (1882); "Chemistry of the Sun" (1887); "Movements of the Earth" (1887); and "The Dawn of Astronomy" (1894). Edits Nature.:

Lodge, Thomas (b. 1555; d. 1625). "Reply to the Schoole of Abuse" (1579-80); "An Alarm against Usurers" (1584); "Scillie's Metamorphosis" (1589); "Rosalynde" (1590); "Catharos" (1591); "Euphues' Shadow" (1592); "Phillis" (1593); "William Longbeard" (1593); "The Wounds of Civil War" (1594); "A Looking-Glass for London and England" (with Robert Greene, 1594); "A Fig for Momus" (1596); "The Divel Conjur'd" (1596); "W. Tis Miserie and the World's Madnesse" (1596); and others. See Hazlitt's "Handbook to Early English Literature," Collier's "Dramatic Poetry" and "Poetical Decameron," Wood's "Athenae Oxonienses," Beloe's "Anecdotes of Literature," Ritson's "Bibliographia Poetica," Brydges' "Censura Literaria," Retrospective Review.
and the Shakespeare Society's publications for 1833, and the "Dictionary of National Biography."

**Lovelace, Richard** (b. Kent, 1618; d. London, 1658). "Lucasta: Odes, Sonnets, Songs, etc." (1648); and some posthumous pieces (1659). Also, "The Scholar," a comedy; and "The Soldier," a tragedy (1649), neither of which is extant. "Poems" were edited in 1864 by Carew Hazlitt. See Wood's " Athenae Oxonienses" and Morley's "The King and the Commons."

**Lover, Samuel** (b. 1797; d. July 6th, 1868). "Legends and Stories of Ireland" (1832); " Songs and Ballads" (1839); "Rory O'More" (1837); "Handy Andy, an Irish Tale" (1842); "Metrical Tales" (1860). See B. Bernard's "Samuel Lover."

**Lubbock, Right Hon. Sir John, Bart., M.P., D.C.L., LL.D.** (b. 1834). "Prehistoric Times as Illustrated by Ancient Remains and the Manners and Customs of Modern Savages" (1865); "The Origin of Civilisation and the Primitive Condition of Man" (1870); "On the Origin and Metamorphosis of Insects" (1873); "Monograph on the Thysanura and Collembola" (1873); "Our British Wild Flowers Considered in their Relation to Insects" (1873); "A Volume of Scientific Lectures" (1879); "Fifty Years of Science" (1882); "Ants, Bees, and Wasps" (1882); "The Pleasures of Life" (1887); "The Beauties of Nature" (1892); "A Contribution to Our Knowledge of Seedlings" (1892); "The Use of Life" (1894).

**Lucy, Henry W.** (b. Crosby, near Liverpool, December 5th, 1845). "A Popular Handbook of Parliamentary Procedure" (1880); "Men and Manners in Parliament;" "Gideon Flesye" (1892); "East by West" (1885); "A Diary of Two Parliaments" (1885-86); "A Diary of the Salisbury Parliament" (1892); "Faces and Places" (1892); "The Rt. Hon. W. E. Gladstone" (1896); "The Miller's Niece" (1896).

**Lyall, Edna,** "Adele Ellen Bayly" (b. Brighton). "Won by Waiting" (1879); "Donovan" (1882); "We Two" (1884); "In the Golden Days" (1885); "Knight Errant"; "Autobiography of a Slanderer" (1887); "Derrick Vaughan, Novelist;" "Their Happiest Christmas;" "A Hardy Norseman" (1889); "To Right the Wrong" (1893); "Doreen" (1894); "The Autobiography of a Truth" (1896); "Wayfarers" (1897); "Hope of the Hermits" (1898).

**Lydgate, John** (b. Suffolk, not later than 1379; d. 1460). "The Hystory, Sege, and Destractyon of Troye" (1513); "The Story of Thebes" (1531); "The Falls of Princes" (1494); and several minor works, including "The Werke of Sopience;" "The Lyf of Our Ladye;" "The Charle and the Byrde;" "A Lytell Tractise of the Horse, the Shepe, and the Goos;" "Fruitbese;" "The Temple of Glass;" and "The Cronycle of all the Kynges Names."

**Lyell, Sir Charles** (b. November 14th, 1797; d. Feb. 22nd, 1875). "Principles of Geology" (1830-33); "Elements of Geology" (1838); "Travels in North America" (1846); "A Second Visit to the United States" (1849); "The Antiquity of Man" (1863). He also contributed many papers to the Transactions of scientific societies. See Kathleen Lyell's "Life and Letters of Sir Charles Lyell" (1881).

**Lyly, or Lilly, John** (b. Kent, 1553; d. November, 1600). "Euphues: The Anatomy of Wit" (1579); "Euphues and his England" (1580); "Alexander and Campaspe" (1584); "Pep with a Hatchet" (1589); "Sapho and Phao" (1591); "Endymion, the Man in the Moon" (1592); "Euphues' Shadow" (1592); "Galatea" (1592); "Midas" (1592); "Mother Bombie" (1594); "The Woman in the Moon" (1597); "The Maydes Metamorphoses" (1600); "Love's Metamorphosis" (1601); "Six Court Comedies" (1632); and "Euphues and Lucilia." (1716). For Biography, see Collier's "History of Dramatic Poetry" and W. C. Hazlitt's "Handbook to Early English Poetry." For Criticism, Hazlitt's "Age of Elizabeth;" Hallam's "Literature of Europe;" Lamb's "Specimens of English Dramatic Poets;" Coleridge's "Remains;" H. Coleridge's "Notes and Marginalia;" and Jusserand's "History of the English Novel in the Time of Elizabeth.

An edition of Lyly's dramatic works was edited by F. W. Fairholt in 1858. Exact reprint of "Euphues" by Arber. See also Morley's "English Writers," vols. vii.-xi.

**Lytton, Lord** (Edward George Earle Lytton Bulwer-Lytton, b. May, 1805; d. January 18th, 1873). "Ismael, with other Poems" (1820); prize poem on "Sculpture" (1825); "Weeds and Wild Flowers," poem (1826); "O'Neil; or, the Rebel" (1827); "Falkland" (1827); "Pelham; or, the Adventures of a Gentleman" (1827); "The Disowned;"
(1828); “Devereux” (1829); “Paul Clifford” (1830); “The Siamee Twins, and other Poems” (1831); “Eugene Aram” (1831); “Godolphin” (1833); “England and the English” (1835); “The Pilgrims of the Rhine” (1834); “The Last Days of Pompeii” (1834); “The Crisis, a pamphlet” (1834); “The Student,” essays (1835); “Rienzi, the Last of the Tribunes” (1835); “The Duchess de la Valliere,” a play (1836); “Athens, its Rise and Fall” (1836); “Ernest Maltravers” (1837); “Alice; or, the Mysteries” (1838); “Leila; or, the Siege of Granada,” and “Calderon, the Courtier” (1838); “The Lady of Lyons,” a play (1838); “Richelieu,” a play (1839); “The Sea Captain,” a play (1839); “Money,” a play (1840); “Night and Morning” (1841); “Zanoni” (1842); “Eva” and “The Illomened Marriage” (1842); “Poems and Ballads of Schiller,” translated (1844); “The Last of the Barons” (1843); “Confessions of a Water Patient” (1845); “The New Timon” (1845); “Lucretia; or, the Children of the Night” (1847); “King Arthur” (1848); “The Caxtons: a Family Picture” (1849); “Harold, the Last of the Saxons” (1850); “Not so Bad as We Seem,” a play (1851); “My Novel; or, Varieties of English Life” (1853); “What will He do with It?” (1858); “A Strange Story” (1862); “Caxtoniana; or, Essays on Life, Literature, and Manners” (1868); “The Lost Tales of Atlitius” (1868); “The Rightful Heir,” a play (1868); “Walpole” (1869); “The Coming Race” (1871); “The Parisians” (1872); “Kenee Cathgley” (1872); and “Pausanias the Spartan” (1876). An edition of his “Democratic Works” appeared in 1863, of his “Poems” in 1865, and of his “Miscellaneous Prose Works” in 1869. His “Novels” are published in numerous editions. For Biography, see the “MEmoir” prefixed by Robert Lord Lyttton, to his father’s “Speeches” (1874), and “The Life, Letters, and Literary Remains of Edward Bulwer, Lord Lyttton,” by his son (1883). For Criticism, see “Essays” by George Brinley; “Essays on Fiction” by Nassau W. Senior; “Essays” by W. C. Roscoe; Quarterly Review for January, 1865; Blackwood’s Magazine for March, 1873, etc.

Lyttton, Lord, “Owen Meredith” (Edward Robert Bulwer-Lyttton, b. November 8th, 1831; d. November 24th, 1891). “Clytemnestra,” etc. (1856); “The Wanderer” (1859); “Lucile” (1860); “Julian Fane: a Memoir” (1861); “The Ring of Amasis” (1863); “Poetical Works of Owen Meredith” (1867); “Chronicles and Characters” (1868); “Orval; or, the Fool of Time” (1869); “Fables in Song” (1874); “Glenaveril; or, the Metamorphoses” (1886); “After Paradise” (1897); “The Ring of Amasis” (1890); “King Poppy” (1892); also, in conjunction with Julian Fane, “Tannhäuser; or, the Battle of the Bers” (1861). In 1883 he published a Life of his father.

Maarten, Maarten (b. Holland). “The Sin of Joost Aveling” (1889); “An Old Maid’s Love” (1891); “A Question of Taste,” “God’s Fool” (1892); “The Greater Glory” (1894); “My Lady Nobody” (1895); “Her Memory” (1898).

Macaulay, Thomas Babington, Lord (b. Rothley Temple, Leicestershire, 1800; d. Kensingston, 1859). Wrote several papers in Knight’s Quarterly Magazine (1823-24); “Essays” in The Edinburgh Review (1825-44); “Lays of Ancient Rome” (1842); “History of England” (unfinished, 1849-55-61); biographies in “The Encyclopedia Brittanica” (1857-58); “Speeches,” and various miscellaneous. His Life has been written by Dean Milman (1862), the Rev. Frederick Arnold (1862), Sir G. O. Trevelyan (1876), and J. C. Morison in the English Men of Letters series. Sir G. O. Trevelyan has also published “Selections” from his writings (1876). See also the “Correspondence of Macvey Napier” (1879).

McCarthy, Justin, M.P. (b. Cork, November 22nd, 1830). “Paul Massie” (1866); “The Watertale Neighbours” (1867); “My Enemy’s Daughter” (1869); “Lady Judith” (1871); “A Fair Saxon” (1873); “Linley Rockford” (1874); “Dear Lady Disdain” (1875); “Miss Misanthrope” (1877); “Donna Quixote” (1879); “A History of Our Times” (1878-80); “Con Amore” (1880); “The Comet of a Season” (1881); “Maid of Athens” (1883); “The History of the Four Georges” (1884); “Ireland’s Cause in England’s Parliament” (1888); “A Short History of Our Own Times” (1888); “The Grey River,” in collaboration (1889); “Roland Oliver” (1889); “Sir Robert Peel” (1890); “Charing
Cross to St. Paul's" (1890); "The Dictator" (1893); "History of Our Own Times, 1850-1897" (1897); "The Riddle Ring" (1896); "Reminiscences" (1899); also "The Right Honourable" (1886), and the "Rebel Rose" (1888), written in conjunction with Mrs. Campbell Prasad.

Mccarthy, Justin Huntly (b. 1860). "Outline of Irish History" (1883); "Sarapion and other Poems" (1883); "England under Gladstone" (1884); "Camiola" (1885); "Doon!" (1886); "Our Sensation Novel" (1886); "Hazl in London" (1886); "Ireland since the Union" (1887); "The Case for Home Rule" (1887); "Harlequinade" (1889); "Lily Lass" (1889); "Dolly" (1889); "French Revolution" (1890); "Red Diamonds" (1893); "A London Legend" (1895); "The Royal Christopher" (1896); "Translation of the Rubaiyat of Omar Khayyam" (1889).

MacDonald, George, LL.D. (b. Huntly, Aberdeenshire, 1825). "Within and Without" (1855); "Poems" (1857); "Phantastes" (1858); "David Elginbrod" (1862); "The Hidden Life, and other Poems" (1864); "Adela Cathcart" (1864); "The Portent" (1864); "Alec Forbes, of Howglen" (1865); "Annals of a Quiet Neighbourhood" (1866); "Unspoken Sermons" (1866); "Guild Court" (1867); "Dealing with the Fairies" (1867); "The Seaboard Parish" (1867); "The Disciple, and other Poems" (1868); "England's Antiphon" (1868); Robert Falconer (1868); "Ronald Bannerman's Boyhood" (1869); "The Miracles of our Lord" (1870); "At the Back of the North Wind" (1870); "The Princess and the Goblin" (1871); "The Vicar's Daughter" (1872); "Wilfrid Cumbermude" (1872); "Gutta Percha Willie" (1873); "Malcolm" (1874); "St. George and St. Michael" (1875); "The Wise Woman" (1875); "Thomas Wingfold, Curate" (1876); "The Marquis of Lossie" (1877); "Paul Faber" (1878); "Sir Gibbie" (1879); "Mary Marston" (1881); "Weighed and Wanting" (1882); "The Gifts of the Child Christ," etc. (1882); "Custle Warlock" (1882); "Donal Grant" (1883); "The Princess and Curdie" (1883); "The Imagination and other Essays" (1883); "What's Mine's Mine" (1886); "Home Again" (1887); "The Elect Lady" (1888); "A Rough Shaking" (1890); "The Light Princess," etc. (1890); "Cross Purposes and the Shadows" (1890); "The Flight of the Shadow" (1891); "There and Back" (1891); "The Hope of the Gospel" (1892); "Poetical Works" (1893); "Heather and Snow" (1893); "Lillith" (1895); "Salted with Fire" (1897), etc.

Mackay, Charles, LL.D. (b. Perth, 1812; d. December, 1889). "Poems" (1834); "Memoirs of Extraordinary Popular Delusions" (1841); "The Salamandrine" (1842); "Legends of the Isles" (1845); "Voices from the Mountains" (1846); "Town Lyrics" (1847); "Egeria" (1850); "The Lamp of Gold" (1856); "Under Green Leaves" (1857); "A Man's Heart" (1858); "Studies from the Antiquity and Sketches from Nature" (1864); "Under the Blue Sky" (1871); "Lost Beauties of the English Language" (1874); and other works. A collected edition of his Poems appeared in 1876. He was editor of the Glasgow Argyll from 1844 to 1847. See his "Forty Years' Recollections" (1876), and "Through the Long Day" (1887).

Mackay, George Erle (d. 1898). "Songs of Love and Death" (1865); "Love Letters. By a Violinist" (1865); "Gladys, the Singer" (1887); "A Lover's Litanies" (1888); "Nero and Actae" (1891); "A Song of the Sea" (1895), etc.

Mackenzie, Henry (b. Edinburgh, 1745; d. January 14th, 1831). "The Man of Feeling" (1771); "The Man of the World" (1773); "Julia de Bourbon" (1777); besides contributing to The Mirror (1778), The Lounger (1785), and the Transactions of the Royal Society of Edinburgh. He also published a volume of translations and dramatic pieces in 1791, a "Life of Blacklock" in 1793, and a "Life of John Home" in 1812.

Mackintosh, Sir James (b. Alloa, Inverness-shire, October 24th, 1765; d. London, May 30th, 1832). "The Regency Question" (1789); "Vindicating Gallicism" (1791); contributions to The Monthly Review (1796); "On the Study of the Law of Nature and Nations" (1799); "The Trial of John Peltier, Esq." (1803); a "Dissertation on Ethical Philosophy" (1830); a "History of England" (1830-32); "History of the Revolution in England in 1688" (1834); a "Life of Sir Thomas More" (1844); and other publications. His miscellaneous works were published in three volumes (1846). His "Memoirs" were edited by his son Robert in 1836.
McLaren, Alexander, D.D. (b. Glasgow, February 11th, 1826). "The Secret of Power," etc. (1882); "Christ in the Heart." (1886); "The Holy of Holies." (1890); "The Unchanging Christ," etc. (1890); "The Conquering Christ," etc. (1891); "The God of the Amen," etc. (1891); "The Weared Christ," etc. (1893); "Paul's Prayers," etc. (1898); "Triumphant Certainties" (1899).

Macleod, Norman, D.D. (b. Campbelltown, June 3rd, 1812; d. Glasgow, June 16th, 1872). "The Old Lieutenant and his Son;" "The Starling;" "Wee Davie;" "The Gold Thread and Other Stories;" "Eastward;" "Peeps at the Far East;" "Reminiscences of a Highland Parish;" "Simple Truths Spoken to Working People;" and some fugitive sermons. See the "Life" written by his brother (1876); also W. E. Gladstone's "Glaeements of Past Years" (1878-79).

Macmillan, The Rev. Hugh (b. 1833). "First Forms of Vegetation" (1861); "Bible Teachings in Nature" (1866); "Holidays on High Lands" (1869); "The True Vine" (1871); "The Ministry of Nature" (1871); "The Garden and the City" (1872); "Sun Glints in the Wilderness" (1872); "The Sabbath of the Fields" (1876); "Our Lord's Three Risings from the Dead" (1875); "Two Worlds are Ours" (1880); "The Marriage in Cana of Galilee" (1882); "The Riviera" (1885); "The Olive Leaf" (1886); "Roman Mosaics" (1888); "The Gate Beautiful" (1891); "My Comfort in Sorrow" (1891); "The Mysterie of Grace" (1893); "The Daisies of Nazareth" (1891); "The Clock of Nature" (1896).

Macpherson, James (b. 1738; d. 1796). "The Highlander" (1758); "Fragments of Ancient Poetry" (1760); "Fingal, an Ancient Poem in Six Books, composed by Ossian" (1762); "Temora, an Ancient Epic Poem, in Eight Books, composed by Ossian" (1763); "Introduction to the History of Great Britain and Ireland" (1771); "The Iliad of Homer, translated into English Prose" (1773).

Mahaffy, Professor John Pentland, D.D., Mus.D., D.C.L. (b. 1839). "Twelve Lectures on Primitive Civilisation" (1868); "Prolegomena to Ancient History" (1871); "Kant's Critical Philosophy for English Readers" (1871); "Greek Social Life from Homer to Menander" (1874); "Greek Antiquities" (1876); "Rambles and Studies in Greece" (1876); "Greek Education" (1879); "A History of Classical Greek Literature" (1880); "The Decay of Modern Preaching" (1882); "The Story of Alexander's Empire" (1886); "Art of Conversation" (1887); "Greek Life and Thought" (1888); "The Greek World under Roman sway" (1890); "Problems of Greek History" (1892); "A Survey of Greek Civilisation" (1897), etc.

Mahon, F., "Father Prout" (b. 1805; d. May 15th, 1866). "The Reliques of Father Prout" (1836); "Facts and Figures from Italy" (1847).

Maine, Sir Henry J. Sumner (b. 1822; d. February 3rd, 1888). "Roman Law and Legal Education" (1856); "Ancient Law" (1861); "Village Communities in the East and in the West" (1871); "The Early History of Institutions" (1875); "Dissertations on Early Law Customs" (1883).

Malet, Lucas, "Mrs. Mrs. Harrison, Visé Kinglsey" (b. 1852). "Mrs. Lorimer" (1882); "Colonel Enderby's Wife" (1883); "Little Peter" (1887); "A Counsel of Perfection" (1888); "The Wages of Sin" (1891); "The Carissima" (1896).

Mallock, William Hurrell (b. 1849). "The New Republic" (1876); "The New Paul and Virginia" (1877); "Is Life Worth Living?" (1879); "Poems" (1890); "A Romance of the Nineteenth Century" (1881); "Social Equality" (1882); "Property and Progress" (1884); "Atheism and the Value of Life" (1884); "The Old Order Changes" (1886); "In an Enchanted Island" (1889); "A Human Document" (1892); "Labour and the Popular Welfare" (1893); "Verses" (1893); "Studies of Contemporary Superstition" (1895); "The Art of Life" (1895); "Classes and Masses" (1896).

Malory, Sir Thomas. "The Byrth, Lif, and Actes of Kyng Arthur" (1485; printed by Caxton). This popular romance has been several times reprinted, Sir Edward Stacey's edition in the Globe Library being the most convenient.

Malthus, Thomas Robert (b. 1766; d. 1834). An unpublished pamphlet, "The Crisis" (1792); "Essay on the Principle of Population" (1798, 1803); "An Inquiry into the Nature and Progress of Rent" (1815); "Principles of Political Economy" (1820); etc. "Life" by Dr. Otter in 1836.

Mandeville, Sir John (b. St. Albans,
Manning, Henry Edward, Cardinal (b. Totteridge, Hertfordshire, July 15th, 1808; d. January 14th, 1892). "The Rule of Faith" (1838); "Holy Baptism" (1843); "The Unity of the Church" (1845); "Oxford University Sermons" (1845); "Thoughts for those that Mourn" (1850); "The Grounds of Faith" (1853); "The Temporal Sovereignty of the Popes" (1860); "The Blessed Sacrament, the Centre of Inscrutable Truth" (1864); "The Workings of the Holy Spirit" (1864); "The Temporal Mission of the Holy Ghost" (1865); "The Reunion of Christendom" (1860); "The Temporal Power of the Pope" (1866); "England and Christendom" (1867); "The Ecumenical Council" (1869); "The Vatican Council" (1870); "The Demon of Socrates" (1872); "The Vatican Decrees" (1873); "The Eternal Priesthood" (1883); "National Education" (1889); etc. "Life" by E. S. Purcell (1895).

Mansel, Henry Longeville, D.D. (b. Cosegrove, Northamptonshire, October 6th, 1820; d. Cosegrove, July 31st, 1871). "Doctrines of the Winds, and Other Poems" (1838); Aldrich's "Logic with Notes" (1849); "Prolongement Logique" (1851); "The Philosophy of Kant" (1856); an article on Metaphysics in the eighth edition of "Encyclopædia Britannica" (1857); "The Limits of Religious Thought," being the "Bampton Lectures" for 1858; Metaphysics; or, the Philosophy of Consciousness (1860); "Lectures on History" (1861-62); "The Witness of the Church to thePromise of Christ's Coming" (1864); "The Philosophy of the Conditioned" (1866); and other works.

Marlowe, Christopher (b. Canterbury, February, 1564; d. Deptford, June 10th, 1593). "Tamburlaine the Great, Part the First" (1590); "Tamburlaine the Great, Part the Second" (1590); "Edward the Second" (1594); "Dido" (with T. Nash, 1594); "Ovid's Elegies" (translated about 1596); "Hero and Leander" (completed by Chapman, 1598); "First Book of Lucre" (translated 1600); "The Tragical History of Dr. Faustus" (1604); "The Jew of Malta" (1633); and "The Massacre at Paris." For Biographical Notices of Marlowe, see "Althea Cantabrigenes;" Beard's "Theatre of God's Judgments" (1597); Meres' "Palladium Tamia" (1598); Dyce's Edition of the Works; and Robert Bell's "Introduction to the Poems."

Marriott, Florence (Mrs. Lean) (b. 1837; d. 1899). "For Ever and Ever" (1866); "Véronique" (1869); "Life and Letters of Captain Marriott" (1872); "Her Father's Name" (1876); "A Harvest of Wild Oats" (1877); "With Cupid's Eyes" (1881); "How She Loved Him" (1882); "Facing the Footlights" (1883); "The Master Passion" (1886); "On Circumstantial Evidence" (1889); "Mount Eden" (1889); "Blindfold" (1890); "There is no Death" (1891); "Miss Harrington's Husband" (1891); "How Like a Woman" (1892); "The Nobler Sex" (1892); "The Hampstead Mystery" (1893); "Parson Jones" (1893); "The Beautiful Soul" (1894); "A Bankrupt Heart" (1894); "The Spirit World" (1894); "The Dream that Stayed" (1896); "Transfiguration of Hannah Stubbs" (1896); "In the Name of Liberty" (1897).

Marriott, Captain Frederick (b. 1792; d. 1848). "Frank Mildmay; or, the Naval Officer" (1829); "The King's Own" (1830); "Newton Forster" (1832); "Peter Simple" (1834); "Jacob Faithful" (1834); "The Facha of Many Tales" (1835); "Japhet in Search of a Father" (1836); "Mr. Midshipman Easy" (1836); "The Pirate and the Three Cutters" (1836); "Snarley-yow" (1837); "The Phantom Ship" (1839); "A Diary in America" (1839); "Olla Podrida" (1840); "Poor Jack" (1840); "Masterman Ready" (1841); "Joseph Rushbrook" (1841); "Percival Keene" (1842); "Monsieur Violet" (1842); "The Settlers in Canada" (1843); "The Privateer's Man" (1844); "The Mission; or, Scenes in Africa" (1845); "The Children of the New Forest" (1847); "The Little Savage" (1847); and "Valerie" (1849). His "Life" has been written by his daughter Florence (1872).

Marshall, Professor Alfred (b. 1842). "Economics of Industry," part author (1879); "Principles of Economics" (1890); "Elements of Economics of Industry" (1892).
Marston, John (b. 1575; d. after 1635). "The Scourge of Villainy" (1608); "The Metamorphosis of Pigmalioun's Image" (1598); "Antonio and Mellida" (1602); "Antonio's Revenge" (1602) & "The Malcontent" (1604); "Eastward-Hoe!" (in conjunction with Chapman and Johnson, 1605); "The Dutch Courtesan" (1605); "Parasitaster; or, The Fawn" (1606); "The Wonder of Women" (1606); "What You Will" (1607); "The Insubstantial Countess" (1613); and several minor publications. His "Works" were edited by Bowles in 1764, by Halliwell (with "Life") in 1856, by Gifford and by A. H. Bullen in 1887. See also Wood's "Athenae Oxonienses," Warton's "English Poetry," Ritson's "Bibliographia Poetica," "The Retrospective Review," Lamb's "Works," Hazlitt's "Age of Elizabeth," Leigh Hunt's "Imagination and Fancy," the "Dictionary of National Biography," and Morley's "English Writers," vol. x.

Marston, John Westland (b. Boston, January 30th, 1820; d. January 5th, 1890). "The Patrician's" (1841); "The Heart and the World" (1847); etc. Dramatic and Poetic Works (1876); "Our Recent Actors" (1888).

Marston, Philip Bourke (b. 1850; d. 1887). "Song Tide" (1871); "All in All" (1875); "Wind-voices" (1884); "For a Song's Sake and other Stories" (1887).

Martin, Sir Theodore, LL.D. (b. Edinburgh, 1816). With Professor Aytoun, the "Bon Baulter Ballads" (1854); "Poems, Original and Selected" (1863); "Life of Aytoun" (1867); "The Life of the Prince Consort" (1874-80); "Life of Lord Lyndhurst" (1883); "Sketch of the Life of Princess Alice" (1889); "Shakespeare or Bacon?" (1888), and the translator (with Aytoun) of "Poems and Ballads of Goethe" (1838); of Ehlerschlagher's "Corrreggio" and "Aladdin" (1854 and 1857); of Horace's "Odes" (1860); the "Poems of Catullus" (1861); Dante's "Vita Nuova" (1862); Goethe's "Faust" (the first part in 1865, the second in 1886); Hartz's "King René's Daughter" and Heine's "Poems" (1878).

Martineau, Harriet (b. Norwich, June 12th, 1802; d. Ambleside, June 27th, 1876). "Devotional Exercises for the Use of Young Persons" (1823); "Christmas Day" (1824); "The Friend" (1825); "Principle and Practice" (1826); "The Rioters" (1826); "The Turn-Out" (1827); "Traditions of Palestine" (1830); "Illustrations of Taxation" (1834); "Poor Laws and Paupers" (1834); "Society in America" (1837); "Retrospect of Western Travel" (1838); "Deerbrook" (1839); "The Hour and the Man" (1840); "Life in the Sick Room; Essays by an Invalid" (1843); "Letters on Mesmerism" (1845); "Forest and Game Law Tales" (1845); "The Billow and the Rock" (1846); "Eastern Life, Past and Present" (1847); "History of England during the Thirty Years' Peace, 1816-46" (1849-50); "Introduction to the History of the Peace from 1800 to 1815" (1851); "The Laws of Man's Nature and Development" (with Atkinson, 1851); a condensation of the "Philosophic Positive" of Comte (1853); "Household Education" (1854); "Complete Guide to the Lakes" (1854); "The Factory Controversy" (1855); "A History of the American Compromise" (1856); "British Rule in India" (1857); "Corporate Tradition and National Rights" (1857); "Local Dues on Shipping" (1857); "England and her Soldiers" (1859); "Endowed Schools in Ireland" (1859); "Health, Husbandry, and Handicraft" (1861); "Biographical Sketches" (1872), etc. See her "Autobiography" (1877); and "Life" by Mrs. Feuwick Miller.

Martineau, James D.D., LL.D. (b. Norwich, April 21st, 1805). "The Rationale of Religious Inquiry" (1837); "Hymns of the Christian Church and Home" (1840); "Endeavours after the Christian Life" (1843, 1847); "Mischellaneous" (1852); "Studies of Christianity" (1858); "Essays" (1869); "Hymns of Praise and Prayer" (1874); "Religion and Modern Materialism" (1874); "Hours of Thought" (1876); "Ideal Substitutes for God" (1878); "Essays, Philosophical and Theological" (1879); "A Study of Spinoza" (1882); "Types of Ethical Theory" (1885); "A Study of Religion" (1888); "The Seat of Authority in Religion" (1890); "Essays, Reviews, and Addresses" (1890-91); "Home Prayers" (1891); "The Three Stages of Unitarian Theology" (1894); "Faith the Beginning" (1896).

Marvell, Andrew (b. 1620; d. August 12th, 1678). "The Rehearsal Transposed" (1672); "Mr. Smirke" (1674); "An Account of the Growth of Popery and Arbitrary Government
in England" (1678); "Miscellaneous Poems" (1861); and "A Seasonable Argument." "Works," with "Life" by Cooke, in 1772, and by Thompson in 1776.

Massey, Gerald (b. Tring, Hertfordshire, May 29th, 1828). "Poems and Chansons" (1846); "Voices of Freedom and Lyrics of Love" (1849); "The Ballad of Babe Christabel, and Other Poems" (1855); "Craigrook Castle, and Other Poems" (1856); "Havelock's March, and Other Poems" (1861); "Shakespeare's Sonnets and his Private Friends" (1860); "A Tale of Eternity, and Other Poems" (1869); "Carmen Nuptiale" (? 1880); "My Lyrical Life: Poems Old and New," (1889), etc.

Massinger, Philip (b. Salisbury, 1584; d. London, March, 1648). "The Virgin Martyr" (1622); "The Duke of Milan" (1623); "The Bondman" (1624); "The Roman Actor" (1629); "The Renegado" (1630); "The Picture" (1630); "The Emperor of the East" (1632); "The Fatal Dowry" (1632); "The Maid of Honour" (1632); "A New Way to Pay Old Debts" (1633); "The Great Duke of Florence" (1636); "The Unnatural Combat" (1639); "Alexius, or, the Chaste Lover" (1639); "The Fair Anchoress of Paulippio" (1640); "The Noble Choice" (1653); "The Wandering Lovers" (1653); "Phileno and Hippolyta" (1653); "The Spanish Viceroy" (1652); "Minerva's Sacrifice" (1658); "Believe as You List" (1655); "The Guardian" (1655); "A Very Woman" (1655); "The Bashful Lover" (1655); "The City Madam" (1659); "Antonio and Vailin" (1660); "The Tyrant" (1660); "Fast and Welcome" (1660); "The Old Law," "The Judge," "The Honour of Women," "The Forced Lady," "The Woman's Plot," "The Parliament of Love," "The Unfortunate Pierre," "The Tragedy of Cleander," "The Orator," "The King and the Subject," and other pieces. The "Works" of Massinger were edited by Hildred and Lieut.-Colonel Cunningham (cheap edition, with the addition of the recovered "Believe as You List" 1874). "Some Account of his Life and Writings" was published by Thomas Davies in 1838.

Masson, David (b. Aberdeen, December 2nd, 1822). "Essays, Biographical and Critical, chiefly on English Poets" (1866); "The Life of John Milton" (six vols., 1858-79); "British Novelista and their Styles" (1859); "Recent British Philosophy" (1865); "Drummond of Hawthornden" (1879); "The Three Devils—Milton's, Luther's, and Goethe's" (1874); "Wordsworth, Shelley, Keats, etc." (1874); "De Quincey" in the English Men of Letters series (1878); "A Memoir of Goldsmith" (1879); "Carlyle" (1886); "Edinburgh Sketches and Memories" (1882). Has edited Cambridge "Milton" (1874).

Matheson, Rev. George, D.D. (b. Glasgow, March 27th, 1842). "Aids to the Study of German Theology" (1874); "Growth of the Spirit of Christianity" (1877); "Natural Elements of Revealed Theology" (1881); "Religion of China" (1881); "Confucianism" (1882); "Can the Old Faith Live with the New?" (1885); "The Psalmist and the Scientist" (1887); "Landmarks of New Testament Morality" (1888); "Voices of the Spirit" (1888); "Spiritual Development of St. Paul" (1890); "Sacred Songs" (1890); "Distinctive Messages of the Old Religions" (1892); "Searchings in the Silence" (1894); "The Lady Ecclesia" (1896); "Words by the Way-side" (1896), etc.

Maurice, Frederick Denison (b. August 29th, 1806; d. April 1st, 1872). "Eustace Conyers," "Subscription no Bondage," "The Kingdom of Christ" (1842); "History of Moral and Physical Philosophy" (1853-62); "Theological Essays" (1854); "Patriarchs and Lawgivers of the Old Testament" (1855); "The Bible and Science" (1863); "The Kingdom of Heaven" (1864); "Conflict of Good and Evil" (1865); "The Commandments" (1866); "Christian Ethics" (1867); "The Conscience" (1868); "Social Morality" (1869); "The Friendship of Books" (1870), etc. See "The Life of F. Maurice, edited by his son, F. Maurice" (1894).


May, Thomas (b. Mayfield, Sussex, 1594; d. November 30th, 1650). "The Hears" (1622); "Antigone" (1631); "The Reign of King Henry the Second" (1639); "The Victorious Reign of King
Edward the Third” (1635); “Cleopatra” (1639); “Julia Agrippina, Empresse of Rome” (1639); “Supplementum Lucani” (1640); “The History of the Parliament of England which began November 3rd, 1640” (1647); “A Breviary of the History of the Parliament of England” (1650); “The Old Couple” (1659); translations of Virgil’s “Georgics,” Lucan’s “Pharsalia,” some of Martial’s “Epigrams,” Barceley’s “Argenis,” and some other works. See The New Monthly Magazine, vol. ii.


Meredith, George (b. Hampshire, 1828). “Poems” (1851); “The Shaving of Shagpat” (1855); “Farina: a Legend of Cologne” (1857); “The Ordeal of Richard Feverel” (1859); “Mary Bertrand” (1860); “Evan Harrington” (1861); “Modern Love: Poems and Ballads” (1862), republished 1892 with “The Sage Enamoured” and “The Honest Lady”; “Emilia in England” (1864); “Rhoda Fleming” (1865); “Vittoria” (1866); “Adventures of Harry Richmond” (1871); “Beauchamp’s Career.” (1875); “The Egost” (1879); “Tragic Comedians” (1881); “Poems and Lyrics of the Joy of Earth” (1883); “Diana of the Crossways” (1885); “Poems and Ballads” (1887); “A Reading of Earth” (1888); “Tale of Chloe” (1890); “One of Our Conquerors” (1891); “Jump-to-Glory Jane,” “The Empty Purse” (1892); “Lord Ormont and his Aminta,” “Ballads and Poems of Tragic Life” (1894); “The Amazing Marriage” (1895); “The Tale of Chloe” (1896); “An Essay on Comedy” (1897); “Odes on France” (1898).

Mervale, Charles, D.D., Dean of Ely (b. 1808; d. 1893). “History of the Romans under the Empire” (1850-64); “Conversion of the Roman Empire” (1864); “Conversion of the Northern Nations” (1865); “General History of Rome” (1875); “Lectures on Early Church History” (1879); translation of the Iliad, etc.

Meynell, Mrs. Alice, née Thompson (b. Barnes). “Preludes” (1875); “The Poor Sisters of Nazareth” (1889); “The Rhythm of Life” etc. (1893);

and the Reformation” (1805); “A History of British India” (1817-18); “Elements of Political Economy” (1821-22); “Analysis of the Phenomena of the Human Mind” (1829); “The Principles of Toleration” (1837), etc. See Bain’s “James Mill, a Biography” (1852).

**Mill, John Stuart** (b. London, May 20th, 1806; d. Avignon, May 8th, 1873). “System of Logic” (1843); “Essays on Some Unsettled Questions in Political Economy” (1844); “Principles of Political Economy” (1848); “An Essay on Liberty” (1858); “Discussions and Discussions” (1859-67); “Thoughts on Parliamentary Reform” (1859); “Considerations on Representative Government,” “Utilitarianism” (1862); “Auguste Comte and Positivism” (1865); “An Examination of Sir William Hamilton’s Philosophy” (1865); “The Subjection of Women” (1867); “Address to the Students of St. Andrews” (1867); “England and Ireland” (1868); “The Irish Land Question” (1870); and “Nature, and other Essays” (1874). See his “Autobiography” (1873) and Bain’s “Personal Recollections” (1882). For criticism, see Taine’s “English Literature,” vol. iv.; Ribot’s “Contemporary English Psychology”; and Courtenay’s “Metaphysics of John Stuart Mill” (1879), etc.

**Miller, Hugh** (b. Cromarty, October 10th, 1802; d. Portobello, December 23rd, 1856). “Poems Written in the Leisure Hours of a Journeyman Mason” (1825); “Scenes and Legends in the North of Scotland” (1834); “The Old Red Sandstone” (1841); “First Impressions of England and Its People” (1847); “Footprints of the Creator” (1850); “My Schools and Schoolmasters” (1854); “The Testimony of the Rocks” (1857); “The Cruise of the Betsy” (1858); “The Headship of Christ”; “Edinburgh and its Neighbourhood”; “Tales and Sketches”; “A Sketch-book of Popular Geology”; and Miscellaneous Essays,” Edited The Witness. His complete “Works” have been published in a uniform shape, “Life” by Peter Bayne (1870).

**Milman, Henry Hart, D.D.,** Dean of St. Paul’s (b. London, February 10th, 1791; d. September 24th, 1868). “The Apollo Belvedere” (1812); “Alexander Tumulum Achilles invisiens” (1813); “Fazio” (1815); “Samor” (1818); “The Fall of Jerusalem” (1820); “The Martyr of Antioch” (1822); “Belshazzar” (1822); “Poems” (1826); “Anne Boleyn” (1826); “The Office of the Christian Teacher Considered” (1826); “The Character and Conduct of the Apostles Considered as an Evidence of Christianity” (1828); “History of the Jews” (1829-30); “Nala and Damayanti,” and other translations from the Sanscrit (1834); “A Life of Edward Gibbon” (1839); “A History of Christianity” (1840); “A Life of Horace,” prefixed to an edition of his Works” (1840); “A History of Latin Christianity” (1854-55); and various contributions to The Quarterly Review, which have been re-published in 1870.

**Milton, John** (b. London, December 9th, 1608; d. London, November 8th, 1674). Written before 1632.—First four “Familiar Epistles”; “Prolusiones quaedam Oratoriae”; first seven pieces in “Elegiarum Liber”; first six of “Sylvarum Liber”; “On the Death of a Fair Infant” (1628); “Vacation Exercise” (1628); “Hymn on the Nativity” (1629); “On the Passion”; “On Time”; “On the Circumcision”; “At a Solemn Musick” (1630); “Song on May Morning” (1630); “On Shakespeare” (1630); “On the University Carrier”; “Another on the same”; “Epitaph on the Marchioness of Winchester”; “Sonnet on Twenty-third Birthday” (1831). Between 1632 and 1637.—Three of “Familiar Epistles”; “Sonnet to the Nightingale”; “L’Allegro”; “Il Penseroso”; “Arcades” (1633); “Comus” (1634); “Lycidas” (1637). After travels abroad (1637)—“Of Reformation”; “Of Prelatical Episcopacy”; “The Reason of Church Government urged against Prelacy”; “Animadversions against the Remonstrant’s Defence”; “An Apology against a Pamphlet called ‘A Modest Contra-"
"Considerations touching the Means to Remove Hirelings out of the Church;" "Letter to a Friend concerning Ruptures of the Commonwealth;" "Ready Way to Establish a True Commonwealth;" "Brief Notes upon a Late Sermon entitled, The Fear of God and the King." After his pardon by the Oblivion Act, and his third marriage (1684): "Accidence Commencet Grammar;" "History of Britain;" "Arts Logiciæ Plenior Institutæ;" "Of True Religion;" "Epist. Fam. Liber Unus;" "Brief History of Moscovia;" "Literæ Senatus Anglicani;" "De Doctrina Christiana;" "Paradise Lost" (1667); "Paradise Regained" (1671); "Samson Agonistes" (1671); translation of "Declaration of the Poles on the Election of Stephen" (1685); "Epist. Fam." and "Acad. Exercises" (1674). He edited two MSS. of Raleigh's "The Cabinet Council" (1658) and "Aphorisms of State" (1601). A Commonplace Book and a Latin Essay and Latin Verses, presumed (on almost conclusive proofs) to be by Milton, edited for Camden Society (1879).

More than 150 editions of Milton published, Concordances by Perdlegast (Madras, 1867-59), Cleveland (London, 1867), and Dr. John Bradshaw (1895). See Masson's "Life of Milton" (5 vols., 1856-59), his accurate edition of Milton's Poetical Works (1874); "Milton und seine Zeit," by Stern (Leip.; Stopford Brooke's "Milton" ("Classical Writers") (1879); the manuscripts in Men of Letters, by Pattison (1876); Dr. R. Bridges' "Milton's Prosody" (1893), etc. Facsimile of "Paradise Lost," by Elliot Stock (1877). See also the "Dictionary of National Biography."

**Minto, Professor William** (b. Auchinleck, Aberdeenshire, October 10th, 1846; d. March 1st, 1893). "English Prose Literature" (1872); "Characteristics of English Poets" (1874); "Defoe" (1879); "The Crack of Doom" (1886); "The Mediation of Ralph Hardbolot" (1888); "Was She Good or Bad?" (1889); "Logic, Inductive and Deductive" (1893); "The Literature of the Georgian Era" (1894), etc. Was editor of the Examiner.

**Minto, Mary Russell** (b. Alresford, Hampshire, December 16th, 1877; d. near Reading, January 10th, 1885). "Christine" (1811); "Poems on the Female Character" (1812); "Waddington Hill" (1812); "Julian" (1823); "Our Village" (1824); "Foscarì" (1826); "Rienzi" (1829); "Charles the First," "American Stories for Young People" (1832); "Lights and Shadows of American Life" (1832); "Belford Regis" (1835); "Country Stories" (1837); "Recollections of a Literary Life" (1851); "Atherton and Other Tales" (1854); and other works. For Biography, see Miss Mitford's "Life and Letters," edited by Harness and L'Estrange; "Letters," edited by Henry F. Chorley; and the "Life and Letters of Charles Boner."

**Mitford, William** (b. London, February 10th, 1744; d. February 8th, 1827). "Treatise on the Military Force, and particularly on the Militia of this Kingdom" (1774); "Inquiry into the Principles of Harmony in Language and of the Mechanism of Verse, Modern and Ancient" (1774); "History of Greece" (1784, 1790, 1797, 1808, 1818); and "Observations on the History and Doctrine of Christianity" (1823). See the Life prefixed by Lord Redesdale to "History" (1829).

**Mivart, Professor St. George, F.R.S.** (b. London, November 30th, 1827). "The Genesis of Species" (1871); "Lessons in Elementary Anatomy" (1872); "Man and Apes" (1873); "Contemporary Evolution" (1876); "Lessons in Nature as Manifested in Mind and Matter" (1876); "The Cat" (1881); "Nature and Thought" (1883); "Philosophical Catechism" (1884); "The Origin of Human Reason" (1885); "On Truth: A Systematic Inquiry" (1889); "Dogs, Jackals, and Wolves" (1890); "Birds: the Elements of Ornithology" (1892); "Essays and Criticisms" (1892); "An Introduction to the Elements of Science" (1893); "Types of Animal Life" (1893).

**Moir, David Macbeth, "Delta"** (b. Musselburgh, January 5th, 1798; d. Dumfries, July 6th, 1851). "The Bombardment of Algiers, and Other Poems" (1818); "The Legend of Genevieve, and Other Tales" (1824); "The Autobiography of Mansie Waugh" (1829); "Outlines of the Ancient History of Medicine" (1831); "Domestic Verses" (1843); and "Sketches of the Poetical Literature of the Past Half-Century" (1851). "Works" edited, with a Memoir, by Thomas Aird (1822).

**Molesworth, Mrs. Mary Louise, see Stewart (b. 1842)."Carrots;" "Hathercourt Rectory" (1878); "Marrying and Giving in Marriage" (1887); "That Girl"
in Black” (1889); “Neighbours” (1889); “Leona” (1892); “The Next-Door House” (1893); “Studies and Stories” (1893); “My New Home” (1894); “Sheila’s Mystery” (1896); “Philippa” (1896); “Uncanny Tales” (1896); “Hermys”, “The Magic Nuts”, “Greyling Towers” (1898).

Monier-Williams, Professor Sir Monier, D.C.L., LL.D., Ph.D. (b. Bombay, 1819). “Indian Epic Poetry” (1863); “Indian Wisdom”, “Hinduism” (1877); “Modern India and the Indians” (1878); “Religious Thought and Life in India” (1883); “Brahmanism and Hinduism” “Sakuntala,” translation (1887); “Buddhism” (1889), etc.

Montagu, Lady Mary Wortley (b. 1689; d. 1762). “Tawg Eleguage” (1716), etc. Letters first printed by Captain Cleland in 1763, with additional volume (for?) in 1767. “Poetical Works” (1768); “Works, including her Correspondence, Poems, and Essays, with Memoirs of her Life,” were edited by Dallaway in 1803. In 1836 her Letters and Works, with introduction by Lady Louisa Stewart.

Montgomery, Alexander (b. Hazlehead Castle, Ayrshire, 1540; d. 1607). “The Cherie and the Slae” (1597); “The Minde Melody” (1605); and “The Flying Betwixt Montgomery and Polwart” (1629). His Poems were published with biographical notices by David Irving, LL.D., in 1821.

Montgomery, Florence (b. 1847). “A Very Simple Story” (1867); “Misuunderstood” (1869); “Thrown Together” (1873); “Thwarted” (1874); “Wild Mike and his Victim” (1875); “Seaford” (1878); “Peggy, and Other Tales” (1880); “The Blue Veil” (1883); “Transformed” (1886); “The Fisherman’s Daughter” (1889).

Montgomery, James (b. Irvine, Ayrshire, November 4th, 1771; d. Sheffield, April 30th, 1854). “The Wanderer of Switzerland, and Other Poems” (1806); “The West Indies, and Other Poems” (1810); “Prison Amusements”; “The World before the Flood” (1813); “Thoughts with Wheels” (1817); “The Climbing Boy’s Soliloquy”; “Greenland” (1819); “Songs of Zion” (1822); “The Christian Poet” (1825); “The Pelican Island” (1827); “Lectures on Poetry and General Literature” (1833); “A Poet’s Portfolio” (1835); “The Christian Psalmist” (1852); and “Original Hymns for Public, Private, and Social Devotion” (1853). His Life has been written by J. W. King (1868); and his “Memoirs, including Selections from his Correspondence, Remains in Prose and Verse, and Conversations on Various Subjects,” were published by John Holland and James Everett in 1834-56. See also his “Life and Times” by Ellis (1864).

Moore, Frank Frankfort (b. Limerrick, 1856). “Told by the Sea” (1877); “Dairen” (1879); “I Forbid the Bunn,” “A Gray Eye or So” (1893); “One Fair Daughter” (1894); “A Journalist’s Notebook,” etc. “The Secret of the Court,” “The Sale of a Soul,” “They call it Love,” “Physiols of Philiatia” (1895); “The Impudent Comedian” (1896); “The Jessamy Bride” (1897); “The Millionaires,” “The Fatal Gift” (1898).

Moore, George. “Flowers of Passion” (1878); “Pagan Poems” (1881); “A Modern Lover” (1883); “A Mummer’s Wife” “A Drama in Muslim” (1886); “Farnell and His Island” (1887); “A Mere Accident” (1887); “Spring Days” (1888); “Confessions of a Young Man” (1888); “Mike Fletcher” (1889); “Impressions and Opinions” (1891); “Vain Fortune” (1892); “The Strike at Arlingford” (1893); “Modern Painting” (1893); “Esther Waters” (1894); “Celebates” (1895); “Evelyn Ames” (1898).

Moore, Thomas (b. Dublin, May 24th, 1778; d. Sloperton Cottage, near Devizes, February 30th, 1852). “Ode to Nothing;” “Odes of Anacreon” (1800); “Poetical Works of the late Thomas Little” (1801); “Odes and Epistles” (1803); “Intrigues and Corruption” (1808); “The Specter” (1808); “M.P. or the Blue Stocking” (1811); “Intercepted Letters; or, the Twopenny Postbag” (1811); “National Airs” (1815); “The World at Westminster” (1816); “Sacred Songs” (1816); “Lalla Rookh” (1817); “The Fudge Family in Paris;” “Tom Crib: His Memorial to Congress” (1812); “Rhyms for the Road” (1820); “Fables for the Holy Alliance” (1820); “Loves of the Angels” (1822); “Memoirs of Captain Rock” (1824); “Life of R. B. Sheridan” (1825); “History of Ireland” (1827); “Travels of an Irish Gentleman in Search of a Religion” (1827); “The Epicurean” (1827); “Odes upon Cash, Corn, and Catholics” (1828); “Life of Byron” (1830); “Life of Lord Edward Fitzgerald” (1831); “Alciphron” (1839); and some miscellaneous
More, Hannah (b. Stapleton, February 2nd, 1745; d. Clifton, September 7th, 1833). "The Search after Happiness" (1779); "The Inflexible Captive" (1774); "Percy" (1777); "The Fatal Falseness of the French" (1779); "Sacred Dramas" (1782); "Felix: a Tale of Fine Gentlemen and Fine Ladies" (1786); "The Bas Bleu; or, Conversation" (1786); "Thoughts on the Importance of the Manners of the Great to General Society" (1788); "An Estimate of the Religion of the Fashionable World" (1790); "Village Politics" (1793); "The Modern System of Female Education" (1799); "Celebs in Search of a Wife" (1809); "Practical Piety" (1811); "Christian Morals" (1813); "Stories for the Middle Ranks of Society" (1818); "Tales for the Common People" (1818); "Moral Sketches of Prevailing Opinions and Manners" (1819); "Bible Rhymes" (1821); and many other works. Her "Poetical Works" appeared in 1829. Her complete works were published in eleven volumes in 1830, and again, with Memoir and Notes, in 1853. Her life has been written by Shaw (1802), Roberts (1834), Thompson (1838), and Smith (1844); also "Letters to Zachary Macaulay" (1869).


More, Sir Thomas (b. London, 1478; d. London, July 6th, 1535). "The Sergeant and the Frere;" "Utopia" (in Latin, first ed. 1516); "The Supplecyacon of Soulys against the Supplecyacon of Beggers;" "A Dialogue of Syr Thomas More, Knyghte, wherein he treatyd divers matters, as of the Veneration and Worshyp of Ymages and Belyues, praying to Sayntys, and goyng on Pylgrymage, wyth manye other thyngs touching the pestylent Sect of Luther and Tyndale, by the wyne hygon in Saxony, and by the tetter labour'd to be brought into England" (1629); "The Confutacion of Tyndales Answeres" (1532); "The Second Parte" of ditto (1533); "The Debellacycon of Salem and Bizzance" (1538); "The Apologye of Syr Thomas More, Knyghte" (1558); "A Letter Impugnynge the erroneous wytvyng of John Fryth against the Blessed Sacrament of the Aultare" (1583); "The Answer to the First Part of the Poysedony Booke wythch a namelesse Heretike (John Frithe) hath named the Supper of the Lord" (1584); "Utopia: written in Latine, by Syr Thomas More, Knyghte, and translated into Englishe by Raph Robynson" (1561); "A Dialogue of Comfort against Tribulation" (1553); "A Treateise to receave the Blessed Body of our Lord Sacramentally and Virtuall both" (1672); "The Historie of the pitifull Life and unfortunet Death of King Edward V. and the Duke of York, his brother, with the Troublesome and Tyrannical Government of the Usurpation of Richard III, and his Miserable Euid:" and "The Book of the Fayre Gentlewoman, Lady Fortune." The English works of Sir Thomas More were published in 1557, the Latin works in 1565 and 1566. The following are the Biographical Authorities:—"The Life and Death of Sir Thomas More," by his grandson, Cressacre More (1626); "Life," by his son-in-law, W. Roper (third edition, 1626); "Tho. Mori Vita et Exitus," by J. Hoddesdon (1652); "Tomaso Moro, Grand Cancellerio d'Inghilterra" (1675); "Vita Thomas
Morgan, 1391


Morgan, Lady (b. Dublin, 1783; d. London, April 13th, 1839). "Poems" (1817); "The Wild Irish Girl" (1801); "The Novice of St. Dominick" (1806); "The Lay of an Irish Harp" (1807); "Patriotic Sketches of Ireland" (1807); "Woman; or, Ida of Athens" (1809); "St. Clair" (1810); "The Missionary" (1811); "O'Donnell" (1814); "France in 1816" (1817); "Florence MacCarthy" (1818); "Life and Times of Salvador Rosa" (1824); "Absenteism" (1825); "The O'Brians and the O'Flahertys" (1827); "The Book of the Boudoir" (1829); "France in 1829-30" (1830); "Dramatic Scenes from Real Life" (1833); "The Princess" (1835); "Woman and Her Master" (1841); "The Book without a Name" (in conjunction with her husband, Sir T. C. Morgan, M.D., 1841); "Luxima, the Prophetess" (1859); and "Passages from my Autobiography" (1859). See W. J. Fitzpatrick's "Lady Morgan" (1860).

Morison, J. Cotter (b. 1831; d. 1888). "Life and Times of St. Bernard" (1888); "Irish Grievances Shortly Stated" (1868); "Gibbon" (1878); "Macaulay" (1882); "The Service of Man" (1887).

Morley, Henry (b. London, 1822; d. May 14th, 1894). "Sunrise in Italy, and Other Poems" (1848): "How to make Home Unhealthy" (1850); "A Defence of Ignorance" (1851); the Lives of Palissy the Potter (1852), Jerome Cardan (1854), Cornelius Agrippa (1856), and Clement Marot (1870); "Memoirs of Bartholomew Fair" (1857); "Fairy Tales" (1859, 1860, 1881); "English Writers" (1864-67); begun again in 1887, and continued to the eleventh volume (1895); "Journal of a London Playgoer" (1866); "Tables of English Literature" (1870); "A First Sketch of English Literature" (1873); "English Literature in the Reign of Victoria" (1881); "Early Papers and Some Memories" (1891). Edited "King and Commons" (1868), "The Spectator" (1868), "Cassell's Library of English Literature," "Cassell's National Library," "The Carisbrooke Library," "Morley's Universal Library," "Lubbock's Hundred Books," etc.

Morley, Right Hon. John, LL.D. (b. Blackburn, 1838). "Edmund Burke" (1867, Sketch 1879; "Critical Miscellanies" (1871-77); "Volvair" (1871), "Rousseau" (1873); "The Struggle for National Education" (1873); "On Compromise" (1874); Diderot and the Encyclopedists" (1874); "Cobden" (1881); "On the Study of Literature" (1887); "Aphorisms" (1887); "Wallpole" (1888), "Studies in Literature" (1891); "Machiaveli" (1897). Has edited The Morning Star, The Fortnightly Review, Pall Mall Gazette, and Macmillan's Magazine, as well as the English Men of Letters series.

Morris, Sir Lewis (b. Carmarthen, 1833). "Songs of Two Worlds" (1872, 1874, and 1875); "The Epic of Hades" (1876-77); "Gwen" (1878); "The Ode of Life" (1880); "Songs Unsung" (1883); "Gwen" (1880); "A Vision of Saints" (1890); "Odatis" (1892); "Love and Sleep," etc. (1893); "Songs Without Notes" (1894); "lyrics and Lyrics" (1896). Works, in one volume (1890).

Morris, Richard (b. Southwark, September 8th, 1833; d. May 12th, 1894). "The Etymology of Local Names" (1852); "Historical Outlines of English Accident" (1872); "Elementary Lessons in Historical English Grammar" (1874); and "A Primer of English Grammar" (1875); besides editions of old English works, such as "The Prick of Conscience," "The Ayenbite of Inwit," "Sir Gawayne and the Green Knight," and the like. He also edited the poems of Chaucer and Spenser, etc.

Morris, William (b. 1834; d. 1896). "The Defence of Guenevere" (1858); "The Life and Death of Jason" (1867); "The Earthly Paradise" (1866-70); "Translations from the Icelandic" (1869); "The Story of Grettir the Strong" (1869); "Lono is Enough" (1872); "Three Northern Love Stories" (1875); "The Story of Sigurd the Volsung and the Fall of the Niblungs" (1876); a translation of the "Iseult" (1876); a translation of the "Odyssey" (1876).
Mozley, James Bowling, D.D. (b. Lincolnshire, 1815; d. January 4th, 1878). “The Doctrine of Predestination” (1856); “The Doctrine of Baptismal Regeneration” (1856); “The Baptismal Controversy” (1862); “Subscription to the Articles” (1863); “On Miracles” (1863); “Sermons” (1876); “Essays” (1878), etc. Letters edited by his sister, A. Mozley.

Muller, Friedrich Max (b. Dessau, December 6th, 1823). “The Rig-Veda, with Sayana’s Commentary” (1849-74); “A Survey of Languages” (1855); “Essay on Comparative Mythology” (1858); “History of Sanskrit Literature” (1858); “Lectures on the Science of Language” (1856-62); “Chips from a German Workshop” (1866-70); “On Missions” (1873); “The Origin and Growth of Religions, as illustrated by the Religions of India” (1878); “Biographical Essays” (1883); “The Science of Thought” (1887); “Biographies of Words” (1888); “Natural Religion” (1889); “Physical Religion” (1891); “The Science of Language and its Place in General Education” (1891); “Anthropological Religion” (1892); “Theology” (1893); “The Vedanta Philosophy” (1894). Has also edited “The Sacred Books of the East” (1875-83), etc.

Muloch, Dinah Maria (Mrs. Craik) (b. Stoke-upon-Trent, 1826; d. 1888). “The Ogilvies” (1849); “Olive” (1850); “The Head of the Family” (1851); “Agatha’s Husband” (1852); “John Halifax, Gentleman” (1857); “A Life for a Life” (1859); “Mistresses and Maid” (1865); “Christian’s Mistake” (1865); “A Noble Life” (1866); “Studies from Life” (1869); “The Woman’s Kingdom” (1870); “Hannah” (1871); Poems in 1872; “Sermons out of Church” (1876); “The Laurel Bush” (1877); “A Legacy” (1878); “An Unsentimental Journey in Cornwall” (1886), etc. See North British Review (1858).

Murray, David Christie (b. West Brounich, April 13th, 1847). “A Life’s Atonement” (1880); “Joseph’s Coat” (1881); “Cones of Fire”, etc. (1882); “Hearts” (1882); “By the Gato of the Sea” (1883); “Val Strange” (1883); “The Way of the World” (1884); “Rainbow Cloud” (1885); “Aunt Rachel” (1886); “A Novelist’s Notebook”; “The Traveller Returns”; “Old Blazer’s Hero” (1887); “The Weaker Vessel” (1888); “Wild Dorrie” (1889); “John Vale’s Guardian” (1890); “He Fell Among Thieves”; “Only a Shadow” (1891); “Bob Martin’s Little Girl” (1892); “A Wasted Crime”; “Time’s Revenges”; “The Making of a Novelist” (1893); “A Rising Star”; “In Direst Peril” (1894); “The Investigations of John Pym” (1894); “Mount Despair”; “A Captful o’ Nails”; “The Bishop’s Amusement” (1896); “A Rogue’s Conscience”; “My Contemporaries in Fiction”; “This Little World” (1897).

Myers, Ernest James (b. Keswick, 1844). “The Puritans” (1869); “Poems” (1877); “Defence of Rome, and Other Poems” (1880); “Judgment of Prometheus” (1886); “Lord Althorp” (1890).

Myers, Frederic W. H. (b. Keswick, February 6th, 1843). “Saint Paul” (1867); “Poems” (1870); “Wordsworth” in the English Men of Letters series (1881); “Renewal of Youth” (1882); “Essays” (1883); “Phantoms of the Living” (1886); “Science and a Future Life” (1889).
Peninsular War" (1828-40); "The Conquest of Scinde" (1845); "History of Sir Charles James Napier's Administration of Scinde" (1851); "Life and Opinions of General Sir Charles James Napier" (1867). See Lord Aberdare's "Life and Letters of Sir W. Napier" (1862).

Nash, Thomas (b. Lowestoft, Suffolk, 1567; d. circa 1600). "Plaine Perceval the Peace-Maker of England; "Martin's Months Minde" (1589); "Pappe with a Hatcher" (1589?); "The Returne of the Renowned Cavaliero Pasquill of England" (1589); "The Anatomie of Absurdite" (1589); "Pasquil's Apologie" (1590); "Pierce Penilese, his Suppliation to the Divel" (1592); "Strange Newes of the Intercepting certaine Letters" (1592); "Apologie of Pierce Penilese" (1592); "Christ's Teares over Jerusalem" (1593); "Dido" (with Christopher Marlowe) (1594); "The Unfortunite Traveller" (1594); "The Terrors of the Night" (1594); "Have with you to Saffron Walden" (1596); "Nashe's Lenten Stuffs" (1599); "Summer's Last Will and Testament" (1600); "The Returne of the Knight of the Post from Hell" (1606).

Nesbit, Miss Edith, now Mrs. Hubert Bland (b. 1859). "Lays and Legends" (1886 and 1892); "Leaves of Life" (1886); "Songs of Two Seasons" (1890); "Something Wrong" (1893); "Grim Tales" (1893); "As Happy as a King" (1895); "In Homespun" (1896); "The Secret of Kyrilea" (1896).


Newman, Francis William (b. London, June 27th, 1805; d. 1897). "The Human Soul: its Sorrows and Aspirations" (1849); "Phases of Faith: Passages from My Own Creed" (1850); "A Church of the Future" (1854); "Theism: Doctrinal and Practical" (1858); "Miscellanies: Academical and Historical" (1869); "A Libyan Vocabulary" (1882); "A Christian Commonwealth" (1883); "Rebiius; or, Robinson Crusoe in Latin" (1884); "Life after Death" (1886); "Reminiscences of Two Exiles and Two Wars" (1888); and many other works, including "The Early History of the late Cardinal Newman" (1891).

Newman, John Henry, D.D. (b. London, February 21st, 1801; d. August 11th, 1890). "Parochial Sermons" (1838-44); "Sermons on Subjects of the Day" (1844); "The Theory of Religious Belief" (1844); "The Development of Christian Doctrine" (1846); "Loss and Gain: the Story of a Convert" (1848); "The Office and Work of Universities" (1854-56); "Sermons Preached on Various Occasions" (1857); "Apologia pro Vita Sua" (1864); "The Dream of Gerontius" (1865); "Poems" (1868); "The Grammar of Assent" (1870); and "Mr. Gladstone's Exposition" (1875). See Fortnightly Review for 1877, F. W. Newman's "Early History of the late Cardinal Newman" (1891), Dr. Edwin Abbott's "The Anglican Career of Cardinal Newman," E. H. Hutton's "Cardinal Newman" (1891), etc.

Newton, Sir Isaac (b. Woolsthorpe, Lincolnshire, December 26th, 1642; d. Kensington, March 20th, 1727). "Principia Philosophia Naturalis Mathematica" (1687); "Quadrature of Curves" (1700); "Opticks" (1704); "Arithmetica Universalis" (1707); "Analysis per Quantitatum Series" (1711); "De Mundi Systemate" (1728); "Chronology of Ancient Kingdoms" (1726); "Observations on the Prophecies of Daniel" (1733); "The Method of Fluxions and Analysis by Infinite Series" (1736); and other works published by Bishop Horsley in 1779-85, under the title of "Opera quae extant Omnia." The Life of Newton has been written by Fontenelle (1728), Fries (1778), Biot (1822), De Morgan (1833), Whewell (1836), and Sir David Brewster (1853 and 1855). His "Correspondence with Professor Cotes" appeared in 1850.


Newton, John (b. London, July 24th, 1725; d. December 31st, 1807). "Cardiphonia; or, Utterance of the Heart" (1781); "Messiah: Fifty Expository Discourses" (1786); and, with Cowper the poet, the "Olney Hymns."

Nichol, Professor John, LL.D. (b. Montrose, September 8th, 1833; d. October 11th, 1894). "Fragments of Criticism" (1860); "Hannibal" (1873); "Byron" (1880); "Death of Throstles, and Other Poems" (1881); "Robert Burns" (1882); "American Literature"
Nichols, John (b. Islington, February 2nd, 1745; d. November 26th, 1826). "Brief Memoirs of Mr. Bowyer" (1778); "Biographical Anecdotes of William Hogarth" (1781); "Anecdotes of Bowyer and many of his Literary Friends" (1782); "The Progresses and Public Processions of Queen Elizabeth" (1788-1807); "The History and Antiquities of the Town and County of Leicester" (1795-1815); "Literary Anecdotes of the Eighteenth Century" (1812-15); "Illustrations of the Literary History of the Eighteenth Century" (1817-58); "Progresses, Processions, and Magnificent Festivities of King James the First, etc." (1825); editions of the Letters of Sir Richard Steele and Bishop Atterbury; "The Bibliotheca Topography Britannica" (1780-1800); and other works.

Nicola, Sir Nicholas Harris (b. Cornwall, March 10th, 1759; d. near Boulogne, August 3rd, 1848). "Life of William Davison" (1823); "Notitia Historica" (1824); "A Synopsis of the Peerage of England" (1825); "Testaments Vetustae" (1826); "History of the Town and School of Rugby" (1827); "Lives of Isaac Walton and Charles Cotton" (1837); "History of the Orders of Knighthood of the British Empire" (1842); and "Life and Times of Sir Christopher Hatton" (1847). Edited The Retrospective Review, and certain of the Aldine Poets.

Nicoll, W. Robertson, LL.D. (b. Auchindoir, Aberdeenshire, October 10th, 1851). "Life of James Macdonald" (1889); "Memoirs of Professor Elmacle, etc. Editor of The Expositor, The British Weekly, The Bookman, and of several theological works.

Norman, Henry (b. Leicester, 1858). "The Real Japan" (1891); "The People and Politics of the Far East" (1894).

Norris, W. H. "Heaps of Money" (1877); "Mlle. de Mersue" (1880); "Matrimony" (1881); "Thrifty Hall" (1883); "No New Thing" (1885); "A Man of His Word" (1885); "Adrian Vidal" (1885); "My Friend Jim" (1886); "A Bachelor's Blunder" (1886); "Major and Minor" (1887); "The Rogue" (1888); "Mrs. Fenton" (1889); "Miss Shafter" (1889); "The Baffled Conspirators" (1890); "Marcia" (1890); "Misadventure" (1890); "Mr. Châne's Sons" (1891); "Miss Wentworth's Idea" (1891); "Jack's Father, etc." (1891); "His Grace" (1892); "A Deplorable Affair" (1893); "Matthew Austin" (1894); "Saint Ann's" (1894); "Style in Fiction" (1894); "A Victim of Good Luck" (1894); "Billy Belless" (1895); "Dancer in Yellow" (1896); "Clarissa Furiosa" (1896).

North, Roger (b. 1650; d. 1739). "Lives of the Right Hon. Francis North, Baron of Guildford, Sir Dudley North, and the Hon. and Rev. Dr. John North" (1742-44); "Examen; or, an Enquiry into the Credit and Veracity of a Pretended Compleat History of England" (1749); "A Discourse on the Study of the Laws" (1824); and "Memoirs of Music;"}

Norton, The Hon. Mrs. Caroline Elizabeth S., Lady Maxwell (b. 1808; d. June 15th, 1877). "The Dandy's Rout" (1825); "The Sorrows of Rosalie" (1829); "The Undying One" (1831); "The Coquette and Other Stories" (1834); "The Wife and Woman's Reward" (1835); "The Dream, and Other Poems" (1840); "The Child of the Islands" (1845); "Aunt Carry's Ballads" (1847); "The Martyr" (1849); "A Residence in Sierra Leone" (1849); "Tales and Sketches in Frose and Verse" (1850)—identical with "The Coquett;" "Stuart of Dunleath" (1851); "English Laws of Custom and Marriage for Women of the 19th Century" (1854); "Letter to the Queen on the Marriage and Divorce Bill" (1855); "The Lady of La Garay" (1862); "Lost and Saved" (1863); "Old Sir Douglas" (1867); "The Rose of Jericho" (1870).

Norton, Thomas (b. Sharpenhoe, Bedfordshire, 1532; d. 1584). Translation of Calvin's "Institutes" (1562); Three Acts of "Ferrex and Porrex;"
and of Death," translation (1892); "Sketches in the House" (1893); "Napoleon" (1866).

Occam, William (b. 1270; d. 1347). "Disputatio inter Clericum et Militem" (1475); "Dialogorum libri septem adversus heresicos et Tractatus de dogmatibus Johannis XXII." (1476); "Opus nonanginta dierum et dialogi, compendium errorum contra Johannem XXII." (1481); "Scriptum in primum librum sententiarum, in quo theologica simul et arcanum atque philosophiae dogmata usque ad principia resolvuntur stilo clarissimo facili et apto" (1483); "Quodlibeta septem" (1487); "Tractatus Logice divisa in tres partes" (1488); "Centiloquium Theologicum" (1494); "Questiones et Decisiones in quatuor libros Sententiarum" (1495); "Expositio aerea super totum artem Vetarem, continens hosce tractatus" (1496); and "Summa totius logicæ" (1498). For a list of Occam's other works, see Jöcher's "Gelehrten Lexicon."


Ogilby, John (b. Edinburgh, 1600; d. 1676). "Translations of The Iliad" (1649); "Aesop's Fables" (1651); "The Iliad" (1660); and "The Odyssey" (1661).

Oliphant, Laurence (b. 1829; d. 1888). "A Journey to Katmandhu," "The Russian Shores of the Black Sea" (1853); "Minnesota and the Far West" (1855); "The Transcendental Campaign under Omar Pasha" (1856); "Earl of Elgin's Mission to China and Japan in 1857-59" (1860); "Patriots and Flibusters" (1861); "Incidents of Travel;" "Piccadilly" (1870); "Land of Gilead" (1881); "Tracts and Travesties" (1882); "Aithorn Peto" (1883); "Symposium" (1885); "Episodes in a Life of Adventure" (1887). Memoir by Mrs. Margaret Oliphant (1891).

Oliphant, Mrs. Margaret (b. 1826; d. 1897). "Mrs. Margaret Maitland" (1849); "Merckland" (1851); "Adam Graeme of Mossgray" (1852); "Harry Muir" (1853); "Magdalen Hepburn" (1854); "Lilliesleaf" (1855); "Zaadie" (1856); "Katie Stewart" (1856); "The Quiet Heart" (1858); "Chroniciles of Carlingford" (including "Salon Chapel." "The Perpetual Curate," "The Bectar," "Miss Marjoribanks," and "Phoebe Junior;" "Memoirs of Edward Irving" (1862); "Agnes" (1866); "The Brownlows" (1868); "The Minister's Wife" (1869); "Historical Sketches of the Reign of George II." (1869); "John" (1870); "Three Brothers" (1870); "A Son of the Soil" (1870); "Memoir of Francis d'Assisi" (1870); "Squire Arden" (1871); "Memoir of Montalembert" (1872); "Ombra" (1872); "At his Gates" (1872); "Innocent" (1873); "May" (1873); "A Rose in June" (1874); "For Love and Life" (1874); "Valentine and his Brothers" (1875); "The Curate in Charge" (1876); "The Makers of Florence" (1876); "Dante" (1877); "Curia" (1877); "Mrs. Arthur" (1877); "Young Musgrave" (1877); "Dress" (1878); "The Primrose Path" (1878); "Within the Provinces" (1879); "He that Will Not when he May" (1880); "A Literary History of England, 1710-1825" (1882); "In Trust" (1882); "The Ladies Lindores" (1883); "It was a Lover and his Lass" (1883); "Hester" (1884); "The Wizard's Son" (1884); "Sir Tom" (1884); "Madam" (1885); "Two Stories of the Seen and the Unseen" (1885); "A Country Gentleman and his Farm" (1886); "The Son of his Father"; "The Makers of Venice" (1887); "The Second Son"; "Memoir of John Tulloch"; "Cousin Mary"; "Joyce" (1888); "Lady Car"; "A Poor Gentleman"; "Neighbours on the Green" (1889); "The Duke's Daughter;" "The Mystery of Mrs. Blencarrow;" "Royal Edinburgh;" "Sons and Daughters;" "Kirsteen" (1890); "Jerusalem;" "Janet;" "The Railway Man and his Children" (1891); "The Marriage of Elinor;" "Diana Trelawney;" "The Cuckoo in the Nest;" "The Heir Presumptive and the Heir Apparent" (1892); "Lady William;" "Memoir of Thomas Chalmers"; "The Sorceress" (1893); "The Prodigals and their Inheritance;" "A House in Bloomsbury" (1894); "A Child's History of Scotland;" "The Two Marys;" "Old Mr. Tredgold;" "The Unjust Steward" (1896); "The Ways of Life;" "The Lady's Walk;" "William Blackwood and his Sons" (1897), etc.; "A Widow's Tale and other Stories" (with Introduction by J. M. Barrie); "That Little Cutty" (1898).
Opie, Amelia (b. 1769; d. 1853); "The Dangers of Coquetry," "The Father and the Daughter" (1801); "An Elegy to the Memory of the Duke of Bedford" (1802); "Adeline Mowbray" (1804); "Simple Tales" (1806), etc.

Ockey, Thomas (b. Trotton, Sussex, March 3rd, 1651; d. London, April 14th, 1685). "Alcibiades" (1675); "Don Carlos" (1675); "Caius Marius" (1680); "The Orphan" (1680); "Venice Preserved" (1682); "Titus and Berenice," "Friendship in Fashion," and "The Soldier's Fortune."

Ouida (Louisa de la Ramée). "Ariadne," "Cecil Castlemaine's Gage," "Chandos," "A Dog of Flanders," "Under Two Flags" (1868); "Puck" (1869); "Folle-Farine," "Friendship," "Held in Bondage," "Ida" (1867); "In a Winter City," "Pascarel" (1873); "Sigma," "Strathmore," "Tricotrî," "Two Little Wooden Shoes" (1874); "Moths," "Pinstrello and Other Stories" (1880); "A Village Commune" (1881); "In Maremma," and "Bimbi" (1882); "Wanda," and "Frescoes" (1883); "Princess Napruzine" (1884); "A House Party" (1886); "Othamar" (1887); "Guildedry" (1889); "Raffine," etc.; "Syrin," "Tower of Taddeo" (1890); "Santa Barbara," etc. (1891); "The New Priesthood [The Medical Profession]" (1893); "The Silver Christ, and a Lemon Tree," "Two Offenders" (1894); "Views and Opinions" (1895); "Les Selves" (1896); "The Massarenes," "The Altruisit" (1897), etc.

Overbury, Sir Thomas (b. 1581; d. 1613). "A Wife" (1614); "Characters" (1614); "Observations on his Travels upon the State of the Seventeen Provinces as they stood Anno Dom. 1609" (1626); "Crumms fallen from King James's Table; or, his Table-Talk" (1715).


Owen, Sir Richard, K.C.B. (b. Lancaster, July 20th, 1734; d. December 18th, 1892). "Odontology" (1840-43); "Lectures on the Invertebrate Animals" (1846); "History of British Fossil Mammals and Birds" (1846); "Parthenogenesis" (1849); "History of British Fossil Reptiles" (1849-51); "Palaontology" (1860); "Lectures on Comparative Anatomy." "The Archetype Skeleton," "Fossil Reptiles" (1884), etc. "Life" by R. S. Owen (1894).

Owen, Robert (b. Newton, Montgomeryshire, May 14th, 1771; d. 1858). "New Views of Society" (1812), etc.

Owen, Robert Dale (b. New Lanark, 1804; d. 1877). "System of Education at New Lanark" (1824); "Moral Physiology" (1831); "Personality of God," and "Authenticity of the Bible" (1832); "Footfalls on the Boundary of Another World" (1860); "The Debatable Land" (1872); "Threading My Way: an Autobiography" (1874), etc.

Pain, Barry Eric Odell (b. Cambridge, 1864). "In a Canadian Canoe, etc." (1891); "Stories and Interludes," "Playthings and Parodies" (1892); "Green and Cyril" (1893); "Kindness of the Celestial, etc." (1894); "The Octave of Claudius" (1897); "Wilmay," "Tales of Robin Hood" (1898).

Paine, Thomas (b. 1737; d. 1809). "Common Sense" (1776); "The American Crisis" (1776-83); "The Rights of Man" (1791-92), and "The Age of Reason" (1792 and 1796). His Life was written by Francis Ryders (George Chalmers) (1781), Oldys (1791), Cheetham (1809), Rickman (1814), Shewin (1819), Richard Carile (1819), Harford (1820), and Vale (1833). See The North American Review, vol. iii., and Life by Moncure D. Conway. Works, Boston, 1866; Political Works, London, 1875. Vol. III. of an edition by Mr. Conway appeared in 1896.

Palgrave, Sir Francis (b. London, July, 1788; d. Hampstead, July 6th, 1861). "History of the Anglo-Saxons" (1831); "The Rise and Progress of the English Commonwealth" (1832); "Rutuli Curie Regis" (1835); "The Ancient Kalendars and Inventories of His Majesty's Exchequer" (1836); "Truths and Fictions of the Middle Ages; the Merchant and the Friar" (1837); "The History of Normandy and of England" (1851-57); and other works.

Palgrave, Professor Francis Turner (b. London, September 28th, 1824; d. 1897). "Idylls and Songs" (1854); "The Golden Treasury of English Songs and Lyrics" selections (1861); Second Series (1867); "Essays on Art" (1866); "Hymns" (1867); "Five Days' Entertainments at Wentworth Grange" (1868); "Lyric Poems" (1871); "A Lyric Garland" (1874); "The Treasury of Lyric Poems" (1875); "Chrysozoa, a Selection from the Poems of Robert Herrick" (1877); "The Vision of England" (1881); "The Golden Treasury of Sacred Song," selections (1889); "Amenophis and Other Poems" (1892); "Landscape in Poetry" (1897); "Golden Treasury of Lyrics (second series)" (1897).

Palgrave, Sir Reginald Francis Douce, K.C.B. (b. London, June 28th, 1829). "The House of Commons" (1869); "The Chairman's Handbook" (1877); "Oliver Cromwell, the Protector" (1890).

Palgrave, William Gifford (b. 1826; d. 1889). "Personal Narrative of a Year's Journey through Central and Eastern Arabia" (1862-63); "Hermann Agha" (1872); "Essays on Eastern Questions" (1872); "Dutch Guiana" (1876). Contributed much to periodical literature.

Palmer, Edward Henry (b. 1840; d. 1882). "The Desert of the Exodus" (1871); "History of Jerusalem" (1871); "Arabic Grammar" (1874); "History of the Jewish Nation" (1874); "Persian-English Dictionary" (1876); "Poems of Beha-ed-din Zoheir" (1876-77); "Haroun Alraschid" (1880); "Koran" (1889).

Parker, Gilbert (b. Canada, 1802). "Pierre and his People" (1892); "Mrs. Falchion" (1893); "The Translation of a Savage" (1894); "The Trail of the Sword" (1895); "When Valmond came to Pontiac" (1895); "An Adventurer of the North" (1895); "The Seits of the Mighty" (1896); "The Pomp of the Lavallettes" (1897); "The Battle of the Strong" (1898).

Parker, Rev. Joseph, D.D. (b. 1830). "Church Questions" (1862); "Ecce Deus"; "Ad Cleram" (1870); "The Parniclete" (1874); "The Priesthood of Christ" (1875); "Tyme Childe, autobiography" (1886); "Weaver Stephen" (1886); "The People's Family Prayer-Book" (1889); "Some One" (1893); "None Like It" (1893); "Well Begun" (1893); "The People's Bible," "Autobiography" (1899), etc.


Parr, Samuel, LL.D. (b. Harrow, January 15th, 1747; d. March 6th, 1825). "Prefatio ad Bellendum de Statu Prisci Orbis" (1788); "Letter from Trenopolis to the Inhabitants of Eleutheropolis" (1792); "Characters of the Late Right Honourable Charles James Fox, selected and in part written by Philippatur Varvicius" (1809), etc. "Apophthegms, Opinions, and Reflections of the life Dr. S. Parr" were published in 1826; "Bibliotheca Parriana: a Catalogue of the Library of the Rev. Samuel Parr, LL.D.," in 1827; "Parriana; or, Notices of the Rev. Samuel Parr, LL.D., collected and in part written by E.H. Barker, Esq.," in 1828-29; and "Memoirs of the Rev. Samuel Parr, LL.D.," by the Rev. William Field, in 1828. In the same year appeared an edition of his Works, "with Memoirs of his Life and Writings, and a selection from his Correspondence, by John Johnstone, M.D."

Parry, Sir Charles Hubert Hastings, M.a.D. (b. Bournemouth, February 27th, 1848). "History and Development of Medieval and Modern European Music" (1877); "Studies of Great Composers" (1886); "The Art of Music" (1893).
ism” (1893); “An Imaginary Portrait” (1894); “Greek Studies” (1895).

Patmore, Coventry (1823–1896). “Poems” (1844), with additions in 1853, under the title of “Tamerton Church Tower, and other Poems;” “The Angel in the House,” in four parts—“The Betrotal” (1854), “The Espousal” (1856), “Faithful for Ever” (1860), and “The Victories of Love” (1862); besides “The Unknown Eros” (1877); “Principio in Art” (1889); “Religious Poets” (1893); “The Rod, the Root, and the Flower” (1895). A selection from his poems has been published by Richard Garnett, entitled “Florilegium Amantis” (1879).


Payn, James (b. 1820, d. 1898). “Lost Sir Massingham” (1864); “A County Family” (1869); “A Perfect Treasure” (1869); “Like Father, Like Son” (1870); “At Her Mercy” (1874); “Less Black than we’re Painted” (1878); “By Proxy” (1878); “What He Cost Her” (1878); “High Spirits” (1879); “Under One Roof” (1879); “Two Hundred Pounds Reward” (1880); “A Confidential Agent” (1880); “A Grape from a Thorn” (1881); “For Cash Only” (1882); “Some Private Views” (1882); “Literary Recollections” (1884); “The Luck of the Darrells” (1885); “Glow-Worm Tales” (1887); “Holiday Tasks” (1887); “A Prince of the Blood” (1888); “The Eavesdropper” (1888); “The Mystery of Mirbridge” (1888); “The Burnt Million” (1890); “Notes from the News” (1890); “The Word and the Will” (1890); “Sunny Stories, and Some Shady Ones” (1891); “A Modern Dick Whittington” (1892); “A Stumble on the Threshold” (1892); “A Trying Patient” (1893); “Gleams of Memory” (1894); “In Market Overt” (1895); “The Disappearance of George Driffield” (1896).

Payne-Smith, Robert, D.D. (b. 1818; d. March 31st, 1895). “Prophecy as a Preparation for Christ” (1869); “Daniel” (1896), etc.

Peacock, Thomas Love (b. Weymouth, 1785; d. 1868). “Headlong Hall” (1815); “Melin Court” (1817); “Rhododendron” (1818); “Nightmare Abbey” (1818); “Maid Marian” (1822); “The Misfortunes of Elphin” (1829); “Crotchet Castle” (1831); “Gryll Grange” (1860).

Pearse, Rev. Mark Guy (b. Cranborne, 1842). “Mister Horn and His Friends” (1872); “John Tregonweth” (1873); “Daniel Quorn and His Religious Notions” (1873); “Homely Talks” (1880); “Simon Jasper” (1883); “Thoughts on Holiness” (1884); “Cornish Stories” (1884); “Some Aspects of the Blessed Life” (1886); “The Christianity of Jesus Christ” (1888); “Short Talks for the Times” (1889); “ tylko Jesus Christ and the People” (1891); “Elijah the Man and God” (1891); “Naaman the Syrian” (1893); “The Gospel for the Day” (1893); “Moses” (1894), etc.

Pearson, Charles Henry (b. Islington, 1839; d. 1894). “The Early and Middle Ages of England” (1861); “History of England During the Early and Middle Ages” (1867); “National Life and Character” (1893).

Peene, George (b. 1559; d. 1598 ?). “The Arraignment of Paris” (1584); “The Device of the Pageant” (1585); “An Elegy Gratulatorie” (1589); “A Farewell” (1589); “Polyphynia” (1590); “Descensus Astrorum” (1591); “The Hunting of Cupid” (1591); “King Edward the First” (1593); “The Honour of the Garter” (1593); “The Battle of Alcazar” (1594); “The Old Wives’ Tale” (1595); “The Love of King David and Fair Bethsabe” (1599); “Historie of Two Valiante Knights” (1599); “Merrie Conceited Jests” (1627); “The Turkish Mahomet and Hyren the Faire Greek.”

Pemberton, Max (b. Birmingham, 1863). “The Diary of a Scoundrel” (1891); “The Iron Pirate” (1893); “Jewel Mysteries I have Known,” “The Sea-Wolves” (1894); “The Impregnable City,” “The Little Huguenot” (1895); “A Gentleman’s Gentleman,” “A Puritan’s Wife” (1896); “Christine of the Hills” (1897); “Kronstadt” (1898); “The Garden of Swords” (1899).

Percy, Thomas, Bishop of Dromore (b. Bridgnorth, Shropshire, April 13th, 1728; d. Dromore, Ireland, September 30th, 1811). "Reliques of Ancient English Poetry" (1765); "Five Pieces of Runic Poetry, translated" (1763); "The Songs of Solomon, translated, with a Commentary" (1764); translation of Mallet's "Northern Antiquities" (1770); "The Heroik of Worthwood" (1771); "A Key to the New Testament" (1779); and "An Essay on the Origin of the English Stage" (1779). The "Reliques" were edited by Hales and Furnivall in 1836.

Philips, Ambrose (b. Leicestershire, 1671; d. London, June 9th, 1749). "Pastorals" (1708); "A Poetical Letter from Copenhagen" (1709); "Persian Tales" (1709); "The Distrest Muse" (1712); "The Briton" (1723); "Humphrey, Duke of Gloucester" (1725), and "Poems" (1748). Edited The Freethinker. "Life" by Dr. Johnson.

Philips, Francis Charles (b. 1819). "As in a Looking-Glass" (1885); "Jack and Three Jills" (1886); "A Lucky Young Woman" (1886); "Social Vicissitudes" (1886); "The Devil and his Daughter" (1887); "Strange Adventures of Lucy Smith" (1887); "Little Mrs. Murray" (1888); "Young Mr. Ainslie's Courtship" (1889); "A French Marriage" (1890); "Extemnating Circumstances" (1891); "Madame Valérie" (1892); "Constance" (1893); "One Never Knows" (1893); "Mrs. Bouvier" (1894); "A Doctor in Difficulties" (1894); "The Worst Woman in London" (1895); "A Question of Taste" (1895); "An Undeserving Woman" (1896); "Mrs. Bouvier" (1896); "The Luckiest of Three" (1896).


Pinkerton, John (b. 1758; d. 1828). "Scottish Tragical Ballads" (1781); "Essay on Medals" (1782); "Rimes" (1782); "Select Scottish Ballads" (1783); "Letters on Literature" (1786); "Ancient Scottish Poems" (1786); "A Dissertation on the Origin and Progress of the Scythians or Goths" (1787); "Vita Antiquae Sanctorum," etc. (1789); "An Inquiry into the History of Scotland" (1789); "The Medallic History of England to the Revolution" (1790); "Scottish Poems" (1792); "Observations on the Antiquities, etc., of Western Scotland" (1798); "Ichonographia Scotiae" (1797); "The History of Scotland from the Accession of the House of Stuart to that of Mary" (1797); "The Scottish Gallery" (1799); "Walpoleana"; "Modern Geography"; "Recollections of Paris"; "Petology"; an edition of Barbour's "Bruce," and other works. "Literary Correspondence" (1830).

Planché, James Robinson (b. 1796; d. 1880). "Lays and Legends of the Rhine" (1826-27); "Descent of the Danube from Ratisbon to Vienna" (1828); "History of British Costume" (1834); "Regal Records: Coronation of Queens" (1838); "Souvenir of the Ball Costumes" (1842); "Pursuivant at Arms; or, Heraldry Founded upon Facts" (1851); "Corner of Kent; or, some Account of the Parish of Ash-next-Sandwich" (1864).

Plumptre, Edward Hayes, D.D., Dean of Wells (b. August 6th, 1821; d. February 1st, 1891). "Things Old and New" (1814); "Sermons at King's College" (1858); "Lazarus and Other Poems" (1864); "Master and Scholar" (1896); "Christ and Christendom" (1867); "The Spirits in Prison" (1884); "The Commedia and Canzoniere of Dante" (1886); "Life of Thomas Ken" (1888). Translated Sophocles (1866) and Eschylus (1870); a leading contributor to Bishop Ellicott's "Old and New Testament Commentaries for English Readers."

Pollock, Professor Sir Frederick, Bart. (b. December 16th, 1845). "Spinoza, His Life and Philosophy" (1890); "Essays in Jurisprudence and Ethics" (1882); "The Land Laws" (1893); "An Introduction to the History of the Science of Polities" (1890); "Oxford Lectures and Other Discourses" (1890); "History of English Law before the Time of Edward I." (1895), etc. Editor of the Law Reports.

Pope, Alexander (b. London, May 21st, 1688; d. Twickenham, May 30th, 1744). "Pastorals" (1709); "An Essay on Criticism" (1711); "The Rape of the Lock" (1711 and 1714); "The Messiah" (1712); "The Temple of Fame" (1712); "Prologue to Cato" (1713); "Windsor Forest" (1713); "Ode for St. Cecilia's Day" (1713); "Narrative of Dr. Robert Norris, concerning the Strange and Despicable Frenzy of J. D. (John Dennis)" (1713); "Elegy to the Memory of an Unfortunate Lady" (1717); "Epistle from Eloisa to Abelard" (1717); "Three Hours After Marriage;" translation of the "Iliad," 1715-20; edition of Shakespeare (1725); translation of the
"Odyssey" (1725-26); "Letters to Cromwell" (1726); "Treatise on the Bathos" (1727); "The Dunciad" (1726); contributions to The Grib Street Journal (1730-37); "Epistle on Taste" (1731); "Essay on Man" (1732-34); "Moral Essays" (1732-35); "Epistle to Arbuthnot" (1735); "Correspondence" (1735 and 1736); "Imitations of Horace" (1733-4-7); "Epistle to the Satirists" (1738); "The New Dunciad" (1742-49). Best edition of Works, Elwin's. See also the editions by A. W. Ward (1869), Mark Pattison (1869), Cowdon Clarke (1873), and Rossetti (1873), with biographies: "Concordance to Pope's Works," by Abbot (1875); and "Pope" (1880). For Criticism, see Johnson's "Lives of the Poets," Hazlitt's "English Poets," De Quincey's "Leaders of Literature," Sainte Beuve's "Causeries," Taine's "English Literature," Stephen's "Hours in a Library" and his "Pope" (Men of Letters), a German "Life" by Dectz (Leipzig, 1876), Lowell's "Study Windows," etc.

**Porson, Richard** (b. East Ruston, Norfolk, December 25th, 1759; d. London, September 28th, 1808). "Letters to Mr. Archdeacon Travies" (1790); editions of the "Hecuba" (1797), "Orestes" (1798), "Phoebus" (1799), "Medea" (1801); and other publications collected by Monk and Bloomfield in the "Adversaria" (1812); by Dobbie in the "Note in Aristophanem" (1820); by Kid in the "Tracts and Miscellaneous Critics" (1815); the whole forming, with his "Photii Graecum Lexicon" and "An Imperfect Outline of his Life" by Kid, the six volumes of "Opera Philologica et Critica." See also "Porsoniana" (1814); "A Short Account of the Late Mr. Richard Porson," by the Rev. Stephen Weston (1808); "A Narrative of the Last Illness and Death of Richard Porson," by Dr. Adam Clarke (1808); "A Vindication of the Literary Character of the late Professor Porson," by Crito Cantabriensis (Dr. Turton, Bishop of Ely) (1827); "The Life of Richard Porson," by the Rev. J. Selby Watson (1861); and Alken's "Atheneum."  

**Porter, Anna Maria** (b. 1780; d. Bristol, June 21st, 1832). "Artless Tales" (1792); "Octavia" (1798); "The Lakes of Killarney" (1804); "A Sailor's Friendship and a Soldier's Love" (1805); "The Hungarian Brothers" (1807); "Don Sebastian" (1809); "Ballads, Romances, and Other Poems" (1811); "The Redeuse of Norway" (1814); "Walsh Colville" (1819); "The Feast of St. Magdalenu" (1818); "The Village of Mariendorp" (1821); "The Knight of St. John" (1821); "Roche Blanche" (1822); "Tales Round a Winter Hearth" (in conjunction with her sister Jane); "Honor O'Hara" (1820); "Barony" (1830); and other works.

**Porter, Jane** (b. Durham, 1776; d. Bristol, May 24th, 1850). "Thaddeus of Warsaw" (1803); "The Scottish Chiefs" (1810); "The Pastor's Fireside" (1815); "Duke Christian of Luneberg" (1824); "Coming Out," and "The Field of Forty Footsteps" (1829); "Tales Round a Winter Hearth" (in conjunction with her sister Anna Maria) (1829); "Sir Edward Seaward's Narrative," and other works.

**Prade, Mrs. Rachel Mackworth** (b. Queensland, March 27th, 1852). "An Australian Heroine" (1880); "Policy and Passion" (1881); "Nadine" (1882); "Moloch" (1883); "Ze-ro" (1884); "Affinities"; "Australian Life"; "The Head Station" (1885); "The Brother of the Shadow"; "Miss Jacobson's Chance" (1886); "The Boul of Wedlock"; "Longleat of Kooralbyn" (1887); "Ariane" (1888); "The Romance of a Station"; "The Soul of Countess Adirin" (1891); "The Romancio of a Chalet" (1892); "Outlaw and Lawmaker" (1893); "Christina Chard" (1894); "Mrs. Tregaskis" (1896); "Nulma" (1897); "The Scourge-Stick" (1898). Has also written novels in collaboration with Mr. Justin McCarthy.

**Prade, Winthrop Mackworth** (b. 1802; d. 1839). "Poems" (1804), with Memoir by Derwent Coleridge.

**Price, Richard, D.D.** (b. Llangenin, Glamorganshire, February 23rd, 1723; d. March 19th, 1791). "Review of the Principal Questions and Difficulties in Morals" (1758); three dissertations on "Prayer," "Miraculous Evidences of Christianity," and "On the Reasons for Expecting that Virtuous Men shall meet after Death in a State of Happiness" (1767); and "A Free Discussion of the Doctrines of Materialism" (1778). See the "Life" by Morgan (1815).

Biography” (1765); “The History and Present State of Electric Science, with Original Observations” (1767); “Rudiments of English Grammar” (1769); “Theological Repository” (1769-88); “The History and Present State of Discoveries relating to Vision, Light, and Colours” (1772); “Institutes of Natural and Revealed Religion” (1772); “Examination of Reid, Beattie, etc.” (1774); “Experiments and Observations on Different Kinds of Air” (1774); “The Doctrine of Philosophical Necessity” (1777); “Lectures on Oratory and Criticism” (1777); “Disquisitions Relating to Matter and Spirit” (1777); “A Harmony of the Evangelists, in Greek” (1777); “Observations on Education” (1778); “Letters to a Philosophical Unbeliever” (1781-87); “A History of Corruptions of Christianity” (1782); “A History of Early Opinions Concerning Jesus Christ” (1786); “Lectures on History and General Policy” (1788); “A General History of the Christian Church to the Fall of the Western Empire” (1790); “Discourses on the Evidences of Revealed Religion” (1794); “An Answer to Mr. Paine’s ‘Age of Reason’” (1795); “A Comparison of the Institutes of Moses with those of the Hindoos and other Ancient Nations” (1799); “A General History of the Christian Church from the Fall of the Western Empire to the Present Time” (1802); “Notes on all the Books of Scripture” (1803); “The Doctrines of Heathen Philosophy Compared with those of Revelation” (1804); and other “Works” included in the 26-volume edition published with a “Life” by J. Towill Rutt, in 1823.

Prior, Matthew (b. July 21st, 1664; d. Wimpole, September 18th, 1721). “The City and Country Mouse” (1687) (with Halifax); “Carmen Seculare” (1700); and other works, a collected edition of which appeared in 1718. “Poems” edited, with biographical and critical introductions, by Dr. Johnson (1822), John Mitford (1835), and George Gilfillan (1857). “Memoir” and “Supplement” to Poems in 1722.


Proctor, Bryan Waller, “Barry Cornwall” (b. Wilts or London, November 21st, 1787; d. London, October 4th, 1874). “Dramatic Scenes” (1819); “A Sicilian Story” (1820); “Marcian Colonna” (1820); “Mirandola,” a play (1821); “The Flood of Thessaly” (1822); “Effigies Poeticae”; “English Songs” (1832); “Essays and Tales in Prose” (1851); besides “Biographies” of Keats and Lamb. Edited Shakespeare and Ben Jonson. See Miss Martineau’s “Biographical Sketches” and his “Autobiography” (1877).

Proctor, Richard Anthony (b. March 23rd, 1837; d. 1888). “Saturn and its System” (1865); “Handbook of the Stars, and Gnomonic Star Atlas” (1866); “Constellation Seasons” (1867); “Half-Hours with the Stars” (1869); “Other Worlds than Ours” (1870); “The Borderland of Science” (1870); “Transits of Venus” (1874); “The Universe and Coming Transits” (1874); “Wages and Wants of Science Workers” (1876); “Myths and Marvels of Astronomy” (1877); “Pleasant Ways in Science” (1878); “Rough Ways Made Smooth” (1879); “Easy Star Lessons” (1881); “Familiar Science Studies” (1882); “Chance and Luck” (1887). Was the editor of Knowledge.

Prynne, William (b. Swainswick, Somersetshire, 1600; d. London, October 24th, 1699). “Histrio-Mastix: the Player’s Scourge, or Actor’s Tragedie” (1639); “Newes from Ipswich” (1637); “The Antipathie of the English Lordly Legacie both to Regall Monarchy and Civill Unity” (1641); “A Pleasant Purge for a Roman Catholic to evacuate his Evill Humours” (1642); “Pride’s Purge” (1648); “Records of the Tower”; “Parliamentary Writs,” etc. See vol. ii. of Howell’s “State Trials and Documents Relating to William Prynne,” etc. (Camden Society, 1877).

Purchas, Samuel (b. Thaxted, Essex, 1577; d. London, September 30th, 1626). “Purchas, his Pilgrimage; or, Relations of the World, and the Religious Observations in all Ages and Places discovered from the Creation to this Present” (1613); “Microcosmus; or, the Historie of Man” (1619); “The King’s Tower and Triumphant Arch of London” (1623); “Haklytus Posthumus; or, Purchas his Pilgrimes, containing a History of the World, in Sea Voyages and Lande Travels, by Englishmen and Others” (1625-26).

Vindicated" (1855); "A History of the Councils of the Church" (1857); "Sermons Preached before the University of Oxford" (1859 and 1872); "The Minor Prophets, with Commentary" (1862-67); "Daniel the Prophet" (1864); "The Church of England's Portion of Christ's One Holy Catholic Church" (1866); "Un-Science, not Science, Adverse to Faith" (1878); "Advice on Hearing Confession" (1878); "Parochial Sermons": "What is of Faith as to Everlasting Punishment" (1880); "Sermons for the Church's Seasons" (1883); "Private Prayers" (1883). Edited "Tracts for the Times." Vols. i. and ii. of "Life" by Liddon and others (1899).

Puttenham, George (b. circa 1530). "Partheniades" (1579); "Arte of English Poesie" (1889); both reprinted, with Memoir of the Author by Hazlwood in 1811. Facsimile of the "Arte" by Arber (1869).

Pye, Henry James (b. London, 1745; d. 1813). "The Progress of Refinement" (1783); "Shooting" (1784); "A Commentary Illustrating the Poetics of Aristotle, by Examples taken chiefly from the Modern Poets" (1792); "Alfred" (1801); and "Comments on the Commentators of Shakespeare" (1807); "Poems" (1810).

Q

"Q." (See Couch, Arthur Thomas Quiller.)

Quarles, Francis (b. Romford, Essex, 1592; d. September 8th, 1644). "A Feast for Wormes" (1620); "Pentalogia, or, the Quintessence of Meditation" (1620); "Hadassa, or, the History of Queen Esther" (1621); "Argalus and Parthenia" (1621); "Job Militant, with Meditations Divine and Moral" (1624); "Sion's Elegies, Wept by Jeremie the Prophet" (1624); "Sion's Sonnets Sung by Solomon the King, and peripheras'd" (1625); "Divine Poems" (1630); "Divine Fancies" (1632); "Emblems, Divine and Moral" (1635); "Hieroglyphics of the Life of Man" (1638); "The Shepherd's Oracle" (1644); "The Virgin Widow" (1649); "Enchiridion, Containing Institutions Divine, Contemplative, Practical, Moral, Ethical, Economical, Political" (1652), etc.


R

Radcliffe, Anne (b. London, July 9th, 1764; d. London, February 7th, 1823). "The Castles of Athlin and Dunbayne" (1789); "The Sicilian Romance" (1790); "The Romance of the Forest" (1791); "The Mysteries of Udolpho" (1794); "A Journey Through Holland" (1795); "The Italian" (1797); "Gaston de Blondel" (1826), and "Poems" (1834). For Biography and Criticism, see Scott's "Biographies," Dunlop's "History of Fiction," Kavanagh's "Women of Letters," and Jaffare's "Novels and Novelist."
Ramsay, Allan (b. Leadhills, Lanarkshire, October 15th, 1836; d. Edinburgh, January 7th, 1758). "Poems" (1721); "Fables and Tales" (1722); "The Monk and the Miller's Wife" (1723); "Health," "Tea-Table Miscellany," and "Evergreen" (1724); "The Gentle Shepherd" (1725); "Thirty Fables" (1730); "Scots Proverbs" (1736). "Works," with "Life" (1787).


Randolph, Thomas (b. Newham, Northamptonshire, 1605; d. March 17th, 1635). "Aristippus; or, The Jovial Philosopher" (1630); "The Jealous Lovers" (1632); "Cornelianum Dolium" (1638); "Amyntas; or, The Impossible Dowry" (1639); "Hey for Honesty" (1651); and "Poems," published with "The Muses’ Looking-Glass," and his other works (1668). "Dramatic Works," edited by W. Carew Hazlitt (1875). See Wood’s "Athene Oxonienses" and "The Retrospective Review," vi, 61-87.

Rawlinson, The Rev. Professor George (b. 1815). "New Version of Herodotus" (1855-62); "The Five Great Monarchies of the Ancient Eastern World" (1862); "Manual of Ancient History" (1869); "The Sixtieth Great Oriental Monarchy" (1873); "The Seventh Great Oriental Monarchy" (1876); "The History of Ancient Egypt" (1881); "The Religions of the Ancient World" (1882); "Egypt and Babylon" (1885); "Parthia" (1886); "Moses: his Life and Times" (1887); "Biblical Topography" (1887); "The Kings of Israel and Judah" (1889); "Isaac and Jacob" (1890); "History of Phoenicia" (1893), etc. Has also written expositions of several books of the Old Testament.

Rawlinson, Major-General Sir Henry Creswicke, F.R.S., D.C.L., LL.D. (b. Chadlington, Oxon., 1810; d. March 5th, 1895). "The Persian Cuneiform Inscription at Behistun" (1846); "The Cuneiform Inscription of Babylon and Assyria" (1850); "Outline of the History of Assyria" (1852); "Notes on the Early History of Babylonia" (1854); translation of "The Inscription of Tiglath Pileser" (1857); "England and Russia in the East" (1874). Joint editor of "The Cuneiform Inscriptions of Western Asia" (1861-70), etc.


Reade, Charles, D.C.L. (b. April 11th, 1844). "Peg Woffington" (1851); "Christie Johnstone" (1853); "It is Never Too Late to Mend" (1857); "The Course of True Love Never Does Run Smooth" (1857); "Jack of All Trades" (1858); "Love Me Little, Love Me Long" (1859); "White Lies" (1860); "The Cloister and the Hearth" (1861); "Hard Cash" (1863); "Griffith Gaunt" (1866); "Foul Play," with Dion Boucicaut (1869); "Put Yourself in His Place" (1870); "A Terrible Temptation" (1871); "A Simpleton" (1875); "The Unwinding Hair" (1875); "A Hero and a Martyr" (1876); "A Woman-Hater" (1877); and "A Perilous Secret" (1883); besides the following dramas: "Gold" (1850); "Two Loves and a Life" (1854); "The King’s Rivals" (1854); "Maska and Faces" (with Tom Taylor, 1854); "Foul Play" (with Boucicaut) (1868); "The Unravelling Hair" (1875); "The Scattered Tribe" (1877); "Drink" (1870); and "Love and Money" (1883). "Life" by C. L. Reade and Compton Reade (1887).

Reeve, Clara (b. Ipswich, 1738; d. Ipswich, December 3rd, 1803). "Poems," (1769); "The Phoenix" (1772); "The Champion of Virtue; or, the Old English Baron" (1777); "The Progress of Romance" (1785); "The Two Monitors," "The Exile," "The School for Widows," "Plans of Education," and "The Memoirs of Sir Roger de Clarendon." See Sir Walter Scott’s "Biographies" and Jeffereson’s "Novels and Novelists."

Reeves, Mrs. Henry, née Helen Buckingham Mathers (b. Crewkerne, 1852). "Comin’ Through the Rye" (1875); "The Token of the Silver Lily" (1877); "Cherry Ripe" (1878); "My Lady Green Sleeves" (1879); "The Story of a Sin" (1882); "Sam’s Sweetheart" (1883); "Eyre’s Aquittal" (1884); "Jock o’ Hazelgreen" (1884);
“Found Out” (1885); “Murder or Manslaughter” (1885); “The Fashion of This World” (1886); “Blind Justice” (1889); “The Mystery of No. 13” (1891); “My Jo, John” (1891); “Tother Deerd” and “Charmer” (1892); “A Study of a Woman” (1892); “What the Glass Told” (1893); “A Man of To-day” (1894); “The Juggler and the Soul” (1896); “The Sin of Hagars” (1896).

Reid, Mayne (b. 1818; d. 1883). “The Rifle Rangers” (1849); “The Sculp Hunters” (1850); “The Boy Hunters” (1852); “The Young Voyagers” (1853); “The White Chief” (1855); “The Quadrone” (1856); “The War Trail” (1858); “The Wild Huntress” (1861); “The Cliff Climbers” (1864); “The Headless Horseman” (1865); “Afloat in the Forest” (1866); “The Guerilla Chief” (1867); “The Child Wife” (1868); “The Castaways” (1870); “The Finger of Fate” (1872); “The Death Shot” (1876); and “The Flag of Distress” (1876), etc.

Reid, Sir T. Wemyss, LL.D. (b. 1843). “Cabinet Portraits” (1872); “Charlotte Brontë” (1877); “Politicians of To-day” (1879); “The Land of the Bey” (1882); “Glady’s Fane” (1883); “Mauleverer’s Millows” (1885); “Life of the Right Hon. W. E. Forster” (1888); “Life, Letters, etc., of Richard Monckton Milnes, First Lord Houghton” (1890); “Life of Lord Playfair” (1893). Formerly editor of The Speaker and The Leeds Mercury. Edited “Life of Gladstone” (1890).


Reynolds, Sir Joshua (b. Plympton, Devonshire, July 16th, 1723; d. February 23rd, 1792). “Discourses on Painting” (1771); three contributions to The Idler, some notes to Mason’s translation of Du Fresnoy’s “Art of Painting,” and “Notes” on a tour through Flanders and Holland. “Literary Works” in 1797, with “Life” by Malone. “Life” by Northcote, in 1813; by Farrington, in 1819; by Cotton, in 1856; and by Leslie and Taylor, in 1866. See also Stephen’s “English Children, as painted by Reynolds” (1866); and Dr. Hamilton’s “Catalogue Raisonné” (1792).


Richard of Cirencester (d. 1402). “Historia ab Hengista ad annum 1348,” “De Situ Britanniae,” with Life, in 1809, now one of the “Six Old English Chronicles” in Bohn’s Antiquarian Library (1848). See Mayor’s “Richard de Cirencaster Speculum Historiale de Gestis Regum Angliae” (Public Record Series, 1803, 1809).

Richardson, Sir Benjamin Ward, M.D., LL.D. (b. 1828; d. 1896). “Hygeia” (1876); “A Ministry of Health, etc.” (1879); “The Son of a Star” (1888); “Thomas Sopwith” (1891); “Vita Medica” (1897); also many medical works.

Richardson, Samuel (b. Derbyshire, 1869; d. July 4th, 1781). “Negociations of Sir Thomas Roe in his Embassy to the Ottoman Porte” (1740); “Pamela” (1741); “Clarissa Harlowe” (1748); “Sir Charles Grandison” (1754); and No. 97 of Dr. Johnson’s Rambler. Complete Works, with Life (1811); Correspondence (1804). For Criticism, see Masson’s “Novelists and Their Styles,” Scott’s “Novelists and Dramatists,” Hazlitt’s “Comic Writers,” Taine’s “English Literature,” Stephen’s “Hours in a Library,” etc.

Riddell, Mrs. Charlotte E. L. (b. 1837). “The Moor and the Fens” (1838); “George Geith” (1864); “Maxwell Drewett” (1865), “The Race for Wealth” (1866); “Far Above Rubies” (1867); “Atumn Friars” (1870); “Home, Sweet Home” (1873); “The Ruling Passion” (1876); “The Mystery in Palace Gardens” (1880); “A Struggle for
Rigg, Rev. James Harrison, D.D.
(b. 1821). "Principles of Wesleyan Methodism" (1850); "Modern Anglican
Theology" (1857); "Relations of J.
Wesley...to the Church of England"
(1868); "National Education" (1873);
"The Living Wesley" (1875); "Dis-
courses and Addresses on Leading Truths
of Religion and Philosophy" (1880);
"Character and Life Work of Dr.
Pusey" (1883); "Comparative View of
the Church Organisations" (1887), etc.
Editor of the London Quarterly Review.

"Rita," rever Mrs. Eliza M. J. von
Booth (b. in Scotland). "Vivienne"
(1877); "Like Diau’s Kiss" (1878);
"Countess Daphne" (1880); "A Sinless
Secret," "My Lady Coquette" (1881);
"Faustine" (1882), "After Long Grief
and Pain," "Dame Durlen" (1883);
"My Lord Conceit," "Two Bad Blue
Eyes" (1884), "Corinna" (1885);
"Gretchen" (1887); "Darby and Joan"
(1888); "Miss Kate," "Sheba" (1889);
"The Laird o’ Cockpen" (1891); "As-
ennath of the Ford," "Brought Toget-
her" (1892); "The Man in Possession,"
"Countess Pharamond" (1893); "The
Ending of My Day," "Peg the Hake,"
"A Husband of No Importance" (1894);
"A Gender in Satin" (1895); "Kitty
the Rag" (1896); "Good Mrs. Hypo-
crite" (1897); "The Sinner," "Petticoat
Loose" (1898).

Ritson, Joseph (b. Stockton, Octo-
ber 2nd, 1752; d. September 3rd, 1803).
"English Songs" (1783); "Ancient
Songs" (1790); "Ancient Popular
Poetry" (1791); "An English Antho-
logy" (1793-94); "Scottish Songs"
(1794); "Robin Hood Poems" (1795);
"Minst’s Poems" (1796); "Bibli-
ographia Poetica" (1802); "Northern
Garlands" (1810); "Gammer Gurton’s
Garland" (1810); "The Caledonian
Muse" (1821); "A Life of King
Arthur" (1825); "Memoirs of the
Celts or Gauls" (1827); "Martyrs of
the Caledonians" (1828); "Fairy Tales"
(1831). "Life and Letters," by Sir
Harris Nicolas (1833).

Robinson, Frederick William (b.
London, February 3rd, 1816; d. Brigh-
ton, August 14th, 1853). "Sermons"
(1855-73); "Lectures and Addresses on
Literary and Social Subjects" (1858);
"Expository Lectures on St. Paul’s
Epistles to the Corinthians" (1859);
"An Analysis of Mr. Tennys’s "In
Memoriam"" (1862); and "Notes on
Genesis" (1877). "Life," by Rev.
Stopford A. Brooke (1865).

Borthwick, Midlothian, Sept. 11th, 1772;
d. June 11th, 1793). "The His-
tory of Scotland during the Reigns of
Queen Mary and of King James VI., till
his Accession to the Crown of England"
(1759); and, with additions and correc-
tions, (1787); "The History of the Reign
of the Emperor Charles V., with a View
of the Progress of Society in Europe,
from the Subversion of the Roman Em-
pire to the beginning of the Sixteenth
Century" (1769); "The History of
America," (1777, and, with additions and
and corrections, 1788); and "An His-
torial Disquisition concerning the
Knowledge which the Ancients had of
India, and the Progress of Trade with
that Country prior to the Discovery of
the Passage to it by the Cape of Good
Hope" (1781). Works, with Life, by
Bishop Gleig, in 1828. "Account of
the Life and Writings of William Roberton,
D.D.," by Dugald Stewart (1801). See
also Brougham’s "Men of Letters of the
Time of George III."

Robinson, A. Mary F., Madame
Darmesteter (b. Leamington, February
27th, 1857). "A Handful of Honey-
suckle" (1878); "The Crowned Hippo-
lus" (1880); "Emily Brontë" (1883);
"Arden" (1883); "New Arcadia, and
Other Poems" (1884); "An Italian
Garden" (1888); "The End of the
Middle Ages" (1888); "Songs, Ballade,
and a Garden Play" (1888); "Retros-
pect and Other Poems" (1893).

Robinson, F. W. (b. Spitalfields, De-
cember 23rd, 1830). "A Woman’s
Ransom" (1833); "Mrs. Stewart’s In-
tentions" (1864); "No Man’s Friend"
(1867); "Anne Judge, Spinster" (1867);
"For Her Sake" (1869); "True to
Herself" (1870); "A Bridge of Glass"
(1872); "Her Face was Her Fortune"
(1873); "Little Kate Kirby" (1873);
"As Long as She Lives" (1876); "Poor
Zeph," etc. (1880); "Women are
Strange," etc. (1883); "The Hands of
Justice" (1883); "The Man She Cared
For" (1884); "Poor Humanity" (1884);
"Lazarus in London" (1885); "A Fair
Maid" (1886); "The Youngest Miss Green" (1888); "The Courting of Mary Smith" (1889); "The Keeper of the Keys" (1890); "A Very Strange Family" (1890); "Her Love and His Life" (1891); "The Wrong that was Done" (1892); "The Fate of Sister Jessica," etc. (1893).


**Rochester, Earl of, John Wilmot** (b. Ditchley, Oxfordshire, April 10th, 1647; d. July 26th, 1680). "Poems" (1680); "Valentian" (1685); "Letters" (1697); "Works" (1709). See Burnet's "Passages of the Life and Death of John, Earl of Rochester."

**Rogers, Henry** (b. about 1814; d. August 20th, 1877). "Essays from The Edinburgh Review" (1850, with additions in 1874); "The Eclipse of Faith" (1852); "Life of Thomas Fuller" (1856); "Reason and Faith" (1856); "Essays from Good Words" (1858); "Theological Controversies of the Time" (1874); "The Supremacy of the Origin of the Bible" (1874); "Selections from the Correspondence of R. E. H. Greyson." Edited Burke's "Works," etc.

**Rogers, Samuel** (b. Newington Green, near London, July 30th, 1763; d. London, December 18th, 1855). "The Scribbler," in The Gentleman's Magazine; "Ode to Superstition, and Other Poems" (1786); "The Pleasures of Memory" (1792); "An Epistle to a Friend" (1798); "Columbus" (1812); "Jacqueline" (1814); "Human Life" (1819); and "Italy" (1822). "Recollections of the Table Talk of Samuel Rogers, Esq., with a Memoir of His Life," in 1856, and further "Recollections," edited by William Sharpe, in 1859. See Hayward's "Biographical and Critical Essays," first series; Roscoe's "Essays," Jeffrey's "Essays," Hazlitt's "English Poets," Lockhart's "Life of Scott," chaps. lxxii., lxxvi.; Martineau's "Biographical Sketches," and P. W. Clavendon's "Early Life of Samuel Rogers" (1887), and "Rogers and His Contemporaries" (1889).

**Romanes, George John, LL.D.** (b. May 20th, 1848; d. May 23rd, 1894). "Mental Evolution" (1878); "Animal Intelligence" (1882); "Charles Darwin, His Character and Life" (1882); "The Scientific Evidences of Organic Evolution" (1885); "Mental Evolution in Animals" (1885); "The Starfish, Jelly-fish, and Sea Urchins" (1885); "Mental Evolution in Man" (1885); "Darwin, and After Darwin" (1892); "The Examination of Weismannism" (1893); "Thoughts on Religion," edited by Canon Gore (1895); "Mind, Motion, and Monism" (1896); "Life" (1896).

**Roscoe, William** (b. Liverpool, March 6th, 1753; d. Liverpool, June 30th, 1831). "The Life of Lorenzo di Medici, the Magnificent" (1795); "The Life and Pontificate of Leo the Tenth" (1805); "On the Origin and Vicissitudes of Literature" (1817); etc. "Life" by his son (1833).

**Roscommon, The Earl of** (b. 1663; d. 1834). "Translation of Horace's Art of Poetry" (1863); "Essay on Translated Verse" (1864). His verses were published in Johnson's "Collection of the Poets," and a collection of his "Works" was published in 1700.


**Rossetti, Christina Georgina** (b. London, December 5th, 1830; d. December 29th, 1894). "Goblin Market and Other Poems" (1862); "The Prince's Progress, and Other Poems" (1866); "Commonplace and other Short Stories" (1873); "Sing-Song: a Nursery Rhyme-book" (1872); "Speaking Likenesses" (1873); "Annus Domini: A Prayer for Every Day in the Year" (1874); "Soek and Find" (1879); "Short Studies of the Beneficiats" (1879); "Called to be Saints" (1881); "Letter and Spirit" (1883); "Timo Flies" (1885); "The Face of the Deep" (1882); "New Poems" (1896). "Life" by Mackenzie Bell.

**Rossetti, Dante Gabriel** (b. 1828; d. April 4th, 1882). "The Early Italian Poets" (1861) (reproduced in 1873 as "Dante and His Circle"); "Poems" (1870); "Ballads and Sonnets" (1881). Edited The Germ For Biography, see William Sharp's "D. G. Rossetti" (1882) and Joseph Knight's "Life" (1887). See also Stedman's "Victorian Poets," Swinburne's "Essays and Studies," and Forman's "Living Poets," and W. M. Rossetti's "D. G. Rossetti as Designer and Writer" (1889).

**Rossetti, Maria Francesca** (b. London, February 17th, 1827; d. November 24th, 1876). "The Shadow of Dante" (1871), etc.
Rossetti, William Michael (b. London, about 1832). "Dante's Hell, Translated" (1855); "Criticism on Swinburne's Poems and Ballads" (1859); "Fine Art: chiefly Contemporary Notices" (1867); "Memoir of Percy Byshe Shelley" (1880); "Life of John Keats" (1887); "Dante Gabriel Rossetti as Designer and Writer" (1889). Has edited Blake's "Poems" with "Memoirs" (1865); Walt Whitman's "Poems" (1868); Dante Gabriel Rossetti's "Poetical Works" (1886); and Mozon's "Poets, with Short Biographies," etc.

Rowbotham, John Frederick (b. 1854). "A History of Music" (1885-87); "The Death of Roland" (1887); "The Human Epic" (1890); "Private Life of the Great Composers" (1892); "History of Rossal School" (1894); "The Troubadours and the Courts of Love" (1896).

Rowe, Nicholas (b. Little Barford, Bedfordshire, 1673; d. December 8th, 1718). "The Ambitious Stepmother" (1700); "Tamerlane" (1702); "The Fair Penitent" (1703); "The Biter" (1705); "Ulysses" (1707); "The Royal Convert" (1708); "Jane Shore" (1713); "Lady Jane Grey" (1715), and other works printed with the Plays. His edition of Shakespeare appeared in 1709, his translation of Lucan's "Pharsalia" in 1718.

Rowley, William (of uncertain date). "The Travails of the English Brothers" (1607); with John Day, "A Fair Quarril" (1617); with J. Middleton, "A New Wonder, a Woman Never Vext" (1632); "All's Lost by Lust" (1633); "A Match at Midnight" (1632); "A Shoemaker a Gentleman" (1633); "The Birth of Merlin" (1662); "The Fool without Book"; "A Knave in Print; or, One for Another"; ""The Nonesuch"; "The Booke of the Four Honoured Loves"; "The Parliament of Love." Rowley also wrote a pamphlet, "A Search for Money" (1699), and collaborated with Massinger, Middleton, etc., in several other plays.

Ruskin, John, L.L.D. (b. London, February, 1819). "Salseet and Elephanta, a Poem" (1839); "Modern Painters" (1843-1860); "The Seven Lamps of Architecture" (1849); "Præraphaelism" (1850); "The Stones of Venice" (1851-53); "Notes on the Construction of Sheeppfolds" (1851); "The King of Golden River" (1851); "Notes on the Academy" (1853-60); "The Two Paths" (1854); "Lectures on Architecture and Painting" (1854); "The Opening of the Crystal Palace" (1854); "On the Nature of Gothic Architecture" (1854); "Giotto and His Works" (1855); "The Harbours of England" (1860); "Notes on the Turner Collection" (1867); "Painting and Manufacture" (1859); "Unito di Questo Last" (1862); "Ethics of the Dust" (1865); "Sesame and Lilies" (1865); "The Study of Architecture in Our Schools" (1863); "The Crown of Wild Olive" (1866); "Time and Tide by Wear and Tyne" (1868); "The Queen of the Air: the Greek Myths of Cloud and Storm" (1869); "Lectures on Art" (1870); "Aratna Puentelici." "The Elements of Sculpture" (1872); "The Eagle's Nest" (1872); "Michael Angelo and Tintoret" (1872); "Ariadne Florentina" (1872); "Love's Meenie" (1873); "Val d'Arno" (1874); "Prosperina" (1875-76); "Proudes Agreez: Readings in Modern Painters" (1875); "Deucalion" (1876); "Mornings in Florence" (1877); "The Laws of Pesole" (1877); edition of Xenophon's "Economics," and "Notes on the Turner Collection" (1878); "Annotated Catalogue of the Works of Hunt and Prout" (1879); "The Lord's Prayer and the Church" (1880); "Fors Clavigera;" "Elements of English Prosody" (1880); "Arrows of the Chace" (1880); "Fiction Fair and Foul" (1880); "Lectures on the Art of England" (1883); "The Pleasures of England" (1884); "Sir Herbert Edwards" (1886); "Praterita" (1885-87); "Hortus Inclusus" (1887); "Poems" (1891); "The Poetry of Architecture" (1892); "Verona, and Other Lectures" (1894). The following volumes of his letters have appeared:—"Stray Letters from Professor Ruskin to a Bibliophile" (1892); "Letters... to Various Correspondents" (1892); "Letters... to William Ward" (1893); "Three Letters and an Essay on Literature" (1893); "Letters Addressed to a College Friend" (1894); "Letters to Ernest Cheeseman" (1894). "Bibliography of Ruskin," by Shepherd (1878); "Selections from the Writings of Ruskin" (1871). See W. G. Collingwood's "Art Teaching of John Ruskin" (1891); and "Life" (1893), etc.

Russell, William Clark (b. New York, February 24th, 1844). "John Holdsworth" (1874); "The Wreck of the "Grovenor"; "A Sailor's Sweet-
heart" (1880); "An Ocean Free Lance" (1881); "The Lady Maid" (1882); "A Sea Queen" (1888); "Sailors' Language" (1883); "On the Folk's Head" (1884); "Jack's Courtship" (1884); "A Strange Voyage" (1885); "A Voyage to the Cape" (1886); "The Golden Hope" (1887); "The Frozen Pirate" (1887); "The Death Ship" (1889); "William Dampier: a Biography" (1889); "Be- trayed the Forelands: Essays" (1889); "Marooned" (1889); "An Ocean Tragedy" (1890); "My Shipmate Louise" (1890); "Horatio Nelson," in collaboration (1890); "Collingwood," a biography (1891); "My Danish Sweetheart" (1891); "Muster Rockafellar's Voyage" (1891); "A Marriage at Sea" (1891); "Mrs. Dines' Jewels" (1892); "Alone on a Wide, Wide Sea" (1892); "A Strange Ellopement" (1892); "List, ye Landsmen!" "The Emigrant Ship," "The Convict Ship," "The Tragedy of Isla Noble" (1893); "The Phantom Death," etc. (1895); "The Honour of the Flag," "The Tale of the Ten," "What Cheer" (1896); "The last Entry," "A Tale of Two Tunnels" (1897); "The Ship, Her Story" (1899), etc.

Sir William Howard, Knt., LL.D. (b. 1821). "Rifle Clubs and Volunteer Corps" (1859); "My Diary in India" (1860); "My Diary North and South" (1863); "Canada: Its Defences" (1865); "The Adventures of Dr. Brady" (1869); "Diary in the East," etc. (1869); "My Diary During the last Great War" (1870); "The Prince of Wales's Tour" [in India] (1877); "The Crimea, 1854-55" (1881); "Hesperothen" (1882); "A Visit to Chile," etc. (1890); "The Great War with Russia" (1895), etc.

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Saintsbury, George Edward Bateman (b. Southampton, October 23rd, 1845). "Primer of French Literature" (1880); "Dryden" (1881); "A Short History of French Literature" (1882); "Marlborough" (1885); "Man-chester" (1887); "A History of Elizabethan Literature" (1887); "Essays on French Novelists" (1891); "Miscellaneous Essays" (1892); "The Earl of Derby" (1892); "Corrected Impressions" (1893); "Nineteenth Century Literature" (1896). Has edited Herrick's and Fielding's Works, etc.

Sala, George Augustus (b. London, Nov. 24th, 1828; d. 1895). "The Seven Sons of Mammon," "Captain Dangerous," "Quite Alone," "The Two Prima Donnas, and other Stories," "Twice Round the Clock" (1859); "Breakfast in Bed," "Gaslight and Daylight," "Under the Sun," and other essays; besides "America in the Midst of the War," "Two Kings and a Kaiser," "A Journey due North," "Dutch Pictures," "From Waterloo to the Peninsula," "Rome and Venice," "William Hogarth," "Paris Herself Again" (1879); "America Revisited" (1882); "A Journey due South" (1885); "Right Round the World" (1887); "Things I have Seen and People I have Known" (1894); "London: Up to Date" (1894); "The Life and Adventures of G. A. Sala" (1895); "The Thorough Good Cook" (1896). First editor of *Temple Bar*, founder of *Sala's Journal*, and for many years a contributor to the *Daily Telegraph and Times, London News.*

Sanday, Professor William, D.D., LL.D. (b. Holmefiferpoint, August 1st, 1843). "Authorship and Historical Character of the Fourth Gospel" (1872); "The Gospels in the Second Century" (1876); "The Oracles of God" (1891); "Inspiration," etc. (1893).Joint editor of "Old Latin Biblical Texts."

Savage, Richard (b. London, January 10th, 1698; d. Bristol, July 31st, 1743). "Lovo in a Veil" (1718); "The Bastard" (1728); "The Wandering" (1729); "Sir Johnson's "Lives of the Poets." Works collected in 1775.

Sayce, Professor Archibald Henry, D.D., LL.D. (b. Shirehampton, near Bristol, September 25th, 1846). "Babylonian Literature" (1877); "Fresh Light from the Monuments" (1883); "The Ancient Empires of the East" (1884); "Assyria, its Princes, Priests, and People" (1885); "Religion of the Ancient Babylonians" (1887); "The Hittites" (1888); "The Higher Criticism and the Verdict of the Monuments" (1893); "Social Life Among the Assyrians and Babylonians" (1893); Works on Philology; etc.
Schreiner, Olive, now Mrs. Cronwright (b. Cape Town). "The Story of an African Farm" (1891); "Dreams" (1893); "Trooper Peter Halket" (1897).

Scott, Thomas (b. Braytoft, Spilsby, Lincolnshire, February 16th, 1747; d. Aston Sandford, Buckinghamshire, April 16th, 1821). "Essays on the Most Important Subjects of Religion" (1793); "Sermons on Select Subjects" (1796); a "Commentary" on the Bible (1796); "Vindication of the Inspiration of Scripture" (1796); "The Force of Truth" (1799); "Remarks on the Refutation of Calvinism by G. Tomline, Bishop of Carlisle" (1812); and "A Collection of the Quotations from the Old Testament in the New," in The Christian Observer for 1810 and 1811. Works, edited by his son, in 1823-5; "Life and his Letters and Papers, with Observations," in 1824.

Scott, Sir Walter (b. Edinburgh, August 15th, 1771; d. Abbotsford, September 21st, 1832). Translation of Bürger's "Ballads" (1796); a version of Goethe's "Goetz von Berlichingen" (1799); "The Eve of St. John," "Glenfinlas," and "The Grey Brothers" (1800); "The Minstrelsy of the Scottish Border" (1802-3); "The Lay of the Last Minstrel" (1805); "Ballads and Lyrical Pieces" (1806); "Marmion" (1808); "The Lady of the Lake" (1810); "The Vision of Don Roderick" (1811); "Rokeby" (1812); "The Bridal of Triermain" (1813); "Waverley" (1814); "The Lord of the Isles" (1815); "The Field of Waterloo" (1815); "Guy Mannering" (1815); "Paul's Letters to his Kinsfolk" (1815); "The Antiquary" (1816); "Old Mortality" (1816); "The Black Dwarf" (1816); "Harold the Dauntless" (1817); "Rob Roy" (1817); "The Heart of Midlothian" (1818); "The Bride of Lammermoor" (1819); "The Legend of Montrose" (1819); "Ivanhoe" (1819); "The Monastery" (1820); "The Abbot" (1820); "Kenilworth" (1821); "The Pirate" (1821); "The Fortunes of Nigel" (1822); "Haldon Hill" (1822); "Peveril of the Peak" (1822); "Quentin Durward" (1823); "St. Ronan's Well" (1823); "Redgauntlet" (1824); "The Betrothed" (1825); "The Talisman" (1825); "Lives of the Novelists" (1825); "Woodstock" (1826); "The Life of Napoleon" (1827); "The Two Drovers" (1827); "The Highland Widow" (1827); "The Surgeon's Daughter" (1827); "Tales of a Grandfather" (1827-30); "The Fair Maid of Perth" (1828); "Anne of Geierstein" (1829); "Letters on Demonology and Witchcraft" (1830); a "History of Scotland" (1829-30); "The Doom of Devorgoil" (1830); "Auchindrane" (1830); "Count Robert of Paris" (1831); and "Castle Dangerous" (1831); besides editions of Dryden (1808), Swift (1814), Strutt's "Queenhoo Hall" (1808), Carlyle's "Memoirs of the War of the Spanish Succession" (1808); "Memoirs of the Earl of Monmouth" (1808); "Original Memoirs written during the Great Civil Wars," "The State-Papers and Letters of Sir Ralph Sadler" (1809); "The Somers Tracts" (1809-15); and "Paul's Letters to his Kinsfolk" (1815); "Border Antiquities of Scotland" (1818); "Letters of Malachi Malagrowther" (1826); and "Sir Tristram," a romance (1804). For Biography, see Life by Lockhart (1837-39), Hilf inian (1870), Rossetti (1870), Chambers (1871), Hutton (1878), and Yonge, etc. See Hazlitt's "Spirit of the Age," Jeffrey's "Essays," Kble's "Occasional Papers," Carlyle's "Essays," Senior's "Essays on Fiction," Masson's "Novelists and their Styles," Jeaffreson's "Novels and Novelists," Tate's "English Literature," Stephen's "Hours in a Library," Mortimer Collins's Introduction to the Miniature Edition of the Poems, and F. T. Palgrave's preface to the Globe Edition. See also "Scott Dictionary," by Mary Rogers, New York (1879), and Canning's "Philosophy of the Waverley Novels."


Sedley, Sir Charles (b. 1639; d. 1701). "The Mulberry Garden" (1668); "Antony and Cleopatra" (1677); "Bel- lamira" (1687); "Beauty the Conqueror; or, the Death of Mark Antony" (1702); "The Grumbler" (1702); "The Tyrant King of Crete" (1702). All the above are dramatic. His complete works, including his plays, poems, songs, etc., were published in 1702.

Seeley, Sir John Robert, K.C.M.G. (b. 1834; d. January 13th, 1895). "Ecce Homo" (1866); "Livy." bk. 1 (1866); "Lectures and Essays" (1870); "Life and Times of Stein" (1879); "Natural
Religion (1882); “The Expansion of England” (1883); “A Short History of Napoleon” (1886); “Our Colonial Expansion” (1887); “Introduction to Political Science” (1896).

Selden, John (b. Salvington, Sussex, September 16th, 1581; d. London, November 30th, 1654). “England’s Epinomis” (1610); “Jani Aurorism Facies Altera” (1610); “The Duello; or, Single Combat” (1610): Notes to Drayton’s “Polyolbion” (1613); “Titles of Honour” (1614); “Analecton Anglo-Britannicon” (1615); “De Diis Syris” (1617); “The History of Tithes” (1618); “Marmor Arundelianum” (1628); “De Successionibus” (1631); “Mare Clausum” (1635); “De Jure Naturali et Gentium juxta Disciplinem Hebraicam” (1640); “Table Talk” (1689). See the Lives by Wilkins (1726), Alkín (1811), and Johnson (1835).

Senior, Kassan William (b. 1790; d. 1864). “An Outline of the Science of Political Economy” (1836); “A Journal kept in Turkey and Greece” (1839); “Suggestions on Popular Education” (1861); “Biographical Sketches” (1863); “Essays on Fiction” (1864); “Historical and Philosophical Essays” (1865); “Conversations with Thiers, Guizot, and other Distinguished Persons during the Second Empire” (1878).

Shaftesbury, Earl of, Anthony Ashley Cooper, (b. London, February 26th, 1671; d. Naples, February 15th, 1713). “Inquiry Concerning Virtue” (1691); “An Inquiry concerning Virtue or Merit” (1699); “A Letter concerning Enthusiasm” (1705); “Sensus Communis” (1709); “Moralists: a Philosophical Rhapsody” (1709); “Sobloquy; or, Advice to an Author” (1710); “Miscellaneous Reflections” (1714); forming the seven treatises of his “Characteristics of Men, Manners, Opinions, and Times” (1711); “The Judgment of Hércules” (1713). He also wrote “Several Letters by a Noble Lord to a Young Man at the University” (1716); and “Letters to Robert Molesworth, Esq., with Two Letters to Sir John Cropley” (1721). See Gизьcy’s “Philosophe Shaftesbury” (Leip., 1876).

Shakespeare, William (b. Stratford-upon-Avon, 1564; d. Stratford, April 26th, 1616). Furnivall’s order: — First Period (?) 1588-94: “Love’s Labour’s Lost” (? 1588-9); “The Comedy of Errors” (? 1589); “A Midsummer Night’s Dream” (? 1590-1); “Two Gentlemen of Verona” (? 1590-1); “Romeo and Juliet” (1591-3); “Venus and Adonis” (1593); “The Rape of Lucrece” (1593-4); “The Passionate Pilgrim” (1594-9); “Richard II.” (? 1593); 1, 2, 3 “Henry VI.” (? 1592-4); “Richard III.” (? 1594). Second Period (? 1593-1601): “King John” (? 1595); “The Merchant of Venice” (? 1596); “The Taming of the Shrew” (? 1596-7); 1, 2 “Henry IV.” (1597-8); “The Merry Wives of Windsor” (1598-9); 1, 2 “Henry V.” (1599); “Much Ado about Nothing” (1599-1600); “As You Like It” (1600); “Twelfth Night” (1601); “All’s Well that Ends Well” (1601-2); “Sonnets” (? 1592-1596). Third Period (1601-1608): “Julius Caesar” (1601); “Hamlet” (1602-3); “Measure for Measure” (? 1603); “Othello” (? 1604); “Macbeth” (1605-6); “King Lear” (1605-6); “Troilus and Cressida” (? 1606-7); “Antony and Cleopatra” (? 1606-7); “Coriolanus” (? 1607-8); “Timon of Athens” (? 1607-8). Fourth Period (1609-1613): “Pericles” (1608-9); “The Tempest” (1609-10); “Cymbeline” (? 1610); “The Winter’s Tale” (1611); “Henry VIII.” (1612-13). Shakespeare’s name has also been more or less connected with “Arden of Feversham” (1592); “The Two Noble Kinsmen” (before 1610); “A Lover’s Complaint” (1609); “Sir Thomas More” (written about 1590); “Sir John Oldcastle” (1600); “The Passionate Pilgrim” (1599); “Titus Andronicus” (1594); “Edward III.” (1596); and “A Yorkshire Tragedy” (1605), First folio, 1623; third, 1634. The leading editions by Rowe (1709), Pope (1725), Theobald (1733), Hamner (1744-45), Warburton (1747), Blair (1759), Johnson (1759), Cappell (1750), Johnson and Steevens (1773), Bell (the Stage Edition, 1774), Ayscough (1784), Nichols (1786-90), Malone (1790), Boydell (1802), Johnson, Steevens, and Reed (1809), Chalmers, the Cambridge Edition (1806), Bowdler (the “Family” Edition, 1818), Harrius (1825), Singer (1826), Campbell (1838), Knight (1838-43), Proctor (1839-43), Collier (1841), Hazlitt (1851), Halliwell-Phillipps (1851-53), Hudson (1852-57), Collier (1863), Halliwell-Phillipps (1853-61), Lloyd (1856), Dyce (1857), Grant-White (1857-60), Staunton (1858-60), Mary Cowden Clarke (1860), Car ruthers and Chambers (1861), Clark and Wright (the “Globe” Edition, 1863-66, and Clarendon Press Select Plays), Dyce (1866-68), Keightley (1867), Hunter (sep-
Shakespeare


Shaw, George Bernard (b. 1850), "An Unsocial Socialist" (1887); "Caswell Byron’s Profession," "Quintessence of Ibsenism" (1891); "Widower’s House" (1893). Editor of and contributor to "Fabian Essays in Socialism" (1889); "Plays—Pleasant and Unpleasant," "The Perfect Wagnerite" (1898).

Shelley, Mrs. Mary (b. 1797; d. 1831). "Frankenstein" (1818); "Valperga" (1823); "The Last Man" (1824); "Perkin Warbeck" (1830); "Lodore" (1835); "Falkner" (1837); and "Ram-
bles in Germany and Italy" (1844). Edited her husband's "Poems," with biographical notes, in 1839.

Shelley, Percy Bysshe (b. Field Place, Sussex, August 4th, 1792; d. Gulf of Spezia, July 8th, 1822). "Zastrozzi" (1809); the greater part of "Original Poetry by Victor and Casimir" (1810); part of "Posthumous Fragments of Margaret Nicholson;" "The Necessity of Atheism;" "Queen Mab" (1813); "Alastor; or, the Spirit of Solitude" (1816); "St. Irvyne" (1816); "The Revolt of Islam" (1818); "Rosalind and Helen" (1818); "Julian and Maddalo" (1818); "The Cenci" (1819); "Peter Bell the Third" (1819); "Edipus Tyrannus; or, Swallowfoot the Tyrant" (1820); "The Witch of Atlas" (1820); "Epipsychidion" (1821); "Adonais" (1821); "Prometheus Unbound" (1821); "Hellas" (1821). See also "Shelley Papers" (about 1818); "Remarks on Maundeville and Mr. Godwin" (1816); "The Coliseum" (about 1819); and a translation of Spinosa's "Tractatus Theologico-Politicus" (1820); "Essays, Letters from Abroad, Translations, and Fragments," edited by Mrs. Shelley; "The Shelley Memorials," edited by Lady Shelley; and R. Garnett's "Elertas of Shelley." For Biography, see Hogg's "Life of Shelley;" Trelawny's "Recollections of the Last Days of Shelley and Byron;" Medwin's "Life of Shelley;" articles by T. L. Peacock in Fraser's Magazine for 1853 and 1860; Leigh Hunt's "Autobiography;" "Correspondence," and "Lord Byron and some of his Contemporaries;" "Shelley, by One who knew him" (Thomson Hunt), in The Atlantic Monthly for February, 1893; R. Garnett in Macmillan's Magazine for June, 1860; "Shelley and his Writings," by C. S. Middleton; Moore's "Life of Lord Byron;" and the Memoirs by W. M. Rossetti, W. Adlington Symonds (1878), and Barnett Smith (1877); "The Real Shelley," by J. C. Jeaffreson (1880), Rossetti's "Memoir of Shelley" (1886); Dowden's "Life of P. B. Shelley" (1886). See the Criticism by A. C. Swinburne, in "Essays and Studies;" by De Quincey, in his "Essays," vol. v.; by Professor Masson, in "Wordsworth, Shelley, Keats, and Other Essays;" by R. H. Hutton, in his "Essays;" and Leigh Hunt's "Imagination and Fancy." Best editions of "Poems," Buxton Forman's (1876-77), and Rosetti's (1878). Prose Works, edited by Forman (1880). See also the publications of the "Shelley Society."


Sheridan, Richard Brinsley (b. Dublin, December 30th, 1751; d. London, July 7th, 1816). "The Rivals" (1778); "St. Patrick's Day; or, the Scheming Lieutenant" (1775); "The Duenna" (1775); "The School for Scandal" (1777); "A Trip to Scarborough" (1777); "The Critic; or, a Tragedy Rehearsed" (1779); "The Stranger" (1798); and "Pizarro," (1799). His Dramatic Works, with a critical essay by Leigh Hunt, in 1846, in Bohun's "Facsimile" in 1868; by Browne (1873). "Life," by Watkins (1817), Thomas Moore (1825), and Browne (1873). See 8th of Hazlitt's "Lectures on the Comic Writers," and "Sheridan and his Times" (1839).

Sherlock, Thomas, Bishop of London (b. London, 1678; d. Fulham, July 18th, 1761). "The Use and Intent of Prophecy in the Several Ages of the World" (1725); "The Trial of the Witnesses of the Resurrection of Jesus" (1729); "Discourses at the Temple Church" (1764). "Works," in 1830.

Shirley, James (b. London, September 13th, 1596; d. London, October 29th, 1666). "The Wedding" (1629); "The Grateful Servant" (1630); "The Schoole of Complement" (1631); "The Changes" (1632); "A Contention for Honour and Riches" (1633); "The Witty Faire One" (1633); "The Triumph of Peace" (1633); "The Bird in a Cage" (1633); "The Night Walkers" (corrected from Fletcher, 1633); "The Tragery" (1635); "The Lady of Pleasure" (1637); "The Young Admiral" (1637); "The Example" (1637); "Hide Parke" (1637); "The Gundester" (1637); "The Royal Master" (1638); "The Duke's Mistris" (1638); "The Maide's Revenge" (1639); "The Tragedie of Chabot, Admiral of France" (1639); "The Ball" (1639); "The Arcadia" (1640); "The Humorous Courtier" (1640); "The Opportunity" (1640); "St. Patrick for Ireland" (1640); "Loves Cruelitie" (1640); "The Constant Maid" (1640); "The Coronation (?)" (1640); "The Triumph of Beautie" (1646); "The
Brothers” (1652); “The Sisters” (1652); “The Doubtful Heir” (1652); “The Imposture” (1652); “The Cardinal” (1652); “The Court Secret” (1653); “Cupid and Death” (1653); “The General” (1653); “Love’s Victory” (1653); “The Politician” (1655); “The Gentlemen of Venice” (1655); “The Contention of Ajax and Achilles” (1659); “Honor and Mammon” (1659); and “Andromana” (attributed to Shirley, 1660). Also, “Eecho, or the Infortunate Lovers”, (1618); “Narcissus: or, the Self Lover” (1646); “Via ad Latium Linguam Complanatam” (1649); “Grammatica Anglo-Latina” (1651); “The Rudiments of Grammar” (1656); and “An Essay towards an Universal and Rational Grammar” (1736). “Dramatic Works and Poems,” with Notes by Gifford, and “Life” by Dyce, in 1833. See also Morley’s “English Writers,” vol. xi.

Shorthouse, Joseph Henry (b. 1834). “John Inglesant” (1880); “The Platonism of Wordsworth” (1881); “Golden Thoughts of Molinos” (1883); “The Little Schoolmaster Mark” (1883); “Sir Percival” (1886); “A Teacher of the Violin,” etc. (1886); “The Countess Eve” (1888); “Blanco, Lady Falsaio” (1891).

Sldgwick, Professor Henry, LL.D., D.C.L. (b. Skipton, May 31st, 1838). “Ethics of Conformity and Subscriptio” (1730); “The Methods of Ethics” (1874); “Principles of Political Economy” (1883); “Outlines of the History of Ethics” (1886); “Elements of Politics” (1891).

Sidney, Sir Philip (b. Penshurst, Kent, November 29th, 1554; d. Zutphen, October 7th, 1586). “The Countess of Pembroke’s Arcadia” (1590); “Astrophel and Stella” (1591); “An Apology for Poetrie” (1595); “Works,” edited by Gray (1829), and Grosart (1877). His “Correspondence with Hubert Languet” was translated from the Latin by Pears in 1845. See the Biographies by Fulke Greville (1652), Zouch (1808), Lloyd (1802), H. R. Fox-Bourne (1882), and J. A. Symonds. See also Colline’s “Sidney Papers,” Walpole’s “Royal and Noble Authors,” Lamb’s prose “Works,” Hallam’s “Literary History,” Hazlitt’s “Age of Elizabeth,” Mason’s “English Novelist,” the “Cambridge Essays” (1859), and Morley’s “English Writers,” vols. ix., x., and xi.

Skewit, Rev. Professor Walter


Skelton, John, LL.D., C.B. (b. Edinburgh, 1831; d. 1897). “The Impeachment of Mary Stuart” (1875); “The Crookit Meg” (1880); “Essays in History and Biography” (1883); “Maitland of Lethington and the Scotland of Mary Stuart” (1887); “Mary Stuart” (1893).

Smart, Christopher (b. 1722; d. 1770). “Poems on Several Occasions” (1752); “The Hilliard” (1753); “The Works of Horace, in English” (1756); “A Song to David” (1763); “Poetical Translation of the Poems of Phaedrus” (1765), etc., besides many contributions to periodical literature, and a mass of religious poetry.

Smiles, Samuel (b. Haddington, 1816). “Physical Education” (1837); “Railway Property” (1849); “Life of George Stephenson” (1859); “Self-Help” (1860); “Lives of the Engineers” (1862); “Industrial Biography” (1863); “Lives of Boulton and Watt” (1865); “The Huguenots in England and Ireland” (1867); “Character” (1871); “The Huguenots in France” (1874); “Thrift” (1875); “Scotch Naturalist” (1876); “The Baker of Thurose” (1878); “George Moore” (1878); “Duty” (1880); “Life and Labour” (1887); “Jasmin” (1891); “A Publisher (John Murray) and his Friends” (1891); “Josiah Wedgwood, F.R.S.” (1894). Edited the “Autobiography of James Nasmyth” (1883).
Smith, Adam, LL.D. (b. Kirkcaldy, June 5th, 1723; d. Edinburgh, July 17th, 1790). "The Theory of Moral Sentiments" (1759); "An Inquiry into the Nature and Causes of the Wealth of Nations" (1776); "The Rights of Great Britain asserted against the Claims of America" (1776); "Letter to Mr. Strahan on the Last Illness of David Hume" (1777); and "Essays on Philosophical Subjects" (1795). See the "Life" by Brougham in "Men of Letters and Science," by Playfair (1805), by Smellie (1800), that prefixed by Dugald Stewart to Smith's Works (1812). Farrer's (1831), R. B. Haldane's (1887) and John Rae's (1895). Best editions of the "Wealth of Nations," McCulloch's (1839), and Rogers's (1870).

Smith, Alexander (b. Kilmarnock, December 31st, 1830; d. Wardie, near Edinburgh, January 8th, 1867). "A Life-Drama, and other Poems" (1859); "Sonnets on the Crimean War" (with Sydney Dobell, 1855); "City Poems" (1857); "Edwin of Dorn" (1861); "Dreamthorpe" (1863); "A Summer in Skye" (1869); "Alfred Hagart's Household," a novel (1866); "Last Leaves" (1868). "Life" by P. P. Alexander (1869), prefixed to "Last Leaves." See also Brisbane's "Early Years of Alexander Smith" (1869).

Smith, Goldwin, LL.D. (b. Reading, August 18th, 1823). "Irish History and Irish Character" (1861); "The Foundation of the American Colonies" (1861); "Irish History and Irish Characteristics" (1861); "The Empire" (1863); "Three English Statesmen: Pym, Cromwell, and Pitt" (1867); "Lectures on Modern History"; "Short History of England down to the Reformation" (1869); "Cowper," in the English Men of Letters series; "The Conduct of England to Ireland" (1882); "Life of Jane Austen" (1890); "Canada and the Canadian Question" (1891); "Loyalty, Aristocracy, and Jingoism" (1891); "A Trip to England" (1891); "The Moral Crusader, Wm. Lloyd Garrison" (1892); "Bay Leaves" (1893); "Essay on Questions of the Day" (1893); "Specimens of Greek Tragedy" (1893); "The United States" (1893); "Oxford and her Colleges" (1894); "Guesses at the Riddle of Existence" (1897).

Smith, Horace (b. 1779; d. 1849). "Horatio; or, Memoirs of the Davenport Family" (1807); "Rejected Addresses" (with his brother James, 1812); "Horace in London" (1813); "First Impressions" (1831); "Treason or, Matrimonial Errors" (1813); "The Runaway" (1813); "Gaeties and Gravities" (1825); "Bramleye House" (1826); "Reuben Apasley" (1827); "The Tor Hill" (1827); "Zillah: a Tale of the Holy City" (1828); "The New Forest" (1829); "Walter Colyton: a Tale of 1658" (1830); "Midsummer Molesley" (1830); "Festivals, Games, and Amusements of all Nations" (1831); "Tales of the Early Ages" (1832); "Gale Middleton" (1833); "The Involuntary Prophet" (1835); "The Tin Trumpet" (1836); "Jane Lomax: or, Mother's Crime" (1837); "Oliver Cromwell" (1840); "The Moussey Man, and the Lesson of a Life" (1841); "Adam Brown, the Merchant" (1843); "Arthur Arundel" (1844); "Love's Memsoriam" (1845); and "Poetical Works" (collected, 1840).

Smith, Reginald Bosworth (b. Dorchester, 1839). "Mohammed and Mohammedanism" (1874); "Carthage and the Carthaginians" (1878); "Rome and Carthage" (1881); "Life of Lord Lawrence" (1889), etc.

Smith, Sydney, Canon of St. Paul's (b. Woodford, June 3rd, 1768; d. February 22nd, 1845). "Six Sermons preached at Charlotte Chapel, Edinburgh" (1800); "Letters on the Catholics from Peter Flynley to his Brother Abraham" (1808); "Sermons" (1809); "The Judge that smites contrary to the Law" (1824); "A Letter to the Electors on the Catholic Question" (1825); "Three Letters to Archdeacon Singleton on the Ecclesiastical Commission" (1837-9); "The Ballot" (1837); "Letter to Lord John Russell on the Church Bills" (1838); "Letters on American Debts" (1841); "Fragment on the Irish Roman Catholic Church" (1845); "Sermons" (1846); and "Elementary Sketches of Moral Philosophy" (1849). A "Selection from his Writings" appeared in 1855; his "Wit and Wisdom" in 1861. His "Works, including his contributions to the Edinburgh Review," were published in 1839-40. *See the "Life" by Lady Holland, with the "Letters," edited by Mrs. Austen (1858), Hayward's "Biographical and Critical Essays" (1858, vol. i.); the Edinburgh Review, No. cii., and Fraser's Magazine, No. xvii.

Smith, Professor William Robertson, LL.D. (b. Keig, Aberdeenshire, November 8th, 1846; d. March 31st, 1894). "The Old Testament in the Jewish Church" (1881); "The Prophets."
of Israel" (1882); "Kinship and Marriage in Early Arabia" (1885); "Lectures on the Religion of the Semites" (1889). Joint editor of the ninth edition of the "Encyclopedia Britannica."

**Smollett, Tobias George, M.D.**
(b. Dulquhurn House, Dumfartoniahire, March, 1721; d. Loughlin, October 16th, 1771). "The Tears of Catalonia" (1714); "The Advice: a Satire" (1746); "The Reproof: a Satire" (1747); "The Adventures of Roderick Random" (1748); "The Regicide: a Tragedy" (1749); "The Adventures of Peregrine Pickle" (1751); "An Essay on the External Use of Water, with particular Remarks on the Mineral Waters of Bath" (1752); "The Adventures of Ferdinand, Count Fathom" (1753); a translation of "Don Quixote" (1755); "The Reprisals: or, Tales of Old England" (1757); "A Compleat History of England" (1757); "A Compendium of Voyages and Travels" (1757); "The Adventures of Sir Launcelot Greaves" (1762); "The Present State of all Nations" (1764); "Travels through France and Italy" (1765); "The History and Adventures of an Atom" (1769); "The Expedition of Humphry Clinker" (1771); "Ode to Independence" (1773); and miscellaneous poems and essays contributed to The Critical Review. "Plays and Poems, with Memoirs of the Life and Writings of the Author," in 1777; his "Miscellaneous Works" in 1790, 1796, 1797, and 1845; the second and last of these editions including notices of his "Life" by Dr. Auderson and W. Roscoe respectively. "Works" in 1872, with "Memoir" by J. Moore. See also the "Biographies" by Sir Walter Scott and Robert Chambers. For criticism, see Hazlitt's "Comic Writers," Thackeray's "English Humourists," Forsyth's "Novelists of the Eighteenth Century," Masson's "Novelists and their Styles," etc.

**Somerville, Mrs. Mary** (b. Roxburghshire, December 26th, 1780; d. Naples, November 29th, 1872). "The Mechanism of the Houvens" (1831); "The Connection of the Physical Sciences" (1834); "Physical Geography" (1848); "Molecular and Microscopic Science," etc. "Personal Recollections and Correspondence" in 1873.

**South, Robert, D.D.** (b. Hackney, 1633; d. July 8th, 1716). "Musica Incantans" (1655); "The Laitie Instructed" (1660); "Animadversions on Dr. Sherlock's Vindication of the Doctrine of the Trinity" (1693), etc. "Opera Posthuma" (1717); "Sermons" (1823); new edition (1842).

**Southern, Thomas** (b. Dublin, 1660; d. Westminster, May 26th, 1746). "The Persian Prince: or, The Loyal Brother" (1682); "The Disappointment: or, The Mother in Fashion" (1684); "The Wife's Excuse" (1692); "The Spartan Dame" (1721); "Isabella: or, The Fatal Marriage;" "Oroonoko;" "The Rambling Lady;" "Cleomenes;" "Works" with Life (1774).

**Southesk, The Earl of** (b. 1827). "Jonas Fisher" (1875); "Saskatchewan and the Rocky Mountains" (1875); "Greenwood's Farewell and Other Poems" (1876); "The Meda Maiden and Other Poems" (1877); "Origin of Pictish Symbolism" (1893), etc.

**Southey, Mrs. Caroline Anne Bowles** (b. 1786; d. 1854). "Ellen Fitzarthur" (1820); "The Widow's Tale;" "Solitary Hours," etc.

**Southey, Robert, LL.D.** (b. Bristol, August 12th, 1774; d. Keswick, March 21st, 1843). "Wat Tyler" (1794); "Poems" (1795, 1797, 1801); "Joan of Arc" (1796); "Thalah the Destroyer" (1801); "Madoe" (1805); "Metrical Tales and Other Poems" (1806); "The Curse of Kohama" (1810); "Roderick" (1814); "Odes" (1814); "Minor Poems" (1815); "Carmell Triumphale" (1815); "The Poet's Pilgrimage to Waterloo" (1816); "The Lay of the Laureate" (1816); "A Vision of Judgment" (1821); "The Expedition of Orsus and the Crimes of Aguirre" (1821); "A Tale of Paraguay" (1823); "All for Love; or, The Pilgrim to Compostella" (1829); "Oliver Newman, and Other Poetical Remains" (1845); and "Robin Hood; a Fragment" (1847). His prose works are as follow:—"Letters Written during a Short Residence in Spain and Portugal, with some Account of Spanish and Portuguese Poetry" (1797); "Letters from England, by Don Manuel Alvarez Espriella" (1807); "Chronicle of the Cid Rodrigo Diaz de Bivar, from the Spanish" (1808); a "History of Brazil" (1810); "Omnia; or, the Horse Otiosiores" (1812); a "Life of Nelson" (1813); a "Life of Wesley" (1820); a "History of the Peninsular War" (1823); "The Book of the Church" (1824); "Sir Thomas More; or, Colloquies on the Progress and Prospects of Society" (1824); "Vindiciae Ecclesiae
Southwell, Robert (b. St. Faith's, Norfolk, 1560; d. London, February 20th, 1599), "A Supplication to Queen Elizabeth" (1593); "Marie Magdalen's Funerall Teares" (1594); "St. Peter's Complaynt, with other Poemes" (1595); "Memorie" (1595); "The Triumphs over Death" (1595); "Epistle of Comfort to the Reverend Priests and Others of the Lay Sort Restraigned in Durance for the Catholike Faith" (1605); and "A Short Rule of Good Life." Prose "Works" edited by Walter in 1598; poetical works by Turnbull in 1586. For "Biography," see the Gentleman's Magazine for 1798, Brydges' "Censoria Literaria," Ellis' "Specimens," Campbell's "English Poets," Challoner's "State of the Catholic Faith," and Morley's "English Writers," vol. xi. For criticism, see MacDonald's "England's Antiphon.

Spedding, James (b. 1810; d. 1881), "Publishers and Authors" (1867); "Letters and Life of Francis Bacon" (1857-74); "Reviews and Discussions not relating to Bacon" (1869); "Life and Times of Bacon" (1876); "Evenings with a Reviewer; or Macaulay and Bacon" (1882). His important edition of Bacon's Works began to appear in 1857.

Spence, Joseph (b. 1698; d. 1769), "An Essay on Pope's Translation of Homer's Odyssey" (1727); "Polymnia" (1747); "Moralities; or, Essays, Letters, Fables, and Translations" (1753); an "Account of the Life, Character, and Poems of Mr. Blacklock" (1754); "A Parallel, in the manner of Plutarch, between a most celebrated Man of Florence [Signor Magliabechi], and one scarce heard of in England [Robert Hill]" (1758); and "Observations, Anecdotes, and Characters of Books and Men" (1820). See The Quarterly Review, vol. xxii.; also, the "Life" by Singer (1820).

Spencer, Herbert (b. Derby, April 27th, 1820), "The Proper Sphere of Government" (1849); "Social Statics" (1851); "Principles of Psychology" (1855); "Essays: Scientific, Political, and Speculative" (1858-63); "Education" (1861); "First Principles" (1862); "Classification of the Sciences" (1864); "Principles of Biology" (1864); "Spontaneous Generation" (1870); "Recent Discussions in Science, Philosophy, and Morals" (1871); "The Study of Sociology" (1872); "Descriptive Sociology" (1873); "Sins of Trade and Commerce" (1879); "Ceremonial Institutions" (1879); "Data of Ethics" (1879); "The Coming Slavery" (1884); "Man versus the State" (1886); "The Factors of Organic Evolution" (1897); "The Principles of Ethics" (1892); "The Inadequacy of Natural Selection" (1896); "A Rejoinder to Professor Weismann" (1898); "Weismannism Once More" (1894). See "Aphorisms . . . selected by J. R. (ingell)" (1894); "The Principles of Sociology" (completed 1896).

Spenser, Edmund (b. 1552; d. 1599), "The Shepherd's Calendar" (1579); "The Faerie Queene" (1590-96); "Complaints" (1591); "Prosopopenia; or, Mother Hubbard's Tale" (1591); "Tears of the Muses" (1591); "Daphnida" (1591); "Colin Clout's Come Home Again" (1595); "Amoretti" (1595); "Fower Hyms" (1596); "Prothalamion" (1596); "Britaine's Ida (? )" (1628); also, with Gabriel Harvey (1545-1680), "Three proper and witty familiar Letters, lately passed between two University Men, touching the Earthquake in April last, and our English Reformed Versifying" (1580); and "Two other very Commendable Letters of the same Men's Writing, both touching the foresaid artificial Versifying, and certain other Particulars" (1590); both of which are reprinted in vol. ii. of Haelwood's "Ancient Critical Essays upon English Poets and Poesy;" besides "A Description of the State of Ireland" (1638). Spenser's Poetical "Works" have been edited, with Notes and "Memoirs," by Hughes (1715 and 1750), Birch (1781), Church (1758), Upton (1758), Todd (1805 and
Spurgeon, Charles Haddon (b. Kelvedon, Essex, June 19th, 1834; d. Mentone, January 31, 1882). “The Saint and his Saviour” (1857); “John Ploughman’s Talk” (first series, 1868); “Lectures to my Students” (first series, 1873); “Eccentric Preachers” (1879); “Treasury of David” (1870-75); “Sermons in Candles” (1890), etc.; founded and edited The Sword and the Trowel.

Stalker, Rev. James, D.D. (b. Crieff, Perthshire, February 21st, 1848). “Life of Jesus Christ” (1879 and 1884); “Richard Baxter” (1883); “Life of St. Paul” (1884 and 1885); “Imago Christi” (1889); “The Preacher and His Models” (1891); “The Four Men,” etc. (1892); “The Atonement” (1894).

Stanhope, Earl Philip Henry (b. Walmington, December 22nd, 1875). “A Life of Belisarius” (1829); “A History of the War of the Succession in Spain” (1832); “A History of England from the Peace of Utrecht to the Peace of Aix-la-Chapelle” (1836-52); “A Court of Spain under Charles II.” (1844); “A Life of the Great Condé” (1845); “Historical Essays” (1848); “A History of the Rise of Our Indian Empire” (1858); “A History of the Reign of Queen Anne to the Peace of Utrecht” (1870); an edition of the “Letters” of Lord Chesterfield (1845); “Memoirs of Sir Robert Peel”; a “Life of William Pitt.”

Stanley, Arthur Penrhyn, D.D., Dean of Westminster (b. Alderley, December 13th, 1815; d. July 18th, 1881). “Life of Dr. Arnold” (1844); “Sermons and Essays on the Apostolic Age” (1846); “A Memoir of Bishop Stanley” (1850); “The Epistles to the Corinthians” (1854); “Historical Memorials of Canterbury” (1854); “Shiite and Palestine” (1855); “The Unity of Evangelical and Apostolical Teaching” (1859); “Sermons preached before the University of Oxford” (1860); “The History of the Eastern Church” (1861); “Sermons preached in the East” (1862); “The History of the Jewish Church” (1863-65); “Historical Memorials of Westminster Abbey” (1867); “The Three Irish Churches” (1869); “Essays on Church and State” (1870); “The Athanasian Creed” (1871); “Lectures on the Church of Scotland” (1872); “Edward and Catherine Stanley” (1879). “Life” by R. E. Proctor, assisted by Dean Bradley (1893).

Stanley, Henry Morton, D.C.L., L.L.D. (b. near Denbigh, January 28th, 1841). “How I Found Livingstone” (1872); “Coomasie and Magdala” (1874); “Through the Dark Continent” (1878); “The Congo and the Founding of its Free State” (1883); “In Darkest Africa” (1890); “My Early Travels and Adventures” (1895).

Stead, William Thomas (b. Embleton, Northumberland, July 5th, 1849). “The Truth About Russia” (1888); “The Pope and the New Era” (1890); “General Booth” (1891); “Character Sketches” (1892). Formerly editor of the Pall Mall Gazette, founder and editor of the Review of Reviews, and of Borderland.

Steele, Sir Richard (b. Dublin, 1671; d. Llangunnor, September 1st, 1729). “The Christian Hero” (1701); “The Funeral; or, Grief à la Mode” (1702); “The Tender Husband” (1703); “The Lying Lover” (1704); “The Crisis” (1714); “The Conscious Lovers” (1722); edited the Tatler, and wrote for the Guardian and the Spectator. “Life of Steele in Forster’s "Biographical and Critical Essays," and "Memoir" by Montgomery (1865). See also Thackeray's "English Humourists" and Dennis’s "Studies in English Literature."


Stephen, Sir James Fitzjames (b. London, March 3rd, 1829; d. March 11th, 1894). "Essays by a Barrister" (1862); "General View of the Criminal Law of England" (1863); "Liberty, Equality, and Fraternity" (1873); "Digest of the Law of Evidence" (1876); "The Story of Nunamarin" (1885); "Horace Sabbaticus" (1892). "Life" by his brother, Leslie Stephen (1895).
Stephen, James Kenneth (b. 1859; d. 1892). "International Law and International Relations" (1884); "Lapsus Calami" (1891); "The Living Languages" (1891); "Quo Musa Tends?" (1891).

Stephen, Leslie (b. 1832). "The Playground of Europe" (1871); " Essays on Free Thinking and Plain Speaking" (1873); "Hours in a Library" (1874-76); "History of English Thought in the Eighteenth Century" (1876); "Samuel Johnson" (1878); "The Science of Ethics" (1882); "Life of Henry Fawcett" (1885); "An Agnostic's Apology," etc. (1893); "Social Rights and Duties" (1896); "Life of Sir James Fitzjames Stephen," his brother (1893); and "Popo" and "Swift" in the *English Men of Letters* series.

Sterling, John (b. 1806; d. 1841). "Arthur Coningsby" (1830); "Poems" (1839); "The Election" (1841); and "Straitford," a tragedy (1845). "Works" in 1848. Lives by Hare (1848) and Carlyle (1851).

Sterne, Laurence (b. Clonmel, November 24th, 1713; d. London, March 15th, 1768). "The Life and Opinions of Tristram Shandy, Gent." (1759-67); "Sermons" (1790); "A Sentimental Journey through France and Italy" (1768); and "The History of a Warm Watchcoat" (1769). "Letters to his most Intimate Friends" published by his daughter in 1775; "Letters to Eliza" [Mrs. Draper] same year; other portions of his correspondence, in 1788 and 1844. For Biography, see the *Quarterly Review*, vol. xlix., Sir Walter Scott's *Lives of the Novelists,* and Fitzgerald's *Life of Laurence Sterne* (1854), and Stanford's "Virginia" (Paris, 1878). For Criticism, see Thackeray's "Lectures on the Humorists," Taine's "English Literature," Masson's "English Novelists," Ferriar's "Illustrations of Sterne," Trail's "Sterne," etc.

Stevenson, Robert Louis Balfour (b. Edinburgh, November 13th, 1850; d. Samoa, December 8th, 1894). "An Inland Voyage" (1878); "Edinburgh: Picturesque Notes" (1879); "Travels with a Donkey" (1879); "Virginibus Puerisque" (1881); "Familiar Studies of Men and Books" (1882); "New Arabian Nights" (1882); "Treasure Island" (1883); "The Silverado Squatters" (1883); "A Child's Garden of Verse" (1885); "The Dynamiter" (1889); "Prince Otto" (1889); "Strange Case of Dr. Jekyll and Mr. Hyde" (1886); "Kidnapped" (1886); "The Merry Men" (1887); "Underwoods" (1887); "Ticonderoga" (1887); "Memories and Portraits" (1887); "The Black Arrow" (1888); "The Wrong Box," with Lloyd Osbourn (1889); "Ballads" (1890); "The Master of Ballantrae" (1891); "The Wrecker," with Lloyd Osbourn (1892); Three Plays, in collaboration with W. E. Henley (1892); "Across the Plains," etc. (1892); "Cathrina." "Island Nights Entertainments" (1893); "The Ebb Tide," with Osbourn (1894); "Vailima Letters" (1896); "Weir of Hermiston" (1896); "St. Ives" (1897); "Letters" (ed. by Colvin), Edinburgh edition of complete works (1899).

Stewart, Dugald (b. 1753, d. 1828). "Elements of the Philosophy of the Human Mind" (1792, 1814, and 1827); "Outlines of Moral Philosophy" (1793), "Account of the Life and Writings of William Robertson, D.D." (1801); "Account of the Life and Writings of Thomas Reid, D.D." (1803); "Philosophical Essay" (1810); "Account of the Life and Writings of Adam Smith" (1811); "Dissertation exhibiting the Progress of Metaphysical, Ethical, and Political Philosophy since the Revival of Letters in Europe" (1815 and 1821); "The Philosophy of the Active and Moral Powers" (1828); and "Lectures on Political Economy," published in 1855, with the remainder of Stewart's "Works," and an account of his "Life" and "Writings," edited by Sir William Hamilton.

Stillingfleet, Edward (b. Cranborne, Dorsetshire, April 17th, 1635; d. Westminster, March 27th, 1700). "Irenicum"; "Origines Sacrae" (1662); "Rational Account of the Grounds of the Protestant Religion" (1665); "The Reasons of Christ's Suffering for Us" (1678); "Origines Britannicae" (1685); "Sermons Preached on several Occasions" (1696-98); "A Vindicition of the Doctrine of the Trinity" (1697); "Directions for the Conversations of the Clergy" (1719); "Miscellaneous Discourses on several Occasions" (1736); "Discourses on the Church of Rome," etc. "The Life and Character of Bishop Stillingfleet, together with some account of his Works," by Timothy Goodwin in 1710, same year, "Works" in ten volumes. See Tulloch's "Rational Theology in England."

of Christendom” (1856); “Church and State Two Hundred Years ago” (1862); “Haunts and Homes of Martin Luther” (1875); “Lights of the World” (1876); “Progress of Divine Revelation” (1878); “Religion in England from the Opening of the Long Parliament till the End of the Eighteenth Century” (1881); “William Penn” (1882); “The Spanish Reformers” (1884); “Religion in England from 1800 to 1850” (1884); “Lights and Shadows of Church Life” (1895), etc.

Strutt, Joseph (b. Springfield, Essex, October 27th, 1742; d. October 16th, 1802). “The Rotal and Ecclesiastical Antiquities of England” (1773); “Horda Angel-Cynnman: or, A Complete View of the Manners, Customs, Arms, Habits, etc., of the Inhabitants of England, from the Arrival of the Saxons till the Reign of Henry VIII.” (1774-6); “The Chronicle of England, from the Arrival of Julius Cæsar to the Norman Conquest” (1777-8); “A Biographical History of Engravers” (1785-6); “A Complete View of the Dress and Habits of the People of England, from the Establishment of the Saxons in Britain to the Present Time” (1796-9); “The Sports and Pastimes of the People of England” (1801); “Queenhoo Hall,” and “Ancient Times” (1806); “The Test of Guilt” (1806); and “Bumpkin’s Disaster” (1808).

Stubbs, Very Rev. Charles William, D.D. (b. Liverpool, September 3rd, 1845). “International Morality” (1869); “Christ and Democracy” (1884); “The Conscience, and other Poems” (1864); “The Land and the Labourers” (1884); “For Christ and City” (1890); “Christ and Economics” (1893), etc.

Stubbs, Right Rev. William, D.D., D.C.L. (b. Knaresborough, June 21st, 1825). “The Constitutional History of England” (1874-78); “Lectures on Mediaeval and Modern History” (1886), besides editing “Hymnale Secundum usum Ecclesiae Sarisburiensis” (1850); “Tractatus de Santa Cruce de Waltheram” (1860); Mosheim’s “Institutes of Church History” (1863); “Chronicles and Memorials of Richard I.” (1864-5); Benedict of Peterborough’s “Chronicle” (1867); the “Chronicle” of Roger de Hoveden (1868-71); “Select Charters and other Illustrations of English Constitutional History” (1870); “Memorials of St. Dunstan” (1874), etc.


Sully, Professor James, LL.D. (b. Bridgewater, 1842). “Sensation and Intuition” (1874); “Pessimism” (1877); “Illusions” (1883); “The Outlines of Psychology” (1884); “The Teachers’ Handbook of Psychology” (1886); “The Human Mind” (1892); “Children’s Ways” (1897), etc.

Swift, Jonathan, Dean of St. Patrick’s, Dublin (b. Dublin, Nov. 30th, 1667; d. there, Oct. 19th, 1745). “The Battle of the Books” (1704); “Tale of a Tub” (1701); “Sentiments of a Church of England Man in Respect to Religion and Government” (1708); “An Argument against the Abolition of Christianity” (1709); “The Constant of the Allies” (1712); “The Public Spirit of the Whigs” (1714); “Letters by M. B. Drapier” (1724); “Travels of Lemuel Gulliver” (1726); a “History of the Four Last Years of Queen Anne” “Polite Conversation,” “Directions to Servants,” “A Journal to Stella,” etc. Works edited, with a Memoir, by Sir Walter Scott, in 1814. See also the Biographies by Hawkesworth, Sheridan, Johnson, Forster, Leslie Stephen, and J. Churton Collins. For criticism, see Hazlitt’s “Comic Writers,” Thackeray’s “English Humourists,” Jeaffreson’s “Novels and Novelists,” Masson’s “Novelists and their Styles,” Taine’s “English Literature,” and other writers.

Swinburne, Algernon Charles (b. London, April 5th, 1837). “The Queen Mother” and “Rosamond” (1861); “Intaglia in Calydon” (1864); “Chastelard” (1865); “Poems and Ballads” (1866); “Notes on Poems and Reviews” (1866); “A Song of Italy” (1867); “William Blake,” a critical essay (1867); “Notes on the Royal Academy Exhibition” (1868); “Ode on the Proclamation of the French Republic” (1870); “Songs before Sunrise” (1871); “Under the Microscope” (1872); “Bothwell,” a tragedy (1874); “Essays and Studies” (1875); “George Chapman, an Essay” (1875); “Erechthous,” a tragedy (1876); “A Note on Charlotte Bronte” (1877); “Poems and Ballads” (second series, 1878); “A Study of Shakespeare” (1880); “Songs of the Springtides” (1880); “The Seven
against Sense" (1880); "Mary Stuart, a Tragedy" (1881); "Tristram of Lyonesse" (1882); "A Century of Roundels" (1883); "A Midsummer Holiday" (1884); "Marino Faliero" (1885); "A Study of Victor Hugo" (1886); "Miscellanies" (1886); "Lo- crine" (1887); "The Jubiilee, 1887" (1887); "The Ballad of Dead Men's Bay" (1889); "The Brothers" (1889); "Poems and Ballads" (third series, 1889); "A Study of Ben Jonson" (1889); "The Sisters" (1890); "A Sequence of Sonnets on the Death of Robert Browning" (1890); "Sacred and Shakespearean Affinities" (1890); "Grace Darling" (1893); "Studies in Prose and Poetry" (1894); "Astrophel," etc. (1894). Selections from his Works (1887); "The Tale of Balaen" (1890); "Rosamund" (1893). For criticism see Forman's "Living Poets."

Symonds, John Addington (b. October 5th, 1840; d. April 19th, 1899). "Introduction to the Study of Dante" (1873); "Studies of the Greek Poets" (1873-74); "Sketches in Italy and Greece" (1874); "The Renaissance in Italy" (1875-86); "The Sonnets of Michelangelo Buonarotti and Campanella" (1878); "Animi Figurarum" (1882); "Italian Byways" (1883); "Vagabundia Libellus" (1884); "Shakes-peare's Predecessors in the English Drama" (1884); "Wing, Women, and Song" (1884); "Ben Jonson" (1887); "Essays Speculative and Suggestive" (1890); "Our Life in the Swiss Highlands" (1892); "Life of Michel-angelo Buonarotti" (1892); "In the Key of Blue," etc. (1893); "Walt Whitman" (1893); "Blank Verse" (1894); "Giovanni Boccaccio as Man and Author" (1894). "Life" by Horatio F. Brown (1895).

Symons, Arthur (b. Milford Haven, February 28th, 1865). "Introduction to the Study of Browning" (1886); "Days and Nights" (1886); "Silhouettes" (1892); "London Nights" (1885). Has edited the Essays of Leigh Hunt, plays of Shakespeare, etc.

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Talfourd, Sir Thomas Noon (b. Doxey, near Stafford, January 26th, 1795; d. Stafford, March 13th, 1854). "Ion" (1835); "The Athenian Captive," a tragedy (1838); "A proposed New Law of Copyright of the highest Importance to Authors" (1838); "Glencoe, or the State of the MacDonals," a tragedy (1839); "Three Speeches delivered in the House of Commons in favour of an extension of Copyright" (1840); "Speech for the Defendant in the Prosecution, the Queen v. Moxon, for the publication of Shelley's Poetical Works" (1841); "Recollections of a First Visit to the Alps" (1841); "Vacation Rambles and Thoughts" (1844); "Final Memorials of Charles Lamb" (1849-50); "The Castilian" (1853).

Taylor, Sir Henry, D.C.L. (b. 1800; d. 1886). "Isaac Commonwealth" (1827); "Philip Van Artevelde" (1834); "The Statesman" (1836); "Edwin the Fair" (1842); "The Eve of the Conquest and other Poems" (1847); "Notes from Life" (1847); "Notes from Books" (1849); "A Sicilian Summer" (1850); "St. Clement's Eve" (1862). (Works (1887). See his "Autobiography" (1885), and the Criticism by Anthony Trollope, in vol. i. of "The Fortnightly Review."

Taylor, Isaac (b. Lavenham, August 17th, 1787; d. Stanford Rivers, Essex, June 28th, 1855). "The Elements of Thought" (1822); "Memoir of his Sister Jane" (1825); "History of the Transmission of Ancient Books to Modern Times" (1827); "The Process of Historical Proof Examplified and Explained" (1829); "A Translation of Herodotus" (1829); "The Natural History of Enthusiasm" (1839); "A New Model of Christian Mission" (1839); "The Temple of Molekathus" (1831); "Saturday Evening" (1832); "Fanaticism" (1833); "Spiritual Despotism" (1833); "The Physical Theory of Another Life" (1836); "Home Education" (1838); "Ancient Christianity and the Doctrines of the Tracts for the Times" (1839); "Man Responsible for his Dispositions" (1840); "Lectures on Spiritual Christianity" (1841); "Loyola and Jesuitism in its Rudiments" (1849); "Wesley and Methodistism" (1851); "The Restoration of Belief" (1855); "The World of Mind" (1857); "Logic in Theology, and other Essays" (1859); "Ultimate Civilisation, and other Essays" (1860); and "The Spirit of Hebrew Poetry" (1860). See his son's "Memorials of the Taylor Family" (1867).

Taylor, Canon Isaac, Litt.D., LL.D. (b. Stanford Rivers, May 2nd, 1829). "Words and Pieces" (1865); "Memorials, Biographical and Literary, of the Taylor Family of Ongar" (1867);
"Etruscan Researches" (1874); "The Etruscan Language" (1876); "Greeks and Goths" (1879); "The Alphabet, an Account of the Origin and Development of Letters" (1883); "Leaves from an Egyptian Note-Book" (1886); "The Origin of the Aryans" (1889), etc.

Taylor, Jeremy, Bishop of Down and Connor and of Dromore (b. Cambridge, August 15th, 1613; d. Lisburn, August 13th, 1667). "Sermon on the Gunpowder Treason" (1638); "Of the Sacred Order and Offices of Episcopacy by Divine Institution Asserted" (1642); "Psalter of David, with Titles and Collects, According to the Matter of each Psalm" (1644); "Discourse Concerning Prayer Extempore" (1646); "A Dissuasive from Popery" (1647); "New and Easy Institution of Grammar" (1647); "A Discourse of the Liberty of Prophecying" (1647); "The Martyrdom of King Charles" (1649); "The Great Example" (1649); "Holy Living and Dying" (1650); "Prayers Before and After Sermon" (1651); "Clerus Domin" (1651); "A Course of Sermons for all the Sundays in the Year" (1651-3); "A Short Catechism, with an Explication of the Apostles' Creed" (1652); "Discourse of Baptism, its Institution and Efficacy" (1652); "The Real Presence and Spiritual of Christ in the Blessed Sacrament proved against the Doctrine of Transubstantiation" (1654); "The Golden Grove" (1655); "Unum Necessarium: or, the Doctrine and Practice of Repentance" (1655); "Deus Justificatus, Two Discourses on Original Sin" (1656); "A Collection of Polomatical and Moral Discourses" (1657); "Discourse on the Measures and Offices of Friendship" (1657); "The Worthy Communicant" (1660); "Ductor Dubitantium" (1660); "Rules and Advices given to the Clergy of the Diocese of Down and Connor" (1661), etc. "Works" in 1819, 1822 (with Life of the Author, and a Critical Examination of his Works, by Bishop Heber); 1825 (edited by Bradley); 1831 (edited, with a Life, by Hughes); 1834 (edited, with a Life, by Crolly and Stebbing); 1841 (with a Memoir); 1847 (Heber's edition, revised by Eden); and 1851 (with an Essay, biographical and critical, by Henry Rogers).

Taylor, John. "The Water Poet" (b. Gloucester, about 1580; d. 1654). "Travel in Germany" (1617); "Penniless Pilgrimage" (1619); "The Praise of Hempseed, with the Voyage of Mr. Roger Bird and the Writer in a Boat of Brown Paper" (1623); etc. Publication of Complete Works begun by Spenser Society in 1867.

Taylor, Thomas (b. London, May 15th, 1758; d. Walworth, November 1st, 1835). "Elements of a New Method of Reasoning on Geometry" (1780); "A Dissertation on the Eleusinian and Bacchic Mysteries" (1791); "Dissertation on Nullities and Diverging Series" (1801); "The Elements of the True Arithmetic of Infinites" (1809); "The Arguments of the Emperor Julian against the Christians" (1809); "A Dissertation on the Philosophy of Aristotle" (1812); "The Elements of a New Arithmetical Notation" (1823); "History of the Restoration of Platonic Theology," "Theoretic Arithmetic," and various Translations of Apuleius, Aristotle, Hierocles, Iambicus, Julian, Maximus Tyrius, Pausianias, Plato, Plotinus, Porphyry, Sallust, and other ancient authors. For Biography, see the Athenæum (1833), Knight's "Penny Cyclopaedia," Barker's "Literary Anecdotes," and "Public Characters" (1788-9).

Taylor, Tom (b. 1817; d. July 12th, 1880). "Diogenes and his Lanter" (1849); "The Vicar of Wakefield" (1850); "The Philosopher's Stone" (1850); "Prince Dorus" (1850); "Sir Roger de Coverley" (1851); "Our Clerks" (1852); "Plot and Passion" (1852); "Wittikind and his Brothers" (1852); "To Ohlge Benson" (1854); "A Blighted Being" (1854); "Still Waters Run Deep" (1855); "Helping Hands" (1855); "Retribution" (1856); "Victims" (1856); "Going to the Bad" (1858); "Our American Cousin" (1858); "Nine Points of the Law" (1859); "The House and the Home" (1859); "The Contested Election" (1859); "The Fool's Revenge" (1859); "A Tale of Two Cities" (from Dickens) (1830); "The Overland Route" (1860); "The Babes in the Wood" (1860); "The Ticket-of-Leave Man" (1863); "Twixt Axe and Crown" (1870); "Joan of Arc" (1870); "Clancarty" (1873); "Anne Boleyn" (1876); "An Unequal Match;" besides being the part author of "New Men and Old Acres," "Masks and Faces," "Slave Life," and several other dramas. "Historical Plays" in 1877. He also published "The Life and Times of Sir Joshua Reynolds," "Leicester Square," and "Songs and Ballads of Brittany;" and edited the autobiographies of B. R. Hay-
London and C. R. Leslie, and Mortimer Collins's posthumous "Pen Sketches."


Temple, Sir William (b. London, 1826; d. Moor Park, Surrey, January 27th, 1899). "Observations upon the United Provinces of the Netherlands" (1873); "Miscellanea on Various Subjects" (1889); "Memoirs of what passed in Christendom from 1672 to 1879" (1889); "Letters" (edited by Dean Swift, 1700); "Letters to King Charles II., etc." (1703); and "Miscellanea, containing 'Four Essays upon Ancient and Modern Learning,' 'The Garden of Epicurus,' 'Heroick Vertue,' and 'Poetry'" (1705).

Tennyson, Alfred, Baron (b. Somersby, Lincolnshire, August 6th, 1809; d. October 6th, 1892). "Poems by Two Brothers" (with his brother Charles Tennyson, 1827); "The Timon of Athens" (1828); "Poems, chiefly Lyrical" (1830); "No More," "Anacreontics," and "A Fragment," in The Gem (1831); a "Sonnet," in The Englishman's Magazine (1831); a "Sonnet," in Yorkshire Literary Annual (1832); a "Sonnet," in Friendship's Offering (1832); "Poems" (1832); "St. Agnes," in The Kerfspace (1837); "Stanzas," in The Tribute (1837); "Poems" (1842); "The New Timon and the Poete," in Punch (1846); "The Princess" (1847 and 1890); "Stanzas," in The Examiner (1815); "Lines," in The Manchester Athenaeum Album (1850); "In Memoriam" (1850); "Stanzas," in The Kerfspace (1851); "Sonnet to W. C. Macready," in The Household Narrative (1851); "Ode on the Death of the Duke of Wellington" (1862); "The Third of February," in The Examiner (1862); "The Charge of the Light Brigade," in The Examiner (1854); "Maud, and other Poems" (1855); "Idylls of the King" (Enid, Vivien, Elaine, Guinevere) (1859); "The Grandmother's Apology," in Once a Week (1859); "Sea Dreams," in Macmillan's Magazine (1860); "Tithonus," in The Cornhill Magazine (1860); "The Sailor Boy," in The Victoria Regina (1861); "Ode: May the First" (1862); "A Welcome" (1863); " Attempts at Classic Metres in Quantity," in The Cornhill Magazine (1863); "Epitaph on the Duchess of Kent" (1864); "Enoch Arden" (1864); "The Holy Grail, and other Poems" (1867); "The Victim," in Good Words (1868); "1868-9," in Good Words (1868); "A Spitful Letter," in Once a Week (1868); "Wages," in Macmillan's Magazine (1868); "Lucretius," in Macmillan's Magazine (1868); "The Window; The Songs of the Wrens" (1870); "The Last Tournament," in The Contemporary Review (1871); "Gareth and Lynette, and other Poems" (1872); "A Welcome to Marie Alexandria" (1874); "Queen Mary" (1874); "Harold" (1877); three sonnets, a translation, "Sir Richard Grenville," and "The Relief of Lucknow," in the Nineteenth Century (1877-9); "The Lover's Tale" (1879); a sonnet and "De Profundis," in the Nineteenth Century (1880); "The Falcon" (1879); "Poems and Ballads" (1881); "The Cup" (1881); "The Promise of May" (1882); "Buckt" (1884); "Tiresias" (1886); "Locksley Hall, Sixty Years After" (1886); "Jubilee Poem" (1887); "Demeter," etc. (1889); "Aylmer's Field" (1881); "The Death of Enone," etc. (1892); "The Foresters" (1892). Also the following: "Britons, guard your own" in The Examiner (1852); "Hands all Round," in The Examiner (1852); and "Battenmen, form!" in The Times (1859); "A Selection from the Works" in 1865; "Songs" in 1871. "Works" in one volume in 1878. "Concordance" in 1869; "Bibliography" (1896). "Life" by his son (1897). See "Tennysoniana" (1879), T. H. Smith's "Notes and Marginalia on Alfred Tennyson" (1873). Analyses of "In Memoriam" by Tainsh and Fredk. Win. Robertson. For Criticism, see Brinley's "Essays," Tuckerman's "Essays," Elsdale's "Studies in the Idylls" (1878), A. H. Hallam's "Remains," W. C. Roscoe's "Essays," Kingsley's "Miscellanies," Hutton's "Essays," Tainsh's "Studies in Tennyson," Baynes's "Essays," Austin's "Poetry of the Period," J. H. Stirling's "Essays," J. H. Ingram in "The Dublin Afternoon Lectures," A. H. Japp's "Three Great Teachers" (1865), Forman's "Living Poets," Buchanan's "Master Spirits," Stedman's "Victorian Poets," "Lord Tennyson, a Biographical Sketch," by H. J. Jennings (1884), John Churton Collins's "Illustrations of Tennyson" (1891), A. J. Church's "The Laureate's Country" (1891); Joseph Jacob's "Tennyson and in Memoriam" (1892); G. G. Napier's "Homes and Haunts of Tennyson".
Tennyson, Charles. (See Turner, Charles Tennyson.)

Tennyson, Frederick (b. 1807; d. 1898). "The Days and Hours" (1834); "The Isles of Greece" (1890); "Daphne" (1891).

Thackeray, Anne Isabella, Mrs. Ritchie, (b. about 1839). "The Story of Elizabeth" (1863); "The Village on the Cliff" (1866); "Five Old Friends, and a Young Prince" (1868); "To Esther, and other Sketches" (1869); "Old Kensington" (1872); "Tolliers and Spinters, and other Essays" (1873); "Bluebeard's Keys, and other Stories" (1874); "Miss Angel" (1875); "Madame de Sévigné" (1881); "A Book of Sibyls" (1883); "Miss Dymond" (1885); "Records of Tennyson, Ruskin, and Browning" (1892); "Alfred, Lord Tennyson, and his Friends" (1893); "Chapters from Some Memoirs" (1894). Works in 1875-6.

Thackeray, William Makepeace (b. Calcutta, Aug. 12th, 1811; d. Kensington, Dec. 24th, 1863). "Flore et Zephyr" (London and Paris, 1836); "The Paris Sketch Book" (1840); "The Second Funeral of Napoleon," and "The Chronicle of the Drum" (1841); "The Irish Sketch Book" (1843); "Notes of a Journey from Cornhill to Grand Cairo" (1845); "Vanity Fair" (1847); "Mrs. Perkins's Ball" (1847); "Our Street" (1848); "Dr. Birch and his Young Friends" (1849); "The History of Pendennis" (1849-50); "Rebecca and Rowena" (1850); "The Kickleburys on the Rhine" (1851); "Esmond" (1852); "The Newcomes" (1855); and "The Virginians" (1857); besides the following, contributed to The Cornhill Magazine, Fraser's Magazine, and Punch:—"The Hoggarty Diamond," "Catherino," "Barry Lyndon," "Jeames's Diary," "The Book of Snobs," "Roundabout Papers," "Love the Widower," "The Adventures of Philip," "Denis Duval," and "Novels by Eminent Hands." See also his lectures on "The Four Georges," "The English Humorists of the Eighteenth Century," and "The Orphan of Pimlico." For Biography, see "Thackerayana" (1875); "Thackeray, the Humorist and Man of Letters" (1864); Trollope's "Thackeray" (1879); and a Selection from his Letters which appeared in Scribner's Magazine in 1887, and was afterwards published in volume form. For Criticism, see Roscoe's "Essays," Senior's "Essays on Fiction," Hannay's "Characters and Sketches," and "Studies on Thackeray," etc.

Thirlwall, Connop, Bishop of St. David's (b. 1797; d. 1875). "Essay on St. Luke" translated from Schleiermacher (1825); "History of Greece" (1834-47); "The Tractarian Controversy" (1842); "Dr. Newman on Development" (1846); "The Gorham Case" (1851); "Essays and Reviews" (1863); "The Vatican Council" (1872). The last five treatises were republished in his "Remains, Literary and Theological" (1877). See "Letters of Bishop Thirlwall," edited by Perowne and Rev. L. Stokes (1881); and "Letters of Bishop Thirlwall," edited by Dean Stanley (1891).

Thomas, Annie, Mrs. Pender Cudlip, (b. 1838). "The Cross of Honour" (1869); "False Colours" (1869); "He Coneth Not, She Said" (1873); "No Alternative" (1874); "Blotted Out" (1876); "A London Season" (1879); "Eyre of Blendon" (1881); "Society's Puppets" (1882); "Friends and Lovers" (1883); "Tenifer" (1883); "Kate Valiant" (1884); "No Medium" (1885); "Love's a Tyrant" (1888); "That Other Woman" (1889); "The Sloan Square Scandal," etc. (1890); "On the Children" (1890); "The Love of a Lady" (1890); "That Affair" (1891); "Old Daress' Darling" (1892); "The Honourable Jane" (1892); "Utterly Mistaken" (1893); "A Girl's Folly" (1894); "No Hero, but a Man" (1894); "False Pretences" (1895); "Four Women in the Case" (1896).

Thompson, Francis. "Poems" (1893); "Sister Songs" (1895); "New Poems" (1897).

Thompson, Sir Henry, Bart. (b. 1820). "Practical Lithotomy and Lithotrity" (1835); "A Catalogue of Blue and White Nankin Porcelain" (1878); "Charley Kingston's Aunt" (1885); "All But" (1890); "Modern Cremation" (1890), etc.

Thomson, James (b. 1700; d. 1748). "Winter" (1726); "Summer" (1727); "Britannia" (1727); "Spring" (1728); "Sophonisba" (1729); "Autumn"
Thomson, James ("B. V.") (b. Port Glasgow, 1834; d. 1882). "The City of Dreadful Night," etc. (1880); "Vane's Story, and Other Poems" (1880); "A Voice from the Nile, and Other Poems" (1883); "Shelley," poetry and prose (1884). "Life," by H. S. Salt, with selections (1889). "Poetical Works," edited, with Memoir, by E. Dobell (1895).

Thomson, Sir William, now Lord Kelvin (b. 1824). "The Linear Motion of Heat" (1842); "Secular Coating of the Earth" (1852); "Electrodynamics of Qualities of Metals" (1855); "Treatise on Natural Philosophy" (1867); "Papers on Electrostatics and Magnetism" (1872); "Tables for Facilitating the Use of Sumner's Method at Sea" (1876); "Mathematical and Physical Papers" (1882); "Popular Lectures and Addresses" (1891-4).

Thomson, William, Archbishop of York (b. Whitehaven, February 11th, 1819; d. December 25th, 1890). "Outline of the Laws of Thought" (1842); "The Atoning Work of Christ" (1853); "Sermons Preached in Lincoln's Inn Chapel" (1861); "Life in the Light of God's Word" (1868); "Word, Work, and Will" (1879). Editor of "Aids to Faith" (1861). Biographical Sketch by O. Bullock, entitled "The People's Archbishop.

Thornbury, George Walter (b. London, 1828; d. June 11th, 1876). "Lays and Legends of the New World" (1851); "Monarchs of the Main" (1855); "Shakespeare's England" (1856); "Art and Nature at Home and Abroad" (1856); "Songs of Cavaliers and Roundheads" (1857); "Every Man his own Trumpeter" (1858); a "Life of J. M. W. Turner, R.A." (1862); "True as Steel" (1868); "Wildfire" (1864); "Haunted London" (1866); "Tales for the Mariner" (1865); "Greatheart" (1886); "The Vicar's Courtship" (1869); "Old Stories Retold" (1869); "A Tour Round England" (1870); "Crisis Cross Journeys" (1873); "Old and New London" (vols. i. and ii.), and "Historical and Legendary Ballads and Songs" (1875).

Tickell, Thomas (b. Bridgokirk, Cumberland, 1686; d. 1749). "The Prospect of Peace;" "The Royal Progress;" a translation of the first book of "The Iliad;" "A Letter to Aviron;" "Kensington Gardens;" "Thoughts on a Picture of Charles I.;" "To the Earl of Warwick, on the Death of Mr. Addison;" and other pieces. See the "Life," by Dr. Johnson, and the "Spectator.

Tillotson, John, Archbishop of Canterbury (b. Sowerby, near Halifax, 1630; d. November 20th, 1694). "The Rule of Faith" (1666); "Sermons" (1671), etc. Works (1752), with Birch's "Life.

Tindal, Matthew, LL.D. (b. Devonshire, 1667; d. August 16th, 1733). "Concerning Obedience to the Supreme Powers, and the Duty of Subjects in all Revolutions" (1694); an "Essay concerning the Laws of Nations and the Rights of Sovereigns" (1695); "The Rights of the Christian Church asserted against the Romish, with a Preface Concerning the Government of the Church of England as by Law Established" (1706); a "Defence of the Rights of the Church against W. Wotton" (1707); "A Second Defence" (1708); "The Jacobitism, Perjury, and Popery of the High Church Priests" (1710); "Christianity as Old as the Creation" (1730). See Lechler's "Geschichte des Englischen Deismus" (Stuttg., 1841); Hunt's "Religious Thought in England" (vol. ii., 1871); and Leslie Stephen's "English Thought" (vol. i., 1870).

Toland, Janus Junius, afterwards John (b. Redcastle, Ireland, November 30th, 1670; d. Putney, March 11th, 1722). "Christianity not Mysterious" (1696); "Soaeniansm Truly Stated" (1705); "Pantheisticon" (1760), etc. "Memoir" (1726). See references in preceding article.

Tooke, John Horne (b. London, June 25th, 1736; d. Wimbledon, March 19th, 1812). "The Petition of an Englishman" (1765); "Letter to Mr. Dunning" (1778); "The Diversions of Purloy" (1786-1805); "Letter on the Reported Marriage of the Prince of
Torrens, William Torrens Mac-Cullagh (b. October, 1813; d. April 26th, 1894). "On the Uses and Study of History" (1842); "Industrial History of Free Nations" (1846); "Memoirs of . . . R. L. Shiel" (1855); "Life and Times of Sir J. R. G. Graham" (1863); "Empire in Asia: How We Came by It" (1872); "Memoirs of William . . . Second Viscount Melbourne" (1878); "Pro-Cousul and Tribune: Wellesley and O'Connell" (1879); "Reform of Procedure in Parliament" (1881); "Twenty Years in Parliament" (1893); "History of Cabinets" (1894).

Tourneur, Cyril (circa 1600). "The Transformed Metamorphosis" (1600); "The Revenger's Tragedie" (1607); "A Funerall Poem upon the Death of Sir Francis Vere, knight" (1609); "The Atheist's Tragedy; or, the Honest Man's Revenge" (1611); and "A Grieue on the Death of Prince Henrie, expressed in a broken Elegee, according to the Nature of such a Sorrow" (1613). Works (1878).

Trell, Henry Duff, D.C.L. (b. Blackheath, August 14th, 1842). "Stromo" (1882); "Recaptured Rhymes" (1882); "The New Lucian" (1884); "Coloridge" (1884); "Shaftesbury" (1886); "William III." (1888); "Stratford" (1889); "Saturday Songs" (1890); "The Marquis of Salisbury" (1890); "Number Twenty: Fables and Fantasies" (1892); "Barbarous Britishers" (1896); "Life of Sir John Franklin" (1896); "Lord Cromer" (1897). Editor of Literature.


Trevelyan, Sir George Otto (b. 1838). "Horace at the University of Athens" (1861); "Letters of a Competition Wallah" (1864); "Cavnpore" (1865); "Speeches on Army Reform" (1870); "The Life and Letters of Lord Macaulay" (1876); "The Early Times of Charles James Fox" (1880); "The American Revolution" (1899).

Tristram, Canon Henry Baker, D.D., LL.D. (b. May 11th, 1822). "The Great Sahara" (1860); "The Land of Israel" (1865); "Natural History of the Bible" (1867); "The Land of Moab" (1873); "Pathways of Palestine" (1881-82); "Eastern Customs in Bible Lands" (1894), etc.

Trollope, Anthony (b. April 24th, 1815; d. December 6th, 1882). "The Macdermots of Ballycloran" (1847); "The Kellys and the O'Kellys" (1848); "La Vendée" (1850); "The Warden" (1855); "The Three Clerks" (1857); "Barchester Towers" (1857); "Doctor Thorne" (1858); "The Bertrams" (1859); "Castle Richmond" (1860); "Framley Parsonage" (1861); "Tales of All Countries" (1861); "Orley Farm" (1862); "Rachel Ray" (1863); "The Small House at Allington" (1864); "Can You Forgive Her?" (1864); "The Belton Estate" (1865); "Miss Mackenzie" (1865); "The Last Chronicles of Barset" (1867); "The Claverings" (1867); "Lotta Schmidt and Other Stories" (1867); "He Knew He was Right" (1869); "Phineas Finn" (1869); "An Editor's Tales" (1870); "Sir Harry Hotspur" (1870); "The Vicar of Bullhampton" (1870); "Ralph the Heir" (1871); "The Eustace Diamonds" (1872); "The Golden Lion of Grandpère" (1872);
"Phineas Redux" (1873); "Harry Heathcote" (1874); "Lady Anna" (1874); "The Prime Minister" (1875); "The Way We Live Now" (1875); "The American Senator" (1877); "Is He Poppensjoy?" (1878); "Cousin Henry" (1879); and other novels; besides "The West Indies and the Spanish Main" (1859); "North America" (1862); "Hunting Sketches" (1865); "Gentlemen of the Church of England" (1868); "Travelling Sketches" (1869); "Australia and New Zealand" (1873); "New South Wales and Tasmania" (1874); "South Australia and Western Australia" (1874); "Victoria and Tasmania" (1874); "South Africa" (1878); "Thackeray" (1879); "Ayala's Angel" (1881); Autobiography (1889).

Trollope, Mrs. Frances (b. Heckfield, 1779; d. Florence, October 6th, 1863). Wrote "Domestic Manners of the Americans" (1832); "The Irfuge in America" (1832); "The Abbess" (1833); "The Adventures of Jonathan Jefferson Whitlaw" (1836); "The Vicar of Wrexhill" (1837); "A Romance of Vienna" (1848); "Tommydown Cliff" (1838); "Widow Barnaby" (1838); "Michael Armstrong; or, the Factory Boy" (1839); "One Fault" (1839); "The Widow Married" (1840); "The Blue Belles of England" (1841); "Charles Crossfield" (1841); "The Ward of Thorpe Combe" (1842); "Hargrave" (1843); *Jessie Phillips" (1843); "The Lauringtons" (1845); "Young Love" (1845); "Peticoat Government," "Father Eustace," and "Uncle Walter" (1852); and "The Life and Adventures of a Clever Woman.

Trollope, Thomas Adolphus (b. April 29th, 1810; d. November 11th, 1882). "A Decade of Italian Women" (1849); "Impressions of a Wanderer in Italy" (1850); "Catherine de Medici" (1859); "Filippo Strozzi" (1860); "Paul the Pope and Paul the Friar" (1860); "La Beata" (1861); "Marietta" (1862); "Giulio Malatesta" (1863); "Beppe the Conscript" (1864); "Lindisfarne Chase" (1864); "History of the Commonwealth of Florence" (1865); "Gemma" (1866); "The Dream Numbers" (1868); "Diamond Cut Diamond" (1875); "The Papal Conclave" (1876); "A Family Party at the Piazza of St. Peter's" (1877); a "Life of Pope Pius IX." (1877); "A Peep behind the Scenes at Rome" (1877), and other works, including "What I Remember" (1887-89). Edited "Italy: from the Alps to Mount Etna" (1879), etc.

Tulloch, Principal John, D.D. (b. Perthshire, 1810; d. February 13th, 1886). "Theism" (1855); "Leaders of the Reformation" (1859); "English Puritanism and its Leaders" (1861); "Beginning Life" (1862); "The Christ of the Gospels and the Christ of Modern Criticism" (1864); "Rational Theology and Christian Philosophy in England in the Seventeenth Century" (1874); "Some Facts of Religion and of Life" (1877); "The Church of the Eighteenth Century" (1881); "Modern Theories in Philosophy and Religion" (1884); "Unity and Variety of the Churches of Christendom" (1884); "National Religion in Theory and Fact" (1886); "Religious Thought in Britain during the Nineteenth Century" (1885). Memoir by Mrs. Oliphant (1888).

Tupper, Martin Farquhar, D.C.L. (b. London, July 17th, 1810; d. November 29th, 1889). "Geraldine and other Poems" (1838); "Proverbial Philosophy" (1838, 1842, 1867); "The Modern Pyramid" (1839); "An Author's Mind" (1841); "The Twins" (1841); "The Crock of Gold" (1844); "Haec tuens, a Budget of Lyrics" (1848); "Surrey: a Rapid Review of its Principal Persons and Places" (1849); "King Alfred's Poems in English Metre" (1850); "Hymns of all Nations, in Thirty Languages" (1851); "Ballads for the Times, and other Poems" (1852); "Heart," a tale (1853); "Probabilities: an Aid to Faith" (1854); "Lyrics" (1855); "Stephen Langton; or, the Days of King John" (1855); "Rides and Reveries of Mr. Joesph Smith" (1858); "Three Hundred Sonnets" (1860); "Cithara: Lyrics" (1863); "Twenty-one Protestant Ballads" (1868); "A Creed and Hymns" (1870); "Fifty Protestant Ballads" (1874); and "Washington" (1877); "My Life as an Author" (1886).

Turner, Charles Tennyson (b. Somersby, July 4th, 1808; d. April 25th, 1879). "Sonnets" (1864); "Small Tableaux" (1868); and "Sonnets, Lyrics, and Translations" (1873). See Tennyson, Alfred, Baron, supra, and Nineteenth Century, September 1879.

Poems of Anselm, Taliesin, Llywarch Hen, and Merthyr, with Specimens of the Poems" (1808); "A History of England from the Norman Conquest to 1569" (1814-23); "Prolusions on the Present Greatness of Britain, on Modern Poetry, and on the Present Aspect of the World" (1819); a "History of the Reign of Henry VIII." (1826); a "History of the Reigns of Edward VI., Mary, and Elizabeth" (1829); "The Sacred History of the World" (1832); and "Richard III.," a poem (1845).

Tylor, Edward B., D.C.L., LL.D. (b. Cambewell, October 2nd, 1832). "Anahunc, or Mexico and the Mexicans" (1861); "Researches into the Early History of Mankind" (1865); "Primitive Culture" (1871); "Anthropology" (1881); "Life of Dr. Rolleston" (1884).

Tynan, Katharine. (See Hinson, Mrs. Katharine.)

Tyndale, William (b. Gloucestershire, 1484 (?) d. Vilvorde, October 6th, 1530). "The Obedience of a Christen Man, and how Christen Rulers Ought to Govern" (1528); "The Parable of the Wicked Mammon" (1528); "Exposition on 1 Corinthians vii., with a Prologue, wherein all Christians are exhorted to read the Scriptures" (1529); "The Practise of Prelates: whether the Kynges Graces may be separated from hyr Queene, because she was hyr Brothers Wyfe" (1530); "A Compounded Introduccion, Prologue, or Preface unto the Pistle of St. Paul to the Romayns" (1530); a translation of "The Fyrst Booke of Moses called Genesis with a preface and prologue shewing the use of the Scripture" (1530); "The Exposition of the Fyrst Epistle of Seynt John, with a Prologue before it by W. T." (1531); "The Supper of the Lorde after the true Meanning of the Siexte of John, and the xi. of the fyrst Epistle to the Corinthians, whereunto is added an Epistle to the Reader, and incidantly in the Exposition of the Supper is confuted the Letter of Master Mere against John Fyrbth" (1533); "A Briefe Declaration of the Sacraments expressing the fyrst Original, how they come up and were institute," etc. (1538); "An Exposition upon the v., vi., vii. Chapters of Mathew, which three chapters are the Keye and the Dove of the Scripture, and the restoring again of Moses Lawe, corrupt by the Scribes and Pharisees," etc." (1548); "An Answer unto Sir Thomas More's Dialogue;" "Pathway to Scripture;" and revision of the New Testament (1534). A Life of Tyndale, and Selections from his Writings, in vol. i. of Richmonds's "Fathers of the Church." See also the "Life" by Offor (1836), and that by Demaus (1871). The Works were published (with those of Frith and Barnes) in 1573 (with those of Frith 1831), and edited by Walter, in 1848-50. Consult Edie's "History of the English Bible" and Morley's "English Writers," vol. vii.

Tyndall, John, LL.D. (b. Leighton Bridge, near Carlow, Ireland, August 21, 1820; d. December 4th, 1893). "The Glaciers of the Alps" (1860); "Mountain-climbing" (1861); "A Vacation Tour" (1862); "Icet and considered as a Mode of Motion" (1863); "On Radiation" (1865); "Sound" (1867); "Faraday as a Discoverer" (1868); "Lectures on Light" (1869); "The Imagination in Science" (1870); "Fragment of Science for Unscientific People" (1871); "Hours of Exercise in the Alps" (1871); "Contributions to Molecular Physics" (1872); "The Forms of Water in Clouds and Rivers, Ice and Glaciers" (1872); "Lectures on Light" (1873); "Address delivered before the British Association" (1874); "On the Transmission of Sound by the Atmosphere" (1874); "Lessons in Electricity" (1876); "Fermentation" (1877); "Essays on the Floating Matter of the Air" (1881); "New Fragments" (1891), etc.

Tytler, Patrick Fraser (b. Edinburgh, August 30th, 1791; d. Great Malvern, Worcestershire, December 24th, 1849). "Life of the Admirable Crichton" (1819); "Sir Thomas Craig of Riccarton" (1823); "The Scottish Worthies" (1832); "Sir Walter Raleigh" (1833); and "King Henry VIII. and his Contemporaries" (1837); besides his "History of Scotland" (1828-1843); "England under the Reigns of Edward VI. and Mary" (1839); "Historical View of the Progress of Discovery on the Northern Coasts of America." See Burgoyne's "Memoir of P. F. T." (1859), and the sketch prefixed by Small to the last edition of the "History of Scotland."
Doister" (about 1553). See Arber's Reprint (1869), and Morley's "English Writers," vols. viii., and xi.

V

Vanbrugh, Sir John (b. 1666; d. March 26th, 1726), "The Relapse" (1697); "The Provoked Wife" (1698); "Aesop" (1698); "The Pilgrims" (1700); "The Confederacy" (1706). See Leigh Hunt's Biographical and Critical notice; The Athenæum, January 19th, 1861; and Notes and Queries, 2nd Series, iii., iv., xi.

Vanbrugh, Very Rev. Charles John, D.D. (b. 1816; d. 1897), "Memorials of Harrow Sundays" (1859); "The Church of the First Days" (1864-65); "Twelve Discourses on Liturgy and Worship" (1887); "Christ Satisfying the Instincts of Humanity" (1870); "Sundays in the Temple" (1871); "Temple Sermons" (1881); "University Sermons" (1888); "Prayers of Jesus Christ" (1891); "Restful Thoughts in Restless Times" (1893); "Last Words in the Temple Church" (1894), etc.

Vanbrugh, Henry (b. Newton, near Brecon, 1621; d. April 23rd, 1695), "Poems, with the Tenth Satyre of Juvenal Englisht" (1649); "Silix Scintillans" (1650-55); "Olor Icanus" (1651); "The Mount of Olives" (1692); "Flores Selvatudinis" (1654); and "Thalia Rediviva" (1678). Poems (1847). Complete Works edited by Grosart (1871). See the Biography by Lyte.

Veitch, John, L.L.D. (b. Peebles, October 24th, 1829; d. September 3rd, 1894), "The Tweed and other Poems" (1875); "Lucretius and the Atomic Theory" (1875); "The History and Poetry of the Scottish Border" (1877); "Institutes of Logic" (1885); "The Feeling for Nature in Scottish Poetry" (1887); "Merlin and other Poems" (1889); "Essays in Philosophy" (1889); "Dualism and Monism," etc. (1895); "Memoirs of Dugald Stewart and Sir William Hamilton," etc.

W

Wace, Rev. Principal Henry, D.D. (b. London, December 10th, 1836), "Christianity and Morality" (1876); "Ethics of Belief" (1877); "Foundations of Faith" (1880); "The Gospel and its Witnesses" (1883); "Some Central Points of our Lord's Ministry" (1890). Joint editor of "A Dictionary of Christian Biography" and of "A Select Library of Nicene and Post-Nicene Fathers." Editor of "The Speaker's Commentary on the Apocrypha."

Wace, Maistre (b. Jersey, about 1112; d. about 1174), "Chroniques des Ducs de Normandie" (1828); "Le Roman de Rou" (1827, new ed. 1876, English translation 1837); "Le Roman de Brut" (1836-38); "Vie de Saint Nicolas" (1830); "Vies de la Vierge Marie et de S. George" (1859). See The retrospective Review (November, 1853); Wright's "Biographia Literaria," Morley's "English Writers," vol. iii., and Pluquet's "Notice sur la Vie et les Ecrits de Robert Wace."

Wakefield, Gilbert (b. Nottingham, February 22nd, 1756; d. London, September 9th, 1801), "Poemata Latina partim scripta, partim redditae" (1770); "An Essay on Inspiration" (1771); "A Plain and Short Account of the Nature of Baptism" (1781); "An Enquiry into the Opinions of the Christian Writers of the Three First Centuries concerning the Person of Jesus Christ" (1784); "Remarks on the Internal Evidence of the Christian Religion" (1789); "Silva Critica" (1789-95); "An Enquiry into the Expediency and Propriety of Public or Social Worship" (1792); "Evidences of Christianity" (1793); "An Examination of the 'Age of Reason,' by Thomas Paine" (1794); "A Reply to Thomas Paine's Second Part of the 'Age of Reason'" (1795); "Observations on Pope" (1796); and "A Reply to some Parts of the Bishop of Llandaff's Address to the People of Great Britain" (1798). His Memoirs, written by himself, in 1792, new ed. 1804; his "Correspondence with Charles James Fox," in 1813.

Wallace, Alfred Russel, D.C.L., F.R.S. (b. Usk, Monmouthshire, January 8th, 1822), "Travels in the Amazon and Rio Negro" (1858); "Contributions to the Theory of Natural Selection" (1870); "The Geographical Distribution of Animals" (1876); "Tropical Nature" (1878); "Australasia" (1878); "The Psycho-Physiological Sciences and their Assailants" (1878); "Island Life" (1880); "Land Nationalisation" (1882); "Forty-Five Years of Registration"
Statistics" (1884); "Darwinism" (1889), etc.

**Waller, Edmund** (b. Coleshill, Hertfordshire, March 2nd, 1606; d. Beaconsfield, October 21st, 1687).


**Walpole, Horace**, fourth Earl of Oxford (b. October 5th, 1717; d. March 2nd, 1797). "Ades Walpoletianus; or a Description of the Pictures at Houghton Hall, the Seat of Sir Robert Walpole, Earl of Oxford" (1752); "Catalogue of the Royal and Noble Authors of England, with Lists of their Works" (1758); "Fugitive Pieces in Prose and Verse" (1758); "Catalogue of the Collections of Pictures of the Duke of Devonshire" (1760); "Anecdotes of Painting in England" (1762-71); "Catalogue of Engravers who have been born or resided in England" (1763); "The Castle of Otranto" (1765); "Historic Doubts on the Life and Reign of King Richard III." (1768); "The Mysterious Mother" (1768); "Miscellaneous Antiquities" (1772); "Description of the Villa of Horace Walpole at Strawberry Hill" (1772); "Letter to the Editor of the Miscellaneos of Thomas Chatterton" (1779); "Hieroglyphick Tales" (1785); "Essay on Modern Gardening" (1785); "Hasty Productions" (1791); "Memoirs of the Last Ten Years (1761-90) of the Reign of George II." (1812); "Reminiscences" (1818); "Memoirs of the Reign of King George III., from his Accession to 1771" (1845); "Journal of the Reign of George III., from 1771 to 1783" (1859); and several minor publications. "Memoirs," edited by Eliot Warburton, in 1851; "The Letters of Horace Walpole, Earl of Oxford" edited by Peter Cunningham, in 1857. See Macaulay's "Essays," Scott's "Biographies," "Lettres de la Marquise du Defand à Horace Walpole" (Paris, 1864); and Henry Austin Dobson's "Horace Walpole" (1890).

**Walpole, Spencer, L.L.D.** (b. February 6th, 1839). "Life of the Right Hon. Spencer Perceval" (1874); "A History of England from the Conclusion of the Great War in 1815" (1878-86); "Life of Lord John Russell" (1889); "The Land of Home Rule" (1893), etc.

**Walton, Isaac** (b. Stafford, August 9th, 1593; d. Winchester, December 18th, 1683). Lives of Donne (1640); Wotton (1651); Hooker (1665); Herbert (1670); and Sanderson (1678), the first four published together in 1671; "The Compleat Angler: or the Contemplative Man's Recreation" (1653). Life by Dr. Zouch in 1814. See also the Lives by Hawkins, Nichols, and Dowling, and Shepherd's "Waltoniana" (1783).

**Warburton, William**, Bishop of Gloucester (b. Newark, December 24th, 1608; d. Gloucester, June 7th, 1779). "Miscellaneous Translations, in Prose and Verse, from Roman Poets, Orators, and Historians" (1714); "A Critical and Philosophical Inquiry into the Causes of Prodigies and Miracles, as related by Historians, etc." (1727); "The Alliance between Church and State" (1736); "The Divine Legation of Moses Demonstrated" (1737-11); "A Vindication of Pope's Essay on Man" (1740); a Commentary on the same work (1743); "Julian" (1750); "The Principles of Natural and Revealed Religion, occasionally opened and explained" (1753-54); "A View of Lord Bolingbroke's Philosophy" (1756); "The Doctrine of Grace" (1762), and some minor publications. Works edited by Bishop Hurd in 1788. Literary Remains in 1841. His "Letters to the Hon. Charles Yorke from 1752 to 1770," privately printed in 1812. Dr. Parr edited in 1789 "Tracts by Warburton and a Warburtonian," and in 1808, "Letters from a late eminent Prelate to one of his Friends" (Hurd). Works (1811). Life by Rev. J. G. Watson in 1863. See also "Bibliotheca Parriana," The Quarterly Review for June, 1812; Isaac d'Israeli's "Quarrels of Authors," Hunt's "Religious Thought in England," and Leslie Stephen's "English Thought in the Eighteenth Century."

**Ward, Adolphus William, L.L.D., Litt.D.** (b. Hanptead, Dec. 2nd, 1837). "History of English Dramatic Literature to the Death of Queen Anne" (1875); "Chaucer" (1879); "Dickens" (1882); "The Counter Reformation" (1889), etc. Translator of Curtius' "History of Greece," editor of The Old English Drama series, and of Pope's Poetical Works, etc.

**Ward, Mrs. Humphry**, see Arnold (b. 1831). "Milly and Olly" (1881); "Miss Bretherton" (1884); "Robert Elsmere" (1888); "David Grieve" (1892); "Marcella" (1894); "Unitarians and the Future" (1894); "The Story of Bessie Costrell" (1895); "Sir George Tressady" (1896); "Helbeck of Bannisdale" (1898).
Ward, Wilfrid. "The Wish to Believe" (1884); "The Clothes of Religion" (1886); "W. G. Ward and the Oxford Movement" (1889); "W. G. Ward and the Catholic Revival" (1893); "Witnesses to the Unseen" (1898), etc.

Ward, William George, D.D. (b. 1812; d. 1882). "Ideal of a Christian Church" (1844); "Essays on the Philosophy of Theism" (1844), etc. Edited the Dublin Review. See Wilfrid Ward's "W. G. Ward and the Oxford Movement" (1889), and "W. G. Ward and the Catholic Revival" (1893).


Warren, Samuel, D.C.L. (b. Devonshire, May 23rd, 1807; d. July 20th, 1877). "Passages from the Diary of a Late Physician" (1832); "Ten Thousand a Year" (1841); "Now and Then" (1847); "The Lily and the Bee" (1851); "Miscellanea, Critical and Imaginative" (1854); "The Moral and Intellectual Development of the Age" (1854); and several legal works. "Works" (1853, 1854).

Warton, Thomas (b. Basingstoke, 1728; d. Oxford, May 21st, 1790). "Five Pastoral Eloguia" (1745); "The Pleasures of Melancholy" (1746); "The Triumph of Isis" (1749); "An Ode for Music" (1751); "The Union; or, Select Soots and English Poems" (1753); "Observations on the Fairy Queen of Spenser" (1758); "The Observer Observed" (1756); "The Life and Literary Remains of Ralph Bathurst, M.D., Dean of Wells" (1761); Contributions to the Oxford Collection of Verses (1761); "A Companion to the Guide and a Guide to the Companion" (1762); "The Oxford Sausage" (1764), an edition of Theocratus (1770); "The Life of Sir Thomas Pope" (1779); "A History of Kidlington Parish" (1781); "An Inquiry into the Poems attributed to Thomas Rowley" (1782); an edition of Milton (1785); "The Progress of Discontent," "Newmarket, a Satire," "A Panegyric on Ale," "A Description of the City, College, and Cathedral of Winchester," "History of English Poetry" (1774, 1781, new edition 1870). "Poetical Works," with Memoirs and Notes, by Richard Mant, in 1802. See Dennis's "Studies in English Literature," and Cornhill Magazine, 1865, vol. xi.

Waterland, Daniel (b. Lincolnshire, Feb. 14th, 1683; d. Dec. 23rd, 1749). "Queries in Vindication of Christ's Divinity" (1719); "Sermons in Defence of Christ's Divinity" (1720); "Case of Arian Subscription Considered" (1721); "A Second Vindication" (1729); "A Further Vindication" (1724); "A Critical History of the Athanasian Creed" (1724); "The Nature, Obligation, and Efficacy of the Christian Sacraments Considered" (1730); "The Importance of the Doctrine of the Trinity Asserted" (1734); "Review of the Eucharist" (1737); "Scripture Vindicated against Tindal." "Works" in 1823, with "A Review of his Life and Writings."

Watkins, Ven. Henry William, D.D. (b. 1814). "Religion and Science" (1879); "Modern Criticism Considered in its Relation to the Fourth Gospel" (1890); etc.

Watkinson, Rev. William L. (b. Hull, Aug. 30th, 1838). "Misstaken Signs," etc. (1882); "John Wickif" (1884); "The Influence of Scepticism on Character" (1886); "Noonday Addresses... in... Manchester" (1890); "Lessons of Prosperity," etc. (1890); "The Transfigured Sackcloth" (1891).

Watson, H. B. Marriott. "Marahuna" (1888); "Lady Fairnheart" (1890); "The Wob of the Spider" (1891); "Diogenes of London," etc. (1893); "Gallopping Dick" (1895).

Watson, Richard, Bishop of Llandaff (b. Haveresham, Westmoreland, Aug. 1797; d. Calgarth Park, Westmoreland, July 4th, 1816). "Institutiones Metalurgicae" (1788); "An Apology for Christianity" (1776); "Letter to Archbishop Cornwally on the Church Revenues," "Chemical Essays" (1781-87); "Theological Tracts" (1785); "Sermons on Public Occasions and Tracts on Religious Subjects" (1788); "An Apology for the Bible" (1796); "Principles of the Revolution Vindicated," etc. "Anecdotes of the Life of Richard Watson, Bishop of Llandaff, written by Himself," in 1817.

Watson, Thomas (b. 1560; d. 1659). "The Hecatompathia; or, Passionate Centuries of Love, divided into two parts" (1582); "Amyntas" (1588); "Melibroux" (1590); "An Elogium upon the Death of the Right Hon. Sir Francis Walsingham" (1590); "The First Set of Italian Madrigals Englished" (1590); "Aminta Gaudia" (1592); "The Tears of Fancie; or, Love Diddained" (1593); "Compendium Memorie Locals;" and

Watson, William (b. Wharfedale). "Epigrams of Art, Life, and Nature" (1884); "Wordsworth's Grave," etc. (1889); "Poems" (1892); "Lyric Love," an anthology (1892); "Lachrymae Musarum, and other Poems" (1892); Excursions in Criticism; "The Eloping Angels" (1893); "Odes, and other Poems" (1894); "Father of the Forest" (1895); "The Purple East" (1896); "The Year of Shame" (1896); "The Hope of the World" (1897); "Collected Poems" (1898).

Watts, Isaac, D.D. (b. 1674; d. 1748). "Horae Lyricae" (1706); "Hymns" (1707); "Guido to Prayer" (1713); "Psalms and Hymns" (1719); "Divine and Moral Songs for Children" (1720); "Sermons on Various Subjects" (1721-23); "Logic" (1725); "The Christian Doctrine of the Trinity" (1726); "On the Love of God"; "On the Use and Abuse of the Passions" (1729); "Catechisms for Children and Youth" (1730); "Short View of Scripture History" (1730); "Humble Attempt towards the Revival of Practical Religion" (1731); "Philosophical Essays" (1734); "Reliquiae Juveniles" (1734); "Essay on the Strength and Weakness of Human Reason" (1737); "The World to Come" (1738); "The Ruin and Recovery of Mankind" (1740); "Improvement of the Mind" (1741); "Orthodoxy and Charity United" (1745); "Glory of Christ as God-Man Unveiled" (1746); "Evangelical Discourses" (1747); "Nine Sermons Preached in 1718-19" (1812); "Christian Theology and Ethics" with a "Life" by Mills, in 1839. Works (1810-12). "Life" by Miiller, including the "Correspondence," 1834; also by Southey, Palmer, and Paxton Hood (1875).

Watts, Walter Theodore (b. St. Ives, 1839). A leading contributor to the Encyclopaedia Britannica, the Atheneum, etc.

Webster, Mrs. Augusta, née Davis (d. Sept. 5th, 1894). "A Woman Sold, and other Poems." (1866); "Dramatic Studies" (1866); "The Auspicious Day" (1872); "Disguise" (1880); "The Sentence" (1887); "Mother and Daughter" (1889), etc.

Webster, John (b. late in the 16th century; d. about 1594). (With Dekker). "The Famous History of Sir Thomas Wyatt" (1607); "The White Devil" (1612); "A Monumental Column Erected to the Loving Memory of Henry, late Prince of Wales" (1613); "The Devil's Law Case" (1623); "The Duchess of Malby" (1623); "The Monument of Honour" (1624); "Apollo and Virginia" (1654); "The Thracian Wonder" (1661); and (with Rowley) "A Cure for a Cuckold" (1661). "Works," with Life, by Dyce, in 1830; and by W. Hazlitt, in 1857. See Morley's "English Writers," vol. xi.

Wedmore, Frederick (b. 1844). "The Two Lives of Wilfrid Harris" (1868); "A Swapt Gold Ring" (1871); "Two Girls" (1873); "Studies in English Art" (1876 and 1880); "Masters of Genre Painting" (1879); "Four Masters of Etching" (1883); "Pastoral of France" (1877); Life of Balzac (1889); "Renaissances" (1893); "Organs and Miradon" (1890), etc.

Weldon, Rev. James Edward Cowell, D.D. (b. April 25th, 1854). "Sermons Preached to Harrow Boys" (1887 and 1891); "The Spiritual Life" (1888); "Gerald Eversley's Friendship" (1895); translations of Aristotle's "Politics" and "Rhetoric," etc.

Wesley, Charles W. (b. 1708; d. 1788). "Hymns and Sacred Poems" (1749); "Hymns for the Nativity" (1750); "Gloria Patri" (1753); and many other volumes of sacred poetry. Sermons, with Memoir (1818). Works (1829-31). See Lives by Southey (1820), Wedgwood (1870), Tyerman (1870).

Westcott, Right Rev. Brooks Foss, D.D., D.C.L. (b. near Birmingham, January, 1825). "The Elements of Gospel Harmony" (1851); "The History of the Canon of the New Testament" (1855); "Characteristics of the Gospel Miracles" (1859); "Introduction to the Study of the Gospels" (1860); "The Bible and the Church" (1864); "The Gospel of the Resurrection" (1866); "The History of the English Bible" (1869); "On the Religious Office of the Universities" (1873); "The Revisers and the Greek Text of the New Testament" (1883); "The Historic Faith" (1883); "The Revelation of the Father" (1884); "The New Testament in Greek" (1885); "Christus Consumentor" (1886); "Social Aspects of Christianity" (1887); "Religious Thought in the West" (1891); "The Epistle to the Hebrews" (1892); "The Gospel of Life" (1892); "The Incarnation and Common Life" (1892), etc.
Weyman, Stanley John (b. 1855); "The House of the Wolf" (1890); "The New Rector," "The Story of Francis Claudé" (1891); "A Gentleman of France" (1891); "The Man in Black," "Under the Red Robe," "My Lady Roberta" (1894); "Minister of France," "The Red Cockade" (1895); "Shrewsbury," "The Castle Inn" (1899).

Whateley, Richard, Archbishop of Dublin (b. London, February 1st, 1787; d. Dublin, October 8th, 1863). "Historic Doubts relative to Napoleon" (1819); "The Use and Abuse of Party-feeling in Matters of Religion" (1822); "On Some of the Peculiarities of the Christian Religion" (1829); "The Elements of Logic" (1827); "On Some Difficulties in the Writings of St. Paul and on other parts of the New Testament" (1826); "Elements of Rhetoric" (1829); "A View of the Scriptural Revelations Concerning a Future State" (1829); "Introductory Lectures on Political Economy" (1831); "Thoughts on the Sabbath" (1832); "Thoughts on Secondary Punishment" (1832); "Essays on Some of the Dangers to the Christian Faith" (1839); "The History of Religious Worship" (1847); and "A Collection of English Synonymes" (1852); etc. Life and Correspondence by his daughter (1866). See also Fitzpatrick's "Memoirs of Whateley" (1864).

Whatstone, George (temp. Elizabeth), "The Rocke of Regard" (1576); "The right excellant and famous Historye of Promos and Cassandra" (1578); "An Haptaemon of Civill Discourses" (1582); "A Mirrour for Magistrates of Cyties" (1584); "An Addition; or, Touchstone of the Time" (1584); "The Honourable Reputation of a Souldier" (1586); "The English Myrror" (1586); "The Enemye to Unthriftynosse" (1589); "Amelia" (1598); "Remembrances of Sir Philip Sidney, Sir Nicholas Bacon, George Gascoigne, etc." For Biography and Criticism, see Warton's "English Poetry," Ritson's "Bibliographia Poetica," Beloe's "Anecdotes of Literature," Brydges' "Censura Literaria," and Collier's "Poetical Decameron."

Whewell, William, D.D. (b. Lancashire, May 24th, 1794; d. March 6th, 1866). "Elementary Treatise on Mechanics" (1819); "Analytical Staticks" (1833); "Astronomy and General Physics considered with reference to Natural Theology" (1833); "A History of the Inductive Sciences" (1837); "The Philosophy of the Inductive Sciences" (1840); "The Mechanics of Engineering" (1841); "Elements of Morality" (1845); "The History of Moral Philosophy in England" (1852); etc. "An Account of his Writings, with Selections from his Correspondence," by I. Todhunter, in 1876.

White, Rev. Edward (b. London, May 11th, 1819). "Life in Christ" (1846); "Mystery of Growth," etc. (1867); "Some of the Minor Moralities of Life" (1868); "Life and Death" (1877); "The Higher Criticism" (1892); "Modern Spiritualism" (1893), etc.

White, Henry Kirke (b. Nottingham, August 21st, 1785; d. Cambricge, October 19th, 1806) was the author of "Clifton Grove" and other poems, published in 1803. Remains were edited, with a "Life," by Southey. See also the Biography by Sir Harris Nicolas.

White, Joseph Bianco (b. 1775; d. 1841). "Letters from Spain by Don Leucadio Dollado" (1821); "Practical and Internal Evidence against Catholicism" (1826); "Second Travels of an Irish Gentleman in Search of a Religion" (1883). He was also the editor of the London Review, as well as of two Spanish journals. His sonnet "To Night" was called by Coleridge the finest in the language. See "Life of Rev. Joseph Bianco White, written by Himself, with portions of his Correspondence," edited by John Hamilton Thom (1848).

White, William Hale, "Reuben Shupcott" (b. Bedford, December 22nd, 1851). "The Autobiography of Mark Rutherford" (1881); "Mark Rutherford's Deliverance" (1885); "The Revolution in Taunton's Lane" (1887); "Miran's Schooling" (1880); "Catherine Furne" (1893); "Clark Hopgood" (1890); translation of Spinoza's "Ethic" (1883) and "De Emendatione Intellectus" (1895).

Whitehead, Charles, (b. 1804; d. 1862). "Autobiography of Jack Ketch" (1834); "Richard Savage" (1842); "Earl of Essex" (1843); "Smiles and Tears" (1847); "Life of Sir Walter Raleigh" (1851).

Whyte, Rev. Alexander, D.D. (b. Kirriemuir, 1837). "The Shorter Catechism" (1883); "Characters and Characteristics" of W. Law (1893); "Buayan's Characters" (1893, etc.); "Jacob Boehmen" (1894); "Samuel Rutherford and Some of His Correspondents" (1894); "Lancelot Andrewes and His Private Devotions" (1896), etc.
William of Malmesbury (b. 1095; d. about 1142); "Gesta Regum Anglorum;" "Historia Novella;" "Gesta Pontificum," etc., in the "Scriptores post Bedam," edited by Sir Henry Saville. Of the first two, there is an edition by Sir DuFus Hardy, published in 1840 for the Historical Society. An English translation by the Rev. John Sharpe, issued in 1815, formed the basis of that made by Dr. Giles, which is included in Bohn's "Antiquarian Library" (1847). See also Morley's "English Writers," vol. iii.

Wilson, Sir Daniel (b. Edinburgh, January 5th, 1816; d. August 6th, 1892). "Memorials of Edinburgh in the Olden Time" (1846-49); "Oliver Cromwell and the Protectorate" (1848); "The Archeology and Prehistoric Annals of Scotland" (1851); "Prehistoric Man: Researches into the Origin of Civilisation in the Old and New Worlds" (1863); "Chatterton: a Biographical Study" (1869); "Caliban" (1873); "Spring Wild Flowers;" and "The Lost Atlantis" (1892).

Wilson, George (b. Edinburgh, February 21st, 1818; d. November 22nd, 1859). "Life of Cavendish" (1851); "Life of Reid" (1852); "The Five Gate-Ways of Knowledge" (1856); "Paper, Pen, and Ink;" various scientific treatises; "Life of Professor Edward Forbes" (1861). Mémorial by his sister (1866).

Wilson, John ("Christopher North") (b. Paisley, May 18th, 1785; d. Edinburgh, April 3rd, 1854). "The Isle of Palms" (1812); "The City of the Plague" (1816); "Lights and Shadows of Scottish Life" (1822); "The Trials of Margaret Lindsay" (1823); "The Foresters" (1824); "Essay on the Life and Genius of Robert Burns" (1841); and "Recreations of Christopher North" (1842). Poems and Dramatic Works collectively in 1825. His complete Works, edited by Professor Ferrier, in 1856-8. "Life" by his daughter, Mrs. Gordon (1893).

Winter, John Strange, wife Mrs. Henrietta Eliza Vaughan Stannard (b. York, January 13th, 1856). "Cavalry Life" (1881); "Bootles' Baby" (1885); "Houp-la" (1886); "Pluck" (1886); "On March" (1886); "Mignon's Secret" (1886); "Mignon's Husband" (1887); "That Imp" (1887); "Bootles"
Wither, George (b. 1588; d. 1667).

"Prince Henry's Obsequies; or Mourne-
full Elogies upon his Death" (1612);
"Abuses Stript and Whipt; or, Satiri-
call Essays" (1613); "Epithalamia" (1613);
"A Satyre written to the King's most ex-
cellent Majestye" (1614); "The
Shropshire's Pipe" (1614, written with
Brownie); "The Shepheardes Hunting"
(1615); "Fidelia" (1617); "Wither's
Motto" (1618); "A Preparation to the
Psalter" (1619); "Exercises upon the
First Psalms, both in Verse and Prose"
(1620); "The Songs of the Old Testa-
ment, translated into English Measures"
(1621); "Juvenilia" (1622); "The
Mistresse of Philaret" (poems, 1622);
"The Hymnes and Songs of the Church"
(1623); "The Scholler's Purgatory, dis-
covered in the Stationer's Commonwealth,
and described in a Discourse Apologeticall"
(1625-26); "Britain's Remembrancer, con-
taining a Narrative of the Plague lately past" (1628); "The
Psalmes of David translated into Lyric Verse"
(1632); "Collection of Em-
blesmes" (1635); "Natur of Man"
(1636); "Read and Wonder" (1641);
"A Prophesie" (1641); "Halleluiah"
(1641); "Campos Musar" (1643); "Se
Defendendo" (1643); "Mercurius Rus-
tious" (1643); "The Speech without
Doore" (1644); "Letters of Advice
touching the Choice of Knights and
Burgesses for the Parliament" (1644);
Woolner, Thomas, R.A. (b. Had-
leigh, Suffolk, December 17th, 1826;
him is included in the "Annual Bio-
ography and Obituary" for 1820.

Wollstonecraft, Mary, Mrs. God-
win (b. 1759; d. 1797). "Thoughts on
the Education of Daughters" (1787);
"Female Reader; or, Miscellaneous
Pieces" (1789); "Moral and Historical
Iotation of the French Revolution"
(1790); "Original Stories from Real
Life" (1791); "A Vindication of the
Rights of Women, with Strictures on
Political and Moral Subjects" (1792);
"Origin and Progress of the French
Revolution, and its Effects on Europe"
(1795); and "Letters Written during a
Short Residence in Sweden, Norway,
and Denmark" (1796). Posthumous
Works, with a Memoir, by William
Godwin, in 1798. A "Defence of their
Character and Conduct" in 1803. Her
Letters edited, with Memoir, by Kegan
Paul (1878).

Wolseley, Garnet Joseph, Field-
Marshal Viscount, K.F., D.C.L.,
LL.D. (b. near Dublin, June 4th, 1833).
"Narrative of the War with China in
1860" (1861); "The Soldier's Packet-
book for Field Service" (1869); "Field
Pocket-book for the Auxiliary Forces"
(1873); "Life of John Churchill, Duke of
Marlborough, to the Accession of
Queen Anne" (1804); "Decline and Fall
of Napoleon" (1805).

Wood, Anthony (b. Oxford, Decem-
ber 17th, 1632; d. November
29th, 1695). "Historia et Antiquitates
Universitatis Oxoniensis" (1674); "A-
thenae Oxonienses" (1691-92); "Fusti:
or, Annals of the said University;"
and "A Vindication of the Histori-
ographer of the University of Oxford
and his Works from the reproaches of
the Bishop of Salisbury" [Burnet] in
1693. A Life of Wood in 1711, another in
1772. See also that by Rawlinson (1811),
and Bliss (1848), and Macmillan's
"Magazine" for July and August of
1875.

Wood, Mrs. Henry (b. 1820; d.
February 10th, 1887). "East Lynne"
(1861); "The Channings" (1852); "Mrs.
Halliburton's Troubles" (1862); "The
Shadow of Ashbydath" (1863); "The
Poggy Night at Offord" (1863); "St.
Martin's Eve" (1865); "A Life's Secret"
(1867); "Roland Yorke" (1869); "Dane
Hollow" (1871); "Johnny Ludlow"
(1874-85); "Edina" (1876); "Pomeroy
Abbey" (1878); "Court Netherleigh"
(1881); "About Ourselves" (1883);
and several posthumous works.

Woolcot, John, M.D. ("Peter Pindar")
(b. Dodbrooke, Devonshire, May, 1738;
d. January 13th, 1819). "The Louisa-
d" (1786). Works (1794-1801). A Life of
Wordsworth, Charles, D.D., Bishop of St. Andrews (b. Bocking, Essex, 1806; d. December 5th, 1892). "Shakespeare's Knowledge and Use of the Bible" (1854); "The Outlines of the Christian Ministry Delivered and Brought to the Test of Reason, Holy Scripture, History, and Experience" (1872); "Catechism or Christian Instruction"; "A Greek Primer"; "Annals of my Life" (1891); "Primary Witness to the Truth of the Gospel," etc. (1892).

Wordsworth, Christopher, D.D. (b. Cockermouth, June 4th, 1774; d. Buxted, Sussex, 1846). "Ecclesiastical Biography"; or, the Lives of Eminent Men connected with the History of Religion in England from the Reformation to the Revolution" (1808); "Sermons on Various Occasions" (1815), etc.


Wordsworth, Dorothy (d. 1855). "Recollections of a Tour made in Scotland in 1803" (1874).

Wordsworth, Right Rev. John, D.D., LL.D. (b. Harrow, September 21st, 1843). "Lectures Introductory to a History of Latin Literature" (1870); "The One Religion" (1881); "On the Roman Conquest of Southern Britain" (1889), etc.


Wotton, Sir Henry (b. Boughton, Malerbe, Kent, March 30th, 1558; d. December, 1639). "The Elements of Architecture" (1624); "Ad Regem Scotiae reducem Honorii Wottonii Plautus et Vota" (1633); "A Parallel between Robert late Earl of Essex and George late Duke of Buckingham" (1641); "A Short View of the Life and Death of George Villiers, Duke of Buckingham" (1642); "The State of Christendom" (1657); and Panagyric of King Charles, being Observations upon the Inclination, Life and Government of our Sovereign Lord the King." "The Religions Wottonians," containing Lives, Letters, Poems, with Characters of Sundry Personages, and other Incomparable Pieces of Language and Art, by Sir Henry Wotton, Kt., appeared in 1651. The Poems were edited by Dyce for the Percy Society, and by Dr. Hannah in 1845. See the Life by Isaac Walton, Wood's "Athenae Oxonienses," and Brydges' "British Bibliographer."

Wright, Thomas (b. Ludlow, Shropshire, April 21st, 1810; d. Chelsea, December 23rd, 1877). "Queen Elizabeth and her Times" (1889); "England Under the House of Hanover" (1848); "The Celt, the Roman, and the Saxon" (1852); "Domestic Manners in England during the Middle Ages" (1861); "Essays on Archæological Subjects" (1861);
Wright, Thomas (b. Cowper School, Olney, May 16th, 1839). "The Town of Cowper" (1886); "Life of William Cowper" (1892); "Life of Daniel Defoe" (1894).


Wycliffe, John (b. Spesswell, near Old Richmond, Yorkshire, 1324; d. Lutterworth, December 31st, 1384). "Wycliffe's Wycket" (1546); "The True Copy of a Prolog written about two C Years past by John Wycliff, the original whereof is found in an old English Bible, between the Obit Testament and the Newe" (1550); "Two Short Tractises against the Orders of the Begging Priars," edited, with a Glossary, by Dr. Jones (1698); "The Last Age of the Church, now first printed from a Manuscript in the University Library, Dublin," edited, with notes, by Dr. Todd (1840); "An Apology for Lollard Doctrines, attributed to Wicliffe, now first printed from a MS., with an Introduction and Notes," by Dr. Todd (1842); "Tracts and Treatises of John de Wycliffe, D.D., with selections and translations from his Manuscripts and Latin Works, with an introductory Memoir by Robert Vaughan, D.D." (1845). See the publications of the Wycliffe Society; "Fasciculi Zizaniorum Magistri Johannis Wycliff," edited by W. W. Shirley (1859); the Life by P. F. Tytler (1826); the Life by Le Bas (1829); the Life in Foxe's "Acts and Monuments," which is also given in vol. i. of Wordsworth's "Ecclesiastical Biography"; and Leecher's, translated with notes by Lorimer (1876). Wycliffe's "Select English Works," edited by T. Arnold in 1871.


Yeats, William Butler (b. 1865). "The Wandering of Oisin," etc. (1889); "The Countess Kathleen" (1892); "The Celtic Twilight" (1893); "The Land of Heart's Desire" (1894); "The Secret Rose" (1897). Has edited Irish Fairy Tales, Blake's Poems, etc.

Young, Charlotte Mary (b. 1823). "The Heir of Redcliffe" (1853); "Heartsease" (1854); "The Daisy Chain" (1856); "The Chaplet of Pearls" (1868); "Lady Hester" (1873); "My Young Alcides" (1873); "The Three Brides" (1876); "Magnus Bonus" (1879); "Stray Pearls" (1883); "The Two Sides of a Shield" (1883); "A Modern Telemachus" (1886); "Under the Storm" (1887); "A Reputed Changing" (1889); "Life of H.R.H. the Prince Consort" (1889); "The Canning Woman's Grandson" (1889); "More By-Words" (1890); "The Slaves of Sabinius" (1890); "Two Periwinkle Princesses" (1891); "The Constable's Tower" (1891); "The Cross Roads" (1892); "An Old Woman's Outlook in a Hampshire Village" (1892); "That Stick" (1892); "The Treasures in the Marshes" (1893); "Grisly Grisell" (1893); "Beechcroft at Rockstone" (1893); "The Release" (1896); "The Wardship of Steepoonebo" (1896); "The Pilgrimage of the Ben Beriah" (1897), etc.

Young, Arthur (b. 1741; d. 1820). "A Six Weeks' Tour through the Southern Counties" (1788); "A Six Months' Tour through the North of England" (1771); "Travels during 1787-90" (1793), etc.

Young, Edward (b. Upham, Hampshire, June, 1881; d. Welwyn, April 9th, 1765): "The Last Day" (1713); "Epistle to the Right Honourable Lord Lansdowne" (1713); "The Force of Religion; or, Vanquished Love" (1713); "On the late Queen's Death, and his Majesty's Accession to the Throne" (1714); "Paraphrase on the Book of Job" (1719); "Busiris, King of Egypt" (1719); "The Revenge" (1721); "The
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