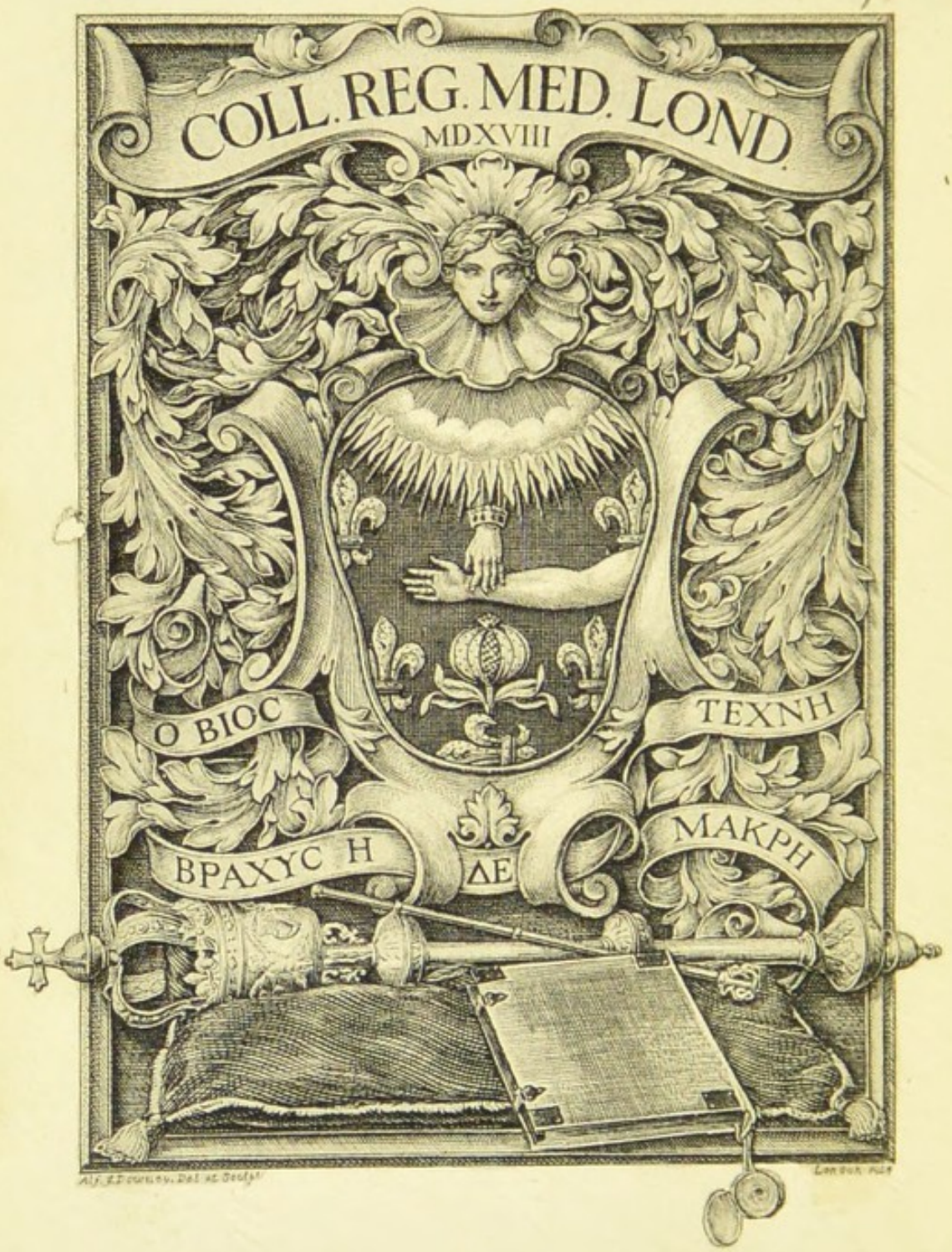
Medical philology. Part 1. A - El / gathered by L.M. Griffiths.

Medical Philology

PART I. A—El.

L. M. Griffiths



Medical Philology.

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Gathered by

L. M. Griffiths

M.R.C.S. Eng.

PART I. A—EI.

J. W. Arrowsmith, Quay Street, Bristol

1905

SL.

PREFATORY NOTE.

WHEN Greig Smith was editing the *Bristol Medico-Chirurgical Journal*, and I was assistant-editor, I undertook, at his request, to establish a department dealing with "the social, literary, and anecdotal aspects of our profession." The notes which, with some additions, are here gathered together appeared in that department. Their starting-points were the words in the *Promptorium Parvulorum* and the *Catholicon Anglicum* which have a medical interest and which have been annotated by Mr. Albert Way and Mr. Sidney J. H. Herrtage.

My comments on these words deserve no scientific consideration. They may be regarded as containing a mere "exchequer of words and no other treasure." The philological expert will probably view them with pity, if not with contempt, and look upon them as the compilation of one who had "been at a great feast of languages and stolen the scraps." But it may be convenient

to have, collected together, some notes calling attention to many almost forgotten words and deeds, and it will be found that the quest for instances of them often leads into interesting by-paths lying off the main and well-frequented road of literature.

My obligations to recognised authorities, especially to Mr. Way and to Mr. Herrtage, are obvious on nearly every page.

For the sake of distinction, the forms of type used by the editors of the *Promptorium* and the *Catholicon* have been retained.

The notes in the *Journal* ranged only from A to El. I should like to be able to find opportunity for continuing them through the rest of the alphabet.

L. M. G.

CLIFTON, BRISTOL,

CONTENTS.

Medical Philology.

I. March, 1892.

UNDER this title I purpose from time to time citing the words having a medical significance which are to be found in the *Promptorium Parvulorum sive Clericorum, Dictionarius Anglo-Latinus princeps*, written about 1440, and in the *Catholicon Anglicum*, an English-Latin Word-book, dated 1483. These words will often afford additional instances of early authority for many modern expressions which now exist only in the vocabulary of the more ill-informed, and will also throw light on many an ancient medical theory or practice.

The *Promptorium* and the *Catholicon* have been issued by the Camden Society, and edited respectively by Mr. Albert Way and Mr. Sidney J. H. Herrtage, who have enriched the volumes by many learned annotations. The *Promptorium* was compiled by a friar of Bishop's Lynn, who is known as Geoffrey the Grammarian. It was printed by Richard Pynson in 1499, by Julian Notary in 1508, and by Wynkyn de Worde first in 1510 and many times between that year and 1528. The Camden Society reprint of the *Promptorium* is based upon the text of the Harleian MS.

221, but much use was made of other versions, concerning which full particulars are given in the work. Attention was also given to the additions and various readings found in the printed copies, and these are clearly pointed out by Mr. Way in his text. It is not known that the *Catholicon* was ever printed till Mr. Herrtage's edition, which was made from a collation of a MS. belonging to Lord Monson and of the British Museum Addit. MS., 15,562. Mr. Herrtage considers "that the work was compiled in the north portion of the East Riding of Yorkshire"; but it has not been found possible to fix the identity of the person to whom we are indebted for it. The editors' notes I shall quote almost, if not quite, in full, and shall add any further illustrations I may be able to find; but, except in the case of the *New English Dictionary* now in course of publication, this will be rarely possible, as the notes are so full and illustrative. As dictionaries are frequently quoted in these notes and are cited by the names of their compilers, it will save much repetition if I give here the short titles and dates of these works:

"WRIGHT"... In 1857, Thomas Wright issued *Anglo-Saxon and Old English Vocabularies*, illustrating the period from the 8th to the 15th century. Richard Paul Wülcker in 1884 edited the second edition of this, adding to the Vocabularies, and making the whole of the material contained in it easy of reference.

Medulla ... ... The *Medulla Grammatice*, ascribed also to Geoffrey the Grammarian, is the earliest known Latin-English Dictionary. There are several versions of it among the Harleian MSS. in the British Museum. There are also, besides those in some private libraries, copies in the Cathedral libraries of Canterbury and Lincoln, and in the library of King Edward's Grammar School at Shrewsbury. All of them were written in the latter half of the 15th century.

Ortus ... ... The compiler of the *Ortus Vocabulorum*, the first printed Latin-English Dictionary in England, is unknown. The work was printed in 1500 by Wynkyn de Worde, who also issued many other editions. Pynson printed it in 1509, and editions were issued in Rouen in 1517 and 1520.

HORMAN ... *Vulgaria*. This is an English-Latin phrase-book compiled by William Horman, who was Head Master of Eton. The first edition of the book was printed in 1519. It was reprinted in 1530, five years before Horman's death.

PALSGRAVE ... *Lesclarcissement de la Langue Francoyse*. 1530. This contains an English-French Vocabulary. The book was reprinted in 1852 in Paris.

COOPER... ... *Thesaurus Linguæ Romanæ et Britannicæ*. This, a revision of Sir Thomas Elyot's Latin and English Dictionary, was first published in 1532. Second and third editions were issued in 1552 and 1565.

HULOET ... *Abecedarium*. A Latin-English Dictionary printed in 1552.

LEVINS... ... *Manipulus Vocabulorum.* 1570. This was reprinted by the Camden Society in 1867, and then described as "A Dictionary of English and Latin Words, arranged in the Alphabetical order of the last Syllables."

BARET ... ... *An Alvearie or Triple Dictionarie, in Englishe, Latin, and French.* 1573. In 1580, after the death of Baret, who was M.D. of Cambridge, a second edition was published, in which Greek was added to the other languages.

FLORIO... ... *A Worlde of Wordes, Or Most copious, and exact Dictionarie in Italian and English.* 1598. A second edition was issued in 1611.

COTGRAVE ... *A Dictionarie of the French and English Tongues.* This, exceedingly rich in English synonyms, appeared first in 1611. Other editions were published in 1632 (with an English-French Dictionary by Sherwood), 1650, 1660, and 1673.

MINSHEU ... The first edition of Minsheu's *Ductor in Linguas*, a polyglot dictionary dealing with eleven languages, was issued in 1617. A second edition was published in 1627.

HALLIWELL... *A Dictionary of Archaic and Provincial Words*, first published in 1847, reached a ninth edition in 1878.

WEDGWOOD... The first volume of his *Dictionary of English Etymology* was issued in 1859. Other volumes followed. There was a second edition of the complete work in 1872, and a third in 1878.

The British Museum MS. of the *Catholicon* has "An **Agnaylle**," without any Latin equivalent. This word has a curious history. In the modern

English rendering of the tenth century Saxon version of the Herbarium of Apuleius given in *Leechdoms, Wortcunning, and Starcraft of Early England*, edited in 1864 by the Rev. Oswald Cockayne, is the following (Vol. I., p. 147): "For the disorder the Greeks name *παρωνυχίας, angnails*, take root of this same wort [*βολβὸς σκιλλητικός*, bulb of scilla maritima], pound with vinegar and with a loaf, lay it to the sore; wonderfully it healeth the same."

Mr. Herrtage's note in the *Catholicon* is:

A sore either on the foot or hand. Palsgrave has 'an *agnayle* upon one's too,' and Baret, 'an agnaile or little corn growing upon the toes, *gemursa, pterigium*.' Minsheu describes it as a 'sore betweene the finger and the nail.' '*Agassin*. A corne or agnele in the feet or toes. *Frouelle*. An agnell, pinne, or warnell in the toe.' 1611. Cotgrave. 'Agnayle: *pterigium*.' Manip. Vocab. According to Wedgwood 'the real origin is Ital. *anguinaglia* (Latin *inguem*[1]), the groin, also a botch or blain in that place; Fr. *angonailles*. Botches, (pockie) bumps, or sores, Cotgrave.' Halliwell, *s.v.* quotes from the Med. MS. Lincoln, leaf 300, a receipt 'for *agnayls* one mans fete or womans.' Lyte, in his edition of Dodoens, 1578, p. 279, speaking of 'Git, or Nigella,' says:—'The same stieped in olde wine, or stale pisse (as Plinie saith) causeth the Cornes and *Agnayles* to fall of from the feete, if they be first scarified and scotched rounde aboute.' '*Gemursa*. A corn or lyke griefe vnder the little toe.' Cooper.

The Rev. A. S. Palmer, in *Folk-Etymology*, 1882, says:

"This word in all probability has nothing to do, as its present form would suggest, with the *nails* of the fingers

[1] [This mistake is copied from Wedgwood].

(A. Sax. *angnägl* (?), pain-nail). It was formerly spelt *agnel*, *agnayle*, *angnayle*, and denoted a corn on the toe, or generally any hard swelling. It is doubtless the same word as Fr. *angonailles* . . . . . It. *anguinaglia* . . . . . 'also a disease n the inside of a horse's hinder legs,' (Florio). *Anguinaglia*, as Diez shows, is for *inguinalia*, a disease or affliction of *inguine*, Lat. *inguen*, the groin or flank (Sp. *engle*, Fr. *aine*). . . . . ' Turner, *Herbal* [1551], speaks of '*angnaylles* and such hard swellinges,' Florio of '*agnels*, wartles, almonds, or kernels growing behind the eares and in the necke' (s.v. *Páno*). 'The inner flesh or pulp [of a Gourd] is passing good for to be applied to the *agnels* or corns of the feet.' Holland, Pliny's Nat. Hist. ii. 36 (1634). '*Ghiandole, Agnels*, wartles, or kernels in the throat,' Florio."

Under the words quoted by Mr. Palmer from Florio, the word "agnels" does not occur in the 1598 edition.

The Rev. W. W. Skeat, in his *Etymological Dictionary*, goes fully into the history of the word. He connects the first syllable of the word with *angina* and *ἀγχόνη*, respectively from *angere* and *ἄγχειν*, to choke, and from the Aryan root AGH or ANGH, to choke, compress, afflict, and adds that "from the same root come *anger*, *anxious*, &c.; and the notion of 'inflamed' is often expressed by 'angry.' . . . . A corn would be called an *agnail* because caused by irritation or pressure. And from the same root must also come the first syllable of the A.S. *ang-nægl*."

The *New English Dictionary*, after giving various forms of the word, says that the application has been much perverted by pseudo-etymology, and

points out that the root of the second syllable in the word is from the Gothic *nagls*, which had here the sense, not of "finger-nail," *unguis*, but of a nail (of iron, etc.) *clavus*, which in Latin was both a nail in that sense and a corn in the foot. The syllable *nail* was referred subsequently to a finger- or toe-nail. It quotes from a passage in *Leechdoms* (Vol. II., p. 80), which, modernised, reads thus: "For an angnail, brass filings and old soap, and oil if thou have it, if thou have it not, add cream, mingle together, lay on;" and then gives the following and other instances of the word used to signify a corn:

'Clauus is the latin . . . In englyshe it is named cornes or agnelles in a mannes fete or toes.' Boorde, *Breuiary* (1552), II. 3. '[Aloe] heleth also agnales when they are cut of.' Turner, *Herbal* (1568), II. 17. 'They skinne a kybed heele, they fret an angnale off.' Turberville, *Venerie* (1575), 137.

Under the equivalent of whitlow, the *New English Dictionary* gives from Lyte's *Dodoens* (1578), 258: "Good to be layde unto . . ulcered nayles, or agnayles, whiche is a paynefull swelling aboute the ioyntes and nayles." But the word is given under its wrong definition, as here "agnayles" is one of the two diseased conditions mentioned in which the remedy would be useful. It is not a synonym for "ulcered nayles," which could not be described as "a painful swelling about the joints and nails.'

Thus it may be seen that till the 17th century there is no instance of the word agnail being used to denote anything else than a hard corn, and that probably Minsheu in 1617 was the first to chronicle its perverted meaning.

Occasionally in modern literature the word has become confounded with hangnails, sometimes popularly known as back-friends, being "small pieces of partially separated skin about the roots of the finger-nails." The *New English Dictionary* quotes from *Weldon's Illustrated Dressmaker*, 1882: "This method practised daily will keep the nails in perfect preservation, also preventing agnails." The Sydenham Society's *Lexicon*, in which better things might have been expected, contents itself with defining Agnail as "a term applied to the shreds of epidermis which separate from the skin covering the root of the nail, and which, on being torn, give rise to a painful state of the fingers." In smaller recent dictionaries the word appears perverted from its original meaning. Chambers's *Etymological Dictionary* defines it as "an inflammation round the nail." Nuttall, with less circumlocution, gives "a whitlow" as its equivalent.

It is clear that the earlier signification of the word (see the quotations from Palsgrave, Cooper, Baret, and others) had nothing whatever to do with a sore near the nails, or with a blotch in the groin, and that Mr. Cockayne was not right in

giving *angnails* as a gloss upon *παρωνυχίας*, as at the date of the Saxon version of the *Herbarium* the word would not have denoted that condition, which was undoubtedly a whitlow. Neither was he justified in giving *παρωνυχία* as a marginal reading to "agnail" in the quotation cited from Vol. II. of *Leechdoms*, as the section in which the word occurs is one dealing with "warty eruptions," amongst which a corn would be classed. Mr. Herrtage's own definition of the word is not quite correct.

The word does not appear in any form in Stratmann's *Middle-English Dictionary*, ed. 1891.

II. June, 1892.

In the *Promptorium* will be found the first two of the following quotations. The other two are from the British Museum MS. of the *Catholicon*.

> AKE, or ache, or akynge. *Dolor.*
> AKYN. *Doleo*, CATH.
> To **Ake**; *Noceo*, *&* *c*etera; *vbi*, to hurt.
> An **Aking**; *Nocumentum*.

The book referred to as CATH., to which the compiler of the *Promptorium* was indebted for the second of the extracts given above, was the *Catholicon* or *Summa* of Johannes de Janua, a dictionary finished by him in 1286 and first printed in 1460. The cross-reference in the third word quoted adds nothing about the word *ake*.

Mr. Herrtage's note is:

'*Doloir*. To grieve, sorrow; to ake, warch, paine, smart.' Cotgrave. Baret points out the distinction in the spelling of the verb and noun: '*Ake* is the Verbe of this substantive *Ache*, *Ch* being turned into *K*.' Cooper in his *Thesaurus*, 1584, preserves the same distinction. Thus he says—'*Dolor capitis*, a headache; *dolet caput*, my head akes.' The *pt. t.* appears as *oke* in P. Plowman, B. xvii. 194; in Lonelich's[1] *Hist. of the Holy Grail*, ed. Furnivall, and in Robert of Gloucester, 68, 18. A.S. *acan*.

It is recognised by some of the most recent dictionaries that the present spelling of the verb is wrong.[2] In the *New English Dictionary* it can be seen that the verb is historically *ake*, and was so written even as late as the time of *Dr. Syntax*, 1821. The first extract from the *Promptorium* shows that about 1440 *ake* and *ache* were both used for the spelling of the substantive. That in 1568 it was sometimes pronounced as it is now is clear from a passage in Turner's *Herbal*, in which reference is made to "catarres, runninges of the eyes, and other aykes." But, about that time, as appears from Cooper and Baret, there was a tendency to reserve *ake* for the spelling of the verb and *ache* for that of the substantive, which was pronounced *aitch*. Books of the latter half of the 16th century contain many a verbal joke arising out of the identity of sound with that of

[1] [Should be Louelich or Lovelich = Lovely. See *Athenæum*, 1902, Nov. 1, p. 587, Nov. 22, p. 684, and 1903, Jan. 10, p. 50].

[2] For early forms see Stratmann (*op. cit.*) s.v. *ache* and *aken*.

the letter H. An instance of such pronunciation is found in Henry Chettle's *Kind-Harts Dreame*, 1592, where a description is given of "trauelers that by incition are able to eaſe all aitches" (p. 54 of Reprint in *Shakspere Allusion-Books*, 1874). This pronunciation is clearly referred to by Beatrice (*Much Ado about Nothing*, III. iv. 53–6).

Beatrice. By my troth, I am exceedingly ill; heigh-ho!
Margaret. For a hawk, a horse, or a husband?
Beatrice. For the letter that begins them all, H.

Shakspere also makes us familiar with the dissyllabic form of the plural:

Aches contract and starve your supple joints.
Timon of Athens, I. i. 257.
Their fears of hostile stroke, their aches, losses.
Ibid., V. i. 202.
I 'll rack thee with old cramps,
Fill all thy bones with aches, make thee roar.
Tempest, I. ii. 369–70.

This pronunciation continued till the beginning of the 18th century. In "The Description of a City Shower," Swift wrote (*Tatler*, No. 238, October 17, 1710):

A coming Shower your shooting corns presage,
Old aches throb, your hollow tooth will rage.

"In the old folio, and first octavo, this word was used as a dissyllable, and so it has continued in all the subsequent editions both of the *Tatler* and Swift's *Works*, till the collection of the English Poets was published in 1779 by Dr. Johnson."—

(*Tatler*, ed. 1786, Vol. vi., p. 189). Late editions read "old aches will throb."

In 1806, John Kemble, at Covent Garden, playing Prospero in Dryden and Davenant's version of *The Tempest*, pronounced the word according to the Shaksperian metre, and thereby aroused the anger of the newspaper critics and many regular playgoers. To his credit he did not give way to the ignorant and popular clamour. When it was announced from the stage one night that he was too ill to appear, an unlearned wag cried out, "Mr. Kemble's head *aitches*." During Kemble's absence, the part was played by G. F. Cooke, who, as a way out of the difficulty with which he was confronted, omitted the whole line. A wit then printed this verse as "Cooke's Soliloquy":

> "*Aitches* or *akes*, shall I speak both or either?
> If *akes* I violate my Shakespeare's measure.
> If *aitches* I shall give King Johnny pleasure;
> I've hit upon 't—by Jove, I'll utter neither."

III. September, 1892.

The Harleian MS. of the *Promptorium* has

ALBEREY, *vel* alebrey. *Alebrodium, fictum est.*

Pynson's edition printed in 1499 read "Albry." Mr. Way's note is:

"Alebery for a sicke man, *chaudeau*," PALSG; which Cotgrave renders, caudle, warm broth.

Aleberry is found as a later spelling, and this led some etymologists astray. For instance, Dr. Johnson, says the word is from *ale* and *berry*. But, as may be seen from the *New English Dictionary*, early forms were *alebre* and *alebrue*, and the latter part of the word is connected with the well-known *brewis*, which appearing with many variations has no etymological alliance with *brew*, and meant a kind of broth with small pieces either of meat or bread in it.

An aleberry was "a beverage made by boiling ale with spice and sugar and sops of bread in it." The quotations given in Nares's *Glossary* show that it was considered to be of nutrient virtue in cases where the appetite had failed.

IV. December, 1892.

The *Promptorium* gives the following:

ATTYR, fylthe. *Sanies.*

Mr. Way's note is:

A. Sax. Atter, *venenum*. "This sore is full of matter, or ater; *purulentum*," HORM. Atter has the same sense in Norfolk at the present time, and Skinner mentions the word as commonly used in Lincolnshire.

This word, which is now obsolete, or only occasionally met with in some dialects, appeared in Old- and Middle-English in various forms which

are given in the *New English Dictionary*, and which present great diversity. It is easy to see its alliance with the modern German, *Eiter*, pus. The surgical significance of the word is obvious in the passage in Caxton's *Golden Legend* (1483), in which it is said "kyrnellys and botches of his face . . ranne grete plente of blood and atter;" and in Coverdale's version (1535) of *Job* ii. 7, which reads, "and scraped of the etter off his sores." No quotation later than 1643 is given in the Dictionary.

V. September, 1890.

E. R. P., writing to the *Journal of Cutaneous and Genito-Urinary Diseases*,[1] said: "A member of the bar, distinguished alike for his eminence as a jurist and his profound general erudition, gave me recently the etymology of a familiar word that few can correctly spell and still fewer trace to its origin. He said the Roman diminutive *ette* contracted to *et* abounds in such words as streamlet, a little stream; rivulet, a little river, etc., while the Saxon diminutive *ock* serves a similar purpose in such works as hillock, a little hill, and bullock, a little bull, and plural, bullocks, little bulls. So it appears at last that the familiar name by which the schoolboy calls his testicles does not belong

[1] May, 1889, p. 192.

to the realm of slang, but descends to us straight from the shelves of mediæval classics." Benjamin Lee, commenting upon this,[1] observed that to make the vulgar name for the testicles identical with bullocks "involves an error in orthography, and is also entirely inadequate. The word as in common use is spelled correctly with 'o,' not 'u.' The true descent of the word is from 'boll,' which means a seed-vessel; whence, naturally enough, 'bollocks,' little seed-vessels. It is Saxon, pure and undefiled, and not a vulgar play upon words; and, moreover, it is strictly and scientifically correct." Neither of these writers is quite accurate. Readers of the Old Testament are familiar with the passage, "The barley was in the ear, and the flax was bolled" (*Exodus* ix. 31), where the word means "podded for seed." But the root goes further back than this meaning, which was a derived one. As Dr. Aldis Wright says (*Bible Word-Book*), the word is etymologically connected with ball, etc., and the root expresses the idea of roundness, swelling. In connection with this, these extracts from the *Catholicon Anglicum* will be of interest: "a **Balloke stone**; *testicul*us, *testiculat*us *par*ticipium; a **Ballokecod**; *piga*, *ime*mb*rana*; to which Mr. Herrtage appends this note: "'*Hic testiculus*, a balok-ston; *hic piga*, a balok-kod,' Nominale MS. 15th cent. '*Couille*,

[1] *Ibid.*, March, 1890, p. 113.

a cod, bollock, or testicle,' Cotgrave. It appears from Palsgrave's Acolastus, 1540, that *ballocke-stones* was a term of endearment." But the instance from Cotgrave is wrongly cited. At least, in the 1632 edition it is given thus: "Couille: f. *A mans yard; also (but lesse properly) the cod, ballocke, or testicle* . . ." and I have not found "bollock" anywhere. As the English equivalent of "Couillon de chien," Cotgrave gives "Ballock-grasse" along with "Dogs-stones," and other popular names of several species of orchis. The *New English Dictionary* has under "Ballock" several quotations of varying forms of the word, of which one of the most interesting is from *Leviticus* xxii. 24, where Wyclif read "kitt and taken awey the ballokes is," which the A.V. renders merely as "cut." (For "kitt" as "cut" see quotations from Wyclif in Richardson's *Dictionary*, under "cut.") From all which it is clear that "the familiar name by which the schoolboy calls his testicles" should be spelled "ballocks."

VI. March, 1893.

The *Catholicon* of Johannes de Janua[1] supplied the compiler of the *Promptorium* with the following definition:

BLEDYNGE boyste. *Ventosa, guna.*

[1] See p. 9.

Mr. Way's note is:

The Catholicon gives the following explanation: "*Guna vel guina, vas vitreum, quod à Latinis à similitudine cucurbitæ ventosa vocatur, quæ animata spiritu per igniculum in superficiem trahit sanguinem*," PAPIAS; see Ducange.[1] The operation of cupping, which is one of ancient use, was doubtless well known to the Friar of Lynn, who compiled the Promptorium, as one of the means resorted to when, according to the monastic institutions, there were at stated seasons (*temporibus minucionis*) general blood-lettings. See Martene de Antiq. Ritibus, and Mr. Rokewode's note on Chron. Joc. de Brakelonda, p. 11. In the Chirurgica of John Arderne, surgeon to Edw. III. where he speaks of cupping, "*ventosacio*," a representation is given of the bledynge boyste. Sloane MS. 65, f. 70.

The quotation given by Mr. Way from Johannes Januensis shows that an early meaning of *boyste* was a glass vessel. The word—spelled in various ways, of which one was *boist*, marking its alliance with the French *boiste*—was at a later date "chiefly used of a box for ointment, a vase or flask for oil." Showing this, the *New English Dictionary* cites from Barbour (1375?), *St. Nicolaus*, 294, "Scho has brocht A boyst of oyle"; and from Lovelich (*c.* 1450), *Grail*, xvii., 131, "The awngel took a boist with oynement anon." The word became used interchangeably with *ampulla*, a term generally reserved for the vessel containing holy water, or oil used for purposes of sacred unction. This will be seen from the following quotation which Mr.

[1] [The first part of Ducange's well-known *Glossarium* was issued in 1678.]

Way gives from the *Ortus Vocabulorum*: "*Lechitus est vas olei amplum, vel ampulla ampla que auricalco solet fieri, Anglice*, a boyste or kytte for oyle." It was also specially applied to another sacred receptacle, the pyx, in which the bread of the Holy Eucharist was reserved to be given to the sick and infirm, who could not communicate in church. Under "BOYSTE, or box" the *Promptorium* gives "*pix alabastrum*"; and as the equivalents of "**Buyste**" and "**Bust**" the *Catholicon Anglicum* gives "*alabastrum*, *alabastratum*, *pixis*, *hostiarium pro hostijs*." Although sometimes confused with it, the pyx must be carefully distinguished from the pax, for the theft of which Bardolph (*Henry V.*, III. vi. 42) suffered capital punishment. Mr. Herrtage, in a note in the *Catholicon Anglicum*, p. 49, quotes from *English Metrical Homilies*, p. 148, where "the devil is described as passing a certain hermit's cell, and we are told that

> '*Boystes* on himsele he bare,
> And ampolies als leche ware.'"

It is of interest to note that *ampulla*, literally meaning a two-handled vessel, such as was used by the Romans to contain the oil for use after bathing, being generally in shape bellied or rounded, came to signify anything puffed out, as in Horace (*Ars poet.*, 97), "*Projicit ampullas et sesquipedalia verba*." It is, therefore, no matter of

surprise to find "Boast" defined in the *Catholicon Anglicum* as "a **Boste**; *ampulla, iactantia, pompa, magnificenia.*"

As we have now the verb "cup," derived from the vessel used in the operation of cupping, so in Middle-English there was a verb "boystōn'" which came into the *Promptorium* from the *Vocabularium* written by Uguitio, Bishop of Ferrara, in the latter half of the 12th century. The word there appears with the Latin equivalents of "*Scaro, ventoso.*"

The periodical bleedings to which Mr. Way refers necessitated a short stay in the infirmary, which formed an important part of the monastic economy. As the ordinary residents in a monastery often numbered many hundreds, many of whom would be well advanced in years, the infirmary would never be without a large number of occupants. It "had a chapel annexed to it, wherein a service specially appointed for the sick was performed. It was furnished with suitable chambers, and was strewed with rushes as often as it was found necessary. A common appendage to it was a garden or court, for the recreation of the sick, and in some monasteries there was also a long enclosed gallery for the same purpose. By the Anglo-Saxon Institutes, when a monk was taken severely ill, he announced his disease to the abbot, or the whole of the brethren, and

having received the benediction, he retired to the infirmary. To this the Norman decretals add, that, from the day he began to eat flesh there, he should walk with his hood on, and leaning on a staff. As soon as he was convalescent, after being shaved, he was to attend Divine service at the hour before chapter, and if there was a mass afterwards, not to offer at it. When the chapter commenced, he was to enter as soon as the affairs of the order began to be discussed, solicit pardon for having eaten meat, throw himself at the feet of the abbot after having received absolution, and return thanks to him and the convent, for the assistance which he had received from them during his sickness. By the same institutes, when a monk was sick beyond prospect of recovery, it was notified to the abbot and convent, by the infirmarer, and they immediately attended him, and gave him extreme unction, and afterwards administered the Eucharist to him; when his death approached, they went to witness his departure, and began the commendation of his soul. According to the Norman decretals, he was visited at first only by a deputation, who sprinkled, confessed, and absolved him, and then gave him extreme unction and the Eucharist. He was constantly attended by two monks, who read to him the Passion of our Lord and the Gospels, while he continued sensible;

and when he was deprived of his understanding, they never ceased singing the Psalter. As soon as he appeared to be on the verge of dissolution, a servant laid a hair cloth over him, and sat watching until he was just departing, and then with the two monks, ran to the cloister door, and beat upon a table to give notice to the convent to come to him, which they accordingly did, and began a religious service, after which they again retired, certain of them remaining with him to sing the Psalter. The others again returned to perform the commendation of his soul. Manual exercise was commonly adopted in the infirmary, as a means for restoring health, and it appears that some of the patients were occasionally employed in sawing billets. It was usual for monks, in chronic infirmities, to spend their remaining days in the infirmary, where they formed a little society, and as they would thus behold each other's ailments, they would, doubtless, be induced to bear each other's burdens, and thus fulfil the law of Christ; descending quietly to the grave, and encouraging each other with the joyful hope of a blessed immortality." (Fox's *Monks and Monasteries*, 1845, pp. 175–7.)

The infirmarer mentioned above was a special officer known as "infirmarius," whose routine duty it was to administer to the sick all their meals, and "to sprinkle holy water after compline

on all their beds. Before matins he went round with a lantern to see if any who were able to rise remained in bed; and he was required to proclaim all negligences to the chapter. He had two brethren to assist him in taking care of the sick. The abbot, with the consent of the chapter, was to appoint such a person infirmarer as might be able, in case of sudden accident, to receive the confession of the sick." (*Op. cit.*, pp. 146–7.) In addition, he "was to provide them physic and all necessaries whilst living, and to wash and prepare their bodies for burial when dead." (Tanner's *Notitia Monastica*, ed. 1787, p. xix.) "If any one diseased with the angistrum, so called *ab angendo* (from choaking), and by another name, *windy*, from short breathing, wished to be bled, he was to announce it to the Infirmarer, who was to order the servant, to whom that office belonged, to do it; and find him a candle for it." (Fosbrooke's *British Monachism*, ed. 1817, p. 197.)

It would seem that the occupants of the infirmary did not always get the good things which were intended for them, but that their better food was sometimes appropriated by the monks who were in good health. Fosbrooke (*British Monachism*, ed. 1817, p. 324) quotes a passage from *Piers Plowman* as an allusion to the special dishes prepared for the patients in the infirmary. Do-wel (B-Text, E.E.T. Soc. ed., xiii. 105–9) says:

"By þis day, sire doctour," q*uo*d I · "þanne be ȝe nouȝt in dowel;
For ȝe han harmed vs two · in þat ȝe eten þe puddyng,
Mortrewes, and other mete · and we no [morsel] hade!
And if ȝe fare so in ȝowre fermorie · ferly me þinketh,
But chest be þere charite shulde be · & ȝonge children dorste pleyne!"

The parallel passage in the C-Text (E.E.T. Soc. ed., xvi. 115–9) is:

"Certes, sire," þanne seide ich · "hit semeþ nat here,
In þat ȝe p*arte*þ nat with ous poure · þat ȝe passeþ dowel,
Noþer louyeþ as ȝe lereþ · as oure lorde wolde,
And ȝe fare þus with ȝoure sike freres · ferly me þynkeþ
Bote dowel endite ȝow · *in die iudicii.*"

Fosbrooke gives only the first of the passages, merely with the intention of showing that it was the custom to provide better food for the inmates of the infirmary. But it is also clear that the speaker meant to make a charge that this was consumed by those for whom it was not intended. Fosbrooke evidently missed the meaning of the word "fare," which at first sight might be thought to have a definite reference to food, but that is a later use, and in earlier times it meant "do" or "go," the meaning which it now holds in "farewell," "thoroughfare," and "welfare."

It may be some consolation to the profession of to-day to remember that the person addressed in the first line of the first passage quoted was, of course, not a medical doctor.

This was probably only one of the ways in which the "sike freres" were unfairly treated. Bearing on this subject, Prof. Skeat (E.E.T. Soc. ed., Part IV., l. 307) alludes to *Pierce the Ploughmans Crede* (about 1394, A.D.), lines 611–4 and 627 of which in his edition for the Early English Text Society read:

"Crist bad blissen · bodies on erþe
þat wepem for wykkednes · þat he byforne wrouȝte;—
þat ben fewe of þo freres · for þei ben ner dede
And put all in pur [claþ] · wiþ pottes on her hedes."

. . . .

"Vnder a pot he schal be put · in a pryvie chambre."

In a note Prof. Skeat says:

"The announcement that friars, when near dead, were wrapped up in white cloth, and had *pots put on their heads*, is strange and startling, and a reference to l. 627 seems to shew that there existed a system of disposing of useless friars by a process not very different from suffocation; but it would be desirable to have more light thrown upon this passage from other sources."

Of the therapeutic measures adopted bleeding was the most frequent. In some abbeys there was a bleeding-house called Flebotomaria. The operation, which was performed by a servant, was termed "minution." There were certain festivals when bleeding was not allowed in the monasteries, for instance at All Saints because on the morrow all the priests were to celebrate masses for the dead. In the order of

St. Victor, which was one of those under the Augustinian rule, the brethren were bled five times a year—in September, before Advent, before Lent, after Easter, and after Whitsuntide. The advantages of blood-letting are stated by the writer of *Modus Cenandi* (British Museum, Cotton MS., Titus A xx) given in Dr. Furnivall's E.E.T.S. ed. of *Manners and Meals in Olden Time* (Part II., pp. 34–57):

"Lumina clarificat, sincerat fleubotonia
Mentes & cerebrum, calidas facit esse medullas,
Vesicam purgat, stomacum veneremque cohercet,
Auditus aperit, memorem reddit leniorem
Vocem producit, acuit sensum minuitque
Sompuos, emollit iratos, anxia tollit,
Tedia subuertit, oculorum curat aquosos
Cursus, inuitat digestum, sana ministrat."

162–9.

"Tempore vernali, calidus sit & humidus aer,
Nullum tempus eo melius fit fleubotonie."

272–3.

In summer his injunction is, "Sint rare fleubotonie" (280). He has nothing to say about it in autumn:

"Tempore brumali sit victus deliciosus,
Non ventris cursus in eo, nec fleubotonia."

287–8.

It was thought necessary that after bleeding the patient should be put on extra diet. The writer of the *Ancren Riwle*—a work written in the 13th century for the guidance of the nuns of a

house in Dorsetshire—says, "Two maner men habbeð neode uorte eten wel, & forto drinken wel—swinkinde men, & blod-letene"; a passage which is thus rendered by Morton in the Camden Society edition of the work, pp. 260-1, "Two sorts of men have need to eat and to drink well—men who labour, and men who have been let blood."

Monks, in order to get a chance of the better living supplied for occupants of the infirmary, frequently manifested a desire for venesection. In 1278 the Bishop of Worcester, in whose diocese Bristol then was, made a visitation of the Monastery of St. Augustine, the church of which is now the Cathedral. He ordered that "in the infirmary food and drink was to be provided for the sick, and other things useful for them; and he forbad under a curse that any feign himself sick when he is not so." (Barrett, *Hist. Bristol* [1789], pp. 261-2.)

VII. June, 1893.

Following on the notes on "Bledynge boyste" given in March, some further allusions to the practice of bleeding will be of interest.

From a work described as *Mirivalensis in campo florum*, but of which no copy has been found, there

came into the *Promptorium* the definition "BLEDYNGE yryn. *Fleosotomium*," or, as it appears in Pynson's printed edition of 1499, *fleobothomium*. In the *Catholicon* the word appears as "**Bluderyne**" and "**Blodeyren̄**," with the Latin equivalents, *fleubotomum*, *lanciola*. Mr. Herrtage's notes are:

'*Phlebotomon.* The instrument to let bloud; a fleume.' Cooper. '*Fleubotomo; sanguinem minuere. Fleubotomium: instrumentum cum quo sanguis minuitur.*' Medulla.

In the Invent. of John Stubbes, of York, barber, taken in 1451, we find the following entry: 'De *blode yrens* et launcettes in j case, ij^{s}.' *Test. Ebor.* iii. 118.

The *New English Dictionary* gives "lancet" as a definition of "blood-iron," a term which, from the entry in Stubbes's Inventory, it would seem not improbable was at one time reserved for the instrument used for scarification with the cupping-glass. In Ambroise Paré's time, as may be seen from an illustration in his book,[1] it was a narrow straight instrument, with one end bent to form a small handle, and a protruding cutting edge at the other. While the form of the cutting instrument used in cupping has greatly changed since Paré's day, the lancet, of which he also gives a drawing, was practically the same shape as at present.

The speciality in which these instruments were used was subdivided into the drawing of blood

[1] *The Works of Ambrose Parey*, translated by Thomas Johnson, 1634.

by venesection and the practice of cupping. In a 15th century Vocabulary, (Wright, 652.6, 7), "*Hic fleobotomator*, *Ae* blodelater" and "*Hic scarificator*, *Ae* carsare" are given under "Nomina Artificiorum." Wright had not met with the word "carsare" before, and he offers no explanation of it. It is not given in the *New English Dictionary*. The word may by some transposition of letters, or by miswriting, be connected with *scaro*, which in the March *Journal* I quoted from the *Promptorium*, where, with *ventoso*, it is given as one of the Latin equivalents of "boystōn'."

Ventose became the technical name in English for the cupping-glass, and is used in the 1634 translation of Paré. Chaucer, in describing the nature of Arcite's fatal injuries, says (*Knightes Tale*, ll. 1887–90):

> "The clothered blood, for any lechecraft,
> Corrupteth, and is in his bouk y-laft,
> That nother veyne-blood, ne ventusinge,
> Ne drinke of herbes may ben his helpinge."

In modern French, *Ventouse* is the word for cupping-glass.

In earlier times the vessel used was made of brass or horn. Celsus (II. xi) says: "Cucurbitularum vero duo genera sunt: aëneum, et corneum. Aënea, altera parte patet; altera, clausa est: cornea, altera parte æque patens, altera foramen habet exiguum. In aëneam linamentum ardens

conjicitur, ac sic os ejus corpori aptatur, imprimiturque, donec inhæreat. Cornea per se corpori imponitur; deinde, ubi ea parte, qua exiguum foramen est, ore spiritus adductus est, superque cera cavum id clausum est, æque inhærescit." Paré refers to the horn, and describes in detail the same mode of using it.

VIII. September, 1893.

In the *Promptorium* are the following words:

BLEREYED. *Lippus.*
BLERYDNESSE. *Lippitudo.*

In the 1499 edition the first of the words was printed "blere iyed," and the second "blere iyednesse."

The *Catholicon* has these forms:

to **Blere**.
to be **Blerid**; *lippire*, *lippescere*.
Blere eede; *lippus*.
a **Blerednes**; *leppitudo*; *apifora*.

The British Museum MS. of the *Catholicon* gives *lippire*, *lippiscere*, as the equivalents of "to blere," and has the reading of "Blered" for "Blere eede."

The notes by Mr. Way and Mr. Herrtage are these:

"*Lippus dicitur qui habet oculos lachrymantes cum palpebris euersatis*, blered of the eye." ORT. VOC. In Piers Ploughman the verb to blere occurs, used metaphorically: "He blessede hem with his bulles, and blerede hure eye." "To bleare ones eye, begyle him, *enguigner*." PALSG.

'*Lippio*, to be pore-blind, sande-blind, or dimme of sight. *Lippitudo*, blerednesse of the eyes. *Lippus*, bleare-eyed: hauing dropping eies.' Cooper. '*Lippitudo*. Blerynes oft the eye. *Lippio*. To wateryn with the eye.' Medulla. In the Poem of Richard the Redeles (E.E. Text Soc., ed. Skeat), ii. 164, we have *blernyed* = blear-eyed. To blere one's eye is a common expression in early English for to deceive one; thus Palsgrave gives 'I *bleare*, I begyle by dissimulacyon;' and the Manip. Vocab. has 'to blirre, *fallere*.' For instances of this use of the word see Wright's Sevyn Sages, pp. 48, 77, and 100; the Romaunt of the Rose, l. 3912, &c.; Ly Beaus Disconus (in Weber's Met. Rom., vol. ii) l. 1432; Wright's Political Poems, ii. 172; Sir Ferumbras, ed. Herrtage, l. 391, &c.

'For all ower besynes, *bleryd is ower eye*.' *Digby Myst.* p. 92, l. 985.

In *Genesis* xxix. 17, the A.V. reads "Leah was tender eyed; but Rachael was beautiful and well-favoured." Wyclif (1382) has for the first part of the verse, "Lya was with blerid eyen." In *Leviticus* xxi. 20, where Wyclif reads "bleereyed," Coverdale (1535) has "eny blemysh in the eye." The A.V. gives "blemish," and many translators read "a white speck." In *Piers Plowman* (1393) occurs this passage:

> "For smoke and smolder
> Smyteth in hise eighen
> Till he be bler-eighed, or blynd."
>
> ed. Wright, 1856, p. 367, ll. 12,014–6.

It would seem from the use of the term by Wyclif and Langland that its earlier reference was to dimness of sight, and the theory of its connection with "blurred" would seem a reasonable one. Then came later its application to the condition of things described in the *Ortus* and for which *lippitudo* found in modern text-books is now used. To-day the term "blear-eyed" usually denotes this raw condition of the eyelids, and is so described in many dictionaries. But "dim-sighted" is the only definition given by Professor Skeat.

With a change of literal signification, the early meaning would naturally live on in metaphorical language, and of this many instances are to be found in English literature of much later date than those given by Mr. Herrtage. Shakspere uses the term in its threefold application—its figurative meaning, its reference to dimness of sight, and its sense of disfigurement of countenance. In *The Taming of the Shrew* (V. i. 120), Lucentio, having Bianca as his wife and alluding to the deceptions practised on her father, says to him, "Counterfeit supposes blear'd thine eyne." Brutus, referring to Coriolanus (II. i. 221–2), says "All tongues speak of him, and the bleared sights Are spectacled to see him." When Bassanio is about to make choice of the caskets, Portia likens Nerissa and the attendants to "the Dardanian

wives, With bleared visages" (III. ii. 58–9), where the allusion is to eyes made red with weeping.

IX. December, 1893.

In the *Catholicon Anglicum* is this definition:

"a **Blossom̄**; *colloquintida*, *quinticie*."

Mr. Herrtage's note is:

Ducange gives '*Colloquintida.* Colocynthis; *coloquinthe*,' and Cotgrave renders '*Coloquinthe*' by 'the wilde and flegme-purging Citrull *Coloquintida*.' Cooper has '*Colocynthis.* A kynde of wylde gourdes purgeyng fleume, called *Coloquintida*.' '*Colloquintida: genus herbe amarissime*, i.e. *cucurbita. Quintecie*, Blosmes.' Medulla.

The *Catholicon* extract is not given in the *New English Dictionary*. No explanation has yet been given why in the *Catholicon* and the *Medulla* the general term "Blossom" should be applied to one particular plant. "Blossom," in this sense, is one of the words of which Mr. Herrtage was unable to obtain any satisfactory explanation. In searching in the few books to which I have had easy access, I have only succeeded in getting into greater difficulty.

In a glossary, apparently of the 11th century (MS. Cott., Cleopatra A, III., printed in Wright's *Vocabularies*, 2nd Ed.), "Ligustra" is given (437.17)

as the Latin equivalent of "blostman," which was one of the Middle-English forms of the plural of blossom. Ligustrum, which is commonly rendered by modern translators as privet, is used by Virgil (E. II. 18), Ovid (M. XIII. 789), and Martial (I. cxvi. 3) to emphasise the idea of excessive whiteness. But "ligustrum," like lotus, seems to have been a term applied to various plants. In vocabularies dated from the 8th to the 11th century, which are given by Wright, it will be found as "hunigsuge" (30.12; 433.2; 517.35) or "hùnisuge" (139.6). In the middle of the 13th century it appears as "triffoil" or "hunisuccles" (558.15). In the 15th century it signifies "a primerose" (592.41 and 712.18), and "a cowslowpe" (713.11) or "a cowyslepe" (786.25). Mr. Cockayne in *Saxon Leechdoms* (III. 332) gives "Hone sokel, *Honey suckle;* any plant from which honey may be sucked. 1. *Melilotus*, MS. Bodl. 536. 2. *Trifolium pratense*, Laud. 553, and still in use. 3. *Lonicera periclymenum*." To make confusion worse confounded, we find in an 11th century Vocabulary (Wright, 364.31) "*Colocinthidæ*, hundescwelcan," which latter word is explained by Mr. Cockayne (*op. cit.*, III. 333) as "berries of the wayfaring tree, baccæ de viburno opulo," and he cites from the Gl. Harl. 3388, *Jarus amarus*, which there has the English meaning of "hundes quelke." A 15th century Vocabulary (Wright,

588.29) describes *Jarus* as Cokkupyntel or Calvysfote, the old names of the *Arum maculatum*. If any reader will kindly unravel this tangle, I shall be grateful.

That colocynth had for a long period a very great reputation for many virtues in addition to its aperient powers may be seen from the following quotations:

> It cleanses the brain, the nerves, the muscles, the chest and the lung . . . . it prevents the flowing of water down from the eyes, and is a wonderful thing for asthma and chronic cough.—Translation of a passage in Matthioli's Commentary upon Dioscorides, 1563, p. 632.

> But Coloquintida is not only good for purgation, it is a remedie for . . . . the falling sicknesse, the stuffing of the lungs.—Gerard, *Herbal*, 1597, pp. 769–70.

> 'Tis hot and dry in the third degree; it purgeth phlegme and other grosse and clammy humours from the deepest and most remote parts of the body, as brain, nerves, muscles, joynts, lungs, breast, and womb especially, for which cause it is used for the inveterate pains of the head and hemicranies, apoplexy, falling-sicknesse, megrim, or swimming of the head, asthma, coughs, difficulty of breathing, cold diseases of the joints, and wind colick, to scour glassy phlegme from the intrals; it hurts the stomach and guts much by sticking to the filmes of them, and is hurtfull for children, old folks, and women with child.—*The Expert Doctor's Dispensatory*, 1657, pp. 349–50.

Shakspere knew, perhaps from personal experience, the taste of the drug. Iago says (*Othello* I. iii. 354–5), "the food that to him now is as luscious as locusts, shall be to him shortly as bitter as coloquintida."

X. March, 1894.

In the *Promptorium* occurs "Bony, or hurtynge," with the Latin equivalent of "Fleumon," taken from Johannes Januensis (1286), and "flegmen" from *Campus florum* (*c.* 1359). In Pynson's printed edition (1499), "tumor" was added to the definitions. Mr. Way's note is:

> The Catholicon explains *flegmen* to be, "*tumor sanguinis. Item flegmina sunt quando in manibus et pedibus callosi sulci sunt.*" It would appear to be the same as a bunnian, the derivation of which has been traced from the French, "*bigne, bosse, enflure, tumeur.*" ROQUEF.[1] Cotgrave renders it a bump or knob, and he gives also "*Bigne*, club-footed." Sir Thos. Browne, Forby, and Moore, give the word bunny, a small swelling caused by a fall or blow; in Essex "a boine on the head." In Cullum's Hawsted, among the words of local use, is given bunny, a swelling from a blow.

Cotgrave's full definition of "Bigne" is "A bumpe, knob, rising, or swelling after a knocke." Stratmann gives the old French form "bugne."

From the first of the equivalents given in the *Promptorium* it would seem that the earliest application of the word was to an inflamed swelling, proceeding, as its alternative of "hurtynge" would show, from an injury. "Bunny" early became one of its alternative spellings. The *New English*

[1] [In the years from 1808 to 1820 Roquefort issued his *Glossarie de la Langue Romane*, which contained "l'Étymologie et la signification des mots usités dans les XI., XII., XIII., XIV., et XV. siècles." In 1819 his *Dictionnaire étymologique de la Langue Françoise* was published.

Dictionary quotes "Bownche or bunnye, *gibba*," from Huloet's *Abecedarium* (1552), and "Contunial bunnies and looseness of certain joints" (II. cclxxix. 793), from the 1633 edition of Gerard's *Herbal*, first printed in 1597. Prof. Skeat points out that bump, bun, bunch are also all connected with the idea of a rounded lump or knob. Cotgrave gives "Bignets: *Little round loaues, or lumps made of fine meale, oyle, or butter, and reasons: bunnes, Lenten loaues; also, flat fritters made like small pancakes.*" In 1543, Traheron's translation of Vigo's *Works of Chirurgerye* speaks of "the gibbosyte or bounch of the liver" (I. x. 9), and Gerard says, "The leauen made of Wheate . . . openeth all swellings, bunches, tumors and felons" (I. xl. 60).

The present restricted use of the word bunion is of quite recent date. The *New English Dictionary* goes no further than to say that the modern "bunion" is probably connected with "bunny," of which "bony," as it appears in the *Promptorium*, was an earlier form. In case this note should be seen by any non-medical reader, it is perhaps worth while to mention that "bony" has no connection with bone. "Bunnians" was used by Rowe about the beginning of the 18th century as a term for corns.

The etymology of these allied words is doubtful. I hope some reader will work out their

connection more thoroughly than I have been able to do.

XI. June, 1894.

In the *Promptorium* is to be found "BONSCHAWE, sekenesse. *Tessedo, sciasis.*" Pynson's printed edition (1499) gives it as "bonshawe." Mr. Way's note is:

"The baneschawe, *oscedo.*" CATH. ANGL. "*Oscedo, quedam infirmitas quo ora infantium exulcerantur, i.e. oscitatio, oris apertio,* a boneshawe." ORT. "*De infirmitatibus.* Baneschaw, *cratica, i. passus.*" Roy. MS. 17 C. XVII., f. 40 John Arderne, who was surgeon to Edward III., says in his Chirurgica, "*ad guttam in osse, que dicitur* bonschawe, *multum valet oleum de vitellis ovorum, si inde ungatur.*" Sloan. MS. 56, f. 18 b. In Sloan. MS. 100, f. 7, is given the recipe for "a good medicyn for boonschawe. Take bawme and feþirfoie, þe oon deel bawme, and þe þridde part feþirfoie, and staumpe hem, and tempere hem wiþ stale ale, and lete þe sike drinke þerof." In Devonshire the sciatica is termed bone-shave, and the same word signifies in Somerset an horny excrescence on the heel of an horse. ? A. S. sceorfa, *scabies.*

Mr. Herrtage (*Catholicon*, p. xxviii.) gives as a note to "Bane schawe":

Langham in his Garden of Health [originally written in 1579], 1633, p. 93, recommends 'For the *boneshaw* and gout, seethe the flowers [of Broome] with wine and oyle oliue, apply it.' In a long list of diseases printed in Jamieson[1] from 'Montgomerie, Watson's Coll. iii. 13,' *s.v.* Cleik are

[1] [The well-known Scottish Dictionary was issued in four volumes quarto in 1808, and afterwards published in an abridged form.]

mentioned 'Bock-blood and *Benshaw*, Spewen sprung in the Spald' [c. 1600]. Grose, in his Glossary [1790], gives '*Boneshave*, bony or horny excrescence or tumour growing out of horses heels; perhaps so called from a distant resemblance to the substance of a bone spavin: also, the scratches. Exmore.'

This word has puzzled the etymologists. The *New English Dictionary*, while saying that "the meaning of *shaw* does not appear," seems to take for granted that the first syllable of the word refers to "bone"; but that this was not always so is clear from the equivalents in the *Catholicon* and the *Ortus*. In Lewis and Short's *Latin Dictionary* two references are given where *oscedo* signifies "a sore in the mouth of children, aphthæ."

It is only in the unsatisfactory state of the etymology of this word and with the utmost diffidence that I suggest that, as the word in its form of "baneschawe" originally described an aphthous condition of the mouth, its first syllable is "bane" in the sense of destruction or poison, and that the second syllable is a modification or corruption of "schavynge" in the sense of *abrasio* as given in the *Promptorium*. The word would then signify a specially troublesome ulcer. Boneschawe undoubtedly meant two things, either sciatica, a term often vaguely employed to denote any pain in the region of the ischium, or, at any rate dialectally, an excrescence on a horse's hoof, signified later by "bone spavin" or "spavin."

There is no apparent connection between "shawe" and "spavin." The etymology of the latter word is given at some length by Prof. Skeat.

But the great difficulty lies in the same word being used to express (1) "oscedo," an ulcer in the mouth, as given in the *Ortus*, and (2) sciatica, as given in the *Promptorium*. "Ban" was a common spelling of "bone," and "bane," in the sense of destruction, sometimes appears as "bone." Among instances of the latter, Stratmann refers to the *Ancren Riwle*, in which "soule bone" is the equivalent of "the bane of the soul." The Latin *os*, signifying either mouth or bone may have been a factor in this confusion. Stratmann gives only the *Promptorium* "bon-schawe" as meaning sciatica.

Feþirfoie mentioned in the prescription quoted by Mr. Way from the Sloan. MS. was the herb known also as feverfew, which was supposed to have what some still call "febrifuge" qualities.

XII. September, 1894.

Among the words of the *Catholicon* is "a **Bowge**; *gibbus*, *struma*, *gibbositas*, *strumositas*; *gibbosus*, *strumosus participia*."

Mr. Herrtage's note is:

'*Gibbus*. A greate bunche or swelling. *Struma*. A

swellynge in the throte, the king's euill; a bunche on the backe. *Strumosus*. That hath the impostume in the throte, or the king's euill.' Cooper. Baret has 'A great bunch or swelling, *gibbus*. He that hathe a crooked backe, or a bunch in any place of the bodie; that hath the rounde figure of a thing embossed, *gibbus*.' '*Gibber*. That hath a bunch on his brest. *Gibbosus*. Wennely. *Gibbus*. A broke bak. *In dorso gibbus, in pectore gibber habetur*. *Struma: genus pectoris* or bolnyng of the brest.' Medulla.

According to the *New English Dictionary*, Bowge, in the sense used in the quotations given above, is a variant of "Bulge," which with its allied forms Professor Skeat considers is to be referred to the Aryan root, "Bhalgh," rather than to "Bhugh," with which bow (to bend or curve round) and its derivatives are connected, and to which it might appear at first sight that Bowge as a curved or rounded swelling might be referred. The *Promptorium* gives "Bowge. *Bulga*." It is quite clear from the various significations of the word that bowge did not mean any particular kind of surgical swelling.

XIII. December, 1894.

The term "Brawn" is now rarely used except in its restricted application to a dish usually prepared from pig's-head, but "brawny" in the sense of "muscular" is not uncommon. One of the most familiar instances in literature is in

Longfellow's *Village Blacksmith.* Although in Middle-English "brawn" was often used specifically to denote boar's flesh, it also signified any muscular structure. In an English vocabulary (of the 15th century) Brawne is given as the English equivalent of *musculus*, *sura*, and *pulpa*. (Wright's *Vocab.*, 635.24, 25, 26.) The *Promptorium* gives "**Brawne** of a bore. *Aprina.*" Derived from the *Campus Florum*, it added: "**Brawne** of a checun or cheken. *Pulpa;*" and "**Brawne** of mannys leggys or armys. *Musculus, lacertus, pulpa.*" Mr. Way's note is:

> Brawne, which Tooke conjectured to be boaren, flesh being understood, was applied anciently in a more general sense than at present. The etymology of the word may be traced with much probability to the Latin, *aprugnum, callum.* Piers Ploughman speaks of "brawn and blod of the goos, bacon and colhopes;" and Chaucer in the Knight's Tale applies the word, as it has been here, to the muscular parts of the human frame.
>
> "His limmes gret, his braunes hard and strong."
>
> The gloss on Gautier de Bibelesworth gives the word in this sense,
>
> "*En la jambe est la sure,* (the caalf.
> *E taunt cum braoun rest ensure.* (the brahun.)'
> Arund. MS., 220, f. 298.
>
> "þe brawne of a man, *musculus.*" CATH. ANGL. "*Lacerna, vel lacertus, proprie superior pars brachii vel musculus,* brawne of the arme." MED. Harl. MS. 2257. "He hath eate all the braune of the lopster, *callum.*" HORM. "*Braon, le gras des fesses.*" ROQUEF. Roman de Rou.

The *Catholicon* gives *sura* as well as *musculus* as

an equivalent of "brawne of a man," and has also "**Brawne**; *aprina*, *pulpa*; *aprinus*, *pulposus*." Mr. Herrtage's notes are:

'*Musculus*. A muscle or fleashie parte of the bodie compacte of fleash, veines, sinewes and arteries, seruyng especially to the motion of some parte of the bodie by means of the sinewes in it. *Musculosus*. Harde and stiffe with many muscles or brawnes of harde and compacte fleash.' Cooper. Chaucer, in the Prologue to the Canterbury Tales, 546, tells us that

'The Mellere was a stout carl for the nones,
Ful big he was of *braun*, and eek of boones.'

and in the Legende of Goode Women, Dido, l. 145, Eneas is described as of

'a noble visage for the noones,
And formed wel of *brawnes* and of boones.'

Cooper gives '*Pulpa*. The woodde of all trees that may be seperated or clefte by the grayne of it, and is the same in timber that *musculus* is in a mans bodie. A muscle or fleashie parte in the bodie of man or beaste. A peece of fleash.' '*Pulpa*. Brawne.' Medulla. O. Fr. *braon*.

See the *Song of Roland*, l. 97, where the boar is described as tearing a man's arm 'clene from the *braun*, the flesche, & the lier.'

In the *Sege off Melayne*, 1599, the provisions of the French army are said to have been 'brede, *brawne* and wyne.' See the Babees Book, p. 53.

The *New English Dictionary* gives from *Piers Plowman* (xiii. 62) the variant reading (Crowley Text) of the line quoted by Mr. Way: "Wombe-cloutes and wylde braune & egges yfryed with grece." These with "mortrewes ['a kind of soup,'] and puddynges" are represented as

forming a specially good meal. "Wombe-cloutes" were pieces of omentum (see Wright's *Vocab.*, 789.19), and now known as tripe, which it will be remembered Mr. Filer with much statistical dogmatism pronounced to be a "most wasteful article of consumption."[1] Womb signified the whole or any part of the abdomen. Wyclif's reading of *Luke* xv. 16 is "he coueitide to fille his wombe of the coddis which the hoggis eteen." Jack Falstaff, bemoaning his corpulence, uttered the pathetic lament, "My womb, my womb, my womb, undoes me." (2 *Henry IV.*, iv. 3, 25.) "Cloutes" originally meant bits or pieces of anything. In "The Marchantes Tale" Chaucer uses it for bits of paper.

XIV. March, 1895.

The *Catholicon* gives "**Brostyn̄**; *herniosus*. **A Brostynes**; hernia." *Brostynes* was a variant of Burstness, which for centuries was used as a term for hernia. Mr. Herrtage's notes are:

'*Herniosus*. He that is burste or hath his bowells fallen to his coddes. *Hernia*. The disease called bursting.' Cooper. Lyte, in his edition of Dodoens, 1578, tells us, p. 87, that 'the Decoction of the leaues and roote [of the Common Mouse eare] dronken, doth cure and heale all woundes both

[1] Dickens's *The Chimes*, first quarter.

inward and outward, and also *Hernies, Ruptures,* or *burstings;*' and again, p. 707, that 'the barke [of Pomegranate] is good to be put into the playsters that are made against *burstinges,* that come by the falling downe of the guttes.' '*Hernia.* Bolnyng of the bowaylles. *Herniosus.* Brostyn.' Medulla. Cotgrave mentions a plant '*Boutouner.* Rupture-wort, Burst-wort.' '*Hernia,* broke-ballockyd.' Wright's Vol. of Vocab., p. 176 [2nd ed. 624.6]. '*Hernia,* burstnesse.' Stanbridge, *Vocabula.*[1]

The *Promptorium* contains "Brostyn man, yn þe cod. *Herniosus.*"

Florio, in his Italian Dictionary (*A Worlde of Wordes,* 1598), gives "**Hernie,** a kind of swelling or inflammatition [*sic*] in a mans cods or stones, but properlie the bursting or rupture of a man when the bowels fall into the cods." Minsheu's *Guide into the Tongues,* 1625, has "**Búrstnesse,** the bowels being fallen into the Cods, making them as the cod of a Bull." In the English and French addition to Cotgrave (1632) is "**Burstnesse,** Rompure, rupture; hérgne, greveure, hernie, hydrocele." "Hergne" and "Hernie" are given by Cotgrave as "Bursting; or a rupture within the cods." "Greveure" is defined as "An inward rupture, or bursting (of the lower part of the bellie) or an extraordinarie swelling of the cods, by the bowels falling into them, a bursting, or being burst," and "Herné" as "Burst; hauing a rupture

[1] [This work was printed in 1500. Mr. Way describes it as a "Latin-English Vocabulary in hexameter verse with interlinear English explanations."]

about the Priuities." In Beaumont and Fletcher's *Scornful Lady* (v. 3), Savil, speaking to Young Loveless, says of his eldest boy:

> "He was born bursten; and, your worship knows,
> That is a pretty step to men's compassions."

"Bursten" appears in the addition to Cotgrave as "Grevé, hergneux, herné."

The inclusion of hydrocele in the definition in Cotgrave shows that there was confusion of terms as well as of diagnosis. The term rupture was employed in reference to hydrocele, in language which was not merely popular. The well-known surgeon, Percival Pott, in 1762 published *Practical Remarks on the Hydrocele, or Watry Rupture*. A copy of this is in the Bristol Medical Library.

It is strange that Hernia (the etymology of which is uncertain) and Bursting or Rupture should, unless qualified by some further description, have become almost exclusively used for one surgical affection. It is much the same with Fistula, which has no special significance. This has led more than one person into error. For instance, the king in *All's Well that Ends Well* is represented as suffering from a fistula (I. i. 39). Many people have hastily concluded that the fistula was an anal one. Here was something which Mr. Bowdler did not understand, and of course he was offended by it. He made short work of it, and cut out the passage.

Dr. William Bodenhamer (*New York Medical Journal*, Feb. 10th, 1894, p. 177), in an article on "Incidents in the History of Anal Fistula," says: "Shakespeare has rendered anal fistula quite notorious by making it a very important feature in his play, *All's Well that Ends Well*." And even so well informed a person as G. B. S., writing (*Saturday Review*, Feb. 2nd, 1895, p. 151) upon a performance of *All's Well that Ends Well*, evidently considers that a fistula-in-ano was the complaint which Helena succeeded in curing by means of a prescription which her father had left her. There can be little doubt that Shakspere took the story of the play from Painter's *Palace of Pleasure*, in which the passage from Boccaccio's *Decameron*, containing the mention of the king's malady is thus translated from the Ninth Novel of the Third Day: "The Frenche Kyng had a swellyng upon his breast, whiche by reason of ill cure, was growen to a Fistula, and did putte him to marveilous paine and grief." The labour of expurgation and the squeamishness that have been exercised on this passage have therefore been quite wasted.

The plant which Cotgrave mentions is "Boutonnet," not "Boutouner" as quoted by Mr. Herrtage. Burst-wort is given in the *New English Dictionary* as "an old name for *Herniaria glabra*, a herb formerly thought helpful for curing ruptures."

In the addition to Cotgrave its equivalents are 'Herbe au Turc, hermole, herniaire."

XV. June, 1895.

The *Catholicon* has "**Chawdepysse**: *stranguria*." Mr. Herrtage's note is:

Cotgrave [1611] gives '*Pisse-chaude*. A burnt Pisse; also the Venerian flux; the Gonorrhean, or contagious running.' The Ortus [1500] curiously explains '*Stranguria:* as the colde pysse; *difficultas vrine quam guttatim micturiunt.*' 'A recipe for the cure of *Chawdpys*, or strangury, is given in MS. Lincoln. Med. fo. 298.' Halliwell. 'Stranguria, otherwise called in Latine *stillicidium*, & of our old farriers (according to the French name) *chowdepis*, is when the horse is provoked to stale often, & voideth nothing but a few drops—which cometh, as the physitians say, either through the sharpness of the urine, or by some exulceration of the bladder, or else by means of some apostume in the liver or kidnies.' Topsell, *Hist. of Four-footed Beasts*, ed. Rowland, 1673, p. 304. I know of no other instance of the word except in the curious O. Fr. poem 'Des xxiii Manières de Vilains,' Paris, 1833, ed. Franc. Michel, p. 13, were we read:

> 'Si aient plenté de grume,
> Plenté de frièvre et de gaunisse!
> Et si aient le *chade-pisse*,
> Mal ki les faiche rechaner,
> Et plaie ki ne puist saner.'

Jamieson gives '*Chaudpeece:* Gonorrhœa.'

The *Promptorium* has "CAWEPYS, or chavepys, or strangury, sekenesse. *Stranguria.*"

Jamieson gives from Trevoux (*Dictionnaire*, 1752),

the following definition of chaude-pisse: "Espece de maladie qu'on appelle autrement gonorrhée. Le mot de *chaude-pisse* a quelque chose d'obscene."

The *New English Dictionary* corrects the errors of the words in the *Promptorium*, which should read "cawdpys" and "chaudpys," and it gives as additional instances of the word:—"*a* 1387 *Sinon. Barthol.* (Anecd. Oxon.) 17 Diabetica passio . . . dicitur chaudepisse. *a* 1605 MONTGOMERIE *Flyting* 308 The snuff and the snoire, the chaud-peece, the chanker."

It will be seen from the quotations given above that chaudepisse, which is a good instance of the Norman-French influence on our language originally described any form of dysuria, and that it was not till much later that it was used to describe gonorrhœa, emphasising only one of its prominent features.

XVI. September, 1895.

The *Promptorium* (1440) has "CHAVYLBONE, or chawlbone. *Mandibula*," and also "IOWE, or chekebone. *Mandibula*." It carefully distinguished between Iowe and "IOL, or heed. *Caput*," although there is plenty of evidence that at times jowl and jaw were used interchangeably. Pynson's printed edition in 1499 read "chaule bone," and a 1498 MS. has "iovwe." The *Catholicon* (1483) has "a

Chafte; *maxilla*, *mala*, *faux*, *mandubila*, *mandula*, *mola*; *maxillaris*, *participium*," and under "a **Chawylle** (**Chavylle**") and "a **Chekebone**" refers to this definition. Mr. Way in the Camden Society edition of the *Promptorium*, and Mr. Herrtage in his edition of the *Catholicon*, both have notes on these words. The examples I will quote, re-arranging them as nearly as I can in chronological order. "In the Cursor Mundi [*c.* 1280] David, when stating how he had killed a lion and a bear, says (ll. 7505–10):

'I had na help bot me allan

. . . . . .

And I laid hand on þaim beleue
And scok þam be þe berdes sua
þat I þair *chaftes* raue in tua,'

where the Fairfax MS. reads *chauelis*, and the Göttingen and Trinity MSS. *chaulis*. Halliwell quotes from MS. Cott. Vespas. A. iii. leaf 7:

'With the *chafte-ban* of a ded has
Men sais that therwit slan he was.'

[This, a version of lines 1073–4 of the Cursor Mundi, alludes to the murder of Abel.] In Wright's Political Poems [this should be Songs, not Poems] (Camden Soc.), p. 240, we find 'to *chawle* ne to chyde' [temp. Ed. II.], *i.e.* to jaw, find fault. In the Anturs of Arther [*c.* 1370]

([Three Metrical Romances], Camden Soc. ed. Robson), xi. 2, we read:

'Alle the herdus myȝtun here, the hyndest of alle,
Off the *schaft* and the shol, shaturt to the skin.'

[The last word should be shin=chin.] In Sloane MS. [? 15th cent.] 1571, leaf 48^{b}, is given a curious prescription 'for bolnynge vndur þe *chole*,' the principal ingredient of which is a fat cat. In Ywaine & Gawin [*c.* 1400], 1991, is:

'He strake the dragon in at the *chavyl*,
That it come out at the navyl.'

See also E. E. Alliterative Poems, ed Morris, p. 100, l. 268. In the 1468 Cain and Abel (*Ludus Coventriæ*, Shakespeare Soc. ed. Halliwell, 1841, p. 37) we read:

'With this chavyl bon I xal sle the.'

Gawin Douglas, describing the Trojans on their first landing in Italy, tells how they

'With thare handis brek and *chaftis* gnaw
The crustis, and the coffingis all on raw.'
Eneados [1513], Bk. vii. l. 250.

'*Brancus*. A gole, or a chawle.' Latin-English Vocabulary, Harl. MS. 1002, f. 140. In the Master of Game, MS. Vespas. B. xii. leaf 34^{b}, mention is made of the '*iawle-bone*' of a wild boar. '*Bucca, mala inferior*. The cheeke, iawe

or iowll.' Junius.[1] 'Chawe bone, *machovere*,' Palsgrave [1530]. Coverdale's Bible, 1535, reads, 'smyte the chaft bones of the lyons whelpes,' *Ps.* lvii. (A.V. lviii.), 6. 'I will open my mouth, and my tonge shal speake out of my chawes,' *Job* xxxiii. 2. In 1597 Peter Lowe, in his *Chyrurgerie*, has 'underneath the chaft bone.' Chaw-bone is met with almost as late as 1670. 'Chaftis, Chafts, the chops. Chaft-blade, the jaw-bone. Chaft-tooth, a jaw-tooth.' Jamieson. A.S. *ceafl*. S. Saxon, *cheuele*."

The connection between chavyl and jaw—as shown in the plausible series of chavyl, chawle, chawe, jaw—is one that is not allowed by modern authorities. Prof. Skeat, in the second edition of his *Etymological Dictionary*, says: "I now believe that the words *jowl* and *chaps*, though allied to each other, are entirely unconnected with *jaw*." The *New English Dictionary* says that chavel is "a typical ME. form of the word now written Jowl, jaw-blade, cheek." It cites the Swedish *käft* (pronounced *chäft*), and the Danish *kieft*, chops, and says that chaft is possibly from a stem *kef-*, *kaf-*, "to make a chewing movement with the under jaw."

I do not dare to criticise the statements of

[1] [Francis Junius (1589—1677) was an eminent philologist and antiquarian student. His *Etymologicum Anglicanum*, edited by Lye, was issued from Oxford in 1743.]

either of these authorities, but venture to call attention to the differentiation of "Iol" and "Iowe" in the *Promptorium*.

XVII. December, 1895.

The use of "child" either as a transitive or intransitive verb, and of "childing" as a verbial substantive or a participial adjective, has long dropped out of ordinary English talk. But at one time they were recognised forms. The *Catholicon* has "to **Childe**; *parturire*, *eniti*, *fetare*, *parere*, *profundere*." The *Promptorium* has "CHYYLDYN', or bryngyn' furthe chylde. *Pario*. CHYLDYNGE, or woman wythe chylde. *Pregnans*." Mr. Way, Mr. Herrtage, and the *New Englis Dictionary* give several illustrations of these early forms. Some of these I arrange in chronological order. The first, mentioned by Mr. Way, occurs in Archbishop Alfric's Vocabulary, a work of the 10th century (Wright's *Vocab.*, 108.17), which gives "cildiungwif" as the equivalent of "puerpera." Orm, the writer of the series of Homilies known as the *Ormulum* (*c.* 1200), says: "þe shall Elysabæþ þin wif an sune childenn" (ed. Holt, 156). Describing the visit of the Blessed Virgin Mary to her kinswoman Elizabeth, the *Cursor Mundi* (*c.* 1280) has:

"þar duelld vr lauedi wit hir nece,
Til ion was born, a wel godd pece,
At hir childing hir was helpand"
E.E.T.S., ed. Morris, p. 634, ll. 11057–9.

In *Arthour and Merlin* (*c.* 1330) is the passage: "Sche childed a selcouthe grome" (Abbotsford Club ed., 978); or, in modern English, "She brought forth a wonderful boy." I have not been able to refer to this work, but the passage, I presume, alludes to the birth of Merlin. The *Ayenbite of Inwyt*, or Remorse of Conscience (1340), has: "þe wyfman lyþ a chi[l]dbedde oþer nyeȝ to childi" (E.E.T.S., ed. Morris, p. 224). Maundevile (1356), giving the record of the Incarnation according to the Saracens, says that Mary "childed undre a Palme Tree" (ed. Halliwell, p. 133). Wyclif's reading of *Genesis* xix. 37, 38 (1382) is: "The more douȝtir childide a sone, and clepide his name Moab . . . and the lesse douȝtir childide a sone, and clepide his name Amon," and of *Leviticus* xii. 2 is: "If a wōman childiþ a knaue child, sche schal be vncleene bi vii daies." In the 15th century translation of Higden's *Polychronicon* mention is made of a woman who "hadde vij childer at oon childinge" (Rolls Series, ed. Lumby, 1, 205). In the story, "A Prophecy Fulfilled," in the *Gesta Romanorum* (*c.* 1440), Dolfinus, wishing to destroy the forester's new-born babe that he had been told in a dream would

succeed him, sent messengers to the house of the forester, telling them to take "the little Infaunt, that his wyf this nyght chylded" (E.E.T.S., ed. Herrtage, p. 209). In *Knight de la Tour Landry* (*c.* 1450) is the statement that "whanne she hadde childed she thanked God" (E.E.T.S., ed. Wright, 108). The *Medulla* (1468) has "*Pario.* To chyldyn. *Parturio.* To ympyn, beryn, or chyldyn." Latimer (1549), in his Second Sermon before Edward VI., in order to show that "it is wisdom and godly knowledge that causeth a king to be feared," introduced the incident of the appeal which the two mothers made to Solomon, and said "within ii dayes they chylded both" (ed. Arber, 71). Spenser gives "chylded" (*Faerie Queene*, VI. xii. 17), and Heywood (1611), in the *Golden Age*, IV. i., says, "The Queene shall childe a daughter beautifull."

"Childing" as a participial adjective was very common and lasted much longer. In its figurative sense, it is familiar to readers of Shakspere, who will remember Titania's mention of "the childing autumn" (*Mid.-N.D.* II. i. 112). In this adjectival form it continued till the present century, and is even now often met with in botanical definitions.

XVIII. March, 1896.

The word "Chitlings" used in certain ranks of society to denote parts of the intestines, mesentery, and omentum of the pig is only another form of the good Middle-English word "Chitterlings," which in the *Promptorium* is met with as "CHYTYRLYNGE. *Scrutellum, scrutum*"[1], taken by its compiler from some work by Robert Kilwardby, who was Archbishop of Canterbury from 1227 to 1278. The *Catholicon* has "a **Chiterlynge**; *hilla*."[1] The word was in common use, as may be seen from the instances given by Mr. Way, Mr. Herrtage, and the *New English Dictionary*, some of which I copy. Horman in his *Vulgaria* (1519) says: "let us have trypis, chetterlyngis, and tryllybubbys ynough." Palsgrave's *Esclarcissement* (1530) gives "Chyterling, *endoile*." In Cooper's *Thesaurus* (1532) "a small gutte or chitterlyng salted" is the equivalent of "hilla." Sir Thomas Elyot in the *Castel of Helth* (1533) speaks of "the

[1] A *Nominale* of the 15th century gives "*Hoc scrutum*, trype" and "*Hec hilla*, a sawstyre" (Wright's *Vocab.*, 678.4 and 741.25). Sawstyre signified a sausage. Lewis and Short do not give "scrutum" or "scrutellum," but "scrutellus" is defined as "a pork-sausage." They give "hillae" as "the smaller and anterior intestines of animals (other than men and sheep)," and refer to Horace (*Sat.*, II. iv. 60)—

"pernâ magis ac magis hillis
Flagitat in morsus refici,"

where the word is usually translated "sausages."

inwarde of beastes, as trypes and chytterlynges." Mr. Herrtage says that in the *Nomenclator*, which I presume is the 1548 hexaglot vocabulary mentioned by Mr. Way on p. lxxix. of the Appendix to the *Promptorium*, we find "a haggise; some call it a chitterling, some a hog's harslet." Levins, in the *Manipulus Vocabulorum* (1570), has "A chyttering, *omasum*. A chitterling, *idem*." Baret, in his *Alvearie* (1573), gives "a chitterling, *omasum;* a gut or chitterling hanged in the smoke, *hilla infumata*." In Dekker's *Honest Whore* (1604) Fustigo speaks of a meal of "Calves chaldrons, and chitterlings" (ed. Pearson, 1873, vol. II. p. 40). In Cotgrave (1611) the English of "andouille," which is the same word as Palsgrave's "endoile," is given as "a linke, or chitterling; a big hogges gut stuffed with small guts (and other intrailes) cut into small pieces, and seasoned with pepper and salt." Cotgrave has also "Friquenelles; *slender, & small chitterlings, or links.*" Sherwood's English-French addition to Cotgrave gives the French equivalent of chitterling as "le gras boyau," which Cotgrave says is called in beasts "the Inche-pinne, or Inne-pinne." In *Hudibras* (1663) will be remembered the passage (I. ii. 119–22):

> His warped ear hung o'er the strings,
> Which was but souse to chitterlings:
> For guts, some write, ere they are sodden
> Are fit for musick or for pudden.

The word was also used metaphorically. It was applied to ruffs generally, and more especially to the frill of a shirt which bore some resemblance to the mesentery. In the play *Like Will to Like* (1568), Newfangle says: "I learn'd to make ruffs like calves' chitterlings" (Dodsley's *Old English Plays*, ed. Hazlitt, vol. III. p. 310). In Dyche and Pardon's Dictionary (1750) Chitterlings are defined as "the inwards, or hogs guts dressed for food, which are much shrivelled or curled up: from whence the cambrick ornaments worn upon the shirts of most men at this time are so called, because of their being gathered in folds and plaits." Anstey in his *New Bath Guide* (1766) mentions "a chitterlin shirt" (Letter xi.). Other instances of the word in its material and figurative senses are given in the *New English Dictionary*.

The chaldrons or chawdrons mentioned in the quotation from Dekker were also portions of the entrails of a beast. "A tiger's chaudron" was part of the ingredients of the witches' cauldron (*Macbeth*, IV. i. 33).

The etymology of chitterling and of chawdron is obscure. Chitterling may be allied to the German *Kuttel*, entrails.

XIX. June, 1896.

The *Promptorium* gives "CODDE, of mannys pryuyte. *Piga, mentula.*" Pynson's printed edition reads "preuy membris" and "*testiculus, fiscus.*" The *New English Dictionary* says that Cod was improperly used in the plural to signify the testicles.[1] In this way it served to form the point of one of the dubious pleasantries which occurred in the course of Touchstone's wooing of Jane Smile (*As You Like It*, II. iv. 51–4). But the *Promptorium* entry, although not very definite in its Latin equivalents, shows that with this signification it was also used in the singular number. This is also shown in Cotgrave, *s.v.* "couille," "couillon," etc.

Early medical books used "cods" to signify "testicles." Phaer's *Regiment of Life* (1553), under the heading of "Swelling of the coddes," describes many "a goodly plaister for swellyng of the stones" (sig. T. 4 *verso* and sig. Aa 5 *verso*). One of the sections in Nicholas Udall's translation (1559) of the *Treatyse of Anatomie* by Geminus, is entitled: "Of the purce conteynynge the Testicles called commonly the Coddes" (sig. A. 5 *recto*). Most

1 "Balocke cod" was Middle-English for testicle. In the *Journal* for Sept., 1890, in a note on "the familiar name by which the schoolboy calls his testicles," I referred to this with some detail. See pp. 14-16 of this booklet.

anatomical and surgical works of a somewhat later period restricted the use of the term to either the scrotum or its covering, although occasionally in such the plural of the word is used for the testicles (see Mosan's translation of Wirsung's *General Practise of Physicke*, 1617, p. 276; Levins's *Path-way to Health*, 1632, p. 49 *verso;* Culpeper's *Last Legacy*, "Febrilia," 1656, p. 50). Helkiah Crooke, in his *Body of Man* (1615), says "the cod is a rugous and thin skin" (p. 250). Culpeper, in his translation (1677) of *The Anatomy of the Body of Man* by Veslingus, says of the scrotum, "We in English call it the Cods" (p. 24). Gibson's *Anatomy of Humane Bodies Epitomized* (4th Ed., 1694, p. 147) describes the testicles as hanging "at the root of the Yard, in the Cod." "A General Chirurgical Dictionary" added to Le Dran's *Observations in Surgery* defines "Pneumatocele" as "a Wind-Rupture in the Scrotum, or Cod" (3rd Ed., Tr. by J. S., 1758); and Percival Pott, in his *Chirurgical Works* (1783), says that ruptures "are called *inguinal*, *scrotal*, *femoral*, *umbilical*, and *ventral*, as they happen to make their appearance in the groin, cod, thigh, navel, or belly" (vol. II., p. 14). All the books mentioned in this paragraph can be seen in the Bristol Medical Library.

Cod was used to denote a variety of things connected with its etymological origin of bag or

pillow. Among other things it signified a purse, a term often now applied to the scrotum; and peascod is still familiar.

One of the most interesting points in connection with the word is the suggestion (see Prof. Skeat's *Etymological Dictionary*) that "Coddle" in the sense of "to make effeminate" literally means "to castrate," and is made up of *cod* with the weakening suffix *-le*, which forms part of such words as article, cradle, molecule, nucleus, particle. Prof. Skeat thinks that the passage in Beaumont and Fletcher's *Philaster* (1611) bears this meaning, where the Captain threatening Pharamond says:

> "Down with your noble blood; or, as I live,
> I'll have you coddled." (V. iv. 30–1.)

In the otherwise tight breeches worn about the period of the 16th century there was, for the accommodation of the genital organs, a special arrangement[1] known as the "Cod-piece," which was ornamented[2] and tied up with "points" of

[1] Vigorous protests against its indecency were made by Harrison and by Stubbes. It was not peculiar to Englishmen, and was probably copied by them from the earlier fashions of other countries. In 1600 Rowlands gave the chief credit of it to the Danes, and in 1609 Dekker to the Swiss. Various forms of art show it. See also Strutt's *Dress and Habits of the People of England*, 1799, vol. i., p. 258, pl. xxvii., xxxii.

[2] The stranger in "Slawkenbergius's Tale" in *Tristram Shandy*, when he arrived at Strasburg "put his breeches with his fringed cod-piece on."

lace or silk. The literature of the time abounds in references to this conspicuous portion of attire, and we need go no further than Shakspere for sufficient instances. When Julia, in man's dress, was about to seek Proteus, her maid insisted upon the assumed breeches being provided with a cod-piece (*Two Gentlemen of Verona*, II. vii. 55). Borachio called attention to the anachronism in art which the tapestry-makers committed in representing Hercules with a cod-piece (*Much Ado About Nothing*, III. iii. 146). Not only was it conspicuous, but it was also made to serve useful purposes. Lucetta's acquaintance with the fashions enabled her to inform Julia that the only correct form was that which allowed it to be used as a pincushion. It was sometimes provided with a pocket. One of the accomplishments of Autolycus was his ability to "geld a cod-piece of a purse" (*Winter's Tale*, IV. iv. 623).

A piece of folk-lore which gathered about this important site finds expression in the French *esguillette nouée*, which Cotgrave (1611) renders "the charming of a man's codpeece-point so, as hee shall not be able to use his owne wife, or woman (though he may use any other)." Cotgrave adds "this impotencie is supposed to come by the force of certaine words vttered by the charmer, while he ties a knot on the parties codpeece-point."

In metaphorical language cod-piece did duty for its contents. When that man about town, Lucio, learned that his friend Claudio was condemned to death for having got Juliet with child, he thought it a ruthless thing that Angelo should have revived an obsolete Viennese law to inflict such a punishment merely for "the rebellion of a cod-piece" (*Measure for Measure*, III. ii. 122). Biron apostrophises Cupid as "king of cod-pieces" (*Love's Labour Lost*, III. 186); and allusions to it by the Fool will be found in *Lear*, III. ii. 27, 40.

Women wore similar appendages to receive the breasts. Harrison (1577), who was alarmed at the little difference between the dress of the two sexes, and who said that it "passed his skill to discern whether they were men or women," speaks of women's "doublets with pendant codpeeces on the brest full of iags & cuts" (*Description of England*, New Shakspere Soc. ed., 1877, Part I., p. 170).

XX. September, 1896.

In the *Promptorium* occurs the following: "Code, sowters wex. *Coresina.*" Variant readings are "coode" and "ceresina." Neither Mr. Way, the editor of the *Promptorium*, nor the *New English Dictionary* throws any light on this now obsolete

Middle-English word for cobblers' wax. As one of its forms Stratmann gives "cude," which he thinks means "pitch." He quotes "hwit cude" from p. 136 of Vol. III. of *Leechdoms, Wortcunning, and Starcraft of Early England*, and refers to *Digby Mysteries* (Abbotsford Club ed., p. 35, last line of p. 30 of New Shakspere Soc. ed.). He also gives "coode" from Wyclif's version of *Exodus* ii. 3. It has a medical interest, for Mr. Way gives this note:

> Among numerous substances, resin, grease, and herbs, mentioned in the curious directions for making a good "entreet," or plaster to heal wounds, occurs "Spaynisch code." Sloan. MS. 100, f. 17.

Plasters for various purposes were much in favour with some of our forefathers. Many interesting instances can be seen in *Select Observations on English Bodies of Eminent Persons in Desperate Diseases*, written by Shakspere's son-in-law, Dr. John Hall. The 1683 edition of this work is in the Bristol Medical Library. In the *Bristol Medico-Chirurgical Journal* for September, 1891, I gave some notes on Dr. Hall's therapeutics.

Sowter is, of course, allied to the Latin *sutor*. It appears in *Ancren Riwle* as "sutare."

XXI. December, 1896.

The *Catholicon* has "**Coleryke**; *colera; coleric*us." Mr. Herrtage gives this note:

Men were divided into four classes, according to their humours. Laurens Andrewe says, in his *Noble Lyfe* [1510], 'And the bodij of man is made of many diuers sortes of *ym*mes as senewes, vaynes, fatte, flesshe, & skynne. And also of the foure moistours, as sanguyne, flematyke, coleryke & melancoly' (fol. a iv. back. col. 2). Men die, he says, in three ways: 1. by one of the four elements of which they are made, overcoming the others; 2. by *humidum radicale*, or 'naturall moystour,' forsaking them; 3. by wounds—'the coleryke commeth oftentymes to dethe be accedentall maner through his hastines, for he is of nature hot and drye.' So also John Russell, in his *Boke of Nurture* [*c.* 1460] (Babees Boke, p. 53) says—

> 'The second course *colericus* by callynge
> Fulle of Fyghtynge blasfemynge, & brallynge
> Fallynge at veryaunce with felow and fere.

And he adds these lines—

> Colericus:
> *Hirsutus, Fallax, irascens, prodigus, satis audax,*
> *Astutus, gracilis, siccus, croceique coloris.*

Prof. Skeat in his *Etymological Dictionary* says: "The *h* is a 16th century insertion, due to a knowledge of the source of the word."

Hippocrates is usually credited with being the author of the theory of the humours, but there is much doubt about the authenticity of the treatise containing it, although, as Rutherford Russell points out (*History and Heroes of the Art of Medicine*), there is evidence that his practice was affected by it. The doctrine was that the four humours, namely, blood, phlegm, yellow and black bile, occasioned diseases by the prevalence of one or

other of them, according to the seasons of the year and other circumstances (see *The Genuine Works of Hippocrates*, ed. Adams, 1849, *passim*).

The choleric were subject to special spiritual temptation if the writer of the *Ayenbite of Inwyt* (1240), referred to by Mr. Herrtage and quoted in the *New English Dictionary*, is to be accepted as an authority. On p. 157 of the Early English Text Society edition of that work it is said that "þe dyevel . . . asayleþ stranglakest . . . þane colrik mid ire and mid discord."

XXII. March, 1897.

From that undiscovered work *Mirivalensis in campo florum* the compiler of the *Promptorium* took "Cooste, herbe. *Costus cujus radix dicitur costum.*" Pynson's 1499 edition read "coosta" for "costus." Mr. Way's note on the word is:

> Of the various virtues of coste, which is the root of an Indian plant, the early writers on drugs give long details, and Parkinson has represented it at p. 1582 of his Herbal. In Mr. Diamond's curious MS. on the qualities of plants and spices, two kinds of coste are described, both brought from India: "þe oone ys heuy and rede, þe toþer is liȝt and noȝt bittere, and somedel white in colour;" and it is recommended to make an ointment of coste ground small with honey, excellent to cleanse the face of the freckles, and "a suffreyn remedie for sciatica, and to þe membris þat ben a-stonyed."

The *New English Dictionary* defines Cost as "the thick aromatic root of the composite plant *Aucklandia Costus*, now *Aplotaxis Lappa*, a native of Cashmere, imported as a spice by the Greeks and Romans. Thence transferred in the Middle Ages to another odoriferous plant," still known as "Costmary," which the Dictionary says is "an aromatic perennial plant, *Chrysanthemum (Pyrethrum, Tanacetum) Balsamita*, otherwise *Balsamita vulgaris*, N.O. *Compositæ*, a native of the orient region."

The signification of the latter half of Costmary has been variously interpreted. The *Century Dictionary* says that Palsgrave (1530) translates "Cost mary" by the French *Coste marine*, and this was probably the English view of its etymology. It was known that Rosemary is *Ros marinus*—"Sea-dew"—from some supposed resemblance of its blossoms to sea-spray, or because that was believed to favour its growth. A popular explanation associated Costmary with the Virgin Mary or St. Mary Magdalene. Lyte in his 1578 translation of Dodoens says it is called by some *Herba diuæ Mariæ*, and Florio (1598) gives "the herb Coaste or herb Marie" as an English equivalent of the Italian "costo." The New Sydenham Society's *Lexicon* perversely connects it with "costus amarus," an explanation described as "superfluous" by the *New English*

Dictionary, which is inclined to favour the association with Mary as the original form because "the *Grant Herbier* of 15th c. has '*Herba Sancte Marie*, q. alio nomine dicitur *costus dulcem*,'" and also because several German names of the plant corroborate it.

The fourth edition (1748) of the translated Pomet's *History of Drugs*, a book which is in the Bristol Medical Library, describes the Arabian, he sweet, and the bitter Costus, and figures the Arabian variety. The author had not seen the others. According to Lewis's *Materia Medica*, 2nd ed., 1768, also in the Library, Costus was the plant described by Pomet, and Costmary the *Balsamita mas*. A similar description is found in many Pharmacopœias and other books of the 18th century.

Costmary was used to give a bitter flavour to beer, and thence obtained the name of "Alewort."

XXIII. June, 1897.

The *Promptorium* has "Coghe. *Tussis.*" The Heber MS. has "cowhe, or host," which was followed by Wynkyn de Worde in his 1516 edition. Pynson in 1499 printed "cough or horst." As the English equivalents of *tussio* and *tussito*, other readings give cowyn or hostyn, cowhyn, and

cowghen. The *Promptorium* also has "HOOSE, or cowghe. *Tussis*," with cowgth as a variant spelling. In addition we find "HOSTYÑ', or rowhyñ', or cowghyn. *Tussio, tussito*," with further varieties of spelling as rowwhyn and rewyn. Stratmann gives "couhede" from *Piers the Plowman*.

The *Catholicon* has "an **Host**; *tussis, tussicula*," and "to **Host**; *tussire*."

The notes by Mr. Way and Mr. Herrtage include the following:

Among the virtues of "horhowne," as stated in a translation of Macer's Treatise on Plants, MS. XVth Cent. belonging to Hugh W. Diamond, Esq. is the following: "þis erbe y-dronke in olde wyne helpiþ þe kynges hoste, and þe comone coghe eke." In another place a decoction of roots of "skyrewhite" is recommended to heal "þe chynke and þe olde coghe." Skinner says the hooping-cough was termed in Lincolnshire kin-cough, and derives the word from the Belg. kinckhost, and the verb kinchen, *difficulter spirare*.

"*Tussis*, host." Vocab. Roy. MS. 17 C. XVII. "*Raucedo*, hoocenesse; *raucidus*, hooce; *raucidulus*, sum dele hoce; *raucus*, hoost," MED. Forby gives hoist, a cough. Ang. Sax. hwosta, *tussis*.

"*Yvresce fait fort home chatouner* (creopen),
Home aroee (hoos) *fait haut huper* (ȝellen)."
G. de Bibelesw.

The Craven dialect still retains the word hoste, hoarseness.

Chaucer, Miller's Tale, 3697, tells us how Absolom when he went to serenade Alison—

"Softe he *cowhith* with a semysoun."

"*Tussis*. The cowhe." Medulla.

"His ene wes how, his voce wes hers *hostand*." Henrysone,

Bannatyne Poems [1571] p. 131, in Jamieson, who also quotes from Dunbar, Maitland Poems, p. 75.

"And with that wourd he gave ane *hoist* anone."

English words ending in *ough* are well known to be a terrible difficulty to the foreigner, who may see from these notes that "cough" was at one time pronounced "cow," and that it had to go through many changes before its present spelling was fixed.

"Host" as meaning cough is clearly from the Anglo-Saxon *hwosta*. Cough in modern German is *husten*. Jamieson, in addition to the instance quoted above, gives "host" and "hoast"; "hoase" and "hoast" appear in the English Dialect Society's *Rutland Words*, 1891.

"Hoarse" is allied to the foregoing (being connected with the Anglo-Saxon *hás*) and appears in Middle-English in various forms. In *Piers Plowman* (ed. Wright, p. 367, l. 12017) is "hoors in the throte," and Chaucer (ed. Morris, v. 165, *Boke of the Duchesse*, 347) has "horse of soune."

Mr. Way's note brings out some interesting points in connection with "chincough," a term still often used for whooping-cough.

As equivalents of whooping-cough, "kink-hoast," "kin-couf," and "kin-cough" all appear in *Northumberland Words*, issued by the Dialect Society in 1894. Chincough is clearly allied to

these and to various Continental forms, which are given by the *New English Dictionary* as containing the Saxon stem, *kink*, to gasp or pant. Chincough, which it is obvious should be pronounced kincough, is therefore a cough specially associatcd with panting.

The *chin* of "chincough" was sometimes connected with *chine*, a word which, meaning a cleft or fissure, had lived on in various forms of spelling from Saxon times until the 16th century, when "it was superseded, except in the local use" of the Isle of Wight and Hampshire coast, by *chink*. If this connection of *chin* with *chine* had no etymological justification it had, at all events, some pathological basis, for it might have been supposed to denote the condition of things during the paroxysm of whooping-cough when the air was passing through a narrowed opening—a chine or chink.

Neither *chink* nor *chincough* has been met with earlier than the 16th century.

Popular etymology, which sometimes associated the word with "chin" is, according to the *New English Dictionary*, also responsible for the form "kynges hoste," which appears in one of Mr. Way's quotations. This falsely connected "chin" with "king." Under the heading of Nomina Infirmitatum in a 15th Century Pictorial Vocabulary printed by Wright is "*Hec reuma*, *An*^{ce} a

chynge." *Ch* and *k* would be easily interchangeable. King in Anglo-Saxon was cyning, or cyng, or cyneg.

XXIV. September, 1897.

The *Catholicon* gives "**Coriandre**; *coriandru*m." Mr. Herrtage's note says that "Alexander Neckham, *De Naturis Rerum*, p. 476, assigns the following virtues to Coriander—

> '*Et triduana febris eget auxilio coriandri,*
> *Et gemini testes dum tumor ambit eos.*
> *Lumbricos pellit, tineas delet, sacer ignis,*
> *Quam pestem metuit Gallia, cedit ei.*' "

Turner in 1551 says in his *Herbal* that "Coriandre layd to wyth breade or barly mele is good for saynt Antonyes fyre" (*i.e.* erysipelas).

The word comes to us through the Latin from the Greek κορίαννον, which is said to be connected with κόρις, a bedbug, on account of the peculiar smell of the leaves. The presence of the *d* is an instance of the insertion of an excrescent letter during the consonantal changes which have taken place in words. Prof. Skeat gives several native instances of *d* being excrescent after *n* (*Primer of English Etymology*, 1892, p. 94). Other forms of the word were cellendre and coliander, and its variants. In the 1382 Wyclif Bible in *Exodus*

xvi. 31, is "coliaundre," and in the 1388 version "coriandre." Turner in 1538 speaks of "coryander aut colander."

XXV. December, 1897.

Interesting examples of the credulousness of the ancient therapeutists are to be found in connection with the words "CURDE or crudde. *Coagulum*" and "**Croppe**; *cima*" (*Promptorium* and *Catholicon*). Mr. Herrtage quotes from Lyte's Dodoens (p. 270) "The decoctions of the toppes and *croppes* of Dill . . . causeth wemen to haue plentie of milke." Garden mint "is very good to be applied vnto the breastes that are stretched foorth and swollen and full of milke, for it slaketh and softeneth the same, and keepeth the mylke from quarring and *crudding* in the brest" (p. 246).

XXVI. March, 1898.

The *Promptorium* has "CROPON of a beste," and the *Catholicon* has "a **Croypon**." The Latin equivalent in each case is *clunis*. Mr. Herrtage's note is:

'*Clunis*. The buttock or hanche.' Cooper. '*Cropion*. The rump or crupper. *Le mal de cropion*. The rumpe-evill or crupper-evill; a disease wherewith small (cage) birds are often troubled.' Cotgrave.

H. G. Adams, in *Cage and Singing Birds*, says that the rump gland "forms part of the structural economy of every bird, and is intended for secreting the oily substance required to render the plumage supple and impervious to wet. The bird presses this gland, which is situated just above the rump, with its bill, and the oil oozes out; if this is not done frequently, the opening is apt to get clogged, and there being no vent for the increasing contents of the gland, it gets hard and inflamed."

The *New English Dictionary* gives several instances of the word *crupper*, popularly applied to that portion of the body which, because it "has been generously supplied by Providence with some sixteen different sensory nerves," is, in the opinion of a recent writer in the *Lancet*, specially marked out in bad boys for the application of a birch rod. The word is, however, not unknown in scientific anatomy, for the Sydenham Society Lexicon and Dr. Gould's Dictionary both give "crupper-bone, the coccyx."

XXVII. June, 1898.

The *Promptorium* has "CRUSCHYLBONE, or grystylbone. *Cartilago*." Crush is obsolete in English as

a signification of cartilage or gristle, but Forby, in *The Vocabulary of East Anglia*, published in 1830–38, from which the *New English Dictionary* quotes, and to which Mr. Way's note in the *Promptorium* refers, gives "*Crish*, *Crush*, cartilage, or soft bones of young animals, easily crushed by the teeth," and "*Crush*, *crustle*, gristle.' Mr. Way also says that "in Suffolk crussel or skrussel has a similar meaning."

The etymology of cartilage is unknown.

XXVIII. September, 1898.

The early therapeutists, in paying special attention to the dietetic treatment of phthisis, recommended that which is described in the *Catholicon* as "a **Culice**; *morticium*," and in Pynson's 1499 edition of the *Promptorium* as "Colysshe, disshe mete."

Mr. Way in his note says that "in the collection of Recipes, dated 1381, printed with the Forme of Cury, will be found one 'for to make a Colys,' which was a sort of invigorating chicken broth." Mr. Herrtage's note states that "Andrew Boorde, in his Dyetary, (E. E. Text Soc., ed. Furnivall), p. 264, speaks of 'Caudeles made with hempe sede, and *collesses* made of shrympes,' which, he says, 'doth comforte blode and nature.' . . .

Directions for 'a *coleise* of a cocke for a weake body that is in a consumption,' are given by Cogan, Haven of Health, 1612, p. 131. 'Broth or collyse, *pulmentarium*.' Huloet." John Russell, in his *Boke of Nurture*, written about 1460, in a list of "Sewes on fishe dayes," mentions "colice of pike, shrympus or perche." Dr. F. J. Furnivall has edited Russell's work for the Early English Text Society. On p. 172 he gives the following note:

Cullis (in Cookery) a strained Liquor made of any sort of dress'd Meat, or other things pounded in a Mortar, and pass'd thro' a Hair-sieve: These Cullises are usually pour'd upon Messes, and into hot Pies, a little before they are serv'd up to Table. Phillips . . . Shrimps are of two sorts, the one crookbacked, the other straitbacked: the first sort is called of Frenchmen *Caramots de la santé*, healthful shrimps; because they recover sick and consumed persons; of all other they are most nimble, witty, and skipping, and of best juice. *Muffett*, p. 167. In cooking them, he directs them to be "unscaled, to vent the windiness which is in them, being sodden with their scales; whereof lust and disposition to venery might arise," p. 168.

Nares, in his *Glossary*, defines cullis as "a very fine and strong broth, strained and made clear for patients in a state of great weakness." He gives the receipt from the *Haven of Health*, saying that it "in many respects is so curious, that I am tempted to insert the whole of it":

"If you list to still [distil] a cocke for a weak body, that is in a consumption through long sicknesse or other causes, you may doe it well in this manner. Take a red cocke, that

is not old, dresse him and cut him in quarters, and bruse all the bones, then take the rootes of fennell, parcely, and succory, violet leaves, and borage, put the cocke into an earthen pot which is good to stew meates in, and between every quarter lay of the rootes and herbes, corans, whole mace, anise seeds, liquorice being scraped and slyced, and so fill up your pot. Then put in halfe a pint of rose water, a quart of white wine or more, two or three dates made cleane and cut in peices, a few prunes and raysons of the sunne, *and if you put in certain peeces of gold, it will be the better, and they never the worse*, and so cover it close, and stop it with dough, and set the pot in seething water, and let it seeth gently for the space of twelve houres, with a good fire kept still under the brasse pot that it standeth in, and the pot kept with liquor so long. When it hath stilled so many houres, then take out the earthen pot, open it, streine out the broth into some cleane vessel, and give thereof unto the weake person morning and evening, warmed and spiced, as pleaseth the patient. In like manner you may make a *coleyse* of a capon, which some men like better."

Nares adds that "Brown, in his Pastorals, tells us of a *cullis* mixed with still more costly ingredients:

> "To please which Orke her husband's weakned peece
> Must have his *cullis* mixt with *ambergreece*,
> Phesant and partridge into jelly turn'd,
> Grated with *gold* sev'n times refin'd and burn'd,
> With *dust of Orient pearle*, richer the east
> Yet ne're beheld: (O Epicurian feast!)
> This is his breakfast."—*Brit. Past.*, B. ii., S. 3.

Although the preparation is not mentioned by Shakspere, it is referred to by many writers of his period. Nares quotes some of them. Its use in phthisis is mentioned by Lyly in *Euphues*, and in much the same terms in one of his plays:

"He that melteth in a consumption is to be recured by colices, not conceits."—*Campaspe* (ed. Fairholt), III v.

Middleton has several references to it, two of which confirm the costliness of the prescription given in *Britannia's Pastorals:*

"Let gold, amber, and dissolved pearl, be common ingrediencies, and that you cannot compose a cullice without 'em."—*A Mad World, my Masters* (ed. Bullen), II. vi. 49–51.

"*Antonio.* Give order that two cocks be boiled to jelly.
Gasparo. How? two cocks boil'd to jelly?
Antonio. Fetch half an ounce of pearl.
Gasparo. This is a cullis
For a consumption."
The Witch (ed. Bullen), II. i. 11–14.

Beaumont and Fletcher (*Captain*, I. iii.) also mention gold as one of the ingredients of a cullis. On the question of potable gold, I made a few comments when referring, in the *Bristol Medico-Chirurgical Journal* of June, 1894, to Chaucer's Doctor of Physic.

That the cullis was not used as a restorative for the phthisical only, may be gathered from the comedy of *Lingua*, a play first printed in 1607, but probably written in Elizabeth's reign. Appetitus, the "parasite," remarks: "I lie with the ladies all night, and that's the reason they call for cullies and gruellies so early before their prayers." —Dodsley's *Old English Plays*, ed. Hazlitt, vol. ix., p. 366.

The word is to be met with in some modern

cookery books. Many ways in which it was spelled other than those I have given can be seen in the *New English Dictionary*. Remembering the Latin *colare*, to strain, and that we still have "*Colander*, a strainer," we see that the etymology is clear. Cotgrave gives, "Coulis: m. *A cullis, or broth of boyled meat strained; fit for a sicke, or weake bodie.*"

Middleton (*Family of Love*, III. ii.) and Fletcher (*Nice Valour*, III. i.) use the word metaphorically in reference to its restorative power and to the necessity of pounding or pressing the meat used.

XXIX. December, 1898.

The *Promptorium* gives "DALKE. *Vallis.*' *Vallis* is also given as the Latin equivalent of the English "dale, or vale." Mr. Way in a note says:

> Delk, according to Forby [*The Vocabulary of East Anglia*, 1830–38], signifies in Norfolk a small cavity either in the soil, or the flesh of the body. In this last sense the gloss on Gautier de Bibelesworth [1325] interprets the expression "*au cool troueret la fosset*, a dalke in þe nekke." Arund. MS. 220, f. 297, b.

The etymology of the word is unknown. The *New English Dictionary* thinks it may be a diminutive of dale or dell, and cites the Frisian *dölke*, a dimple, as a diminutive of *döle*, a hollow.

There was another sense in which the word "dalke" was used. It occurs in the *Catholicon* as meaning a pin or brooch. Mr. Herrtage points out that in this case its origin arose in *dalkr*, old Icelandic for a thorn.

XXX. March, 1899.

The following is to be found in the *Promptorium:* "DEFFE, or dulle. *Obtusus, agrestis.*" Mr. Way's note says:

> Jamieson observes that deaf signifies properly stupid, and the term is transferred in a more limited sense to the ear. It is also applied to that which has lost its germinating power; thus in the North, as in Devonshire, a rotten nut is called deaf, and barren corn is called deaf corn, an expression literally Ang.-Saxon. An unproductive soil is likewise termed deaf. The plant lamium, or archangel, known by the common names dead or blind nettle, in the *Promptorium*, has the epithet DEFFE, evidently because it does not possess the stinging property of the true nettle."

Jamieson's statement is not quite accurate. Although the word was used with the general meaning to which he refers, it was also employed in its ordinary restricted sense from very early times. The *New English Dictionary* gives 9th and 13th century instances; and it will be remembered that the Wife of Bath, described by Chaucer

long before the compilation of the *Promptorium*, was "som-del deef, and that was scathe."

The *Promptorium* in another place gives *surdus* as an equivalent of "deffe."

Readers who may be interested in the forms which are figurative or now dialectal will find several quotations in the *New English Dictionary*.

XXXI. June, 1899.

The *Promptorium* has "DYDERYN' for colde. *Frigucio, rigeo*," and "DYDERYNGE. *Frigitus*." Mr. Way's note quotes "dadir" from the *Catholicon Anglicum*, and from Cotgrave "*Barboter de froid*, to chatter or didder for cold, to say an ape's Paternoster;" and adds:

> Skinner gives this word as commonly used in Lincolnshire, "*a Belg.* sitteren, *præ frigore tremere*." The Medulla renders "*frigucio*, romb for cold." In the Avowynge of King Arther, edited by Mr. Robson, to "dedur" has the sense of shaking, as one who is soundly beaten; and in the Towneley Mysteries, Noah's wife, hearing his relation of the approaching deluge, says,
>
> "I dase and I dedir
> For ferd of that taylle." p. 28.
>
> "Didder, to have a quivering of the chin through cold," FORBY.

Mr. Herrtage, in his edition of the *Catholicon*,

has a note on "to dadir" (the Latin equivalent of which is *Frigucio*), saying:

Dither is still in use in the Northern Counties with the meaning of 'to shake with cold, to tremble': see Peacock's Gloss. of Manley & Corringham, Nodal's Glossary of Lancashire, &c. *Dithers* is the Linc. name for the shaking palsy, *paralysis agitans*. The Manip. Vocab. gives 'to dadder, *trepidare*.' Cotgrave has '*Claquer les dents*. To gnash the teeth, or to chatter, or didder, like an Ape, that's afraid of blowes. *Frisson*. A shivering, quaking, diddering, through cold or feare; a trembling or horror.' See also *Friller Frissoner*, and *Grelotter*.

'Boyes, gyrles, and luskyth strong knaves,
Dydderyng and *dadderyng* leaning on ten staves.'
The Hye way to the Spyttel Hous, ed. Hazlitt, p. 28.

Didder and dither are fairly common in colloquial speech even now. The *New English Dictionary* quotes "ditthering, rippling hysteria," from Mr. Rudyard Kipling's *Soldiers Three*.

Mr. Herrtage, calling attention to its connection with "Dayse" (which in the *Catholicon* has the meaning "to be callde" with *frigere* as one of its Latin renderings), in his note has: "Icel. *dasdr*, faint, tired; *das*, a faint, exhaustion."

The *Catholicon* has "**Calde of þᵉ axes**; *frigor*," This is interestingly illustrated by Mr. Herrtage, who says:

Palsgrave gives 'Chyueryng as one dothe for colde. In an axes or otherwise, *frilleux*. Ague, axes, *fyeure*.' *Axis* or *Axes* is from Lat. *accessum*, through Fr. *accez*, and is in no way connected with A.S. *æce*. Originally meaning an approach

or coming on of anything, it at an early period came to be specially applied to an approach or sudden fit of illness: thus Chaucer has, 'upon him he had an hote *accesse*.' *Black Knight*, l. 136, and Caxton, 'fyl into a sekenes of feures or *accesse*.' *Paris & Vienne*, p. 25.

The *Complaint of the Black Knight* is not now considered to be Chaucer's work, but the word in this sense occurs in his undoubted *Troilus and Criseyde*:

"A charme that was right now sent to thee,
The whiche can thee hele of thyn accesse"
II. 1314-15.

"What nedeth you to tellen al the chere
That Deiphebus unto his brother made,
Or his accesse, or his sikly manere."
II. 1541-43.

Under "Axes," which in the *Catholicon* has a reference to fevers, Mr. Herrtage has this note:

In the Paston Letters, iii. 426, we read—'I was falle seek with an *axez*.' It also occurs in *The King's Quhair*, ed. Chalmers, p. 54:

'But tho begun mine *axis* and torment,'

with the note—'*Axis* is still used by the country people, in Scotland, for the ague.' Skelton, Works, i. 25, speaks of

'Allectuary arrectyd to redres
These feverous *axys*.'

'Axis, Acksys, aches, pains.' Jamieson. 'I shake of the axes. *Je tremble des fieures*.' Palsgrave. 'The dwellers of hit [Ireland] be not vexede with the *axes* excepte the scharpe axes [incolæ nulla febris specie vexantur, excepta acuta, et hoc perraro]. Trevisa, i. 333. See *Allit. Poems*, C. 325, '*þacces* of anguych,' curiously explained in the glossary as blows, from A.S. *þaccian*."

The *New English Dictionary* quotes from Andrew, who, in his 1527 translation of *Brunswyke's Distyll. Waters*, recommends a certain treatment "for the dayly axces or febres." Jamieson, in the passage here quoted from him, seems to have fallen into the error of interpretation against which Mr. Herrtage warns us in the note on "Calde of þe axes" given above. Concerning the different pronunciations of "ache" as a noun and a verb, I had a long note in the *Bristol Medico-Chirurgical Journal* for June, 1892.[1] This is a word which we get from the Anglo-Saxon, *æce* or *ece*, a pain or unpleasant feeling.

"To say an ape's Paternoster," which occurs in Mr. Way's note above, was a proverbial expression for chattering with cold, and perhaps had some reference to the noise of the beads in the Rosary at every tenth of which a Paternoster was said. In addition to the instances in Cotgrave to which Mr. Way and Mr. Herrtage refer, Halliwell, in his *Dictionary of Archaic and Provincial Words*, gives Batre, Cressiner, and Dent. Under the first of these Cotgrave has "Batre le tambour avec les dents. *To chatter, didder, say an apes Paternoster.*"

[1] See p. 9 of this booklet.

XXXII. September, 1899.

The *Promptorium* gives "DYNDELYN̄', *Tinnio*," and the *Catholicon Anglicum* "to **Dindylle**; *Condolere*" or "*errobare.*"

In his note, Mr. Way points out that these are somewhat different senses, the *Catholicon* equivalent signifying "suffering acutely." He adds:

> Brockett gives to dinnel, or dindle, to be affected with a pricking pain, such as arises from a blow, or is felt by exposure to the fire after frost. In the Craven dialect to dinnle has a similar signification. Langham, in the Garden of Health, 1579, recommends the juice of feverfew as a remedy for the 'eares ache, and dindling.' Dutch, tintelen, to tingle.

Mr. Herrtage in his *Catholicon* note says:

> In Jamieson we find 'To dinle, dynle. (1) To tremble. (2) To make a great noise. (3) To thrill; to tingle.' 'Dinle, *s.* (1) Vibration. (2) A slight and temporary sensation of pain, similar to that caused by a stroke on the elbow.' Cotgrave gives '*Tintillant.* Tinging; ringing; tingling. *Tintoner.* To ting or towle often; to glow, tingle, dingle.' 'Hir unfortunat husband had no sooner notice given him upon his returne of these sorrowfull newes than his fingers began to nibble . . . his ears to *dindle*, his head to dozell, insomuch as his heart being scared with gelousie . . . he became as mad as a March hare.' Stanihurst, Descrip. of Ireland in Holinshed's Chronicles (1576), vol. vi. p. 32, § 2.
>
> 'The birnand towris doun rollis with ane rusche,
> Quhil all the heuynnys *dynlit* with the dusche.'
> Gawin Douglas, *Eneados*, Bk. ix. p. 296, l. 35.

The *New English Dictionary* says that the derivation of the word is obscure, and that it is probably onomatopoeic. It will be seen from the references to Jamieson that it is well known as a Scottish word. Some of the quotations given above show that in some instances it had a special medical significance.

In June, 1894,[1] I quoted from a note in Mr. Way's edition of the *Promptorium* a prescription containing feverfew, which Langham recommends as a remedy for the dindling. Feverfew has been for ages the popular name of *Pyrethrum Parthenium*, which was also called *Matricaria* because, as Turner says, "The new writers hold . . . that feverfew is better for weomen." (*Herbal*, ii. 796, quoted by the *New English Dictionary*.)

XXXIII. December, 1899.

The word "disease," now almost monopolised as a medical term, had formerly a much wider signification, "with distinct reference to the etymological elements of the word." In its non-medical meaning it has had a longer life as a verb than as a substantive.

Illustrating its wide range of signification, two

[1] See p. 37 of this booklet.

instances may be quoted from the particularly interesting uses of the word given by the *New English Dictionary*. Where the Authorised Version reads in *John* xvi. 33, "In the world ye shall have tribulation," Wyclif (1388) has "In the world ȝe schulen haue disese," and in *Mark* v. 35 Tindale (1526) has "Thy doughter is deed; why deseasest thou the master eny further."

The *Catholicon* has "to **Desese**; *tedere*," with "to noye" in a cross-reference. Mr. Herrtage's note reads:

'*Desaise*, f. A sickenesse, a being ill at ease. *Desaisé*, out of temper, ill at ease.' Cotgrave. In the Version of the History of Lear and his daughters given in the *Gesta Romanorum*, p. 50, we are told how the eldest daughter, after keeping her father for less than a year, 'was so anoyed and *disessed* of hym and of his meanes,' that she reduced the number of his attendants; and in chap. 45 we read of a law that the victor in battle should receive on the first day four honours, 'But the second day he shall suffre iiij. *diseases*, that is, he shall be taken as a theef, and shamfully ledde to the prison, and be dispoyled of Iubiter clothyng, and as a fole he shall be holden of all men; and so he shall have, thet went to the bataile, and had the victorie.' E.E. Text Soc. ed. Herrtage, p. 176.

XXXIV. March, 1900.

In the *Promptorium* "DYHTYN̄" is given as the equivalent of "*Paro, preparo.*" This was one of the many forms of spelling of the later and now

almost obsolete "dight." Its various meanings are well illustrated in the *New English Dictionary;* that in the *Promptorium* was one that was frequent.

Mr. Way's note is:

> In the Household Book of Sir John Howard, A.D. 1467, among expenses incurred for one of his retinue, is entered this item, "My Lady paid a surgeone for dytenge of hym, whan he was hurte, 12*d.*" Palsgrave gives the verb in its more usual sense, "to dyght, or dresse a thynge, *habiller*. A foule woman rychly dyght, semeth fayre by candell lyght." Ang. Sax. dihtan, *disponere*.

The "dytenge" which the member of Sir John Howard's household received after his injury was probably a very small piece of minor surgery, and may have been no more than the dressing of a slight wound. In the *New English Dictionary*, which gives several instances of the use of the word to signify some surgical attention, there is this quotation, derived from that which is described as: "*Mann. & Househ. Exp.*, 1467." "My wyffe payd to a schorgon, fore dytenge of heme wane he was horte, xij.d." I am not able to give in full the authority from which this quotation is taken, but I presume it refers to the same incident which Mr. Way mentions in his *Promptorium Parvulorum* note. The spelling "schorgon" is extraordinary, and was probably never an accepted form.

XXXV. June, 1900.

"Dote," as a verb, is now almost exclusively used to express excessive fondness, but in its earlier use it was applied to the condition now referred to in the familiar terms "dotage" or "dotard."

The *Catholicon* has, "to **dote**; *desipere, desipiscere.*" Mr. Herrtage in his note quotes:

"To dote, *delirare.*" Manip. Vocab.

"Me þunche3 þe alde mon wole dotie." La3amon, i. 140.

"His mouth slavers, his tethe rotes,
His wyttes fayles, and he ofte dotes."
Pricke of Conscience, l. 785.

"*Radoter.* To dote, rave, play the cokes, erre grossly in vnderstanding." Cotgrave.

XXXVI. September, 1900.

The *Promptorium* gives "DRAGAUNCE, herbe. *Dragancia, basilica, dracentra,*" and the *Catholicon* "**Dragence or nedd*er* grysse**; *dragancia, basilisca, herba serpentaria vel serpentina.*" In his note Mr. Way says:

Numerous virtues are ascribed by Macer and other writers to the herb dragaunce or nedder's tongue, called also dragon wort, addyrwort, or serpentine, arum or aron. See Roy. MS. 18 A. VI. f. 73. Macer says that "water of dragaunce ys gode to wasshe venome soris," and it appears

to have been yearly distilled in the household of the Earl of Northumberland, 1511. See Antiqu. Rep. iv., 284.

Mr. Herrtage's note gives:

'*Dracontium*. Dragon wort or dragens.' Cooper. Cogan, Haven of Health, 1612, p. 72, recommends the use of *Dragons* as a specific for the plague. Harrison, Descript. of England, ii. 34, says that the sting of an adder brings death, 'except the iuice of *dragons* (in Latine called *Dracunculus minor*) be speedilie ministred and dronke in stronge ale.'

Dragonwort, the obsolete name of the *Dracunculus vulgaris*, was reputed not only to be useful, as Harrison said, for the cure of the sting of an adder, but was credited with prophylactic power, for Lyte, *Dodoens*, III. vi. 322 (quoted in the *New English Dictionary*), says: "It is thought . . . that those which carrie about them the leaues or rootes of great Dragonwurtes, cannot be hurt nor stong of Vipers and Serpentes."

Our forefathers must have been satisfied with very slender evidence of the curative qualities of remedies which they vaunted highly and with much assurance. It would seem that they considered that, having received the name "nedder's tongue" or "addyrwort" on account of the shape of portions of the plant, it must have a beneficial effect in troubles arising from the animal which it was supposed to represent. Adder's tongue, which as a name should be restricted to the fern *ophioglossum*, was "applied loosely to various other plants, superficially more or less resembling it."

The form "nedder" is interesting as a 15th century instance of the original form which "lost its initial *n* through the erroneous division of *a naddre* as *an addre*." Apron, orange, and umpire are some other instances of English words having lost their initial *n*. The *Promptorium* has "Barm-clothe,[1] or naprun. *Limas*," "Eddyr, or neddyr, wyrme. *Serpens*" and "Nowmpere, or owmpere. *Arbiter, sequester*." As it was thought that it meant "the *golden* fruit," orange lost its *n* very early. It appears only in that form in the *Promptorium*. There is a record that the fruit so named came to England in 1290. On the other hand, the word newt has permanently gained its initial from the final letter of *an*. One of the less familiar instances is "a nick-name" which is really "an ekename" where "eke" (A.S. *eaca*, increase) has its early signification of "addition." The *Promptorium* has "neke name, or eke name. *Agnomen*," and in the *Catholicon* is "an **Ekname**; *Agnomen, dicitur a specie vel accione, agnominacio*." Other words borrowed it for a time. The *Catholicon* has "a **Nere**; Auris, auricula," and Mr. Herrtage in his note quotes "*Hec auris, A^e* nere" from Wright (633.15 and 676.7). Wright also gives "*Hic oculus, A^ce* ne" (675.15),

[1] Barm, meaning bosom or lap, is often met with from the 10th to the 15th century. Chaucer has it in several places.

and says that the practice of prefixing the final *n* of the article to the noun, when the latter commences with a vowel, is of constant recurrence in vocabularies of the 15th century. Prof. Skeat, in his *Etymological Dictionary*, names some of these, and refers to Halliwell's *Dictionary of Archaic and Provincial Words* for examples of them. In the Rev. A. Smythe Palmer's *Folk-Etymology*, the twenty-four pages on "Words Corrupted by Coalescence of the Article with the Substantive" afford much of interest and erudition on this subject.

Dragon is used in a great variety of combinations, probably always with the idea of special force or strength or efficacy. That which is known commercially as dragon's blood has some medical interest, as it is the styptic I have often seen the Jewish minister use for his circumcisions. It is a resinous substance generally obtained from the fruit of *Calamus Draco*.

XXXVII. December, 1900.

Appended to the entry in the *Promptorium* of "DRAGGE. *Dragetum*," Mr. Way gives the note: "The word is taken from the French *dragée*, a kind of digestive and stomachic comfits anciently

much esteemed," and he quotes from Chaucer's "Doctour of Phisyk" (Prologue, 436):

> "Ful redy hadde he his apothecaries,[1]
> To send him dragges, and his lettuaries."

But the reading "dragges" appears in only one of the old MSS. The others have "drogges" or "drugges," and the first of these is the word now usually accepted. It is most likely that Chaucer meant to refer to remedies of a more general character than would be denoted by the distinctly limited term. Cotgrave says dragée is "a kind of digestiue powder, vsually prescribed vnto weake stomackes after meat; an hence, any ionkets, comfets, or sweet meats, serued in at the last course, (or otherwise) for stomacke-closers."

XXXVIII. March, 1901.

The *Promptorium* has "Drotyn' yn' speche. *Traulo.*" Mr. Way's note is:

This term, implying difficulty of speech, or stuttering, has not been met with elsewhere. The Ortus renders "*traulus*, a ratelere," a word equally unnoticed by Glossarists, which occurs also in Cath. Ang. "To ratylle, *traulare;* a ratyller, *traulus*."

In his note on these words in the *Catholicon*, Mr. Herrtage says:

[1] [Collusion between doctors and apothecaries was not unknown in Shakspere's time. Stubbes refers to the league between them.]

Cooper renders *traulus* by 'one that can scant utter his wordes.' 'Ratler in the throte who aptly doth not pronounce. *Traulus*.' Huloet.

XXXIX. June, 1901.

In a note on "Chitterlings" which I gave in the *Journal* for March, 1896, reference was made to its connection with "haggis." Further matter of interest about this word is to be found in Mr. Herrtage's note on the *Catholicon* "a **Dregbaly**; *Aqualiculus*, *porci est ventripotens*," which is as follows:

'*Aqualiculus, Ventriculus, sed proprie porcorum pinguedo super umbilicum*.' Ducange. '*Ventriculus*. The stomacke. *Aqualiculus*. A parte of the belly; a paunche,' Cooper. Baret also has 'a Panch. *Rumen Aqualiculus*. A panch, or gorbellie guts, a tunbellie. *Ventrosus, ventricosus*.' '*Aqualiculus: ventriculus porci*.' Medulla. Perhaps the meaning here is the dish 'haggis.' The Ortus Vocabulorum gives '*Omasus, i.e., tripa vel ventriculus qui continet alia viscera*. A trype, or a podynge, or a wesaunt, or hagges:' and Cotgrave has '*Gogue*. A sheepes paunch, and thence a haggas made of good herbes, chopt lard, spices, eggs, and cheese, the which incorporated and moistened with the warme blood of the (new-killed) beast, are put into her paunch, and sodden with other meat.' Withals[1] says '*Ilia porcorum bona sunt, mala reliquorum*. The intrals of Hogges are good (I thinke he meaneth that which wee commonly call Hogges-Harslet).'

Under "Hagas," one of the many forms of "Haggis," Mr. Herrtage quotes "'*Tucetum*. A puddyng or an hakeys. *Tucetarius*. A puddyng

[1] [An English-Latin Vocabulary reprinted several times in the 16th century.]

makere.' Medulla. 'A haggesse, *tucetum*.' Manip. Vocab." The quotations in the *New English Dictionary* show that although "now considered specially Scotch," haggis was "a popular dish in English cookery down to the beginning of the 18th century." I gave a reference to its composition in my note on Chitterlings. In a Latin and English Vocabulary of the 15th ceutury (Wright's *Vocab.*, 567.2) occurs "*Aumentum, an*^{ce} an hagase."

"Dregbaly" is supposed by the *New English Dictionary* to be an error for "dragbelly," signifying "a person with a large paunch," but no instance of such a word has been found.

XL. September, 1901.

In his note on the *Promptorium*," ELFE, spryte. *Lamia*," which the compiler took from the *Catholicon* or *Summa* of Johannes de Janua, A.D. 1286, Mr. Way says:

> The Catholicon explains *lamia* to be a creature with a human face, and the body of a beast, or, according to a gloss on Isai. xxxiv, 14, a sort of female centaur, which entered houses when the doors were closed, as old wives' tales went, and cruelly used the children, whence the name, "*quasi lania, a laniando pueros.*" The ancient leeches have given in their books numerous charms and nostrums for the relief of children "taken with elvys;" among which may be cited the following from a curious medical MS. of XVth cent. in the possession of Sir Thomas Phillipps. "For a chylde that ys elfe y-take, and may nat broke hys mete, that hys mouthe

ys donne (*sic.*) Sey iij tymes thys verse, *Beata mater munere, &c.* In the worchyppe of God, and of our Ladi, sey iij pater noster, and iij aueys, and a crede; and he schal be hole." In Sloane MS. 73, f. 125, it is directed to "take þe roote of gladen and make poudre þereof, and ȝeue þe sike boþe in his metes, and in hise drynkis, and he schal be hool wiþinne ix dayes and ix nyȝtis, or be deed, for certeyn." William Langham, practitioner in physic, recommends this same remedy in his Garden of Health, 1579; and orders the root and seeds of the peony to be hung about children's necks, as a charm against the haunting of the fairies and goblins. The term elf is not, however, applied exclusively to mischievous spirits, but to fairies generally. See in Brand's Popular Antiquities detailed observations on the Fairy Mythology. "An elfe, *lamia*, *eumenis*, *dicta ab eu*, *quod est bonum*, *et mene*, *defectus*. Elfe lande," (no Latin word) CATH. ANG. Horman seems to speak of elves as a sort of vampires: "No man stryueth with deed men but elfis, *laruæ;*" and Palsgrave gives "elfe, or dwarfe, *nain*." Ang.-Sax. elf, *lamia*.

On the *Catholicon Anglicum* Latin explanation of "Elfe," quoted by Mr. Way, there is the following note given by Mr. Herrtage:

'*Lamia*. A beaste that hath a woman's face, and feete of an horse.' Cooper. '*Satirus*. An elfe or a mysshapyn man.' Medulla. In the Man of Lawe's Tale, 754, the forged letter is represented as stating that

> 'the queen deliuered was
> Of so horrible a feendly creature
> . . . . . :
> The moder was an *elf*, by auenture
> Ycome, by charmes or by sorcerye;'

and in the Chanoun's Yemannes Tale, 842, Alchemy is termed an '*eluish* lore.' Horman says: 'The fayre hath chaunged my chylde. *Strix*, *vel lamia pro meo suum paruulum*, *supposuit*.' In Aelfric's Glossary, Wright's Vol. of Vocab.

p. 60,[1] we have *elf* used as equivalent to the classical *nymph*: thus we find '*Oreades*, munt-ælfen; *Dryades*, wudu-elfen; *Hamadryades*, wylde-elfen; *Naiades*, see-elfen; *Castalides*, dun-elfen.' '*Pumilus*. An elfe or dwarfe.' Stanbridge, *Vocabula*.

In *Leechdoms, Wortcunning, and Starcraft of Early England*, edited by the Rev. Oswald Cockayne in the Rolls Series, will be found many recipes to be used for the physical evils wrought by elves. Halliwell and Wright in their additions to Nares's *Glossary* give "Elf-cake" as "an affection of the side, supposed, no doubt, to be produced by the agency of the fairies," and quote from *Lupton's Thousand Notable Things*: "To help the hardness of the side, call'd the *elf-cake*—Take the root of gladen, make powder thereof, and give the diseased party half a spoonful to drink in white-wine; or let him eat thereof so much in his potage at a time, and it will help him."

Some have thought that a reference to plica polonica lies in the words of Mercutio (*Romeo and Juliet*, I. iv. 90) in which he attributes to Mab the power of producing elf-locks. But, as Nares says, this is not probable. It will be remembered that in *Lear* (II. iii. 10) Edgar says that part of his disguise is to elf all his hair in knots.

[1] [2nd Ed., 189.4, 5, 7, 8, 9.]

END OF PART I.

INDEX.

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