

ETYMOLOGICAL DICTIONARY .

OF THE

SCOTTISH LANGUAGE.

A NEW EDITION,

CAREFULLY REVISED AND COLLATED, WITH THE ENTIRE SUPPLEMENT INCORPORATED,

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*An Explanation of the Contractions used in this Work.*

<i>A. Bor.</i>	Anglia Borealis, North of England.	<i>L. B.</i>	Barbarous Latin.
<i>Adj.</i>	Adjective.	<i>Metaph.</i>	Metaphor, Metaphorical.
<i>Adv.</i>	Adverb.	<i>Moes-G.</i>	Moeso-Gothic, as preserved in Ulphilas' Version of the Gospels.
<i>Alem.</i>	Alemannic language.	<i>Mod.</i>	Modern.
<i>Anc.</i>	Ancient, or Anciently.	<i>N.</i>	Note.
<i>Ang.</i>	County or dialect of Angus.	<i>O.</i>	Old.
<i>Arm.</i>	Armorican, or language of Bretagne.	<i>Orkn.</i>	Orkney.
<i>A.-S.</i>	Anglo-Saxon language.	<i>part. pr.</i>	Participle present.
<i>Belg.</i>	Belgic language.	—— <i>pa.</i>	————— past.
<i>C.-B.</i>	Cambro-Britannic, or Welsh language.	<i>Pers.</i>	Persian language.
<i>Celt.</i>	Celtic.	<i>pl.</i>	Plural.
<i>Chauc.</i>	Used occasionally for Chaucer.	<i>Precop.</i>	Precopiansian dialect of the Gothic.
<i>Clydes.</i>	Clydesdale.	<i>prep.</i>	Preposition.
<i>Comp.</i>	Compounded.	<i>pret.</i>	Preterite.
<i>Compl. S.</i>	Complaynt of Scotland.	<i>pron.</i>	Pronoun; <i>also</i> , Pronounce, Pronunciation.
<i>Conj.</i>	Conjunction.	<i>Prov.</i>	Proverb.
<i>Contr.</i>	Contracted, or Contraction.	<i>Q., q.</i>	Quasi.
<i>Corn.</i>	Cornish, or language of Cornwall.	<i>Qu.</i>	Query.
<i>Corr.</i>	Corrupted, or Corruption.	<i>q. v.</i>	Quod vide.
<i>Cumb.</i>	Cumberland.	<i>R. Glouc.</i>	Chronicle of Robert of Gloucester.
<i>Dan.</i>	Danish Language.	<i>Rudd.</i>	Ruddiman's Glossary to Douglas's Virgil.
<i>Deriv.</i>	Derivative, or Derivation.	<i>S.</i>	After Islandic quotations, denotes Saga.
<i>Dim. &amp; Dimin.</i>	Diminutive.	<i>S.</i>	Scottish, Scotland; <i>also</i> , still used in Scotland.
<i>E.</i>	English language.	<i>S. A.</i>	Scotia Australis, South of Scotland.
<i>Ed., Edit.</i>	Edition.	<i>S. B.</i>	Scotia Borealis, North of Scotland; <i>also</i> , Northern Scots.
<i>Errat.</i>	Erratum, or Errata.	<i>S. O.</i>	Scotia Occidentalis, West of Scot- land.
<i>Expl.</i>	Explain, explained.	<i>s.</i>	Substantive.
<i>Fig.</i>	Figuratively.	<i>Su.-G.</i>	Suio-Gothic, or ancient language of Sweden.
<i>Finn.</i>	Finnish, language of Finland.	<i>Sw.</i>	Swedish language, (modern).
<i>Fr.</i>	French language.	<i>Syn. Synon.</i>	Synonym, or synonymous.
<i>Franc.</i>	Frankish, Theotisc, or Tudesque language.	<i>T.</i>	Tomus; sometimes Title.
<i>Fris.</i>	Frisian dialect of the Belgic.	<i>Term.</i>	Termination.
<i>Gael.</i>	Gaelic of the Highlands of Scot- land.	<i>Twced.</i>	Tweeddale.
<i>Germ.</i>	German language.	<i>V.</i>	Vide, see; <i>also</i> , Volume.
<i>Gl., Gloss.</i>	Glossary.	<i>v.</i>	Verb.
<i>Goth.</i>	Gothic.	<i>v. a.</i>	Verb active.
<i>Gr.</i>	Greek language.	<i>v. impers.</i>	Verb impersonal.
<i>Heb.</i>	Hebrew language.	<i>v. n.</i>	Verb neuter.
<i>Hisp.</i>	Spanish language.	<i>vo.</i>	Voce.
<i>Imper.</i>	Imperative.	<i>Wacht.</i>	Sometimes for Wachter.
<i>Ir.</i>	Irish language.	*	
<i>Isl.</i>	Islandic (or Icelandic) language.		
<i>Ital.</i>	Italian language.		
<i>Jun.</i>	Sometimes for Junius.		
<i>L., Lat.</i>	Latin language.		
<i>Loth.</i>	Lothian.		

\* The asterisk signifies that the word to which it is prefixed, besides the common meaning in English, is used in a different sense in Scotland.

THIS letter, in our language, has four different sounds :

1. *A* broad, as in E. *all*, *wall*. *U* is often added, as in *cald*, written also *cauld*. In the termination of a word, when an inverted comma is subjoined, as *a'*, it is meant to intimate that the double *l* is cut off, according to the pronunciation of Scotland. But this is merely of modern use. *W* is sometimes used for *ll* by old writers, as *aw* for *all*.
2. *A*, in *lak*, *mak*, *tak*, Scottish, as in *last*, *past*, English.
3. *A*, in *lane*, *alane*, *mane*, S. like *bane*, *fane*, E. The monosyllables have generally, although not always, a final *e* quiescent.
4. *A*, in *dad*, *daddie*, and some other words, S. as in *read*, pret. *ready*, E.

*A* is used in many words instead of *o* in E. ; as *one*, *bone*, *long*, *song*, *stone*. These we write *ane*, *bane*, *lang*, *sang*, *stane*. For the Scots preserve nearly the same orthography with the Anglo-Saxons, which the English have left ; as the words last mentioned correspond to the A.-S. *an*, *ban*, *lang*, *sang*, *stan*. In some of the northern counties, as in Angus and Mearns, the sound of *ee* or *ei* prevails, instead of *ai*, in various words of this formation. They pronounce *ein*, *bein*, *stein*, after the manner of the Germans, who use these terms in the same sense.

Mr. Macpherson has attempted to fix a standard for the pronunciation of words in which this letter is found, marking the *a* with an oblique stroke above it, when it should be sounded *ae* or *ai*. But any attempt of this kind must fail. For it is probable that, in the course of centuries, there has been a considerable change in the pronunciation of this letter.

In some instances, the rule does not apply in our own time. Although the prep. signifying *from*, is generally pronounced *frae*, yet *fra* is also used in some parts of Scotland. *Na* is most generally pronounced as written. It is probable that *ga*, to go, was formerly pronounced in the same manner, although now *gae* ; because the part. retains this sound. *Ma*, more, although now pronounced like *may*, in the reign of Mary must have had the broad sound. For Skene writes *maa*. The phrase *ane or maa* frequently occurs ; De Verb. Sign. vo. *Eneya*. Where *o* occurs in modern E. we frequently use *au* ; as *auld*, *bauld*, *fauld*, instead of *old*, *bold*, *fold*.

*A* is sometimes prefixed to words, both in S. and O. E., where it makes no alteration of the sense ; as *abade*, delay, which has precisely the same meaning with *bade*. This seems to have been borrowed or derived from the A.-S., in which language *abidan* and *bidan* are perfectly synon., both simply signifying to remain, to tarry. But in some of the ancient Gothic dialects, it was used as an intensive particle. Thus it is still used in Isl., as *afall*, impetus, from *falla*, cadere. *Naud*, without the prefix, signifies evil ; *anaud*, great evil. G. Andr. Lex. p. 4.

Ilhre has made the same observation with respect to this letter in Su.-G., giving *alikh* as an example, which he renders, *valde similis*. It occurs in many A. S. words, in which there seems to be no augmentation. Wachter, however, mentions *abaer-ian*, denudare, as a proof of its intensive power ; Proleg. sect. v. I am inclined to think, that some traces of this may yet be found in the English language. One would almost suppose that *adown* were more forcible than the simple term *down* ; and that it had been

originally meant to express a continuation in falling, descending, or in being carried downwards, or a prolongation of the act.

A occurs occasionally as a terminative particle; as in *allya*, alliance. By the Anglo-Saxons it was used as a termination both to adjectives and substantives.

A sometimes signifies *on*; as *aside*, on side, *a-grufe*, on the grufe. In this sense are Isl. *a* and Su.-G. *aa* used. The very instance given by G. Andr. is a *grufu*, cernuè, pronè. *Ad liggia a grufu*, id est, in faciem et pectus ac ventrem prostratus cubare. Johnson thinks that *a*, in the composition of such English words as *aside*, *afoot*, *asleep*, is sometimes contracted from *at*. But there is no reason for the supposition. These terms are plainly equivalent to *on foot*, *on side*, *on sleep*. Thus *on field* is used in same sense with modern *afield*:

Ane fair sweet May of mony one  
Schò went *on feild* to gather flouris.

*Maitland Poems*, p. 190.

A is used, by our oldest writers, in the sense of *one*. The signification is more forcible than that of *a* in E. when placed before nouns in the singular number. For it denotes, not merely one, where there may be many, or one, in particular; but one, exclusively of others, in the same sense in which *ae* is vulgarly used.

A fyscher quhilum lay  
Besid a ryver, for to get  
Hys nettis that he had thar set:—  
A *nycht*, his nettis for to se,  
He rase; and thar well lang duelt he.

*Barbour*, xix. 657. MS.

i. e. "one night."

He him beheld, and said syne to himsell,  
Her is merwaill, quha likis it to tell,  
That a person, be worthines of hand,  
Trowys to stop the power of England.

*Wallace*, v. 363. MS.

Thus, also, where it is printed in Perth Edit.

Bot hys *awn* strength mycht nocht again *yai* be.

In MS. it is,

Bot his *a* strength mycht nocht again *thaim* he.

*Ibid.* x. 335.

The Brows Robert  
A Byschape favoryd and Erlis twa,  
Of Glasgw, Athole, and Mare war tha.

*Wyntown*, viii. 11. 173.

It is sometimes improperly written *ea*.

"For suppose Christ be *ea* thing in himselfe; yit the better grip thou have of him, thou art the surer of his promise." *Bruce's* Serm. on the Sacr. Sign. D, S. a.

"Sometimes they gave it *ea* name and sometimes *ane* vther." *Ibid.* E. 5. b.

This, as we learn from *lhre*, is a Su.-G. idiom. A, he says, in pluribus Suio Gothiae partibus, Dalekarlia, Westrobothnia, Gothlandiaque unitatis nota est; ut *a man vir unus*.

*Ae* is now written, in this signification, in place of *A*, which seems, as thus used, to have had anciently the same pronunciation. Although *ae* and *ane* both signify one, they differ considerably in their application. *Ae* denotes an object viewed singly, and as alone; as, "*Ae* swallow disna mak a simmer." *Ane* marks a distinction often where there is a number; as, "I saw three men on the road; *ane* o' them turned awa' to the right hand."

A is often used, in vulgar language, as an abbreviation of *hae*, i. e. *have*, the aspirate being suppressed; as *A done*, "have done," thus;

Ane spak in wordis wonder crouse,  
*A done* with *ane* mischance. *Old Song*.

For they were s' just like to eat their thumb,  
That he wi' her sae far ben should *a* come.

*Ross's Helenore*, First Edit. p. 11.

"A in the Teutonick tongue signifieth water; and this is the reason the names of so many of these ysles end in *A*, to shew they are pieces of land surrounded with water." MS. Explication of some Norish Words used in Orkn. and Shetl. [Rather *ey*, island.]

AAIRVHOUS, *s.* "The place of meeting appointed by the Fond Generall, or Chief Governour, Shetl." MS. Expl. of Norish Words, *ut sup.*

This we ought certainly to trace to Isl. *arf*, *orf*, baculus nunciatorius quo communitas ad judicium convocabatur. Hence, *arfathing*, judicium hoc modo convocatum. The term primarily signifies an arrow; and it would seem that this was the signal anciently employed. Su.-G. *budkafte* was used in the same sense. This is confirmed by the Su.-G. term *heraur*, tessera ad bellum evocans, Su.-G. *haeroer*, signum nuntiatorium; which *lhre* deduces from *haer*, an army, and *oer*, *aur*, an arrow; this, marked with certain signs, being used by the ancients for assembling the multitude. It would appear that the arrow, having been used primarily in war, had been retained—the name at least—in calling the people to the place appointed for judicial decisions. V. CROISHTARICH and FYRE CROCE. Thus *airvhoos* denotes the *house* appointed for judgment.

AAR, *s.* The alder, a tree, S. O. V. ARN.

AARON'S-BEARD, *s.* The dwarf-shrub called St. John's Wort, *Hypericum perforatum*, Linn. Roxb.

The name is the same in Sweden, *Johannis-oert*. Linn. Flor. Svec. N°. 680. It is singular that the same superstitious idea should prevail in Sweden, as in S., in regard to its anti-magical influence. Linn. informs us that it is called *Fuga demonum*, and Light-foot gives a similar account. "The superstitious in Scotland carry this plant about with them as a charm against the dire effects of witchcraft and enchantment. They also cure, or fancy they cure their ropy milk, which they suppose to be under some malign

nant influence, by putting this herb into it, and milking afresh upon it. Flor. Scotie. i. 417.

**ABACK, ABAK, adv.** 1. Away, aloof, at a distance, S.

O would they stay *aback* frae courts,  
An' please thensels wi' countra sports,  
It wad for ev'ry ane be better.

*Burns*, iii. 9.

*Abacke* is an obsolete E. word, which was used in regard to space. Johns. derives it from *back*. A.-S. *baec* is indeed the origin, but in a peculiar form, as having the preposition prefixed; *on baec*, also *on baec-ling*, a tergo, pone, retrorsum, "at his back, behind backward;" Somner. It is formed like *aright*, from A.-S. *on riht*; *away*, from *onweg*, &c. V. AWA' WI'. Isl. *a bak*, a tergo.

2. Behind, in relation to place, S.

The third, that gaed a wee *a-back*,  
Was in the fashion shining,  
Fu' gay that day.

*Burns*, iii. 29.

And quhen thay by war runayng, thare hors they stere,  
And turnis agane incontinent at commandis,  
To preif thare hers, with jaullingis in thare handis :  
Syne went *abak* in aounder ane fer space,  
Ilkane at uther rynnng with ane race.

*Doug. Virgil*, 147, 8.

3. Back; used in relation to time past, Angus.

Eight days *aback* a post came frae himsell,  
Speering for you, and wounding unco sair,  
That ye had broken tryat in sic affair.

*Ross's Helenore*, p. 37.

Tyrwhitt calls this word, as used by Chaucer, in the same sense, *Sax.* But *on baec* is the A.-S. phrase corresponding to *retrorsum*, a being often substituted for A.-S. and O. E. *on*. In this sense Moes-G. *ibukai* and *ibukana* are used, and Isl. *a abak*, *retrorsum*; G. Andr.

**ABAD, ABADE, ABAID, s.** Delay, abiding, tarrying; the same with *Bad, bade*.

Bischoep Synclar, with out laagar *abaid*,  
Met thaim at Glannayss, syne furth with thaim he raid.  
*Wallace*, vii. 1032. MS.

The fader of hauinnis *Portunus* al the gate,  
With his byg hand schot the schip furth hir went,  
That awyfter than the south wynd on scho sprengt ;  
Or as ane fleand arrow to land glade,  
And in the depe porte enterit *but abade*.

i. e. without delay. *Doug. Virgil*, 135, 42.

*Abaid* occurs, *ibid.* 152, 38. A.-S. *abil-an*, *manere*.

**ABAID, part. pa.** Waited, expected.

This sall be ouer tryumphe now lang *abaid*,  
To se thy awin son on this bers tre laid.

*Doug. Virgil*, 361, 29.

A. S. *abad*, *expectatus*. The latter is the very word used by Virgil.

**To ABAY, ABAW, v. a.** To astonish. *Abayd*, *part. pa.* astonished.

"Yeild yow, madame," on hicht can Schir *Lust* say ;  
A wourde scho culd not speik scho was so *abayd*.

*K. Hart*, i. 48.

Many men of his kynde sauh him so *abawed*,  
For him thei fanht with mynde, & oft so was he saued.  
*R. Brunne*, p. 210.

Chaucer uses *abawed* in the same sense. *Abaw* has been viewed as having a common origin with *abays*. But the former, as Tyrwhitt has observed, is certainly

from Fr. *esbah-ir*; the phrase, *Moult m'esbahy de la merueille*, being thus used in the original Rom. Rose; where Chaucer uses *abawed*. *Abay* is undoubtedly the same word, slightly altered.

**To ABAYS, v. a.** To abash, to confound; Fr. *abass-ir*, id.

*Abaysyd* of that sycht thair ware,  
Bot had thair knawyn the caus all,  
That gerris swyik Eclippis fall,  
Thair suld noucht have had *abaysyng*.

*Wyntown*, viii. 37, 74.

**ABAITMENT, s.** Diversion, sport.

For quha sa list sere gladsum gamis lere,  
Ful mony mery *abaitmentis* followis here.

*Doug. Virgil*, 125, 55.

Rudd. says, "f. from *abate*, because they abate the weariness and uneasiness we are under by our serious occupations; for which cause they are also called *diversions*, because they divert our cares and anxieties." Lye, however, has observed on this word, that Arm. *ebata* is ludere, and *ebat ludus*; concluding that this is the origin; Jun. Etym. Angl. He is certainly right. For the term appears in a variety of forms. Besides these two Arm. words, Bullet mentions *ebad*, pleasure, diversion; and *ebater*, which he renders *badin*; as indeed most probably F. *badin*, and *badinage*, may be traced to this source. O. Fr. *ebaudir* is rendered *recreare*, *relaxare*, *laetari*, terme populaire, qui signifie se rejouir; also, *tresailir de joie*, *voluptati indulgere*.

Le jour s'est *ebaudis*, belle est la matinée  
Là, Solaine est levé, qui abat la rousée.

*Guyot de Nanteuil*.

O. Fr. *ebaudi*, hilaris; *ebaudise*, humeur gaie; *ebaudissement*, joie, rejonissance. The following words are still in use; *ebat*, diversion, recreation, and *ebattement*, id. the very word in question; *passer temps*, *recreatio animi*. Dict. de Trev.

**ABANDOUN.** In *abandoun, adv.* at random.

He-bad thaim gang to bykker syne  
The Scottis ost *in abandoun* ;  
Thair gerd thaim cum upon thaim doun ;  
For mycht thair ger thaim brek aray,  
To haif thaim at thair will thocht thair.  
*Barbour*, xix. 335. MS.

One might suppose that the second and third lines should have the following punctuation :

The Scottis ost ; *in abandoun*  
Thair gerd thaim cum upon thaim doun :

They caused them to come upon their enemies at full speed. In edition 1620 it is thus expressed,

The Scottish oast *in a randoun*.

*At abandoun* is also used.

Bot some efrs that pryne wes past,  
The Scottis men dang on sa fast,  
And schet on thaim at *abandoun*,  
As ilk man war a campioun,  
That all thair fayis tuk the flycht.  
*Barbour*, xv. 59. MS.

All tha alsua of the Tewn  
Ischyd to fecht *at abandoun*.

*Wyntown*, ix. 8, 24.

The phrase, as thus used, conveys the idea of great violence. Fr. *Mettre tout a l'abandon*, to put every thing in disorder, to leave all to be pillaged. *Mettre sa forest en abandon*, to lay the forest open, to make it common to all men. Cotgr. *Abandon* is used in Rom. de la Rose, to signify, at discretion. Its most common modern meaning is, at large, at random, at will.

Some suppose that this term is composed of these three Fr. words, *a*, *ban*, and *don-ner*, q. to give up to

interdiction; that is, to expose any thing to the discretion of the public. Du Cange derives it from *à* and *bandon*, q. res posita in bannum, vel in bandum missa, i. e. proscripta; *bandum* being used, L. E. for *bannum*. But Wachter's conjecture is more probable than either. He derives Fr. *abandonner* from the old Gothic word *band* a standard. This term seems to have been used by the Longobardi; as Moes-G. *bandwo* denotes a sign, Mar. 14, 44. *Gaf sa lewjangs im bandwon*; The traitor gave them a sign; which term, as has been observed, could easily be transferred to a military sign or standard. Et huc etiam, says Wachter, referri potest dictio Gallica *s'abandonner*, emancipare se alieni; et quasi sub vexillum ejus se tradere, si componatur a *band* et *donner*; vo. *Band*. V. Spelm. vo. *Banda*. Hence the word has come to signify free will, that is, according to the original idea, the will or pleasure of that person under whose standard another enlisted himself. This idea is retained by Chauc. in the use of the word *bandon*.

Grete loos hath largesse, and grete prise;  
For bothe the wise folke and unwise  
Were wholly to her *bandon* brought,  
So well with yeftis had she wrought.

*Rom. Rose*, v. 1163.

In the original it is *A son bandon*. V. BANDOUNE.

#### To ABANDON, v. a. 1. To bring under absolute restriction.

Oftsyss quhen it wald him lik,  
He went till huntynge with his menyce,  
And swa the land *abandownyt* he,  
That durst nane warne to do his will.

*Barbour*, iv. 391.

Hence *abandonit* is used as signifying, "brought into subjection to the will of another."

*Abandonit* will he nocht be to borne that is borne.  
Or he be strenyett with strenth, yone sterne for to schore,  
Mony ledis sal be loissit, and lifis forlorne.

*Gawan and Gol*, i. 12.

i. e. he will never give allegiance to any chieftain born of woman. Fr. *Abandonner sa liberté, et se rendre serf*; gratificare libertatem suam alicujus potentiae. Thierry.

It is used in the same sense by Bellenden.

"Kenneth exhortit his folkis to assaille feirsleie thair emynes & to perseuer in feruent battal, that it may be discussit be the day, quibidir the Scottis sall *abandon* the Pichtis, or the Pichtis the Scottis." Cron. B. 10, c. 10. *Utrum Scoti Pictis—leges essent daturi eo discerneretur die*. Boeth.

#### 2. To let loose, to give permission to act at pleasure.

The hardy Bruce ane ost *abandownyt*,  
xx thowsand he rewlyt be force and wit,  
Wpon the Scottis his men for to reskew;  
Serwyt thai war with gud speris enew.

*Wallace*, x. 317, MS.

Fr. *Abandonner*, to give over, to leave at random.

#### 3. To destroy, to cut off.

Quhen Wallace saw quhen thir gud men was gairn,  
Lordis, he said, quhat now is your consaill?  
Twa choysis thar is, the best I rede ws waill,  
Yondyr the King this ost *abandonand*,  
Heyr Bruce and Beik in yon battaill to stand.

*Wallace*, x. 259, MS.

The meaning is, that King Edward was destroying the Scottish army under *The Stewart*. This is only an oblique sense of the term as last explained; destruction, whether of persons or things, being the natural consequence of their being given up to the will of an exasperated soldiery.

#### 4. Effectually to prevent; nearly in the sense of deter.

"To dant their attemptatis, and to *abandon* thaym in tymes cumyng that thay sall nocht inuaid France, nor this thy realme with sa bludy incurisionis as thay did afore, Charlis of France be delinerit mynd of his nobillis desyris to be confiderat with the," &c. Bellend. Cron. B. 10, c. 2.

This corresponds with *Hornu temeritati ut obuietur*, &c. of Boece.

This use of the term has some resemblance of the L. B. phrase, *Dare in abandonum*.

#### ABANDONLY, adv. At random, without regard to danger.

He tuk the strenth magre thar fayis will;  
*Abandonly* in bargan baid thar still.

*Wallace*, iv. 670, MS.

*Abandonly* Cambell agayne thaim baid,  
Fast vpon Avisa that was bathe depe and braid.

*Ibid.* vii. 653, MS.

#### ABARRAND, part. pr. Departing from, E. aberring.

"Heir sall your grace vnderstand how inuiolatly the faith of Crist hes been obseruit be youre progenitouris, neur *abarrand* fra sicker religion and pietie." Bellend. Cron. Concl.

#### ABASIT, part. pa. Confounded, abashed.

Aboue all vtheris Dares in that stede  
Thame to behald *abasit* wox gretumly.

*Doug. Virgil*, 141, 13, V. ABAYS.

#### ABATE, s. Accident; something that surprises one, as being unexpected.

And therewith kest I doun myn eye ageyne,  
Quhare as I saw walkyng under the toure,  
Full secretely, new enmyr hir to pleyne,  
The fairest or the freschest young flour  
That ever I saw, methought, before that houre,  
For which sodayne *abate*, anon astert  
The blude of all my body to my hert.

*King's Quair*, ii. 21.

Perhaps from Fr. *abbat-ir*, a fall, or wind-fall; or *abbatre*, to daunt, to overthrow; or rather from *abet-ir*, hebetem, stupidum reddere; *abet-i*, hebes; stupefaction being often the consequence of an unexpected event. It may deserve notice, however, that Isl. *byd-a*, Su.-G. *biud-a*, signify, accidere; and *bud*, casus fortuitus.

#### ABATE, s. "Event, adventure." Gl. Sib.

For quhich sodayne *abate* anon astert  
The blude of all my body in my hert.

*K. Quair, Chron. S. Poetry*, i. 19.

It certainly signifies casting down; O. Fr. *abat*, l'action d'abbatre; Roquefort.

#### To ABAW. V. ABAY.

#### ABBEIT, s. Dress, apparel.

This nycht, befor the dawing cleir,  
Methocht Sanct Francis did to me appeir,  
With ane religious *abbait* in his hand,  
And said, In this go cleith the my seruant.  
Refuse the world, for thou mon be a freir.

*Bannatyne Poems*, p. 25.

This is evidently a corruption of *habit*, the *h* being thrown away; in the same manner as in Arm. *abyt*, *abyta*, and *abitua* are used in the sense of habitus, dress.

A quest than wild he tak of the monke that bare the coroune,  
His *abite* be gan forsake, his ordre lete alle doune.

*R. Brunne*, p. 172.

**ABBACY, ABBASY, s.** "An abbey; *abatia*,  
Low Latin." Sir J. Sinclair, p. 111.

"And attour that thair be na vnionis nor annexa-  
tionis maid in tyme to cum to Bischoprikis, *Abbaseis*,  
nor Pryoreis of ony benefice." Acts Ja. III. 1471. c.  
54. Edit. 1566.

**ABBEY-LAIRD, s.** A ludicrous and cant  
term for a bankrupt, for one at least who  
finds it necessary to take the benefit of the  
*girth* of the confines of Holyroodhouse as a  
protection from his creditors, Loth.

It seems to be of considerable antiquity.

When broken, fras care

The fools are set free,

When we mak them *lairds*

In the Abbey, quoth she.

*Cock Laird, Herd's Coll.* ii. 36.

**ABBIS, s. pl.** Surplices, white linen vest-  
ments worn by priests.

"Item, ane chesabill of purpou velvot, with the  
stoyle and fannowne orphis; twa *abbis*; twa ameittis  
of Bartane clayth; dormik to be touellis, unshapin;  
ane belt; twa corporallis." Coll. Inventories, A. 1542,  
p. 58.

L. B. *alba*, id. from Lat. *albus*, white; denominated  
from the colour. Du Cange remarks, that *albas* ge-  
nera, and *esse* in *albis*, or *esse abati*, were phrases ap-  
plied to the clergy, when they proceeded to perform  
ecclesiastical functions; and that hence O. Fr. *aubé*  
was equivalent to *ordinatus*.

**ABBOT, s.** Probably for dress, *habit*.

"Thair was ane herald sent in England—with the  
king of Scotlandis ordour of the garter; to witt, ane  
*abbot* maid according to the ordour, with ane gairter  
of gold sett with pretious stones, and all other orna-  
mentis according to the ordour." Pittscoatie's Cron.  
p. 415.

**ABBOT of VNRESSOUN**, a sort of histrionic  
character, aiently used in Scotland; but  
afterwards prohibited by Act of Parliament.

"It is statute and ordanit that in all tymes cumming,  
na maner of persoun be chosin *Robert Hude*, nor *Lyttill  
Johne*, *Abbot of Vnressoun*, *Queenis of Maii*, nor vther-  
wyse, nouthir in Burgh nor to landwart, in ony tyme  
tocum. And gif ony Prouest, Baillies, counsall, and  
communitie, chesis sic ane Personage,—within Burgh,  
the chesaris of sic sall tyme thair fredome for the space  
of fyue yeiris, and vtherwyse salbe punist at the  
Queenis grace will, and the acceptor of siclyke office  
salbe banist furth of the Realme. And gif ony sic  
persounis—beis chosin outwith Burgh, and vthers  
landwart townis, the chesaris sall pay to our souerane  
Lady, X. pundis, and thair persounis put in ward,  
thair to remane during the Queenis grace plesour."  
Acts Marie, 1555, c. 40. Edit. 1566.

The particular reason of this prohibition is not  
mentioned. It does not appear to have been the effect  
of the Protestant doctrine. For as yet the Reforma-  
tion was strenuously opposed by the court. It was  
most probably owing to the disorders carried on, both  
in town and country, under the pretence of innocent  
recreation. The following sentence of the Act of  
Parliament implies something of this nature. "Gif  
"ony wemen or vthers about simmer treis [perhaps  
"May-poles] singand, makis *perturbatioun* to the

"Queenis liegis in the passage throw Burrowis and  
"vthers landwart townis, the wemen *perturbatouris*  
"for skafrie of money, or vtherwyse, salbe takin,  
"handellit, and put vpon the Cuckstulis of euerie  
"Burgh, or townc." V. SCAFRIE and CUCK-STULE.

"One other day the same Freir maid ane uthor ser-  
mone of the *Abbate Unreassone*, unto whom, and quahis  
lawis he comparit Prelatis of that age; for thair was  
subdewit to na lawis, na mair than was the *Abbate  
Unreassone*." Knox's Hist. p. 15.

There is an allusion to the same sport in Scot's  
Poem on May.

Abbotis by rewill, and lordis but reassone,

Sic senyeoris tymis ourweill this sessone,

Vpon thair vyce war lang to waik;

Quahis falsatt, fibilnes and tressone,

Has rung thyris oure this zodiak.

*Scot, Ever-Green*, ii. 187. MS.

Here, while the poet insinuates that such games had  
formerly been customary in the beginning of May, he  
beautifully alludes to the disordered state of society in  
his own time; declaring that the season allotted for the  
games did not suffice for those who really acted the  
part of Abbots *by*, i. e. against Rule, and Lords without  
Reason; as they greatly overweiled, or exceeded the  
proper time. There would be a great *waiking* or vaca-  
tion, did others wait till they had finished their *vyce*,  
or part in the play. Perhaps, indeed, he uses *vyce*  
in the same manner in which he has used *by*, as capable  
of a double sense, and signifying that theirs was truly  
a vicious part. V. OURWEILL.

A similar character was well known in England. In  
an old memoir of shews and ceremonies exhibited at  
Christmas, in the reign of Henry VII. in the palace of  
Westminster, A. 1489, it is said; "This Christmas I  
saw no disguysings, and but right few plays. But  
there was an *Abbot of Misrule*, that made much sport,  
and did right well his office." Warton's Hist. Eng.  
Poetry, i. 239. At Cambridge, this character was  
called *Imperator*, or Emperor. One of the Masters of  
Arts was plac'd over the juniors every Christmas, for  
the regulation of their games and diversions during this  
season of festivity. The Latin comedies and tragedies,  
as well as shews and dialogues, were to be under his  
authority and direction. His power continued for  
twelve days; and it was renewed on Candlemas day.  
In the colleges of Oxford they had a temporary officer  
of the same kind, who was called *Princeps Natali-  
cius*, *Christmas Prince*, or *Lord of Misrule*.

It seems uncertain whether our ancestors borrowed  
their *Abbot of Un-reason* immediately from the English,  
or from the French. For the latter also had their  
*Abbé de Liesse*, or *Abbot of Joy*, *Abbas Laetitiae*—  
Du Cange. V. Warton's Hist. E. Poet. ii. 378, 381.

Polydore Virgil says, that so early as the year 1170,  
it was the custom of the English nation to celebrate  
their Christmas with plays, masques, and the most  
magnificent spectacles; together with games at dice  
and dancing. This practice, he adds, was not conform-  
able to the usage of most other nations, who permitted  
these diversions, not at Christmas, but a few days before  
Lent, at the time of Shrove-tide. Hist. Angl. lib. xiii.  
fol. 211. ap. Warton, iii. 307. The same writer observes,  
that the Christmas Prince, or Lord of Misrule, is almost  
peculiar to the English. "The Christenmasse lordes,"  
he adds "that be commonly made at the nativitee of  
the Lorde, to whom all the household and familie, with  
the master himself, must be obedient, began of the  
egalitie, that the servauntes had with their masters  
in Saturnus feastes, that were called *Saturnalia*," where-  
in the servauntes have like authoritie with their mas-  
ters, duryng the tyme of the said feastes." V. Pol.  
Virg. de Rer. Inventor. Translat. B. 5. ch. 2.

But notwithstanding the testimony of this respect-  
able writer, these revels seemed to have prevailed as



early in France. For we learn from Beletus, who flourished in the church of Amiens, A. 1182, that the *Feast of Fools* was observed in his time; and that, during this season, there were some churches, in which it was customary for even the Bishops and Archbishops to engage in sports, in the monasteries, with their underlings, and demean themselves so far as to play at the ball. De Divin. Offic. cap. 120. The letters of Peter of Capua, Cardinal Legate in France, A. 1198, are still extant; in which he commands Odo, Bishop of Paris, and all the clergy of his church, utterly to abolish the *Feast of Fools*, which prevailed in the church of Paris as in other churches.

The *Abbot of Unreason* or *Misrule*, and the *Boy Bishop*, so well known both in England and in France, although different characters, were elected in the same manner, and for the same ludicrous purposes. We have seen that, in a later period, an election of this kind took place at an university. But the custom had been immediately borrowed from the Cathedrals and Monasteries. For, in these, the younger clergy (clericuli) amused themselves in this manner. So strong was the attachment to this kind of diversion, that notwithstanding the prohibition of the Cardinal Legate, already referred to, it still continued in France. For we find it interdicted by the Council of Paris, A. 1212, and afterwards by other councils. Nor need we wonder, that Popes and Councils interposed their authority, as the mimic prelate and his attendants introduced the very service of the church into their sports, in such a manner as must have directly tended to turn the whole into ridicule.

The procession of the *Boy Bishop* seems to have been introduced in subserviency to the *Festival of the Innocents*, appointed in commemoration of the slaughter of the children of Bethlehem. It had been fancied, that a procession, in which boys (those belonging to the choir) were the principal actors, would be a lively representation of the unoffending character of those who had fallen victims to the cruel jealousy of Herod. It would appear, that, in the introduction of this rite, nothing was meant that might have an irreligious or immoral tendency; if so much may be said in favour of a practice, which, while it admitted children to the performance of the offices of the church, not only tended to bring these into contempt, but necessarily made way for the grossest abuses.

"The *Episcopus Choristarum*," says Gregorie, "was chosen by his fellow-children upon St. Nicholas daie. Upon this daie rather than anie other, because it is singularly noted of this Bishop (as St. Paul said of his Timothy) that he had known the scriptures of a childe, and led a life *sanctissime ab ipsis incunabilis inchoatum*." The reason is yet more properly and expressly set down in the English Festival.—"We rede while he lay in his cradel, he fasted Wednesday and Friday; these dayes he would souke but ones of the day, and ther wyth held him plesed, thus he lyued all his lyf in vertues with this childe name. And therefore childredn don him wershipe before all other saints," &c. Lib. Festivals, fol. 55.

"From this daie till Innocents daie at night (it lasted longer at the first) the *Episcopus Puerorum* was to bear the name, and hold up the state of a Bishop, answerably habited with a crosier, or pastoral staff in his hand, and a miter upon his head, and such an one too som had, as was—(saith one)—verie much richer then those of Bishops indeed." "The rest of his fellows from the same time beeing, were to take upon them the style and counterfaict of Prebends, yielding to their Bishop (or els as if it were) canonical obedience. And look what service the verie Bishop himself with his Dean and Prebends (had they been to officiate) was to have performed, the Mass excepted, the verie same was don by the Chorister Bishop, and his

Canons upon the eve and the holiadaie." *Episcopus Puerorum*, p. 115, 116.

It is said that he also received rents, duties, &c., during the time of his office; that he held a kind of visitation; and that, if he died during the continuance of his dignity, "his exsequies were solemnized with an answerable glorious pomp and sadness." *Ibid*.

Those who wish to have a particular account of the ritual observed on this occasion, will find it in the work cited above. It is now time to return to the consideration of the *Feast of Fools*; which, however nearly it resembled the ceremony of the *Boy Bishop*, and although confounded with it by the Council of Basil, was, as Gregorie has remarked (p. 119, 120), a different institution.

This festivity was called the *Liberty of December*, as being observed towards the close of that month. Beletus, formerly mentioned, as well as Polydore Virgil, traces it back to the time of heathenism. "This liberty," he says, "is called that of December, because it was in former times customary among the heathen, that in this month both male and female bond-servants, as well as shepherds, had a kind of liberty granted to them, and enjoyed a sort of equality with their masters, being admitted to the same festivities, after the harvest was gathered in." Some of the customs observed at this time plainly declare a heathen origin. From the decrees of the Council of Rome, A. 1445, we learn that in the *Ludi Fatuorum*, the actors appeared *larvatis faciebus*, with masks; and this is assigned as one reason of their being prohibited. We shall have occasion to attend more particularly to this custom, under the article GYSAR, q. v.

It has been seen that the Act of Parliament makes mention of "wemen or others *singand*," so as to "make perturbation to the Quenis legis." This seems more immediately connected with the character of the *Quenis of May*. It is probable, however, that a custom of this kind had been attached to the festivities of the mock abbot. For the Theological Faculty of Paris, in a circular letter sent to the Bishops of France, A. 1444, complained that the priests and clergy themselves, having created a Bishop, Archbishop, or *Pope of Fools*, during the continuance of his office, "went about masked, with monstrous aspects, or disguised in the appearance of women, of lions, or of players, danced, and in their dancing sung *indecent songs*," in choro cantilenas inhonestas cantabant. This was not all. "They eat fat viands near the horsus of the altar, hard by the person who was celebrating Mass; they played at dice, (taxillorum), in the same place; they incensed with stinking smoke from the leather of old soles; they run and danced through the whole church," &c. Du Cange, vo. *Kalendae*, p. 1666.

Thus, although the grounds on which our Parliament proceeded in passing this act are not particularly pointed out, we may conclude from analogy, that the abuses which had prevailed in our own country in the celebration of these sports, had been such as to merit the attention of the legislature.

The following account is given of the election of a *Lord of Misrule*, among the vulgar in England; and of the abuses committed on this occasion.

"First of all, the wilde heads of the parish, flocking together, chuse them a ground captaine of mischief, whom they innoble with the title of *Lord of Misrule*; and him they crowne with great solemnity, and adopt for their king. This king annoynted chooseth forth twentie, fourty, threescore, or an hundred, like to himself, to waite upon his lordly majesty, and to garde his noble person. Then every one of these men he investeth with his liveries of greene, yellow, or some other light wanton colour, and, as though they were not gawdy ynough, they bedecke themselves with scarfes, ribbons and laces, hanged all over with gold

ringes, pretious stones and other jewels. This done, they tie aboute either legge twentie or fourtis belles, with riehe handkerchiefa in their handes, and sometimes laide acrossse over their shoulders and neekes. Thus all thinges set in order, then have they their hobby horses, their dragons, and other anticke, together with their baudie pipers, and thundring drummers, to strike the devil's daunce with all. Then march this heathen company towards the church, their pypers pyping, their drummers thundring, their belles jynghing, their handkerchiefes fluttering aboute their heades like madde men, their hobbie horses and other monsters skirmishing amongst the throng: and in this sorte they go to the church though the minister be at prayer or preaching, dauncing and ainging with such a confused noise that no man can hear his own voyce: and thus these terrestrial furies spend the sabbath day. Then they have certaine papers, wherein is painted some babilerie or other of imagerie worke, and these they call my Lord of Misrule's badges or cognizancea. These they give to every one that will give them money to maintain them in this their heathenish devlirie; and who will not show himselfe buxome to them and give them money, they shall be mocked and flouted ashamedly; yea, and many times carried upon a cowlstaffe, and dived over heade and eares in water, or otherwise most horribly abused." Stubs, *Anatomic of Abuses*, 1595. V. Godwin's *Life of Chaucer*, i. 161—163.

A B C, an alphabetical arrangement of duties payable to government on goods imported or exported.

"Reserveand alvys to his maiestie the grit custumes of all guidis alsweill inbroecht as caryit furth;—quhilk cutome salbe tane of the saidis guidis conforme to the particular *A B C* set down anent the saidis customes be the lordis auditouris of his hienes chekker." Acta Ja. VI. 1597, Ed. 1814, iv. 162.

ABE, *s.* Dimin. of Ebenezer, pron. q. *Ebb*. Roxb.

ABEE. *To let abee*, to let alone, to bear with, not to meddle with, S.

Ha'd your tongue, mither, and let that *a bee*,  
For his eild and my eild can never agree:  
They'll never agree, and that will be seen;  
For he is fourscore, and I'm but fifteen.

*Ritson's S. Songs*, i. 176, 177.

"O. E. *abye*, Chaucer Speght," Gl. Lyndsay. This word, however, is not in Speght's Gl.; nor have I observed that it is used by Chaucer in any similar sense. *Let a bee* is merely a corr. of E. *let be*, used precisely in the same manner.

ABEE. V. LET ABEE.

ABEE, used in the same sense as *be*.

TO LET ABEE, to let alone, S. V. To *Lat Be*.

LET-ABEE, used as a noun, in the sense of forbearance, or connivance. *Let-abee for let-abee*, one act of forbearance meeting another, mutual forbearance. *There maun be let-abee for let-abee*, there must be a kind of composition in the exercise of mutual forbearance, S.

"Miss Brenda is right," said Claud Halero; "I am for *let-a-bee for let-a-bee*, as the boys say; and never fash about a warrant of liberation." The Pirate, iii. 227. V. BAIRN'S BARGAIN, and BYGANES.

LET ABEE, far less, not to mention.

"He couldna sit, *let abee stand*," S.

ABEECH, ABEIGH, *adv.* Aloof, "at a shy distance;" chiefly used in the West of S. *Stand abeigh*, keep aloof.

When thou an' I were young and skeigh,  
An' stable-meals at fairs were dreigh,  
How thou wad prance, an' snore, an' skreigh,  
An' tsk the road!  
Tow's bodies ran, an' stood *abeigh*,  
An' ca't thee mad.

*Burns*, iii. 142. V. SKEICH.

This may be viewed as a corr. of *abak*; unless we should suppose, from the form of the word, that it is more immediately allied to Alem. *bah*, Germ. *bach*, the back. Isl. *a bui*, however, is used in a sense pretty much allied, as corresponding to *abroad*, *afield*. *Heimur skal hest feita, enn hund a bue*; The horse must be fattened at home, the dog afield; foris, vel rure, Hava-maal. G. Andr. p. 40.

The oldest example I have met with of the use of this word is in an allegorical song composed in the reign of Queen Anne.

Whene'er her tail play'd whisk,  
Or when her look grew skeigh,  
It's then the wise auld man  
Was blythe to stand *abeigh*.  
*Auld Gray Mare, Jacobite Relics*, i. 69.

An' now the glomin comin on  
The lasses turned skeigh, man;  
They bid themsels among the cern,  
To keep the lads *abeigh*, man.  
*Davidson's Seasons*, i. 90.

A remark has been made on the etymology here given, that certainly has a just claim to the reader's attention.

"It is rather singular that, at the word *Abeigh*, the common English expression of 'standing at bay' should not have occurred either to Mr. Boucher or Dr. Jamieson. The English phrase is fully exemplified by Johnson, and derived from the French *abois*, which, as it seems to have been originally a hunting term, and our terms of the chase are chiefly borrowed from the French, is probably right. If so, the Scottish *abeigh* is only a corruption of the English *at bay*." British Critic, April 1808, p. 401.

This, doubtless, points to the true origin of the term. I do not suppose, however, that *abeigh* is corr. from E. *at bay*, but that, like many other terms in our language, it had been originally borrowed from the Fr. The Fr. word appears in a variety of forms, not merely *abois* and *abois*, but *abai*, *abay*, *abbais*, *abbay*, and *abbé*, all denoting the barking of a dog. Ours most nearly approaches to the Fr. phrase, *Tenir en abois*, faire languir, Roquefort; *Tenir en abbay*, to hold at bay, Cotgr.

ABEFOIR, *adv.* Formerly, before.

—"All and sindrie the landis, teynd-schawes, and vtheris abone speifeit,—quhilkis wer *abefoir* vuite, creat, and incorporat in ane hail and frie tennendrie, callit the tennendrie of Dunfedling." Acta Ja. VI. 1609, Ed. 1814, p. 457.

This term frequently occurs in the same sense, MSS. *Aberd. Reg.*; also in *Pitcottie*, Edit. 1814; as in p. 29, *a befoir*.

ABEIS, ABIES, *prep.* In comparison with, in Fife. "This is black *abeis* that;"—

“London is a big town *abies* Edinburgh,”  
*Beis*, in Loth.

This may be a corr. of *albeit*. In this case the resolution would be, “*Albeit* the one be black, the other is more so;”—“*Albeit* Edinburgh be large, London surpasses it.” But I hesitate as to this etymon. V. *BETS*, *prep.* and *ALBUST*.

**ABERAND**, *part. pr.* Going astray, E. *aber-ring*.

“Als sone as the Saxonis had conquest Britane on this manner, thay visit the cursit ritis of Paganis, *aberand* fra the Cristin faith, & makand odoratioun to ydolis, as thay wer institute in thair first errorris.” Bellend. Cron. B. viii. c. 19.

To **ABHOR**, *v. a.* To fill with horror.

It wald *abhor* thee till heir red,  
The salkles blude that he did sched.  
*Lindsay's Warkis*, 1592. p. 79.

**ABIDDIN**, *part. pa.* Waited for.

“S. Augustine vryttis, hou that Pelagius the heretike vas condemnit in the Concile of Palaestina he sindrie bischopis, bot at the last quhen he vas condemnit be Innocentius hischop of Rome, he sayis that na farder judgement aucht to be *abiddin*.” Nicol Burne, F. 111, a.

To **ABY**, *v. a.* To suffer for.

O wrechit man ! O full of ignorance !  
All thy plesance thow sall right deir *aby*.  
*Henryson, Bannatyne Poems*, p. 135.

Lord Hailes renders it *buy*. But, although I see no other origin than A.-S. *byg-an*, emere, the E. verb does not explain it, unless it be used in a highly metaphorical sense. It is certainly the same word which occurs in Chauc. under the different forms of *abegge*, *abege*, *abie*, rendered by Tyrwhitt as above.

For if thou do, thou shalt it dear *abie*.  
*Chan. Yemane's Prol.* v. 16612.

Gower uses *abege*.

But I was slowe, and for no thyng  
Me lyste not to loue obege  
And that I nowe full sore *abege*.  
*Conf. Am.* F. 70. b.

It occurs in an older work.

So it may betide, thei salle dere *abie*  
My that thei hide, my men in prison lie.  
*R. Brunne*, p. 159.

i. e. mine, my property.

It seems to be used nearly in the sense of Lat. *luc*. In one place where Virgil uses *pendo*, Douglas translates it *aby*.

O ye wrechit pepyl ! gan he cry,  
With cruell pane full dere ye sall *aby*  
This wilful rage, and with your blude expres  
The wrangis of sic sacrilege redres.  
*Virgil*, 228, 41.

Palsgrave expl. the term in this manner: “I *abye*; I forethynke, or am punisshed for a thyng.” B. iii. F. 136, b.

**ABIL**, *adj.* Able.

He wes in his yowthede  
A fayre, swete, plesand chyld;—  
At all poynt fornyd in fassowne;  
*Abil*; of gud conditiyowne.

*Wyntown*, vii. 6. 344.

Johnson derives this from Fr. *habile*, Lat. *habilis*. But there are various terms to which it may more properly be traced; C. B. *abl*, Belg. *abel*. id. Mr. Macpherson has mentioned Isl. and Su.-G. *abl*,

strength. To this may be added Isl. *bell-a*, Su.-G. *baell-a*, posse, valere; *baelle*, potentia. Mr. Chalmers in his Gl. refers to A.-S. *abel*, whence, he says, E. *able*. But there is no A.-S. adj. of this signification. The s. *bal* indeed signifies strength, also craft, wisdom.

**ABIL**, *adv.* Perhaps. V. **ABLE**.

**ABYLL**, *adj.* Liable, apt.

“This woman knawing hir hous mony dayis afore *abyll* to be segit, send to Kyng Edward, and desirit rescours.” Bellend. Cron. B. xv. c. 9. Perhaps from Fr. *habile*, fit, apt.

**ABILIYEMENTIS**, **ABEILIYEMENTIS**, *s. pl.*

1. Dress.

Sir Thomas Urquhart approaches very near to the ancient form of the word.

“In these so handsome clothes, and *abiliaments* so rich, think not that either one or other of either sexe did waste any time at all; for the masters of the wardrobes had all their raiments and apparel so ready for every morning, and the chamber-ladies so well skilled, that in a trice they would be dressed, and compleatly in their clothes from head to foot.” Rabelais, B. i. p. 247.

2. Accoutrement, apparatus of what kind soever.

“That certain lordis—ger mak or get schippis, buschis, & vther gret pynk botis, witht nettis, & al *abiliyementis* ganing tharfor for fisching.” Acts Ja. III. 1471, Ed. 1814, p. 100.

—“Artilyearis & puldir, with vthir *abeilyementis* of weire,” &c. Ibid. 1479, p. 126.

**ABITIS**, *s. pl.* Obits, service for the dead.

They tyrit God with tryfillis tume trentalis,  
And daisit him with [thair] daylie dargeis,  
With owklie *Abitis*, to augment thair rentalis,  
Mantand mort-munlingis, mixt with monye leis.  
*Scott, Bannatyne Poems*, p. 197.

Lat. *obit-us*, death; used in the dark ages for the office of the church performed for the dead. *Anniversarium*, dies *obitus* quotannis recurrens, officium Ecclesiasticum. Du Cange.

**ABLACH**, *s.* 1. “A dwarf; an expression of contempt,” Gl. Shirr. S. B. Gael, *abhach*, id.

Up the kirk yard he fast did jee,  
I wat he was na hooly;  
An' a' the *ablachs* glowr'd to see  
A bonny kind o' tulyie  
Atweish them twa.

*Christinas Ba'ing*, Ed. 1805.

The author altered this to *kenyies* (V. Ed. 1809); which has a very different signification.

2. The remains of any animal that has become the prey of a dog, fox, polecat, &c. Aberd.

3. A particle, a fragment; used in a general sense, Mearns.

This might be supposed to resemble Isl. *aftag*, any thing superfluous, Dan. *afagt*, left.

**ABLE**, **ABLIS**, **ABLINS**, *adv.* Perhaps, peradventure.

Bot thay that hes ane conscience large,  
And thinkis thay haue na mair ado,  
Bot only preiching to luke to,  
And that but *perfunctorie*,  
Anis in four oulkis, and *able* ma,

Perchance threttene or thal cum thair,  
God wait sa weill that flock will fair.  
*Diall, Clerk and Courteour*, p. 16.

The man may *ablins* tyne a stot,  
That cannot count his kinsch.  
*Cherry and Slae*, st. 79.

*Ablins* is still used, S.  
To lat you gae, gin she speared, what'll ye give me,  
I've *ablins* said, that I sall tak you with me.  
*Ross's Helenore*, p. 104.

But spare to speak, and spare to speed;  
She'll *ablins* listen to my vow:  
Should she refuse, I'll lay my dead  
To her twa cen sae bonnie blue.  
*Burns*, iv. 299.

A. Bor. *Yeable-sea*, according to Ray, from A.-S. *Geable* potens, (a word I cannot find in any lexicon.)  
Prouide *Yeable-sea* sonat ad verbiun Potest ita se habere.

\* **ABLE**, *adj.* 1. Fit, proper.

"Alsua in consideratioun that his hienes cousigne  
and consalour foirsaid is oy and apperand air to vm-  
quhill James erll of Mortoun his guidischir, and thairby  
maist *able* to succede to him, his landis, honouris and  
dignities, His maiestie thairfoir is maist willing that  
he bruike the samyn," &c. Acts Ja. VI. 1581, Ed.  
1814, p. 262.

*Able* is here used as synon. with **HABIL**, q. v.

2. Liabile, in danger of.

—"The said Johnne (Achesoun)—is *able* to decay,  
and his landis will be comprisit. And our said souerane  
lord, &c. having pietie of the said Johnne, quha is *able*  
to wrak," i. e. liable to ruin, "for na deid nor occasioun  
committit be him, bot rather for seruice," &c. Acts  
Ja. VI. 1587, Ed. 1814, p. 495.

—"Finding your self *able* to drovne, ye wald preis  
agane to the boit." Bannatyne's Trans. p. 159.

"Woulde ye knowe if a judgement be comming on  
a creature, I will tell you; if I finde the knaue sleep-  
ing and snorting in murder, adulterie and wicked-  
nesse, I will say, Thou art *able* to get a black wak-  
ning." Rollock on 1 Thes. p. 237. V. **ABYLL**.

**ABLEEZE**, *adv.* In a blaze, S.

"The very bushes on the ither side were *ableeze* with  
the flashes of the Whig guns." *Bride of Lammermoor*,  
ii. 247.

**ABLINS**, *adv.* V. **ABLE**.

**A-BOIL**, *adv.* To come a-boil, to begin to  
boil, S.

"This without any other preparation, is put into a  
pot on the fire, and by the time it comes a-boil, is trans-  
formed into a coagulation, or jelly, of a considerable  
degree of thickness." Agr. Surv. Kincard. p. 432.

**A-BOOT**, *adv.* To boot, the odds paid in a  
bargain or exchange, Roxb.

**ABORDAGE**, *s.* Apparently, the act of  
boarding a ship.

"The master farther gettis of the ship takin be him  
and the companie, the best cabill and anchor for his  
*abordage*." Sea Lawis, Balfour's Pract. p. 640.

Fr. *abord-er*, to board.

**ABOUT-SPEICH**, *s.* Circumlocution.

Rycht se by *about-speich* often tymes  
And semblabill wordis we comyle our rymes.  
*Doug. Virg.* 10. l. 12.

**ABOWYNE, ABONE, ABOW**, *prep.* 1. Above,  
as signifying higher in place; *aboon*, S. Gl.  
Yorks. Westmorel.

*Abowne* the towne, upon the southpart sid,  
Thar Wallace wald and gud Landy abid.  
*Wallace*, viii. 746. MS.

*Obowen* is used in this sense in O. E.

Bot in the yere after, *obowen* Grimsby  
Eft thei gan aryne thorgh soude priuely.  
Thergh fals Edrike, that tham thider hasted.  
*R. Brunne*, p. 42.

He also writes *abouen* and *abowen*, p. 82.

2. Superior to, S.

Se quhat he dois, that swa fowly  
Fleys thus for his cowardy;  
Bath him and his wencusyht he,  
And gerris his fayis *abowyne* be.  
*Barbour*, lx. 94. MS.

Sa knychtlyk upon athir sid,  
Giffand and takand rowtis roid,  
That pryme wes passyt, er men myecht se,  
Quha mast at thar *abow* mycht be,  
*Barbour*, xv. 56. MS.

i. e. who they were that had most the superiority  
there.

What part soonest *abone* should be.

*Edit.* 1620, p. 277.

A.-S. *Abufan*, id. Junius thinks that A.-S. *bufan* is  
from *be ufan*, which he derives from *yfer*, super, as  
*binnan* is from *be innan*. Alem. *uf*, id. would have  
been a more natural etymon for *ufan*.

Su.-G. *an* is a particle added to words, which often  
denotes motion towards a place. V. **OWE**.

3. Over.

"Tullus rang xxxii yeris in grete glore *abone* the  
Romanis." Bellenden's T. Liv. p. 57.

**ABRAIDIT**, *part. adj.* A term applied by  
carpenters to the surface of a ragstone, used  
for sharpening their tools, when it has become  
too smooth for the purpose, Roxb.

O. Fr. *abradant*, wearing away; Lat. *abrad-ere*, to  
scrape or shave off.

To **ABREDE**, *v. a.* To publish, to spread  
abroad, Gl. Sibb. A.-S. *abraed-an*, propalare.

To **ABREDE**, *v. n.* To start, to fly to a side.

And thare I founde aftir that Diomedee  
Receivit had that lady bryecht of hewe,  
Troilus nere out of his witte *abrede*.  
*Henryson's Test. Creside, Chron.* S. P. i. 158.

Chaucer *abraide*, id. [Isl. *Breida*, to spread.] V.  
**BRAD**, v. 1.

**ABREED**, *adv.* In breadth. S. Gl. Burns.

**ABREID**, *adv.* Abroad, at large.

The story of Achilles stout  
With gold wes browderd thair *abreid*.  
*Burel's Entr. Queen. Watson's Coll.* ii. 9.

This may be derived from A.-S. *abred-an*, extendere.  
The Isl. however affords a far more natural derivation.  
In this language, *braut* signifies road, way; which G.  
Andr. derives from *brijt*, frango, because in making a  
road, it was necessary to break down woods and remove  
other obstacles. A *braut*, or *brautu*, corresponds to E.  
*abroad*. Thus *At ganga a braut, fara a braut, rida  
brutt, abire, discedere*. Exiles were anciently designed  
*brautur-gaungumenn*, q. men who went abroad. Dan.  
*borte, bort*. The vulgar S. phrase is similar. Of

one who flies for debt, or to escape justice, it is said, "He has tane the *road*," or "*gate*."

"The prophecy got *abread* in the country, that whenever Misticot's grave was fund out, the estate of Knockwinnock should be lost and won." Antiquary, ii. 245.

*Abraid* is still used in this sense in Ettr. For.

2. *Asunder*; as, among children at play, "Hand your legs *abreid* till I creep through," Roxb.

Hence the phrase, *Fa'n abreid*, fallen down asunder, *ibid.*

A.-S. *abraed-an* dilatate, *abraedde* extendebat.

**ABSOLVITOR, ABSOLVITOUR, ABSOLVITUR, s.** A forensic term, used in two different ways. 1. *Absolvitur ab instantia*. "One is said to be absolved *from the instance*, when there is some defect or informality in the proceedings; for thereby that *instance* is ended until new citation." Spottiswoode's Law Dict. MS.

2. *Absolvitur from the claim*. "When a person is freed by sentence of a judge from any debt or demand, he is said to have obtained *absolvitur from the pursuer's claim*." *Ibid.*

"Declaris the hail remanent ressones of reducioun before specefeit relevant,—except in the speciall heidis thairof abone written quhairfra *absolvitour* is geven." Acts Ja. VI. 1597, Ed. 1816, p. 130.

"Haddo—for his safety and protection paid also to the earl 8000 merks,—by whose means he had got an *absolvitor*, as was alledged, from these claims, long before, in prsence of a full committee." Spalding, i. 304.

Evidently from the use of the 3d pers. sing. of the Lat. verb in this deed;—*Absolvitur*.

**ABSTACLE, s.** Obstacle.

"Att this tyme, some of the Kingis serwantis that came out with him, maid *abstacle* and dehaitt." Pitscottie's Cron. p. 26.

**ABSTINENCE, s.** A truce, cessation of arms.

"It was the 27 of September, some days before the expiring of the *Abstinence*, that the Noblemen did meet (as was appointed) to consult upon the means of a perfect peace." Spotswood's Hist. p. 263.

L. B. *Abstinencia*, id. Ab armis cessatio. Gall. olim *abstinence*. Avons accordé et accordons que la souffrance, ou l' *Abstinence* de guerre, soit éloignée. Rymer, T. ii. 800. V. Du Cange.

**ABSTRAKLOUS, adj.** Cross-tempered, Aysr.

Perhaps a misnomer of *obstreperous*, like vulgar F. *obstropulous*.

**AB-THANE, ABTHANE. V. THANE.**

**ABUFIN, prep.** Above.

"The said Robert abbot sall content the said William the said some of xv marcis of malis of the landis *abufin* writin," &c. Act. Dom. Aud. A. 1478, p. 59.

This nearly resembles the A.-S. form of the prep. *abufan*. V. *ABOWYNE*.

**ABULYEIT, ABULYIED, ABILYEIT, part.**

- pa.* 1. *Drest*, apparelled.

With the blesand torche of day,  
*Abulyeit* in his lemand fresche array,  
Furth of his palice riall ischit *Phebus*.

*Doug. Virgil*, 399, 39.

2. *Equipped for the field*.

"And they that ar neir hand the Bordowris ar ordanit to haue gude houshaldis and weil *abulyeit* men, as effeiris." Acts Ja. II. 1455, c. 61. Edit. 1566. *abulyied*, Skene, c. 56.

Fr. *Habiller*, to clothe.

**ABULIEMENT, s.** Dress, habit, S.

"He despited his company, and took purpose to humble himself, and come in a vile *abulieiment* to the King, and ask pardon for the high offence that he had committed." Pitscottie, p. 45.

It is most commonly used in the plnral number, and signifies dress in general.

"Thay auld faderis war geuynt to imitatiooun of Crist in pouerté;—nocht arraying thaym with gold, syluer, nor precious *abulyementis*." Bellend. Cron. B. xiii. c. 11. *Vesteque precioso*, Boeth. V. also Quon. Attach. c. 21.

Although this is plainly from Fr. *habiliment*, Skinner inclines to view it as corrupted from *abellishments*, and connected with *embellish*.

**To ABUSE, v. a.** To disuse, to give up the practice of any thing.

"At [That] the futbal and golf be *abusit* in tym cummyng, & the buttis maid up, & schuting *usit* after the tenor of the act of parliament." Parl. Ja. III. A. 1471, Ed. 1814, p. 100. *Abusit* is substituted for the phrase "not to be usit" in the act referred to, Ja. II. A. 1457, c. 71. Ed. 1566. "Nocht usyt," Ed. 1814, p. 48. V. *VYSSIS*.

L. B. *abuti*, non uti. V. Du Cange.

**ABUSIOUN, ABUSION, s.** 1. Abuse. Fr. *Abusion*.

"Herefore oure souerane lord, willing—to seclude and put away all sic *abusious*, ewill vsis, & extorsious pnt on his peple—has, be antorite of this parliament, ordinit to be sessit and left the taking of the saidis Cawpis in all tymes tocum." Acts Ja. IV. 1489, Ed. 1814, p. 222.

2. *Deceit, imposition practised on another*.

"The mighty God, seeing the *abusion* of the King, turned the matter so that he was taken and soon after shamefully justified." Pitscottie's Hist. Edin. 1768, p. 257.

His preistes mumbliit absolntioun,  
And many other false *abusion*,  
The Paip has done inuent.

*Poems 16th Cent.* p. 189.

**AC, Ec, conj.** But, and.

Tristrem, for sothe to say,  
Y wold the litel gode;  
Ac Y the wraied never day.—  
Ac thei ich wende to dye,  
Thine erand Y schal say.

*Sir Tristrem*, p. 119; 120.

Barbour uses *ec* for *and*, or *also*.

The gud King, upon this maner,  
Comfort thaim that war him ner;  
And maid thaim gamyn *ec* solace.

*The Bruce*, iii. 465, MS.

R. Glouc. uses *ac* in the same manner.

At Londone he was ibore, *ac* an eldoro brother ther was. Chron. p. 468.

A.-S. *ac*, *ac*, Moes-G. *auk*, Alem. *auh*, Su.-G. *och*, *ock*, Belg. *ook*, id. This seems the imper. of the *v.* signifying to add, A.-S. *eac-an*, Moes-G. *auk-an*, &c. Lat. *ac* corresponds. [Isl. old *oc*, modern *og*, old.]

**ACCEDENS, s.** A term used in reference to rent in money.

—"Of the first *accedens* that cumis in the Den [Dean] of gildis handis." Aberd. Reg. V. xvi. p. 525. MS.

L. B. *Accidentia* is expl. as equivalent to *escaeta*, or E. *eschet*; Du Cange. I hesitate, however, whether it should not be traced to Lat. *accedere*, to come to, as denoting the first sum that the Dean should get into his hands. Thus the phrase is pleonastic.

**ACCEDENT, s.** An accession, or casualty.

"About this time the earl of Stirling departed this life at London, who for all his court and *accedents* left no great estate nor means free behind him." Spalding, i. 217. V. ACCEDENS.

**To ACCLAME, v. a.** To lay claim to, to demand as one's right.

"That quha that persewes not within the said space, thay, thair airis, executouris, or assignayis, sall nener be hard to persew the samin—notwithstanding quhatsumeuir iurisdiction, priuilegis, lawis or constitutionis, quhilkis the saidis persounis, or ony of thame had, hes, or may pretend, or *acclame*, as grantit be our said souerane Lady," &c. Acts Mary 1563. Ed. 1814, p. 537.

"The Commissioner's G.—protested that the said act—is contraire to the perpetuall custome, and never *acclaimed* befor." Acts Cha. I. Ed. 1814, V. 282.

*Acclamyt*, claimed, occurs frequently in Aberd. Reg. MS.

L. B. *acclam-are*, idem quod *Clamare*, vendicare, asserere. Acclamer quelque chose. *Acclamarit* ipsa jure hereditario has supradictas terras. Sim. Dunelm. V. Du Cange.

**ACCOMIE, ACCUMIE, s.** A species of mixed metal, S.

The term is used by that miserable writer, Scot of Satchell, when describing the reliques of the celebrated Michael Scot.

His writing pen did seem to me to be  
Of harden'd metal, like steil, or *accumie*.

*Hist. Name of Scot*, p. 34.

**ACCUMIE PEN, s.** A metallic pencil employed for writing on tablets, S.

**ACCORD, v. n.** *As accords*, an elliptical phrase, commonly used in our legal deeds, sometimes fully expressed thus, *as accords of law*, i. e. as is agreeable, or conformable to law.

This in some respect corresponds with the phrase *as effeiris*. But the latter has a more extended signification, being used to denote any thing proportional, convenient, fitting, becoming, &c. as well as conformity. *As effeiris of law* never occurs, although *as accords* is frequently used in this form in deeds and judicial proceedings.

\* **ACCOUNT, s.** *To lay one's account with*, to assure one's self of, to make up one's mind

to, anything, S. This, according to Dr. Beattie, is a Scotticism.

"I counsel you to *lay your account with* suffering." Walker's Peden, p. 56.

**ACE, s.** 1. The smallest division of any thing, Orkn.

2. A single particle, ibid.

Isl. *ás*, unitas in tessera scu talis; monas; G. Andr., Verel., Haldorsen.

**ACE, s.** Ashes, S. V. AS, ASS.

**To ACHERSPYRE, v. n.** To sprout, to germinate.

This term is used concerning barley, when in the state of being made into malt. It has been generally understood as applicable to the barley, when it shoots at both ends. But as the word is still commonly used in Scotland, I am informed by those who should be best acquainted with it, that the barley is said to *acherspyre* not when it shoots at both ends, but when it shoots at the higher extremity of the grain, from which the stalk springs up; as it is the *acherspyre* that forms the stalk. When the seed germinates at the lower end, from which the root springs, it is said to *come*. V. COME. In the operation of malting, the barley invariably observes the natural course. It shoots first at the lower end, a considerable time before it *acherspyres*. Ere this take place, the roots are sometimes about an inch in length. As soon as the *acherspyre* appears, the malt is reckoned fit for the kiln. The maltsters do not wish the stalk-germ to appear even above the point of the seed, lest it should be too much weakened. Hence the following complaint against those who had been careless in this respect:

"They let it *acherspyre*, and shute out all the thrift and substance at baith the ends, quhere it sould *come* at ane end onely." Chalmers Air, ch. 26.

From the mode of expression here used, the term, which properly denotes one germination only, has been understood as including both; especially as *acherspyring* is the last of the two. For the grain, when allowed to *acherspyre* to any considerable degree, indeed "shutes out all the thrift and substance at baith ends," because it has formerly *come* at the lower end. I strongly suspect indeed that the word *come*, as used by Skene, is to be understood at least in the general sense of *springing*.

Skinner supposes that the word is compounded of A.-S. *aecer*, corn, and E. *spire*, a sharp point. As A.-S. *aechir* signifies an ear of corn, (spica, Lye), the word may have been formed from this, or Su. G. *aakar* corn, and *spira*, which denotes the projection of any thing that is long and slender. Douglas uses *echeris* for ears of corn. In the Lyfe of St. Werburge, *spyre* occurs in the sense of twig or branch. Warton's Hist. P. II. 183. *Ackerprit*, a potatoe with roots at both ends; Lancash. Gl. A. Bor. V. ECHER.

Dr. Johns. quotes Mortimer, as using *acrospire* in the same sense with the S. word; also *acrospired* as a participle. This he derives from Gr. *akros*, summus, the highest, and *σπειρα*, spira. But *σπειρα* denotes a round or circle, a coil of ropes, &c. and does not, like Goth. *spira*, refer to a sharp point. *Acrospire* seems to have been lately imported into the E. language. It was unknown to Minshew, although mentioned in Kersey's edition of Phillips.

It may be added that O. E. *spyer* signifies to shoot out in an ear, as a blade of corn. "I *spyer*, as corne dothe whan it begynneth to waxe rype. Je espie. This wheate *spyereth* fayre, God saue it." Palsgr. B. iii. F. 369, a.

**ACHERSPYRE, s.** The germination of malt at that end of the grain from which the stalk grows, S. V. the v.

**ACHIL, adj.** Noble. V. **ATHIL.**

To **ACK, v. a.** To enact. V. **ACT, v.**

**ACKADENT, s.** Expl. "A spirituous liquor resembling rum," Aysr.; apparently the corr. of some foreign designation beginning with *Aqua*.

**ACKER-DALE, adj.** Divided into single acres, or small portions.

"He—orders his affaires in Gillmertoune, from which lands he reaped as much benefite—as he did from any other of his barronies,—being all of it in *acker-dale* land (except the Drum and Gutters, duely payed), because of the neer neighbourhead of the toune of Edinburgh." *Memorie of the Somervills*, i. 168.

A.-S. *aeccer*, an acre, and *dael-an*, to divide. V. **FREITH, v.** sense 3.

**ACLITE, ACKLYTE, adv.** Awry, to one side, Roxb.; synon. *Agee, S.*

Isl. *hlit* signifies devexitas, and A.-S. *hlithe* jugum montis. But perhaps the word is merely a corruption, q. *a-gleyd*. V. **GLEY'D**, oblique.

**ACORNIE, s.** Apparently, a drinking vessel with ears or handles; perhaps the same with *Quaich*.

"Item, a silver cup, with silver *acornie* and horn spoons and trenchers." *Depred. on the Clan Campbell*, p. 80.

Fr. *acorné*, horned, having horns.

**ACQUAINT, part. adj.** Acquainted, pronounced as if *acquent*, S. *acquant*, S. B.

It occurs in the metrical version of the Psalms used in S.

Thou also most entirely art  
*Acquaint* with all my ways. *Psa. cxxxix. 3.*

"He is weel *acquent* wi' a' the smugglers, thieves, and banditti about Edinburgh." *Heart M. Loth. ii. 77.*

**ACQUART, AIKWERT, adj.** 1. Averted, turned from.

2. Cross, perverse, S.

Dido aggreuit ay, quhil he his tale tald  
Wyth *acquart* luke gan toward him behald,  
Rollyng vmquhile hir ene now here now thare,  
Wyth sycht vnstabill wauerand ouer al quhare:  
And all enragit thir wordis gan furth brade.

*Doug. Virgil*, 112, 26.

The word here used by Virgil is *aversus*. *Acquart* is still used in this sense, S. as is *aukward* in E., and has been derived from A.-S. *acwerd*, *aversus*, *per-versus*.

**ACQUATE, pret.** Acquitted.

"—Doe find and declair, that the said noble Erle Alexander Erle of Levin—worthily *acquate* himself of the great place and trust was putt vpon him to be generall of thair armies." *Acts Cha. I. Ed. 1814, V. 517.*

To **ACQUEIS, v. a.** To acquire.

No swaging his raging  
Micht mitigate or meis:  
Sic badness and madness,  
Throw kind, he did *acqueis*.  
*Burel's Pilg. Watson's Coll. ii. 19.*

Formed from Fr. *acquis, acquise*, part. Lat. *acquisitus*, acquired.

To **ACQUIET, v. a.** 1. To quiet, to bring to a state of tranquillity.

"Becaus thair hes bene greit abusicoune of justice in the north partis,—the pepill ar almaist gane wilde,—it is tharefor statut—for the *acquietting* of the pepill be justice that thair be in tyme to cum Justicis and Scheriffis deup in thair partis," &c. *Acts Ja. IV. 1503, Ed. 1814, p. 249.*

2. To secure.

"In the causs persewit be Cuthbert Menyeis of Achinsell aganis Robert Menyeis of the Ennoch—to werrand, *acquiet*, and defend, to the said Cuthbert & his airis the landis of Achinsell," &c. *Act. Dom. Conc. A. 1489, p. 133.*

L. B. *acquiet-are*, quietum seu securum reddere, from *quietus*. Fr. *acquiter une terre*, "to quiet a peece of land, to rid it from suits, trouble, and controversie, by recovering, or delivering, it from such as usurped it; to cleere the title thereof." *Cotgr.*

To **ACQUITE, v. a.** This has been understood as signifying to revenge. But it is very doubtful.

"He exhortit his men to haue curage, set asyd al dredour (gif thay had ony) remembering the gret spreit and manheid of thair eldaris, that thay may *acquite* thair deith; and thoct thay faucht with vnfortunat chance of battal, that thay be nocht vnreungit of thair ennymes." *Bellend. Cron. B. 6, c. 13.*

*Ingentesque spiritus auitae virtutis recordati resumerent: cauerentque ne, si forsitan aduersante Marte moriendum foret, multi occumberent. Boeth.*

It is not the death of ancestors that was to be avenged, but their own death, if they should fall in battle.

**ACRE, s.** "An old sort of duel fought by single combatants, English and Scotch, between the frontiers of their kingdom, with sword and lance." *Cowel's Law Dict.*

In the *Annals of Burton, A. 1237*, we find a complaint, that in the diocese of Carlisle, even the abbots and priors, when challenged by any belonging to the kingdom of Scotland, were wont *Acrum* committere inter fores utriusque regni.

*Cowel* conjectures that, "as this judicial sort of duelling was called *camp-fight*, and the combatants *champions*, from the open field that was the stage of tryal, *aeccer* among the Saxons being the same with campus, the borderers on Scotland, who best retained the Saxon dialect, called such *Camp-fight, Acre-fight*, and sometimes simply *Acre*."

It does not appear, however, that there is any affinity between Lat. *camp-us* as denoting a plain, and A.-S. *camp*, certamen, bellum. The monkish writers might indeed think that they were originally the same, and thus substitute *Aera*, denoting a plain or level field, for *camp*, as if the latter had been originally synonymous.

I have met with no other proof of this use of the term. It corresponds in so far, however, with that of Isl. and Su.-G. *hötmr*, which literally signifies a river-island; but, as being the place generally chosen for

single combat, was hence used to denote the place of combat: *Campus*, in circulum baculis inclusus, quem sibi describebant in certamen singulare descensuri, forte exinde, quod in more positum erat veteribus, *insulas* ejusmodi duellis eligere, ut ignavo omnis elabendi via præcluderetur. *Ihre*, vo. *Holme*. Hence *hólm-ganga*, descensus ad certamen.

**ACRE-BRAID, s.** The breadth of an acre, S.

Wad Phillis leo me, Phillis soud possess  
Sax acre-braid o' richest pasturs grass.  
*Picken's Poems*, 1788, p. 104.

**ACRER, s.** A very small proprietor, S. A.

"£54,097: 7: 3 belongs to lesser commoners, including those small proprietors known by the provincial name of *acrerers* [L. *acreris*], portioners, and feuars." *Agr. Surv. Roxb.* p. 15.

**To ACRES, ACCRESCE, v. n.** 1. To increase, to gather strength.

Ay the tempest did acres,  
And na was lykin to grow les  
Bot rather to be mair.

*Burel's Pilg. Watson's Coll.* li. 31.

Fr. *Accrois-tre*, id. *accroist*, increase. Lat. *accrescere*.

2. This term is still used in our law, as expressing that one species of right or claim flows from, and naturally falls to be added to, its principal.

"*Accresce*—denotes the accession of one part, to the property of another part; as, when a person disposes the property of any subject, whatever right afterwards befalls to him or his heirs, *accresces* to the purchaser, as if it had been in his person when he disposed." *Spottiswoode's Law Diet.* MS.

**To ACT, ACK, v. a.** To require by judicial authority; nearly the same with *E. enact*, with this difference, that there is a transition from the deed to the person whom it regards; an old forensic term, S.

"Seing I am *actit* in the buikis of the said committee net to depart aff the towne without licence—I am heavilie damnified," &c. *Acts Cha. I. Ed.* 1814, V. 361.

"That Thomas Kenedy of Bargeny be *ackit* to content & pay to the saidis William & Mariouns the soume of twentj li for certane merchandiss & lent siluer aucht to the said vmquhile Schir Patrik be the said Thomas." *Act. Dom. Conc. A.* 1491, p. 221.

"The said Robert grantit, in presens of the lordis, that he haid causit the said Adam to be *ackit* in the officialis buk for the soume of j<sup>r</sup> merkis," &c. *Act. Dom. Conc. A.* 1493, p. 310.

**ACTENTIKLY, adv.** Authentically.

—"The first gift—was maid be vmquhile our souerane lord—in the tendir and nonage of the said vmquhile our souerane lord, and was thareftir reuekit;—and na new gift, confirmacioun, nor infestment *actentikly* gevin agane sene the said reuocacioun." *Act. Dom. Conc. A.* 1478, p. 31.

**ACTION SERMON, the designation commonly given in S. to the sermon which precedes the celebration of the ordinance of the Supper.**

This has been generally viewed as referring to the *action* of symbolically eating the body and blood of the Saviour. By some, however, it has been supposed that it may have been borrowed from the Fr. phrase for thanksgiving, *Action de graces*. The following day in S. is commonly called the *Thanksgiving Day*.

**ACTION, s.** Affairs, business, interest.

"Yit sa far as pertenis to our *action*, consider that our ennymes are to fecht aganis ws, quhome we neur offendit with iniuris." *Bellend. Cron. B.* 6, c. 17. *Quod ad rem nostram maxime attinet.* *Boeth.*

**ACTON, s.** A leathern jacket, strongly stuffed, anciently worn under a coat of mail.

Our historian Lesly describes it as made of leather. *Loricæ hamis ferreis conserta muniebantur, hanc tunicæ coriaceæ non minus firmæ, quam elegantis (nostri Acton dicunt) superinduerunt.* *De Orig. Mer. et Gest. Scot. Lib. i. p.* 53. According to Caseneuve, the *auqueton* was anciently a doublet stuffed with cotton, well pressed and quilted, which military men wore under their coats of mail; and, in latter times under their cuirasses, for more effectually resisting the stroke of a sword or lance. Grose says that it was "composed of many folds of linen, stuffed with cotten, wool, or hair quilted, and commonly covered with leather made of buck or doe skin." *Milit. Antiq. ii.* 248.

"It is statute, that induring the time of weir, *that* ilk laick landed man haueand ten punds in gudes and geir, sall haue for his bodie, and for defence of the Realme, ane sufficient *Acton*, ane basnet, and ane gloue of plate, with ane speare and sword. Qnha hes not ane *Acton* and basnet; he sall haue ane gude habirgeon, and ane gude irn Jak for his bodie; and ane irn knapiskay, and gloues of plate." *1. Stat. Rob. I. ch.* 26.

Fr. *Hoqueton*; O. Fr. *auqueton, haueton*; Germ. *hockete*; L. B. *Aketon, acton*. Matthew Paris calls it *Alcalto*. Caseneuve contends that its proper name is *alcoto*, which he whimsically supposes to be formed of Arab. *al* and *coto* cetton; adding, that *auqueton* anciently signified cotten, for which he quotes various authorities. Du Cange inclines to derive the term from C. B. *actuum*, given by Boxhorn, as signifying, *lorica dupla, duplodes*. But the most probable derivation is that of M. Huet, mentioned *Diet. de Trev.* He views Fr. *hoqueton* as a diminutive from *hoque* and *hougue*, which occur in *Menstrelet*. Ces grands cleres à ses rouges *huques*. *Huque*, he supposes, was used for *huche*, which denoted a piece of female dress. The word, he adds, is Flemish. Belg. *huyk* is an old kind of cloak, which in former times was worn by women. Most probably, however, the word was not restricted to female dress. For Kilian renders *huycke* *toga, pallium*; *q. d. hoedke, ab hoeden*, i. e. a tuendo, sicut *toga* a *tegendo*. What favours this etymon from *huycke*, is that Fr. *hoqueton* is defined by *Cotgr.* "a short coat, cassock or jacket without sleeves, and most in fashion among the country people."—*Colebien, sagum, Diet. de Trev.* In the XVth century, according to *Lobineau, hocquet* signified *cotte d'armes*. Thus, *huyk* denoting a cloak or mantle; its diminutives *hoquet* and *hoqueton* may have been primarily used to signify the jacket or short coat worn by peasants, and, in a secondary sense, a stuffed jacket for the purpose of defence. The phraseology used by French writers shews that the *hoqueton* was properly a piece of common dress. For *Cotgr.* calls "a souldier's cassock, or horseman's coat-armeur," *hoqueton de guerre*.

**ACTUAL, adj.** An actual minister, sometimes an actual man; a phrase, still used by



the vulgar, to denote one who is ordained to the office of the ministry, as distinguished from one who is merely licensed to preach; S.

"The Bishop hath presented an *actual* minister, Mr George Henry, fit and qualified for the charge, now being, according to the Act of Parliament, fallen into his hand, *jure devoluto*." Wodrow's Hist. i. 181.

Q. *in actu*; L. B. *actus*, officium, ministerium; Du Cange.

I find this term has the sanction of Parliament.

"The deane of the said chaptoure, with samony of thame as salhappin to be assembled, sall proceed and chuse the persoun quhome his maiestie pleased to nominat and recommend to their election; he always being an *actuall minister* of the kirk, and sall elect none vther then ane *actual minister* to be so nominat and recomendit be his maiestye as said is." Acts. Ja. VI. 1617, Ed. 1814, p. 529.

Here we have a *congé d'elire* without any disguise.

**ADAM'S WINE**, a cant phrase for water as a beverage, our first father being supposed to have known nothing more powerful, S.

"Some take a mutchkin of porter to their dinner, but I sloken my drowth wi' *Adam's wine*." Sir A. Wylie, i. 107.

**ADDER-BEAD**, s. The stone supposed to be formed by adders, Nithsdale.

Ye maun sleeve-button't wi' twa *adder-beads*,  
Wi' unchristened fingers maun plait down the breeds.  
*Remains Nithsdale Song*, p. 111. V. BEAD.

**ADDER-STANE**, s. The same with *Adder-bead*, S.

"The glass amulets or ornaments are, in the Lowlands of Scotland, called *Adder-stanes*, and by the Welsh *Gleini na Droedh*, or Druid-glass, which is in Irish *Glaine nan Druidhe*, *glaine* in this language signifying glass, tho' obsolete now in the Welsh dialect, and preserved only in this *Gleini na Droedh*.—The two last kinds [of monuments of the worship of the Druids, of glass, and of earth bak'd extremely hard], were ornaments or magical gems, as were also those of chrystal and agat, either perfectly spherical or in the figure of a lentil." Toland's Hist. of the Druids, Lett. I. § 16.

"The very same story is told of the *Adder-stanes* [in the Lowlands of Scotland] which Pliny relates of the Druid's Egg, without the omission of one single circumstance." *Ibid.* Notes, p. 273.

**ADDETTIT**, *part. pa.* Indebted.

— I that was by enny and haitrent  
Of myne awne pepil with thare hale assent  
Expellit from my sceptre and my ryng,  
And was *addettit* for my misdoing  
Unto our cuntré to hane sufferit pane.

*Doug. Virgil*, 351, 7.

i.e. I owed it, debneram, Virg. Fr. *endebité*, id.

\* **ADDLE**, *adj.* Foul; applied to liquid substances; "an *addle* dub," a filthy pool, Clydes.

**ADE**, **ADIE**, s. Abbreviations of *Adam*, and pron. *Yedie*, South of S.

"*Ade* Bell.—*Ade* Graham." Acts 1585. III. 391. 393. *Adie* Bell, 392.

"Weel," quo' she, "my life, my *Adie*,  
Fouth o' hless live in thy words!"

*A. Scott's Poems*, 1811, p. 173.

**ADEW**, gone, departed, fled.

And like as that the wyld wolf in his rage,  
Knawand his recent fait and grete outrage,  
Quhen that he has sum young grete oxin slane,  
Or than werryit the noithird on the plane,  
Tofore his fais with wapinns him persew,  
Anone is he to the hie mont *adew*,  
And hid him selfe ful fer out of the way.

*Doug. Virgil*, 394, 37.

Used as an *adj.* in an oblique sense, from Fr. *adieu*, which sometimes approaches pretty near to this. *Adieu* est aussi un terme de commandement, de chagrin, on de refus, lorsqu'on chasse, ou congédie quelqu'un. *Apage te*. Dict de Trev.

**ADEW**, *part. pa.* Done.

On Kertyngaym a straik chosyn he hais  
In the byrnes, that polyst was full brycht;  
The punyeand hed the plattys persit rycht,  
Through the body stekit him but reskew;  
Derfilly to dede that chytane was *adew*;  
Baithe man and horss at that strak he bar down.

*Wallace*, vii. 1199. MS.

It has been suggested, that *Kertyngaym* should be read *Kercyngaym* in MS.; the name of the person being Cressingham.

This is not, like the preceding, a figurative use of Fr. *adieu*; but from A.-S. *adoc*, facere, *adon*, tollere; *God thanon ado to heora agnum lande*; God thenceforth took away their own land. Oros. iii. 5. ap. Lye.

**ADHANTARE**, s. One who haunts a place.

"*Vaigaris*, *adhantaris* of aillhoussis," &c. Ab. Reg.

**ADHEILL**, s. That district in S. now called Athol. This is the old orthography.

— I wate weile  
That thar the erle wes of *Adheill*.

*Barbour*, iv. 62.

The same in MS. In Wallace it is *Adell*. According to Garnett, "*Adh* signifies happiness or pleasure, and *oll* great (as *Blair* a plain clear of woods), so that *Blair-adh-oll*," the name of the fine valley extending from Blair Castle to Dunkeld, "probably means the great pleasant plain; which is very descriptive of it." Tour, II. 44.

**ADIENCE**. *To gie adience*, to make room; as, to give a wall *adience*, not to confine it in its extent, Fife. It is viewed as synon. with S. *scouth*. L. B. *adjenc-iae* is used for *adjacentiae*, appendices.

Dedit—dictae villae intus et extus, & totius territorii aisanciarum (*easements*), *adjenciarum* & pertinenciarum ejusdem; Du Cange. Fr. *adjanc-er* signifies to act fitly, to match duly, to put handsomely together.

**ADILL**, **ADDLE**, s. 1. Foul and putrid water.

As on the altaris, birnand full of sence,  
The sacrifice scho offerit, in hir presens,  
Ane grisly thing to tell, scho gan behald  
In hlak *adill* the hallowit watter cald  
Changit in the altare, furth yet wynis gude  
Anone returnit into laithlie blude.

*Doug. Virgil*, 115, 51.

*Latices nigrescere* sacros. Virg.

2. The urine of black cattle, Renfrews.

Hence, *To addle*, v. a. to water the roots of plants with the urine of cattle, *ibid*.

E. *addle* occurs only as an *adj.*, "originally applied to eggs," says Dr. Johnson, "and signifying such as

produce nothing." He derives it from A.-S. *adel*, a disease. But A.-S. *adl* has also the sense of tabum, filthy gore; Tent. *adel*, filth, mire. The same word, among the Ostrogoths, and in other parts of Sweden, denotes the urine of cattle. Thre observes, that C. B. *addail* signifies *faeces*: and, according to Davies, C. B. *hadl* is marcidus, putris. Sn.-G. *adl-a*, mejere.

### ADIORNALE, ADJOURNAL, Acte of, s.

The designation given to the record of a sentence passed in a criminal cause; a forensic term, S.

—"The saidis personis to bring with thame and produce befor my said lord Governour and thre estatis of parliament the pretendit *acte of Adiornale*, sentence, and proces of forfaitour,—docernand that the said Jhone Lord Glammiss had committit art and part of the consiling and nocht reueling of the conspiratioune and imaginatioune in the distructioun of vmquhile our souvrane lordis maist nobill persoune of gude mynd, quhem God assolve, be pnsoune [poison], emarginate and conspirit be vmquhile Jonet Lady Glammiss his moder," &c. Acts Mary 1542, Ed. 1814, p. 420.

Sometimes the term occurs by itself.

—"As at mair lenth is contenit in the said process, *adiornale*, decrete, convict, and dome of foirfaltour foirsaid." Ibid. p. 577.

It seems also used as equivalent to register.

"Ordanis lettres to be direct chargeing all sic personis as ar or salbe fund in registeris or *adiornall*, standand denunceit rebellis, and at the horne—to compeer personalie," &c. Acts Ja. VI. 1590, p. 525.

The books in which these justiciary records are contained are called the *Books of Adjournal*. Whether the term originated from the power of the court to *adjourn* from time to time, I cannot pretend to determine.

### To ADIORNIS, v. a. To cite, to summon.

"Tha had *adiornist* him tharfor as insufficient stuf." Aberd. Reg. A. 1545, v. 20. Fr. *adjourn-er*, L. B. *adjorn-are*, id.

### ADIST, prep. On this side.

"I wish you was neither *adist* her, nor ayont her." S. Prov. "Spoken to them who jeer you with some woman that you have an aversion to." Kelly, p. 399.

It might seem allied to Germ. *diss*, hoc, with a prefixed, as equivalent to *on*; thus signifying, *on this* (supply) side.

It is pron. *adist*, Ayr., and is differently expl., as signifying, *on that side*; being opposed to *anniest*, which is rendered, *on this side*, and applied to the object that is nearest. It indeed seems merely A.-S. *on neaviste*, in vicinia, prope ad, Bed. v. 12, from *neah*, near, nigh; formed like E. *aside*, from *on side*, &c.

This word is not only pron. *adist*, but *athist* Dumfr.

### ADMINICLE, s. Collateral proof.

—"Quhilkis writtis being—malicienslie obsenrit, gif thai be falss, quhill proces of tyme, deceiss of parties, wittnessis, and writtaris, tak away all *adminicles* of improbatioun," &c. Acts J. VI. 1598, Ed. 1814, p. 184.

"When it is to be proved by the testimony of witnesses, the pursuer ought, in the general case, to produce some *adminicle* in writing, i. e. some collateral deed referring to that which was lost, in order to found the action," &c. Ersk. Inst. B. iv. tit. 1, sec. 55.

Fr. *adminicule*, help, aid, support.

### ADMINACLE, s.

—"Having no relation to any *adminacle* haldand few

of the said Arehbishope of Glasgow," &c. Acts Cha. I. Ed. 1814, vol. V. 151.

The term, as here used, might appear to signify property, such as a *pendicle* of land, as it is said to *hald few*.

### ADMINICULATE, part. pa. Supported, set forth.

"I remit you—particularly to these two defences of an extrajudicial confession, and the promise of life given to me thereupon by the chancellor;—upon the verity whereof I am content to die, and ready to lay down my life; and hope your charity will be such to me, a dying man, as not to mistrust me therein, especially since it is so notoriously *adminiculate* by an act of secret council, and yet denied upon oath by the principal officers of State present in council at the making of the said act." Crookshank's Hist. i. 381.

Lat. *adminicul-ari*, to prop, to support.

### To ADNULL, v. a. To abrogate, to annul.

"That our sovrane lord, with avise of his thre estatis, will *adnull* all sic thingis." Acts Ja. IV. 1489, Ed. 1814, p. 222.

—"All his blunt boultis and pithles artelyerie ar schot, to infirm and *adnull* his awin cause rather than to strenthe the samin." N. Winyet's Quest. Keith, App. p. 222.

Lat. *adnull-are*, from *ad* and *null-us*.

### ADOIS, ADOES, ADDOIS, s. pl. 1. Business, affairs.

It is frequently used in this sense, Aberd. Reg. MS.

"Thai wer directit be his Maiestie to returne within this realme ffor certane his Maiesties speciall *adois* within the same." Acts Ja. VI. 1592, Ed. 1814, p. 568.

"They directit Capitane Wauchop with his band toward Aberdiene, be sea, to Adame Gordoun, lieutenant in the north for the queene, to supplie him in his *adois*." Hist. James the Sext, p. 168<sup>a</sup>.

This is merely the pl. of E. *ado*; which, as far as I have observed, occurs, in that language, only in the singular. In S. it is scarcely ever used except in pl.

Dr. Johns. has said that this is formed "from the v. to *do*, with *a* before it, as the Fr. *affaire* from *a* and *faire*." But Mr. Todd has justly remarked that the origin is A.-S. *ado-a* facere.

### 2. It is very commonly used as denoting difficulties, like E. *ado*; as, "I had my ain *adoes*," i. e. peculiar difficulties, S.

### To ADORNE, v. a. To worship, to adore.

"Bot vtterly this command forbiddis to mak ymagis to that effeck, that thai suld be *adornit* & wirschippit as goddis, or with ony godly honour, the quhill sentence is expremit be thir wordis; *Non adorabis ea neque coles*; Thow sall nocht *adorne* thame nor wirschipp thame as goddis." Arbp. Hamiltoun's Catechisme, Fol. 23, b.

### ADOW. Naething adow, worth little or nothing, Roxb.

From the v. Dow, to be able, A.-S. *dug-an*, prodesse, valere.

### ADRAD, part. adj. Afraid, Upp. Clydes.

A.-S. *adraed-an*, timere.

### ADRAD, part. pa. Afraid, Gl. Sibb.

Chaucer, *adrad*, *adradde*, A.-S. *adraed-an*, timere.

**ADRED, adv.** Downright, from Fr. *adroit*, or *droit*, and this from Lat. *directus*, Rudd.

**ADREICH, adv.** Behind, at a distance. To follow *adreich*, to follow at a considerable distance, S. B.

"The more he standis a *dreich* fra it, he heris ay the better." Bellend. Descr. Alb. c. 6. Remotissime, Boeth.

Skinner mentions *adrigh*, quoting these words, although without any reference :

"The King's Daughter, which this sigh,  
For pure abashes drew her *adrigh*."

They occur in Gower's Conf. Fol. 70. It is evidently the same word, explained by Skinner, *Prae mero metu se è conspectu subduxit*. He erroneously derives it from A.-S. *drif-an*, *adri-an*, *pellere*. V. DREICH.

**ADREID, conj.** Lest.

— And tho for feir I swet  
Of hir langage ; bot than anone said scho,  
List thou se farlies, behald thams yonder lo,  
Yit studie nocht our mekill *adreich* thou waris,  
For I persaeue the halflings in ane farie.

*Palace of Honour*, iii. st. 65.

Mr. Pinkerton in his Gl. renders *warie* in the two senses of *get worse* and *curse*. *Adreich* is undoubtedly the imperat. of A.-S. *adraed-an*, *timere*, used as a conj. *Reed* is used in the same sense, S. B. V. REED, *v.* and *conj.*

**ADRESLY, adv.** With good address.

Of gret pepil the multitude  
On ilkè sid, that thare by stud,  
Commendyt heily his affere,  
His aporte, and his manere,  
As he hym hawyt *adresly*,  
And his court taucht sa vertuously,  
As he resemlyd a Lord to be  
Of hey state and of reawte.

*Wyntown*, ix. 27, 317.

To ADTEMPT *against*, *v. n.* To disobey,  
Aberd. Reg. V. ATTEMPTAT.

To ADVERT, *v. a.* To avert.

Fra my sinnes *advert* thy face.

*Poems 16th Cent.*, p. 116.

ADVERTENCE, ADUERTANCE, *s.* 1. Retinue.

The king is into Paris, that sall I warrand,  
And all his *aduertance* that in his court dwellis.

*Rauf Coilyear*, C. j. b.

2. Adherents, abettors, advisers.

"In the hender end of the quhilk counsell they blew out on Schir William of Crechtoun, and Schir George of Crechtoun, and thar *advertence*." Short Chron. of Ja. II. p. 36.

Fr. *advert-ir*, to give advice.

To ADVISE, *v. a.* To Advise a Cause, or Process, to deliberate so as to give judgment on it ; a forensic phrase, S.

—"And desyrit the estatis to *advise* the process, and to pronounce thair sentence of parliament thairintill according to the saidis probationis and thair consciencis." Acts Ja. VI. 1593, Ed. 1814, p. 9.

"And desyrit the saidis estaitis of parliament to *advise* the depositionis of the saidis witnessis and vtheris probationis, and to pronounce thair sentence," &c. Ibid. p. 11.

L. B. *advise-are* does not seem to have been used actively, merely signifying, *consulere*, *deliberare*.

To BE ADUYSIT *with*. To be ready to give judgment, in consequence of deliberate investigation.

—"The haill wreittis and probationis being red, sene & considerit be the saidis haill estaitis of parliament, —and thay thair*with* being ryiplie *aduyisit*,—findis, decernis," &c. Ibid. p. 11.

To ADVOCATE, *v. n.* To plead ; sometimes used actively, S., as to *advocate a cause* ; Lat. *advocare*.

"For men seldom *advocate* against Satan's work and sin in themselves, but against God's work in themselves." Ruth. Lett. P. ii. ep. 2.

ADVOUTRIE, ADVOUTRY, *s.* Adultery.

"She also procured hym to be devorced from his leeful wiff, uppon a charging of hymself, that he had lived in frequent *advoutry*, specially with one Lady Reress." Anderson's Coll., IV. P. 1, p. 101. O. Fr. *advoultrerie*, *advoutire*, &c. V. AVOUTERIE.

To ADURNE, *v. a.* To adore ; the same with *Adorne*.

"Gif ye deny Christis humanitie, be ressoun of the inseparable conjunction thair of with his divinitie, to be *adurnit* ; ye ar alrady confudit by the exemple of the thre kingis quha *adurnit* him in the crih, and be exemple of utheris also in the Evangel." N. Winyet's Questionis, Keith's Hist. App. p. 238.

ADWANG.

At length when dancing turn'd *adwang*,  
Quo' auntie, Mains, ye'll gie's a sang.

*W. Beattie's Tales*, p. 11.

This should have been printed a *dwang*, literally a toil or labour, i. e. tiresome from long continuance. V. DWANG.

AE, *adj.*, *s.* 1. One, S.

Ah, chequer'd life ! *Ae* day gives joy,  
The niest our hearts maun bleed.

*Ramsay's Poems*, i. 180. V. the letter A.

2. Used with superlatives in an intensive sense, S.

He's gane, he's gane ! he's fras us torn,  
The *ae* best fellow e'er was born !

*Burns's Elegy on Capt. Henderson*, iii. 426.

"Come to my hand, thou lang taper spearment—the half o' thy virtne has never been kent. Thou art the *ae softest* thing a hizzie fond o' daffin can sew in the hem o' her smock." Blackw. Mag. Aug. 1820, p. 513.

It has been justly observed to me by a literary friend, that this use of the S. word resembles that of Lat. *unus*.

—Justissimus *unus*  
Qui fuit in Teucris. *Virg. Æn.* ii. 426.

AE-BEAST-TREE, *s.* A *swingle-tree* by which only one horse draws in ploughing, Orkn.

AE-FUR, *adj.* Having all the soil turned over by the plough in one direction, Clydes. Selkirks.

AE-FUR-LAND, *s.* Ground which admits of being ploughed only in one direction be-

cause of its steepness, in which only *one furrow* can be drawn, as the plough always returns without entering the soil, Selkirks., Clydes.

AE-FUR-BRAE, a synonym. phrase, *ibid.*

AE-HAUN'T, *adj.* Single-handed, S. O.

"They wadna be a jiffy o' gripping ye like a gled, they're no sae *ae-haun't*." Saint Patrick, i. 220. q. having "one hand."

AE-POINTIT-GAIRSS, *s.* Sedge-grass, a species of *Carex*, Lanarks.; i.e. single-pointed grass.

The reason why this tribe of plants is denominated *Ae-pointit Gairss*, is because the points of its blades are sharper and much more stiff than those of rich succulent grass.

AE, *adj.* Only, S.

Thou kill'd my father, thou vile Southron,  
And thou kill'd my brethren three,  
Whilk brak the heart o' my *ae* sister,  
I lov'd as the light o' my *ae*.

*Young Maxwell, Jacobite Relics*, ii. 33.

"His *only* sister dying with grief for her father, and three brothers slain." *Ibid.* N. p. 273.

V. the letter *A*.

AE, *adv.* Always, E. *aye*.

"O but *ae* I thinke that citie must be glorious!" Z. Boyd's Last Batt. p. 807.

Johns. mentions A.-S. *awa*, Gr. *aei*. But he might have referred to some synonym. terms which have a nearer resemblance; Isl. *ae*, semper; Su.-G. *ae*, nota universalitatis, *ae-tid*, omni tempore; *e* aevum, *ewig* aeternus; Isl. *aeffe*, Alem. *ewa*, Belg. *eeuwe*, as well as Lat. *ae-uni*, seculum; Moes-G. *aiv* aeternum.

AER, *s.* Oar.

"Na man sall buy herring, or any fish, quhilk is brocht in the shippe to the towne, before the ship ly on dry land, and put forth an *aer*." Stat. Gild. ch. 22. s. 1. V. AIR.

AFALD, AFAULD, AEFAULD, *adj.* 1.

Honest, upright, without duplicity.

Therefore, my derest fader, I the pray,  
Do al sic doutis of suspitioun away;  
Gif ony sic thoctis restis in thy mynd,  
And traistis wele Enee *afald* and kynd.

*Doug. Virgil*, 471, 39.

"It is auisit and sene spcidfull, that the said counsell now chosin in this present Parliament be sworne in the Kingis presence & his thre Estatis, to gif his hienes a trew *afald* counsell in all maters concerning his Maiestie and his Realme." Acts Ja. IV. 1489, c. 28. Edit. 1566.

"We faithfullie and solemnelie swear and promise, to tak a trew *afawld* and plain pairt with His Maiestie and amangis our selfis, for diverting of the appearand danger threatned to the said religion, and His Maiesties estate and standing depending thair-upon." Band of Maintenance, Coll. of Conf. ii. 109, 110.

2. It is used to denote the unity of the divine essence in a Trinity of persons.

The *afawld* God in Trenyté  
Bring ws hey till his mekill blis;  
Quhar always lestand liking is.

*Barbour*, xx. 618. MS.

*Afald* Godhede, ay lesting but discrepance,  
In personis thre, equale of ane substance,  
On the Ical with humyl hart and milde.

*Doug. Virgil*, 11, 27.

The term is still commonly used in the first sense, and pronounced as if written *afald*, S. From *a* one, and *fald* fold. V. the letter *A*. This composition, in the same sense, is common in the Northern languages; Moes-G. *ainfalth*, simplex, Matt. 6, 22. Isl. *einfauld*; Sw. *enfaldig*, A.-S. *anfeald*, Alem. and Franc. *einfalla*, *einfallihho*, Germ. *einfall*, Belg. *eenvoudig*, (*vouw*, a fold); q. having only *one fold*. The formation of Lat. *simplex* differs, as denying the existence of any fold, *sine plica*. V. ANEFALD.

"James Erl of Mortoun—maid fayth and gaif his ayth—that he sould gif his *aufawld*, leill, and trew counsell in all thingis sould happin to be proponit in counsaile." Acts Ja. VI. 1579, Ed. 1814, p. 121.

It is also written *Awfall* and *Effawld*.

"That the said Williame—sall tak *awfall*, trew, and plane part with him and his foirsaidis in all and sindre his and thair actionis, quarrellis," &c. Acts Ja. VI. 1592, Ed. 1814, p. 624.

—"Wee, and everie ane of us—sall tak trew, *effawld*, plane and upright pairt with him, to the defence and maintenance of his quarrell," &c. Bond to Bothwell, 1567, Keith's Hist. p. 381.

AFAST, *adj.*

I wrot him back, that ye yeed aff frae me,  
Wi' time enough at hame in time to be;  
And in gueed heal, and seem'd as sair agast  
To hear the news, and fairly'd as a *fast*.  
This took him by the stammack very sair, &c.

*Ross's Helenore*, p. 34.

This cannot signify, wondered as fast; i. e. wondered as much as the other did. In first edit. it is, "fairly'd *assa fast*." It appears, that this is a phrase used in the higher parts of Angus, the literal meaning of which the author himself did not understand; and therefore that he hesitated as to the mode of writing it. There can be little reason to doubt that *as fast* is the proper mode; or that it is radically the same with A.-S. *ae-~~fast~~*, juris, legis, religionis tenax, religiosus, Lye, vo. *Faest*; from *ae*, jus, lex, and *faest*, firmus. The idea seems borrowed from one who is under the influence of religious terror; as corresponding with the preceding term *agast*, or aghast, not improbably deduced from *a* [perhaps rather A.-S. *on*], and *gast* spectrum, q. terrified like one who has seen a spectre. The idea might seem more fully expressed, did we suppose that A.-S. *eye*, *oga*, terror, whence E. *awe*, had constituted the first syllable. But I have met with no example of *eye-~~fast~~*. In this case, the literal signification would be, "fixed," or rivetted with awe.

AFAULDY, *adv.* Honestly, uprightly.

"The faderis, for fere of the Tarquinis, intertenit the pepill with continual benefactis and gudis, to mak thame stand the mair *afawldy* at thair opinioun." Belend. T. Liv. p. 137.

To AFYAND, *v. a.* To attempt, to endeavour, to try.

Warly thair raid, and held thar hors in aynd,  
For thair trowide weyll Sotheron wald *afyand*  
With hail power at anys on thaim to sett:  
Bot Wallace kest thair power for to lett.

*Wallace*, v. 874. MS. Perth Edit. id.

But in Edit. 1648, it is changed to *offend*. A.-S. *afand-ian*, tentare, to prove or make trial; Somn. R. of Brunne uses *feende* in the same sense; immediately from A.-S. *fand-ian*, id.

AFF, *adv.* 1. Off.

But thinkna, man, that I'll be set *aff* sae,  
For I'll hae satisfaction ere I gae.

*Ross's Helenore*, p. 81.

As to this particle, the S. corresponds with most of the Northern dialects; Moes-G., Su.-G., and Isl. *af*, Alem. *ab*, Dan. *af*, Belg. *af*, id. G. Andr. and Jun. derive it from Gr. *αφο*, which, before a word beginning with an aspirate, is *αφ'*. Ihre observes from Priscianus, that in Old Lat. *af* was used for *ab*, as in the Laws of the Twelve Tables. *Sei Pater filiom ter venum duit, af patre liber estod.*

*Aff* at the knot, lunatic, S. B. Gl. Shirr., perhaps from the idea of a joint being dislocated.

*Aff* or on. It is desired that one should be either *aff* or on, that he should determine one way or another; as in merchandise, that he should either strike the bargain, or entirely break it off. *Aff* and on. Those who lodge on the same floor are said to be *aff* and on. A sick person is also said to be *aff* and on as he was, when there is no discernible difference in his situation. Su.-G. *af* och on is used in a different sense, as denoting an unsettled state, ultrocitroque, Ihre.

2. *Aff* and on as he was, situation.

This use of the phrase, however, does not seem quite accurate. It appears to be more strictly applicable to a fluctuating state, as perhaps intimating that there is no permanent change, notwithstanding the occasional variations of the disease.

3. It is equivalent to E. unsteady, vacillating, as regarding conduct, S.

This adv. is also used with the addition of *about*. *Aff* and on about, pretty much about; as, "*Aff* and on about twenty," i.e. twenty or thereabout, S.

AFF, *prep.* From, off, as denoting lineage, S.

"I could show ye letters frae his father, that was the third *aff* Glenstrae, to my father," &c. Rob Roy, ii. 233.

AFF ANE'S FIT, weakly, or unfit for any work; as, "I never saw him sae sair *aff* his *fit* [foot] as now," S.

AFFCAST, *s.* A castaway.

"In the minde, in the hart and conscience of him that hes sa smored and oppressed his faith, it will oft times come to pas in his awin judgement, hawing his eyes fixt on him self onlie; that he will thinke him to be a reprobate, to be ane *affcast*, and neuer able to recouer mercie." Bruce's Sermon. on the Sacra. 1590. Sign. T. 4, b.

AFFCOME, *s.* 1. The termination of any business, the reception one meets with; as, "I had an ill *affcome*," I came off with an ill grace, I was not well received.

2. It is also sometimes used in the sense of escape; S. Su.-G. *Afkomst*, reditus; from *af* of, and *komm-a*, to come.

"I houp we'll hae a gude *affcome*."—"I'm for the good oncome,—a fear for the *affcome*." Tennant's Card. Beaton, p. 156.

3. An evasive excuse, or something foreign to the subject of discourse; hedging; as, "That's a puir *affcome*," S.

AFFECTIOUN, *s.* Relationship, consanguinity; or affinity.

"That na persone offerit to pass vpon assyissis—salbe repellit quhan thai attene to the partie aduersar in the lyke or nerrar greis of that same sort of *affectioun*." Acts Ja. VI. 1567, Ed. 1814, p. 44.

L. B. *Affectus*, filii, consanguinei, uxor, nepotes, &c. *Caritates* dixit Ammianus Marcellinus. V. Du Cange. The use of the term is evidently metaphorical, from that tenderness of affection which ought to subsist between those who are nearly related.

AFFEIRING, *adv.* In relation or proportion; as, "It's no sae ill *affeiring* to," said of any work done by a person who could not have been expected to do it so well, Ettr. For. V. AFFERIS, EFFEIRS, *v.*

AFF-FA'INS, *s. pl.* Scraps, castings, S.

"Her kist was well made up wi' *aff-fa'ins*." H. Blyd's Contract.

What has fallen off. Sw. *affall-a*, to fall off.

AFFERD, *part. pa.* Afraid.

There is na drede that sall mak vs *afferd*.  
*Doug. Virgil*, 30, 17.

Chaucer, *afferred*, *aferde*. A.-S. *afæred*, id. The word is still used by the vulgar in E.

AFFERIS, EFFEIRS, *v. impers.* 1. Becomes, belongs to, is proper or expedient.

The kynryk yham I nocht to have,  
Bot gyff it fall off rycht to me:  
And gyff God will that it sa be,  
I sall als frely in all thing  
Hald it, as it *afferis* to king;  
Or as myn eldris forouch me  
Hald it in freyast rewaté.

*Barbour*, i. 162. MS.

In the same sense this term frequently occurs in our laws.

"It is sene speidfull, that restitutioun be maid of victuallis, that passis to Berwyk, Roxburgh, and Ingland vnder sic panis, as *effeiris*." Acts Ja. IV. 1456. c. 67. Edit. 1566. V. ABULYEIT.

2. It is sometimes used as signifying what is proportional to, S.

"That the diet be deserted against all Resettlers, they taking the *Test*, and such as will not,—that these be put under caution under great sums *effeiring* to their condition and rank, and quality of their crimes, to appear before the Justices at particular diets." Act Council, 1683. ap. Wodrow, ii. 318.

Rudd. thinks that it may be derived from Fr. *af-faire*, business, work. But it is evidently from O. Fr. *affiert*, an impersonal v. used precisely in sense first. V. Cotgr. *Affierta*, conviendra; *n' affiert*, ne convient pas; *il vous affiert*, il vous convient. Rom. de la Rose. The author of the Gl. to this old book says, that the term is still used in Flanders. "*Afferir*, vieux mot. Appartenir. On a dit, Ce qui lui *affiert*, pour dire, Ce qui lui convient." Dict. Trev. It needs scarcely be added, that the Fr. v. has evidently been derived from Lat. *affero*, from *ad* and *fero*. *Accords* is now frequently used in the same sense in law-deeds. V. EFFEIR, *v.*

AFFECTUOUS, *adj.* Affectionate.

"We aucht to lufe our self and sa our nichtbour, with ane *affectuous* & trew lufe vnfenyetly." Abp.

Hamilton's Catechisme, 1551, Fol. 39., b. V.  
EFFECTUOUS.

**AFFER, AFEIR, EFFEIR, EFFERE, s. 1.**  
Condition, state.

Quhen the King left had the spring,  
Hys charge to the gud King tauld he.  
And he said, he wad blythly se  
Hya brothyr, and so the *affer*  
Off that cuntré, and of thar wer.

*Barbour*, xvi. 27. MS.

...Fele tymes in *haisty effere* for drede  
The portis vey thay, gif ocht war nede.

*Doug. Virgil*, 280, 38.

**2. Warlike preparation, equipment for war.**

To Schertwode Schawe in haist thai maid thaim boun,  
Chesynt a strenth, quhar thai thar lugyng maid :  
In gud *affer* a quhill thar still he maid.

*Wallace*, iv. 514. MS. *Effeir*, Edit. 1648.

Erl Patrik, with xx thousand, but lett,  
Befor Dunhr a stalwart ags he sett.—  
Thai tsld Wallace off Patrikis gret *affer*.  
Thai said, Forsuth, and ye mycht him our set,  
Power agayne rycht sene he mycht nocht get.

*Wallace*, viii. 166. MS.

**3. Appearance, show.**

And ayne to Scone in hy raid he,  
And wes maid king but langer let,  
And in the kingis stole wea set :  
As in that tyme wes the maner.  
Bot off thair noble gret *affer*,  
Thar seruice, na thair realté,  
Ye sall her na thing now for me.

*Barbour*, il. 182. MS.

It has perhaps the same sense, as restricted to military appearance, in the following passage :

Harnest en horsis in to thair armour cler,  
To aik Wallace thai went all furth in feyr ;  
A thousand men weil garnest for the wer,  
Toward the wode, rycht awfull in *affer*.

*Wallace*, iv. 528. MS.

**4. Demeanour, deportment.**

That fre answered with fayr *afeir*,  
And said, "Schir, mercis for your mycht !  
Thua msn I bow snd arrowis beir,  
Becaus I am ane baneist wycht."

*Murning Maiden, Maitland Poems*, p. 207.

This word seems to have no affinity with the preceding v., and as little with Fr. *affaire*, business. It is to all appearance radically the same with *Fair*, *feré*, q. v.

**AFFGATE, s. A mode of disposing of, an outlet ; applied to merchandize ; an *affgate* for goods, Loth. ; perhaps rather *affget*, q. to get off.**

**AFFHAND, used as an *adj.* 1. Plain, honest, blunt, given to free speaking, S. ; *affin-hand*, Ang. From *aff* and *hand*.**

This word is also used adverbially in the same sense with E. *off hand*, without premeditation.

Wer't my case, ye'd clear it up *aff-hand*.

*Ramsay's Poems*, ii. 154.

—Ah ! Symie, rattling chieis ne'er stand  
To cleck, and spread the grossest lies *aff-hand*.

*Ibid.* p. 83.

**2. Forthwith, without delay, Loth.**

—Ere they flinch they will *affhand*  
E'en gae their ways. *The Har'st Rig*, st. 103.

**AFFLUFÉ, AFF LOOF, *adv.* 1. Without book, off hand. To repeat anything *afflufe*, is to deliver it merely from memory, without having a book in one's hand, S.**

**2. Extempore, without premeditation, S.**

How snackly could he gi'e a fool reproof,  
E'en wi' a canty tale he'd tell *aff loof* !

*Ramsay's Poems*, ii. 11.

Whene'er I shoot wi' my air gun,  
'Tis ay *aff loof*. *Davidson's Seasons*, p. 183.

**3. Forthwith, immediately, out of hand.**

"Sae I was ca'd in to the praesence, and sent awa  
*aff loof* tae speer ye out, an' bring ye tae speak tae the  
muckle fo'k." Saint Patrick, i. 76.

**AFFORDELL, *adj.* Alive, yet remaining.**

In the MS. history of the Arbuthnot family, written in Latin on the one page, with an English translation on the opposite page, the word occurs thrice thus :

Fratrum ejus alii jam obierunt, alii etiam *supersunt*. "Of his brether sum ar dead, utheris yit *affordell*."

Et liberos alios quorum tamen posterii aut non *supersunt*, aut ignorantur. "Of quhaia posterity aither nane *affordell*, or ar unknawin."

Quarum nonnullae una cum posteris *supersunt*. "Of quhais posteritie sum yit ar *affordell*."

This seems nearly akin to the S. phrase, *to the fore*. Whether the termination *dell* be allied to A.-S. *dael*, as signifying in part, is uncertain. The term most closely resembles the Buchan word *Fordals*, "stock not exhausted." V. FORDEL, *adj.*

**AFFPUT, s. Delay, or pretence for delaying, S. *Affputting*, Delaying, trifling, dilatory, *putting off*, S.**

**AFFRAY, s. Fear, terror.**

Stonayit sa gretly than thair war,  
Throw the force off that fyrst assay,  
That thair war in till gret *affray*.

*Barbour*, ix. 605. MS.

Chaucer, id. Fr. *affre*, *effroys*, a fright ; evidently of Gothic origin.

**AFFROITLIE, *adv.* Affrightedly, Rudd.**

Fr. *Effroyer*, to frighten.

**To AFFRONT, v. a. To disgrace, to put to shame, S.**

**AFFRONT, s. Disgrace, shame, S.**

"This sense," Dr. Johnson remarks, "is rather peculiar to the Scottish dialect." The only example he gives of it is from a Scottish writer.

"Antonius attacked the pirates of Crete, and, by his too great presumption, was defeated ; upon the sense of which *affront* he died of grief." *Arbuthnot on Coins*.

**AFFRONTED, *part. adj.* Having done any thing that exposes one to shame, S.**

**AFFRONTLESS, *adj.* Not susceptible of disgrace or shame, Aberd.**

**AFFSET, s. 1. Dismissal, the act of putting away, S. Moes-G. *afsat jan*, amovere.**

**2. An excuse, a pretence, S.**

But words I winna langer using be,  
Nor will sic *affsets* do the turn with me.  
*Ross's Helenore*, p. 85.

**AFFSIDE**, *s.* The further side of any object,  
S. Su.-G. *afsidēs*, scorsum; from *af* off, and  
*sida* side.

**AFFTAK**, *s.* A piece of waggishness, tending  
to expose one to ridicule, Fife.

**AFTTAKIN**, *s.* The habit or act of *taking off*, or  
exposing others to ridicule, *ibid.*

**AFLAUGHT**, *adv.* Lying flat, Roxb. q. *on  
flaught*; from the same origin with *flaucht* in  
*Flauchibred*.

**AFLOCHT**, **AFLOUGHT**, *part. pa.* Agitated,  
in a flutter, S.

"Al this day and nicht bygane my mynd and body  
is *aflocht*, specially sen I hard thir innocent men as  
cruelly tormentit." Bellend. Cron. B. ix. ch. 29.  
Nulla quies detur, Boeth. V. **FLOCHT**.

**AFORE-FIT**, **A'FORE-FIT**, *adv.* Indiscriminately,  
all without exception, Upp. Clydes.;  
q. *all before the foot*.

**AFORGAYN**, *prep.* Opposite to.

— *Aforgayn* the schippis ay,  
As thai sailyt, thai held thair way.  
*Barbour*, xvi. 555. MS.

This may be from A.-S. *ofer* over, and *gean*, *agen*,  
contra; or, by an inversion of Su.-G. *gent-ofwer*, *gen* or  
*gent*, signifying contra, and *ofwer* trans. Or it may  
have the same origin with **FOREANENT**, q. v., also **FORE-  
GAINST**.

**AFORNENS**, *prep.* Opposite to.

The castelle than on Twed-mouth made,—  
Set ewyn *a-for-nens* Berwyke,  
Wes treftyd to be castyn down.  
*Wynntown*, vii. 8, 899.

V. **FORE-ANENT**.

**AFRIST**, *adv.* On trust, or in a state of delay.  
V. **FRIST**, *v.*

**AFTEN**, *adv.* Often, S.

Thus when braid flakes of snaw have cled the green,  
*Aften* I have young sportive gilpies seen,  
The waxing ba' with meikle pleasure row,  
Till past their pith it did unwieldy grow.  
*Ramsay's Poems*, i. 322.

Lye views A.-S. *aest*, iterum, as the origin of E. *oft*.

**AFTER ANE**, *adv.* Alike, in the same manner,  
in one form, S. i.e. *after one*. Belg. *by  
een* is used in the same sense.

...A' my time that's yet bygane,  
She's fix't my lot maist *after ane*.  
*Cock's Simple Strains*, p. 69.

**AFTERCAST**, *s.* Consequence, effect, what  
may ensue; as, "He durst na do't for fear o'  
the *aftercast*," Roxb.

**AFTER-CLAP**, *s.* Evil consequence. Gl.  
Sibb.

**AFTERCOME**, *s.* Consequence, what *comes  
after*, South of S.

"And how are ye to stand the *aftercome*? There  
will be a black reckoning with you some day."  
Brownie of Bodsbeck, ii. 9.

"I fear she is ruined for this world,—an' for the  
*aftercome*, I dare hardly venture to think about it."  
*Ibid.* ii. 48.

**AFTERCUMMER**, *s.* A successor.

—"That he and all his *aftercummers* may bruike the  
samen, as a pledge and taiken of our good-will and  
kindness for his tref worthiness." Letter Ja. V. 1542,  
*Nisbet's Heraldry*, i. 97.

**AFTERGAIT**, *adj.* 1. Applied to what is  
seemly or fitting; as, *That's something  
aftergait*, that is somewhat as it ought to be,  
or after the proper manner, Lanark.

2. Tolerable, moderate, what does not exceed;  
as, "I'm ill o' the toothache; but I never  
mind sae lang as it's ony way *aftergait* ava,"  
Roxb.

It is applied to the weather; as "I'll be there, if the  
day's ought *aftergait*," *ibid.* From the prep. *after*,  
and *gait*, way, q. "not out of the ordinary way."

To **AFTER-GANG**, *v. n.* To follow.

With great hamstram they thrimled thro' the thrang,  
And gae a nod to her to *aftergang*.  
*Ross's Helenore*, p. 86.

It would appear that this *v.* is used in the higher  
parts of Angus. A.-S. *aestergan*, subsequi.

**AFTERHEND**, *adv.* Afterwards. V. **EF-  
TIRHEND**.

**AFTERINGS**, **AFT'RINS**, *s. pl.* 1. The last  
milk taken from a cow, S. Lancash.  
Derbysh. id. A.-S. *aester*, post. Alem.  
*afterin*, posteriora; Schilter.

Stane still stands *hawkie*, he her neck does claw,  
Till she'll frae her the massy *aft'rins* draw.  
*Morison's Poems*, p. 185.

2. The remainder, in a more general sense; as,  
"the *aft'rins* o' a feast," East of Fife.

3. Consequences, Ayr.

"I have been the more strict in setting down these  
circumstantial, because in the bloody *afterings* of that  
meeting they were altogether lost sight of." R. Gil-  
haize, iii. 88.

**AFTERSUPPER**, *s.* The interval between  
supper and the time of going to rest, Lanarks.  
V. **FORESUPPER**.

**AFTERWALD**, *s.* That division of a farm  
which is called *outfield* in other parts of Scot-  
land, Caithn.

—"The outfield land (provincially *afterwald*)." Agr.  
Surv. of Caithn. p. 87.

Can this have any affinity to the A.-S. phrase, *aester*  
than *wealde*, secus sylvam; q. ground taken in from  
the forest?

**AFWARD**, *adv.* Off, away from, Renfr.

This can soothe our sorrowing breasts,  
Want and care set *afward* whizzing.

*A. Wilson's Poems*, 1790, p. 194.

**AGAIN**, *adv.* At another time; used indefinitely.

"This will learn ye, *again*, ye young ramshackle."  
Reg. Dalton, i. 199.

"Here's sunket for ye;—fifteen sugar pippins.—  
Even take some of the ripest, and greet about his gifts  
*again*, and get another; he was a leash lad and a leal."  
Blackw. Mag. May 1820, p. 160.

**AGAYNE, AGANE**, *prep.* Against.

The kyng of Frawns that tyme Jhon  
*Agayne* hym gadryd hys ost anon.  
*Wynboun*, viii. 43, 10.

With thir *agane* grete Hercules stude he.  
*Doug. Virgil*, 141, 25.

O. E. *agen*.

*Agen* that folc of Westsex hii nome an hatayle.  
*R. Glouc.* p. 240.

A.-S. *gean*, *agen*, *ongean*, Su.-G. *gen*, *igen*, Isl. *gegn*,  
*gen*, Germ. *gegen*, id. Mr. Tooke "believes it to be a  
past participle, derived from the same verb, from which  
comes the collateral Dutch verb *jegenen*, to meet, *ren-*  
*contrer*, to oppose."

*Agane* is still used in this sense in various counties  
of S.

"Deacon Clank, the white-iron smith, says that the  
government folk are sair *agane* him for having been  
out twicc." Waverley, iii. 219.

**To AGAIN-CALL**, *v. a.* 1. To revoke.

"And that the said Robert sall nocht revoke nor  
*again-call* the said procuratour quhill it be vsit & hafe  
effect." Act. Dom. Conc. A. 1480, p. 70.

2. To oppose, to gainsay; so as to put in a  
legal bar in court to the execution of a sen-  
tence: synon. with FALSE, *v.*

"That the dome gevin in the schirref court of Drum-  
fress—was weile gevin & evil *again callit*.—The dome  
gevin—& falsit and *again callit*—was weile gevin,"  
&c. Parl. Ja. III. A. 1469, Acta Ed. 1814, p. 94.

**AGAINCALLING**, *s.* Recall, revocation. Reg.  
Aberd. *passim*.

"Wit ye we, of our speciale grace, to have respitt,  
supersedeit, and delayit—Edward Sinclare of Strome,  
&c. ffor art & part of the convocation & gadering of our  
lieges in arrayit battel agains umq<sup>l</sup> Johnne Erle of  
Cathness,—to endure but ony revocation, obstacle,  
impediment, or *againcalling* quhatsumever." Barry's  
Orkney, App. p. 491, 492.

**AGAIN-GEVIN**, *s.* Restoration.

"And als to sele ane instrument of resignacioune  
and *agane gevin* of the foresaid landia & annuale, of the  
quhilkis lettretz the selis wer distroyit," &c. Act. Dom.  
Conc. A. 1491, p. 229.

**To AGANE-SAY**, *v. a.* To recall; "Revoke  
and *agane-say*." Aberd. Reg. A. 1538, v.  
16.

**A-GAIRY**. To Go **AGAIRY**, to leave one's  
service before the term-day, Orkney.

The origin is very doubtful. It can scarcely be  
traced to A.-S. *geare*, *geara*, *gearo*, olim, quondam,  
"in time past, in former time," (Somner); because this

seems properly to denote time considerably remote, or  
long past. I hesitate as to its relation to A.-S. *ageara*  
*paratus*; although it might be supposed that the phrase  
signified, to go off as *prepared* for doing so, as is vul-  
garly said, "with bag and baggage." Isl. *gerra* sig-  
nifica homo vanus et absurdus.

**AGAIT**, *adv.* On the way or road.

A strenth thar was on the wattir off Cre,  
With in a roch, rycht stalwart wrocht off tre;  
*Agait* befor mycht no man to it wyn,  
But the consent off thaim that duelt within.  
On the bak sid a roch and wattir was,  
A strait entrè forsuth it was to pass.

*Wallace*, vi. 802. MS.

This has hitherto been printed as two words, *a gait*;  
but it is one in MS.; from *a* in the sense of *on*, and  
*gait way*. A.-S. and Isl. *gata*. V. GAIT.

**AGAIT**, *adv.* Astir, S. B. q. *on the gait* or  
road, as, "Ye're air *agait* the day."

**AGAITWARD, AGAITWAIRD**, *adv.* 1. On the  
road; used in a literal sense.

"The Erles of Ergyle and Athole wea that same day  
*agaitward* to return to thair awin dwellingia." Bel-  
haven MS. Moyse's Mem. Ja. VI. fol. 7.

"The hail tounamen of Edin<sup>r</sup>. past on fute *agait-*  
*ward* that day." Ibid. fol. 41.

"The lord of Mortoun had put the Regent's Grace  
*a gaitward*." Bannatyne's Trans. p. 170.

2. In a direction towards; referring to the  
mind.

"Eftir he had be thir meanis, and mony utheris,  
brocht ws *agaitward* to his intent, he partlie extorted,  
and partlie ottenit oure promeis to tak him to oure  
husband." Q. Mary's Instructionis, Keith's Hist. p.  
391.

**A'-GATES**, *adv.* Everywhere, literally *all*  
*ways*, S.

"Ye maun ken I was at the shirra's the day; for,  
—I gang about *a'gates* like the troubled spirit." An-  
tiquary, ii. 128. V. ALGAT.

**AGATIS**, *adv.* In one way, uniformly.

Ane off them is Astrologi,  
Quhar clerkys, that ar witty,  
May knaw conjunctions off planetis,  
And quethir that thar cours thaim settis  
In soft segis, or in angry;  
And off the hewyn all halyly  
How that the dispositioun  
Suld apon thingis wyrk her doun,  
On regiones, or on climatis,  
That wyrkys nocht ay quhar *agatis*,  
Bot sum quhar less, and sum quhar mar,  
Eftyr, as thair bemys strekyt ar,  
Othir all ewyn, or on wry.

*Barbour*, iv. 702. MS.

This passage, having been misunderstood, has been  
rendered in Ed. 1620:

That all where worketh not *all gaites* :

whereas the meaning is, "that worketh not every  
where in *one way*." From *a one*, and *gatis*, which may  
be either the plur. or the gen. of A.-S. *gat*, *gata*. V.  
GAIT.

**AGEE, A-JEE**, *adv.* 1. To one side, S.;  
from *a on*, and *jee*, to move, also to turn or  
wind.



He kames his hair, indeed, and gaes right snug,  
With ribbon-knots at his blue bonnet lug;  
Whilk pensylvie he wears a thought *a-jee*.  
*Ramsay's Poems*, ii. 75, 76.

Tod Lowrie slee, wi' head *agee*,  
Despis'd haith Pitt and Hood man,  
And Cecil Wray, and a' his fry;  
He kent his friends were gude, man.  
*R. Galloway's Poems*, p. 208.

To look *agye*, to look aside; *Gl. Yorks.* V. JEE, v.

## 2. A-jar, a little open, S.

But warily tent, when ye come to court me,  
And come nae, unless the back-yett be *a-jee*;  
Synne up the back-style and let nae body see,  
And come as ye were na comin to me.  
*Burns*, iv. 98.

## 3. It is sometimes applied to the mind, as expressive of some degree of derangement, S.

"His brain was awce *agee*, but he was a braw preacher for a' that." *Tales of My Landlord*, iv. 161.

To AGENT, *v. a.* To manage, whether in a court of law, or by interest, &c., S.; from the *s.*

"The Duke was carefully solicited to *agent* this weighty business, and has promised to do his endeavour." *Baillie*, i. 9.

"Thir complaints were strongly agitated before this committee, whereof the lord of Balmcrinloch—was president,—*agented* also by the laird of Craigievar." *Spalding*, i. 303.

To AGGREGATE, AGGREGADGE, *v. a.* To aggravate, to increase, to enhance.

"Quhare ye *aggrege* our iniuris be reiffing of certane ilis fra our dominioun, we vnderstand ye ar na lauchfull jugeis to geif decision of ony iniuris or richtis pertening to ws or our liegis." *Bellend. Cron. B.* xiii. c. 17. *Exaggeratis*, Boeth.

"The Assembly hereby declares that presbyteries have a latitude and liberty to *aggreadge* the censures above specified, according to the degrees and circumstances of the offences." *Acts of Assem.* 1646, p. 312.

"Therefore to transact so with God, whilst I foresee such a thing, were only to *aggrege* my condemnation." *Guthrie's Trial*, p. 243.

*Fr. aggreg-er*, id. evidently from *Lat. aggreg-are*, to associate; to gather together.

To AGGRISE, *v. a.* To affright, to fill with horror.

With fyre infernale in myne absence also  
I sall the follow, and fra the cald dede  
Reyf from my membrys thys saul, in enery stede,  
My goist sall be present the to *aggrise*,  
Thou sal, vnwourthy wicht, apoun thys wise  
Be punyst wele.—

*Doug. Virgil*, 113, 17.

This word is nearly allied to *S. grouse*, to shudder. *Aggrise*, as used by Chaucer, signifies both to shudder, and to make to shudder. In the last sense, it is said;

Lordings, I coude have told you (quod this frere)  
Swiche peines, that yourn hertes might *aggrise*.

*Sompn. Prot.* v. 7231.

A.-S. *agrys-an* horrere. V. GRYSIS.

AGIE, *s.* An abbrev. of the name *Agnes*, S. B.

AGLEE, AGLEY, *adv.* Aside, in a wrong direction, S. O. used in a moral sense.

We haena mense like cruel man;  
Yet tho' he's paukier far than we,  
Whatreck! he gangs as aft *aglec*.  
*Picken's Poems*, i. 67. V. GLEY.

AGLEY, A-GLY, *adv.* Off the right line, obliquely, wrong, S.

But, mousie, thou art no thy lane,  
In proving foresight may be vain:  
The best laid schemes o' mice an' men  
Gang aft *a-gly*.

*Burns*, iii. 148. V. GLEY.

AGNAT, AGNATE, AGNET, *s.* The nearest relation by the father's side.

"It is—ordanit anent the breif of tutorie—that he that is nerrest, *agnat*, and of xxv yeiris of age, fulfilling the laif of the poyntis of the breif, salbe lauchfull tutor, suppois the childe that happynis to be in tutory haif ane yong brother or sister." &c. *Parl. Ja.* III. A. 1474, Acts Ed. 1814, p. 106, 107. *Agnat*, Ed. 1566.

"George Douglas's brother was cognosed nearest *agnate*." *Chalmers's Life of Mary*, i. 278.

From *Lat. agnat-i*, kindred by the father's side. Hence most probably *Fr. ainé*, anciently *aisné*, eldest, first born; although *Menage* derives it from *ante natus*. *Fr. ainesse*, Norm. *ainnesche*, primogeniture, seem merely corr. from *Lat. agnatio*, relationship by the father; as it was this that gave the birthright.

AGREATION, *s.* Agreement, *Fr.*

"The government of all companeis in these kingdoms can have no reference to a popular *agreation* of all the vndertakers." *Acts Cha.* I. Ed. 1814, vol. V. 229.

AGREEANCE, *s.* Agreement, *Aberd.*

"The committee of estates of parliament travail between them for *agreeance*, but no settling." *Spalding*, i. 338.

"Haddo seeks peace, friendly; but no *agreeance* at home nor abroad." *Ibid.* ii. 98.

AGRUFÉ, *adv.* Flat or grovelling. V. GRUFÉ.

AGWET, the name anciently given to the hill on which the castle of Edinburgh stands.

Such, at least, is the account given by John Hardyng. Speaking of Ebranke, king of Britain, he says;

He made also the mayden castell strong,  
That men nowe calleth the castel of Edinburgh,  
That on a rock standeth full hie out of throng,  
On mount *Agwet*, wher men may see out through  
Full many a toune, castel and borough,  
In the shire about. It is so hie in syght,  
Who will it scale, he shall not find it light.

*Chron.* Fol. 20. b.

This perhaps is a corr. of the name which is said to have been imposed on this hill, in the language of the ancient Britons; *Mynydd Agned*, mount Agned, whence it is pretended the fortress was called *Castelth mynydd Agned*; Arnot's Edinburgh, p. 3. H. Boece calls the town itself *Agneda*. *Hist.* Fol. 12, 58.

"C. B. *agen* signifies a clift, *ageniad* a rifting, and *agenedig* cleft. Thus, *Castelth Mynydd Agnet* might be equivalent to "the castle of the rifted mount."

AHECHIE, *interj.* An exclamation uttered in ludicrous contempt, Loth. V. HECH, HEGH.

AHIN, *adv.* Behind, *Aberd.*

Mysel' gaed creepin' up *ahin*,  
An' stappit slee and siccar.  
*Cock's Simple Strains*, p. 121.

AHIND, AHINT, *prep.* Behind, S.

1. Behind, in respect of place, S. *ehint*. Cumb. id.

Bat fat did Ajax a' this time?  
E'en lie like idle tike;  
He steer'd na' sin Sigiea's hill,  
Bat slipt *ahint* the dyke.

*Poems in the Buchan Dialect*, p. 22.

A.-S. *hindan*, fiost; Moos-G. *hindana*, *hindar*. Shall we suppose that there is any affinity with Isl. *hinna*, immoror?

2. Late, after, in regard to time, S.

3. Applied to what remains, or is left, S.

It seems that lad has stown your heart awa',  
And ye are following on, wi' what's *ahind*.  
*Ross's Helenore*, p. 68.

4. Denoting want of success in any attempt or project; as, "Ye've fa'n *ahind* (*ahint*) there," i. e. you are disappointed in your expectations, S.

5. Expressive of error or mistake in one's supposition in regard to anything, S.

6. Marking equality as to retaliation, when it is used with a negative prefixed. "I shanna be *ahint* wi' you," I shall be even with you, I shall be revenged on you, S.

In the two last senses, it has nearly the power of an adjective.

To COME IN AHINT *one*, *v. n.* To take the advantage of one, S.

"Had M'Vittie's folk behaved like honest men," he said, "he wad hae liked ill to hae *come in ahint* them and out afore them, this gate." *Rob Roy*, iii. 265.

To GET ON AHINT *one*, to get the advantage of one in a bargain, to take him in, S.

I know not if the phrase may allude to a stratagem often practised in a state of hostility, when an enemy was wont to make another his prisoner by leaping on horseback *behind* him, and forcibly holding his hands.

AHOMEL, *adv.* Turned upside down; applied to a vessel whose bottom is upwards, Roxb.

From *a* for *on*, and *Quemle*, q. v.

AICH, *s.* Echo; pron. as *ax* in Gr. *αχη* vox.

This is the only term used in Angus to denote the repercussion of sound. In the Gothic dialects, Echo has had no common appellation. It is evident that our forefathers have originally considered it as something supernatural. For it has received a variety of personal designations. In A.-S. it is called *Wudu-maere*, or the woodland nymph; *maere* not being confined to the night-mare, but used as a generic term. The Northern nations give it the name of *Dwerga-mal*, or the speech of the Fairies, Pigmies, or *Droichs*, (for our word *Droich* acknowledges the same origin) which were supposed to inhabit the rocks. The Celtic nations seem to have entertained a similar idea. For echo in Gael. is *Mactaluh*, i. e. "the lone son of the rock."

AY, *adv.* Still, to this time; as, "He's *ay* livin'," he is still alive, S.

My mither's *ay* glowrin' o'er me. *Old Song*.

To AICH, *v. n.* To echo, Clydes.

The lintie's blithe on the gowden whin,  
An' the gowdspink on the spray;  
But blither far was the marmaid's sang,  
*Aichan* frae bank to brae.

*Marmaiden of Clyde*, *Edin. Mag. May*, 1820.

AICHER (gutt.) *s.* A head of oats or barley, Orkn. V. ECHER and ECHERSPYRE.

AYCHT, *s.* An oath. *Aberd. Reg. A.* 1548, V. 20. V. ATHE.

A mere perversion in orthography.

AICHUS, HAICHUS, (gutt.) *s.* A heavy fall, which causes one to respire strongly, Mearns; apparently from HECH, HEGH, *v.*

AIDLE-HOLE, *s.* A hole into which the urine of cattle is allowed to run from their stables or *byres*, Ayr. V. ADILI, ADDLE.

"By the general mode of treatment, a hole is dug at the outside of the *byre*, which might contain from two to three hundred gallons, and is termed the *aidle-hole*." *Agr. Surv. Ayr.*

AID-MAJOR, *s.* Apparently equivalent to E. *adjutant*.

"That particularly it may be granted us, to choose the laird of Carloups, and the laird of Kersland, or Earlstoun, be admitted for *aid-major*." *Society Contending*, p. 395.

AYEN, *s.* A term applied to a beast of the herd of one year old; also to a child; Buchan. Pron. as E. *aye*.

AYER, *s.* An itinerant court.

"Thar lordis ilkman be himself is in ane amerciaiment—sic as efferis to be taken in the said Justis *ayer*." *Act. Audit. A.* 1476, p. 57.

AIERIS, *s. pl.* Heirs, successors in inheritance.

"Robert Charteris of Aymisfelde protestit that the delay—anent the landis of Drumgrey suld turne him to na preiudice tuichinge his possessioun, nor to his *aiaris* anent the richt and possessioun of the samyn." *Act. Dom. Cone. A.* 1472, p. 42.

AIFER, *s.* A term used by old people in Etr. For. to denote the exhalations which arise from the ground in a warm sunny day; now almost obsolete: *Startle-o-stobie* and *Summer-couts*, synon.

Teut. *alverye*, *praestigia*, *delusiones*; *ludus*, *lusus*; from *alv-en*, *larvam agere*; *ludere*; formed from *alf*, *alve* (E. *elf*), *incubus*, *faunus*. Isl. *aefr*, hot, fierce, kindling.

AIGARS, *s.* Grain dried very much in a pot, for being ground in a quern or hand-mill, S. B.

Ulphilas uses Moos-G. *akran* to denote grain of any kind. As in S. all grain was anciently ground in this

way ; the word, originally applied to grain in general, might at length, when new modes of preparation were introduced, be restricted in its meaning, as denoting that only which was prepared after the old form. *Aigar-meal* is meal made of grain dried in this manner; and *aigar-brose*, a sort of pottage made of this meal. V. BROSE. Su.-G. *aker*, Isl. *akur*, corn, seges, Ihre ; A.-S. *aecer*, *achyr* ; Germ. *aehr*, Alem. *ahir*, spica ; Franc. *uuachar*, fructus autumnales, *wackarhafr*, fertilis. Some have derived these words from Moes-G. *auk-a* ; Alem. *auch-on* ; Belg. *æck-èn*, &c., augere, as denoting the increase of the field ; others, from *ek*, *eg*, *ech*, acies, because of the grain being sharp-pointed. Perhaps Moes-G. *akrs*, a field, may rather be viewed as the origin ; especially as Su.-G. *aker* denotes both the field itself and its produce.

To AIGH, *v. a.* To owe, to be indebted.  
*Aighand*, owing. S. B.

Su.-G. *aeg-a*, id. *Iag aeger honom saa mycket* ; Tantum illi debeo ; Ihre. Isl. *eig-a*. But as the primary sense of these verbs is, to possess, we may view ours as also allied to Moes-G. *aig-an*, A.-S. *ag-an* habere, possidere. Thus a transition has been made from the idea of actual possession, to that of a right to possess : and the term, which primarily signifies what one *has*, is transferred to what he *ought* to have. Gr. *εχ-ω*, habeo, seems to have a common origin.

AIGHINS, *s. pl.* What is owing to one ; especially used as denoting demerit. When one threatens to correct a child, it is a common expression, "I'll gie you your *aighins*." S. B.

Our word, in form, closely corresponds to Moes-G. *aigins*, possessio. *Agiez*, in O. Fr. signifies debts ; Rom. de la Rose.

To AIGHT, EIGHT, *v. a.* 1. To owe, to be indebted. Aberd.

2. To own, to be the owner of, *ibid.*; synon. *Aucht*. V. AIGH.

AIGLET, *s.* A tagged point.

Fr. *esquilette*, q. d. aculeata. It is also explained a jewel in one's cap. Gl. Sibb.

AIGRE, *adj.* Sour. Fr.

"Wine,—when it hath not only become *aigre*, but so rotten also, as it can neither be counted wine nor serve for vinegar, may then not only be condemned as reprobate, but even justly be cast out as not only unprofitable but also noysome and pestilent." Forbes's Discovery of Pervers Deceit, p. 7.

AIKEN, AIKIN, *adj.* Of or belonging to oak ; oaken, S.

"That an man of honour be send to the said king of Denmark—with letters supplicatouris—for—bringing hame of *aikin* tymmer, quhilk is laillie inhibite to be sauld to the inhabitantis and liegis of this realme," &c. Acts Mary 1563, Ed. 1814, p. 545.

An auld kist made o' wands,—  
Wi' aiken woody bands,  
And that may ha'd your tocher.  
*Maggie's Tocher*, *Herd's Coll.* ii. 78.

Through aiken wud an' birken shaw  
The winsome echoes rang.  
*Marmaiden of Clyde*, *Edin. Mag.* May 1820.

AIK, AYK, *s.* The oak, S.

Bot yone with couerit hedis by and by,  
With ciulle crownis of the strang *aik* tre,  
Sall beild and found to thy honour, quod he,  
Nomentum cieté, and Gabios the toun.  
*Doug. Virgil*, 193, 1.

Plur. *akis*, *Doug. Virg.*, 169, 18.; A.-S. *ac*, *aec*; Alem. *eih*, *eiche*; Su.-G. *ek*; Isl. *eik*; Germ. *eiche*; Belg. *eike*, id.

AIKER, *s.* The motion, break, or movement made by a fish in the water, when swimming fast, Roxb.; synon. *swaw*.

Isl. *iack-a*, continué agitare.

AIKERIT, *adj.* (pron. *yaikert*). Eared; *weil aikerit*, having full ears; applied to grain. Tweedd. V. AIGARS.

AIKIE GUINEAS, *s.* The name given by children to small flat [pieces of] shells, bleached by the sea, Mearns.

AIKIT, *pret.* Owed, Aberd. Reg. MS.

AIKRAW, *s.* The Lichen *scrobiculatus*. Linn. This is only a provincial name confined to the South of S. V. STANERAW.

"L. *Scrobiculatus*.—Pitted warty Lichen, with broad glaucous leaves; Anglis. *Aikraw*; Scotis australibus." Lightfoot, p. 850, 851.

AIKSNAG, *s.* V. SNAG.

AYLE, *s.* 1. A projection from the body of a church; one of the wings of the transept.

2. An inclosed and covered burial place, adjoining to a church, though not forming part of it, S. It has received this designation as being originally one of the wings, or a projection.

"Donald was buried in the laird of Drum's *aile*, with many woe hearts and doleful shots." Spalding, ii. 282.

Moes-G. *alh*, templum; A.-S. *alh*, id. as used by Cædmon. V. Jun. Goth. Gl. Hence perhaps by transposition, A.-S. *heall*, Su.-G. and E. *hall*.

AILICKEY, *s.* The bridegroom's man, he who attends on the bridegroom, or is employed as his precursor, at a wedding.

On Friday next a bridal stands  
At the Kirktown,—  
I trow we'll hae a merry day,  
And I'm to be the *Alikay*.

*The Farmer's Ho'*, st. 51, 53.

"The bride appoints her two bride-maids, and the bridegroom two male attendants, termed *ex officio Allekays*."—"The victor's meed of honour [in riding the broose] is a pair of gloves, and the privilege of kissing the bride, who is now led home by the *allekays*, her maids having previously decorated the breast of their coats with a red ribbon, the badge of office." Edin. Mag. Nov. 1818, p. 412.

It appears that the same term originally denoted a footman or lacquey. V. ALLAKEY.

This is the only word used in Ang., although in other parts of S. he who holds this place is called the *best man*.

This word is most probably very ancient ; as compounded of Sn.-G. *e*, Germ. *che*, A.-S. *æwe*, marriage, and Sw. *lackay*, Germ. *lakei*, a runner, explained by Wachter, cursor, servus a pedibus; from Su.-G. *lack-a*; Germ. *lack-en*, *leck-en*, currere. This name might be very properly given; as he to whom it belongs not only serves the bridegroom, but is generally sent to meet and bring home the bride. Wachter observes, that the word *lak* has been diffused, by the Goths, through France and Spain, to which Italy may be added. For hence Fr. *lacquay*; Hisp. *lacayo*; Ital. *lacché*; Eng. *lacquey*. The *v. lak* and *lacka* are traced, both by Wachter and Ihre, to Gr. *λαξ* a term applied to the feet, *πυξ και λαξ*, manibus pedibusque; and by the former, viewed as related to E. *leg*, Su.-G. *laegg*, Isl. *legg-r*, and Ital. *laeca*.

AILIN, *s.* Sickness, ailment, S.

AILSIE, *s.* The contraction of the female name *Alison*; as, "Ailsie Gourlay," Bride Lam. ii. 232.

AINCE, *adv.* Once, S. V. ANIS.

AINCIN, *adv.* 1. Once, Ettr. For.

2. Used as equivalent to E. *fairly*; as, "He'll ride very weel, gin he were *aincin* to the road," *i.e.*, fairly set a-going, *ibid.*

AINST, *adv.* Used for *Aince*, S.

Seren. gives *at enast* as a Sw. provincial phrase signifying, *una vice*.

AIN, *adj.* Own. V. AWIN.

AYND, END, *s.* Breath.

With gret payne thidder thair him brought;  
He wes sa stad, that he ne mocht  
Hys *aynd* bet with gret paynys draw;  
Na spek bot gif it war weil law.

*Barbour*, iv. 199. MS.

This sayand with richt hand has echo hynt  
The hare, and cuttis in tua or that echo stynt,  
And thare with all the naturale hete out quent,  
And with sne puft of *aynd* the lyfe out went.

*Doug. Virgil*, 124, 55.

O. E. *onde* breath. It also signifies vehement fury. Seynt Edward the yenge martir was kyng of Englonde: Yong y marterid he was thair trecherie and *onde*.

*MS. Lives of Saints, Gl. R. Brunne, in vo.*

Leulyn had despite of Edward's sende,  
Bot werred also tite on him with nyth & *onde*.

*R. Brunne*, p. 237.

"with the utmost malice and vehemence;" Gl. Hearne adds, "It is a French word, signifying a wave which goes with force." But it is merely a metaph. use of the word primarily signifying breath, spirit. Isl. *ande*, *ond*; Su.-G. *ande*; A.-S. *ond*. G. Andr. derives the Isl. word from Heb. *אנח*, *anakh*, suspiravit, genuit, Lex. p. 12.

A. Bor. *yane*, the breath; *y* being prefixed, like A.-S. *ge*.

To AYND, AINDE, EAND, *v. n.* To breathe upon.

1. To draw in and throw out the air by the lungs.

"For ane familiar example, *Spirat, ergo vivit*, as I wald say, he *aindes, ergo* he liuen." Reasoning betuix Crosraguell and J. Knox, E. ii. a.

2. To expire, without including the idea of inspiration; to breathe upon.

"Efter his resurrectioun—he *candit* on thame and said:—Ressaue ye the haly spreit." Abp. Hamiltoun's Catech. Fol. 133, b.

3. To blow upon, as denoting the action of the air.

"Gif thay fynd thair eggis *ayndit* or twichit be men, thay leif thaym, and layis eggis in ane othir place." Bellend. Descr. Alb. ch. xi. *Ejus anhelitu et afflatu vel leviter imbuta, Boeth.*

Hence *aynding*, breathing; and *aynding stede*, a breathing-place.

The donk nicht is almaist rollit sway,  
And the feirs orient wil that I withdraw;  
I feile the *aynding* of his horsis blaw.

*Doug. Virgil*, 152, 34.

Thare may be sene ane throll, or *aynding stede*,  
Of terribil Pluto fader of hel and dede.

*Ibid*, 227, 41. *Spiracula, Virg.*

Isl. *and-a*, Su.-G. *and-as*, respirare. Ihre views the verb as formed from the noun; and it is evident that the latter is much more frequently used with us than the former. Su.-G. *and-as* often signifies to die. Hence are formed Isl. *andlat* expirare, and Su.-G. *aendalykt*. V. INLAKE.

AINLIE, *adj.* Familiar, not estranged; Selkirks.; given as synon. with *Innerly*.

This might seem to be radically the same with Su.-G. *wenlig*, familiar. But, as *ainlie* is viewed as synon. with *innerly*, which signifies affectionate, I would prefer Isl. *einlaeg-r*, sincerus, ingenuus; if it be not merely from *ain*, our own, and *lie*, q. attached to what is viewed as one's own.

AINS, *adv.* Once. V. ANIS.

AINSELL, Own self, used as a *s.* S.

"They are wonderfu' surprised, no doubt, to see no crowd gathering binna a wheen o' the town bairns that had come out to look at their *ainsells*." Reg. Dalton, i. 193.

AYNDLESSE, *adj.* Breathless, out of breath.

— Qahile to quhile fra,  
Thair clamh into the crykys sua,  
Quhile half the crag thair clumbyn had;  
And thar a place thair fand sa brad  
That thair mycht syt en anerly.  
And that war *handles* and wery:  
And thair abad thair *aynd* to ta.

*Barbour*, x. 609. MS.

But in edit. 1620, instead of *handles* it is *ayndlesse*, which is undoubtedly the true reading, for the sense requires it, as well as the connexion with the following line. The effect of climbing up a steep rock, that on which the castle of Edinburgh stands, is here expressed. It may be observed, that there are various evidences that the edit. 1620 was printed from a MS. different from that written by Ramsay, and now in the Adv. Library.

AY QUHAIR, *adv.* Wheresoever.

"Bot all the gudis *ay quhair* they be fundin, to pay the said yield, after the taxatioun, baith of Clerkis, Baronis, and Burgesses." Act Ja. I., 1424, c. 11, Ed. 1566.

This ought to be written as one word, being merely A.-S. *ahwar*, ubicunque, "in any place, wheresoever;" Somner. It is also written *aeghwaer*. Can this be from *a*, *aa*, semper, and *hwaer*, *hwaer*, ubi?

**AIR, AYR, AR, ARE, adv.** 1. Before, formerly.

In Sanct Jhonstoun, disgysyt can he fair  
Till this woman the quhilk I spak of ayr.  
Wallace, iv. 704. MS.

— The Cliffurd, as I sade ar,  
And all his rout, rebutyt war.  
Barbour, xii. 335. MS.

There was ane hiddouns battall for to sene,  
As thar nane vthir bargane are had bene.  
Doug. Virgil, 53, 45.

O. E. *are*, before, R. Glouc., R. Brunne.

2. **Early.** *Very air*, very early in the morning, S. *Airer* and *airest* are used as the comp. and superl.

It is a common proverb, "An *air* winter's a sair winter," S.

**AIRNESS, s.** The state of being early, S. as "the *airness* o' the *crap*," or harvest.

Of this assege in thare hethyng  
The Inglis oysid to mak karping;—  
"Come I *are*, come I late,  
"I fand Amot at the yhate."

Wyntown, viii. 33, 143.

*Are* *morrow*, early in the morning.

I irkit of my bed, and mycht not ly,  
Bot gan me blis, syne in my wedis dressis;  
And for it was *are* *morrow* or tymes of messis  
I hint ane scripture, and my pen furth tuke;  
Syne thus began of *Virgil* the twelt buke.

Doug. Virgil, 404, 34.

i. e. "about the time of prayer or saying *mass*." A.-S. *On aer morgen*, primo mane, Bed. 5, 9. Moes-G. *air*; A.-S. *aer*; Alem. *er*; Belg. *eer*; E. *ere*, ante, prius. Moes-G. *air*, and Isl. *aar*, *aur*, also signify tempus matutinum. Ulph. *Filu air this dagis*, Mark. 16, 2. valde mane, or in S. *Fell air* in the day; Junius conjectures that Moes-G. *air* had been formed, and had borrowed its meaning, from Gr. *ηρ*, diluculum, tempus matutinum; so that it might originally signify the first part of the natural day, and be afterwards extended to denote any portion of time preceding another; Gl. Goth. But there is no occasion for having recourse to the Gr. for the root. Su.-G. *ar* signifies the beginning, initium, principium; which is a radical idea.

*Ar war allda, tha ecki var;*  
Principium erat aevi, quum nihil esset.

*Voluspa*, Str. 3.

Frauc., Alem., and Germ. *ur*, although now only used in composition, has precisely the same meaning; as in *urbild*, imago primitiva, *uranen*, proavi, *ursache*, principium, causa originis. It is often used as synon. with Germ. *vor*, before.

**AIR, adj.** Early, S.

"You wou'd na hae kent fat to mak o' her, unless it had been a *gyr*-carlen, or to set her up amon' a *curm air* bear to fley awa the rucks." Journal from London; p. 2. i. e. "early barley," that which is sown so early in the season as to be soon ripe.

**AIR, s.** Expl. "hair, used for a thing of no value."

Ferme luvè, for favour, feir, or feid,  
Of riche nor pur to speik suld spair,  
For luvè to hienes hes no heid,  
Nor lychtleis lawlines ane *air*,  
But puttis all persons in compair.

*Bannatyne Poems*, p. 192.

Lord Hailes has most probably given the proper sense of the word. But it may deserve to be mentioned,

that Isl. *aar* denotes the smallest object imaginable. Primitivum *minutissimum quid*, et *ro atropov* significans; G. Andr.

**AIR, AIRE, AYR, AR, s.** An oar.

A hundreth shippis, that ruther bur and *ayr*,  
To turs thair gud, in hawyn was lyand thar.  
Wallace, vii. 1066. MS.

Then schippyt thair, for owtyn mar,  
Sum went fill ster, and sum till *ar*,  
And rowyt be the ile of *But*.  
Barbour, iii. 576. MS.

O. E. *are*, Ritson's A. M. Rom. A.-S. and Alem. *are*; Isl. *aar*; Dan. *aare*; Su.-G. *ara*, id. Some derive this term from Su.-G. *ar-a*, to plough; as sailing is often metaphorically called, ploughing the waters.

"The tyde of the sea betwixt this yle and Jvra is so violent, that it is not possible to passe it, either by sayle or *ayre*, except at certane times." Description of the Kingdome of Scotlande.

This is still the pronounciation of the north of S. It occurs in a Prov. applied to one who has too many undertakings, or who engages in a variety of business at once: "He has o'er many *airs* i' the water."

**AIR, AIRE, AYR, s.** An heir.

And quhen it to the king was tauld  
Off England, how thair schup till hauld  
That castell, he wes all angry;  
And callyt his sone till hym in hy,  
The eldest, and aperand *ayr*,  
A young bachelor, and stark, and fayr,  
Schir Eduuard callyt off *Carnaauerane*.

Barbour, iv. 71. MS.

Bot Bruce was knawin weyll *ayr* off this kynrik,  
For he had rycht, we call no man him lik.

Wallace, ii. 355. MS.

Hence *ayrschip*, inheritance.

"Anent the *ayrschip* of mouabil gudis, that the *airs* of Barronis, gentilmen, and freholders sall have, It is statute and ordanit, that the saidis *airs* sall have the best of ilka thing, and efter the statute of the Burrow Lawis." Acts Ja. III. 1474, c. 66. edit. 1566.

Moes-G. *arbi*; Isl. and Su.-G. *arf*; Alem. *erbe*, *erve*; A.-S. *yrf*; Belg. *oor*; Lat. *haer-es*. The Su.-G. word primarily signifies, terra, *arv-um*; and, in a secondary sense, the goods of the soil, fundus una cum aedificiis, et quicquid terræ adhæret; Ihre. Thus it has been originally applied to landed property, descending by inheritance; as the term *heritage*, which, in our laws, is still opposed to moveable property, extends not only to the land itself, but to all that adheres to the soil.

Sw. *arfskap* exactly corresponds with our term.

**AIR, AIRE, AYR, s.** An itinerant court of justice, E. Eyre.

That gud man dred or Wallace suld be tane;  
For Suthron ar full sataille euir ilk man.  
A gret dyttay for Scottis thair ordand than;  
Be the lawdays in Dundé set ane *Ayr*.  
Than Wallace wald na langer soirme thar.

Wallace, i. 275. MS.

"About this time the King went to the south land to the *Airs*, and held justice in Jedburgh." Pitscottie, p. 135.

The judges of such courts are L. B. sometimes called *Justitiarii itinerantes*. Roger of Hoveden writes, A. 1176, that Henry II. of England appointed tres *Justitarios itinerantes*. They are also called *Justitii errantes*; Pet. Blesensis, Ep. 95; sometimes *Justitii itineris*, as in Trivet's Chron. A. 1260, *Justitii itineris de Corona*. By Knyghton, A. 1353, they are designed, *Justitii super la Eyre*. V. Du Cange. In the laws of Rob. III. of Scotland, it is ordained, that the Lords,

having courts of regality, should hold, twice a year, itinera Justitiarii, c. 30, 33.

Skene derives this from *Iter*, which indeed is the Lat. word used in our old laws, and translated *Aire*. Skinner prefers Fr. *erre*, a way. It would appear that we have borrowed the term from the English; and that they had it immediately from the Fr. For we find it in use among them from the time of the Conquest. Pur ceo que la commen fine et amercement de tout le countie en eire dez justices pur faux jugementz, &c. Will. I. ca. 19. Rastell. Fol. 238, b.

**AIR, s.** A very small quantity, Orkn.

This has every appearance of being a very ancient Goth. term. Gudm. Andr. gives Isl. *ár, aar*, as an Isl. or Goth. primitive, conveying the very same idea. Minutissimum quid, et *ro átropon* significans;—atomon, et unitatem, seriei principium.—*Aar* insuper vocamus atomos in radiis solaribus, per fenestram domus illabentes. Lex. p. 15. Pulvis minutissimus, atomus in radiis solaribus; Haldorson. Principium rerum ante creationem. *Ar var alda, tha eeki var*; Principium erat, cum nihil adhuc esset productum. Edda, Verel. Ind. It has been supposed that the Gr. term *ἀρχή* has had a common origin.

**To AIR, v. n.** To taste, Orkn.

Apparently to take "a very small quantity," from the *s.* explained above.

**AIR, s.** A sand-bank, Orkn. Shetl.

"They have also some Norish words which they commonly use, which we understood not, till they were explained; such as *Air*, which signifies a sand-bank." Brand's Zetland, p. 70.

"*Air*, a bank of sand." MS. Explication of some Norish words.

Perhaps the most proper definition is, an open sea-beach. "Most of the extensive beaches on the coast are called *airs*; as *Stour-air, Whole-air, Bou-air*." Edmonston's Zetl. i. 140.

The power thou dost covet  
O'er tempest and wave,  
Shall be thine, thou proud maiden,  
By beach and by cays;—

By stack, and by skerry, by noup, and by voe,  
By *air*, and by wick, and by heler and gio,  
And by every wild shore which the northern winds know,  
And the northern tides lave.

*The Pirate*, ii. 142.

Isl. *eyre*, ora campi vel ripae plana et sabulosa. G. Andr. p. 60. *Eyri*, ora maritima. Alias *Eyri* est sabulam, i. e. gross sand or gravel. Verel. Ind. This word, in Su.-G., by a change of the diphthong, assumes the form of *oer*; signifying glare, locus scrupulosus, whence in composition *stenoer*, our *stanners*. *Oer* also signifies campus, planities sabulosa, circa ripam. V. Ithre in vo.

**To AIRCH (pron. q. Airtsh), v. n.** To take aim, to throw or let fly any missile weapon with a design to hit a particular object, Roxb. Aberdeens. It is not at all confined to shooting with a bow.

"Shoot again,—and O see to *airch* a wee better this time." Brownie of Bodabeck, i. 155.

I can scarcely think that this is corr. from *Airt* or *Airth*, id. It may have been borrowed from the use of the *s.* *Archer*, É. a bowman.

**AIRCH, ARCH, s.** An aim, Aberd. Roxb.

**ARCHER, s.** A marksman, Aberd.

**AIRCH, AIRGH, (gutt.), adv.** Scarcely, scantily, as, "That meat's *airch* dune," i. e. it is not dressed, (whether boiled or roasted), sufficiently, Loth.

A.-S. *earh, earhlíce*, remisse. V. AIRGH and ERGH.

**AIREL, s.** 1. An old name for a flute; properly applied to a pipe made from a reed, Selk. Liddes.

This might seem to be a corr. of *air-hole*, a name which might be given to the instrument, from its structure, by those who knew no other name.

2. Transferred to musical tones of whatever kind, Rox.

The beetle began his wild *air*el to tune,  
And sang on the wynde with an eiry some croon.  
*Wint. Ev. Tales*, ii. 203.

**To AIRGH, v. n.** To hesitate, to be reluctant, S.

"I *airghit* at keuillyng withe him in that thrawart haughty moode." *Wint. Ev. Tales*, ii. 41. V. ERGH, ARGH, v.

**AIRGH, adj.** Expl. "hollow;" and used when anything is wanting to make up the level, Etrr. For.

Perhaps it properly means "scarcely sufficient" for any purpose. V. ERGH, scanty.

**AIRISH, adj.** Chilly, S.

**To AIRN, v. a.** To smooth, to dress with an iron; *airn'd*, ironed, s.

Now the saft maid—  
Recks nae, I trow, her want o' rest,  
But dinks her out in a' her best,  
Wi' weel *airn'd* mutch, an' kirtle clean,  
To wait the hour o' twall at e'en.  
*Picken's Poems*, i. 79.

**AIRNS, s. pl.** Fetters, S. V. IRNE.

**AIRT, ART, ARTH, AIRTH, s.** 1. Quarter of the heaven, point of the compass.

Maistres of woddis, beis to us happy and kynd,  
Releif our lang trauell, quhat euer thow be,  
And under quhat *art* of the heuin so hie,  
Or at quhat *coist* of the world finaly  
Sall we arriue, thow teich us by and by.  
*Doug. Virgíl*, 23, 22.

In this sense we commonly say, "What *airt's* the wind in?" i. e. From what point does it blow? *Airt* is the general pronunciation in the west of S., *airth* in the Eastern counties.

2. It is used, by a slight deflection from what may be accounted its primary sense, to denote a particular quarter of the earth, or one place as distinguished from another.

Thus, in the passage already quoted, "*coist* of the world," or earth, is distinguished from "*art* of the heuin." It often occurs in this sense.

Wallace ansuerd, said, Westermar we will,  
Our kyne ar slayne, and that me likis ill;  
And othir worthi mony in that *art*;  
Will God I leiffe, we sall us wreke on part.  
*Wallace*, i. 309. MS.

Yit, for the lytle quantance that we had,  
Sen that I se the in sturt sa straightly stad,  
Quhairver thow ga, in eird or *art*,  
With the, my freind, yet sall I never part.

*Priests of Peblis*, p. 43.

Thow suld have sens, had thou bidden in yone *airt*,  
Quhat wise yon hevenlie company conversit.

— I purposit ever till have duelt in that *art*,  
*Pallice of Honour*, iii. st. 83, 91.

### 3. Used in a general sense, like E. *hand*, *side*, &c.

“If all I have done and said, to this purpose, were yet to do—I would desire it as my mercy to do it again, and say it again, and that with some more edge and fervour, in the foresight of all that hath followed of sorrow and reproach from all *airths*.” M<sup>W</sup>ard’s *Contendings*, p. 215.

*On every art* is sometimes used in the same sense in which we say, *on every hand*, or *on all sides*.

Thair is within an Ile inuironit on athir part,  
To breke the storme, and wallis on *every art*,  
Within the wattir, in ane bosom gais.

*Doug. Virgil*, 18, 7.

“This Donald gathered a company of mischievous cursed limmers, and invaded the King in every *arth*, wherever he came, with great cruelty.” *Pitscottie*, p. 55.

“We expect good news from that *airth*.” *Baillie’s Lett.* ii. 55.

Hardyng is the only E. writer, who, as far as I have observed, uses this word. Nor is it unlikely that he learned it from the Scots, during his residence among them. For it seems very doubtful, whether we ought to lay more stress on his using this term, as a proof of its being old E., than on his testimony with respect to the many vouchers he pretended to have found in this country, of its being all along dependent on the English crown. But let us hear John himself :

This Galaad then rode forthe, with his route,  
At euery way he made a knyght for to departe,  
To tyme thei were all seuerally gone out,  
And none with hym ; so eche one had theyr part :  
And gif any met another at any *arct*,  
Hys ruls was so, he should his felowe tell  
His aduentures, what so that hym befell.

*Chronicle*, F. 69. b.

The singular orthography of the term might of itself induce a suspicion, that the use of it was an innovation.

This word has been generally derived from Ir. and Gael. *aird*, quarter, cardinal point, a coast ; as *on aird shoir*, from the Eastern quarter. Thus, Sir J. Sinclair says : “The verb *art* is probably derived from the Gaelic *aird*, a coast or quarter. Hence the Scots also say, *What art ? for What quarter does the wind blow from ?*” *Observ.* p. 26. *Arctus* being the name given in Lat. to the two famous constellations called the *bears*, near the North Pole, which is designed *Polus Arcturus*; this might seem to be the origin of our word. This being also that quarter to which the eye of the astronomer or traveller is directed, it might be supposed that this at length gave name to all the rest. It might seem to confirm the conjecture, that C. B. *arth* signifies a *bear* (Lhuyd); and to complete the theory, it might also be supposed that the Provincial Britons borrowed this designation from the Romans.

The Gothic, however, presents claims nearly equal. Germ. *ort*, place; *die 4 orte oder gegendes des Erdbodens*, the four regions or parts of the earth. *Wart* also has the sense of *locus*; *warts*, *werts*, versus locum. Wachter derives *ort*, as signifying *towards*, from *werts*, which has the same sense. Verel. renders Isl. *vart*, versus plagas orbis; *Nordan-vart*, versus Septentrionem. Belg. *oorde*, a place or quarter. These are all evidently allied to Moes-G. *wairths*, versus; ut, Orientem, Occidentem versus; in connection with

which Junius mentions A.-S. *eastward*, *west-ward*; Goth. Gl.

The Isl. employs another word in the sense of *airth* or quarter, which can scarcely be thought to have any affinity, unless it should be supposed that *r* has been softened down in pronunciation. This is *act*, *att*, plur. *atter*; *altha aetter*, octo plagae; *i sudur aett*, to the south; *i nordri aett*, towards the North.

### To AIRT, ART, v. a. 1. To direct; to mark out a certain course; used with respect to the wind, as blowing from a particular quarter, S.

“That as to what course ships or boats would take to proceed up the river, would, in his opinion, depend upon the mode by which their progress was actuated, either by pulling, rowing, or sailing, and as the wind was *airted*.” State, Fraser of Fraserfield, 1805, p. 192.

### 2. To give direction, or instruction, in order to find out a certain person or place, or any other object. It properly respects the act of pointing out the course one ought to hold, S.

“To *art* one to any thing; to direct or point out any thing to one.” Sir J. Sinclair, p. 26.

As the verb is not used by our ancient writers, it has certainly been formed from the noun. *Art* occurs as a v. in O. E.; and might at first view be considered as the same with this. But it is quite different, both as to meaning and origin.

— My poore purs and peynes stronge  
Have *artid* me speke, as I spoken hays.  
— Needs hath no lawe, as that the Clerkes trete :  
And thus to crave *artith* ms my neede.

*Hoccleve*, p. 53, 56.

When I was young, at eigheteene yeare of age,  
Lusty and light, desirous of plesaunce,  
Approaching on full sadde and ripe courage,  
Loue *arted* me to do my obseruance,  
To his estate, and done him obeisaunce,  
Commaunding me the Court of Loue to see,  
Alite beside the mount of Citharee.

*Chaucer, Court of Love*, i. 46.

Tyrwhitt renders the word, *constrain*, which indeed seems to be its natural meaning in all the three passages quoted; from Lat. *arcto*, id. To these we may add another in prose.

“In France the people salten but little meat, except their bacon, and therefore would buy little salt; but yet they be *artyd* (compelled) to buy more salt than they would.” Fortescue on Monarchy, ch. 10. V. Ellis, Spec. E. P. i. 314.

Ah, gentle lady, *airt* my way  
Across this langsome, lanely moor;  
For he wha’s dearest to my heart  
Now waits me on the western shors.

*Tannahill’s Poems*, p. 147.

He *erted* Colly down the brae,  
An’ bade him scour the flats.

*Davidson’s Seasons*, p. 51.

### 3. To direct as to duty.

“I perceive that our vile affections—cling too heavily to me in this hour of trying sorrow, to permit me to keep sight of my ain duty, or to *airt* you to yours.” *Heart M. Loth.* ii. 185—6.

“After this discovery of a possibility to be saved, there is a work of desire quickened in the soul.—But sometimes this desire is *airted* amiss, whilst it goeth out thus, ‘What shall I do that I may work the works of God?’” Guthrie’s Trial, p. 89.

### 4. To AIRT on, v. a. To urge forward, pointing out the proper course, Galloway.

—Up the steep the herd, wi' skin' shanks,  
Pursues the fremmit yowe; and now and then  
Rits on the tir'd tike with "Sheep awa, a, a!"  
*Ibid*, p. 24.

5. To **AIRT out**. To discover after diligent search; as, "I *airtit* him out;" I found him after long seeking, Roxb.

**ARTE** is used in the same sense by old Palsgrave, Fo. iii. F. 152, b. "I *arte*, I constrayne [Fr.] Je constrains:—I may be so *arted* that I shall be fayne to do it," &c.

**AIRT and PART. V. ART.**

**AIR-YESTERDAY, s.** The day before yesterday, Banffs. **V. HERE-YESTERDAY.**

**AIR-YESTREEN, s.** The night before last, Galloway. **V. as above.**

**AISLAIR, adj.** Polished, S.

"A mason can nocht hew ane euin *aislair* without directioun of his rewill." Abp. Hamiltoun's Catechisme, Fol. 5, a.

**AISLAR-BANK, s.** A reddish-coloured bank, with projecting rocks in a perpendicular form, as resembling ashlar-work, Roxb.

**AISMENT, AYSYMENT, s.** Used in the same sense with **E. easement**, as denoting assistance, accommodation.

"Nane of them sall freelie giue, or for anie price sell, or transport, or carie bowes, arrowes, or anie kind of armour, or horse, or other *aismentis* to the common enemies of our Realme." 2. Stat. Rob. I. Tit. 2. c. 33. **Fr. aisement**, commodum, Diet. Trev.

**AIT, Oat or Oaten**; for it may be viewed either as a *s.* in a state of construction, or as an *adj.*

I the ilk vmquhillis that in the small *ait* rede  
Toned my sang, syne frs the woddis yede,  
And feildis about taucht to be obeysnd,  
Thocht he war gredy, to the bissy husband,  
Ane thankfull werk made for the plewman's srt,  
Bot now the horrible sterne dedis of Marte,  
*Doug. Virgil*, 12, 20.

**AITS, s. pl.** Oats, S.

The cerns are good in Blainshes;  
Whers *aits* are fine, and sald by kind,  
That if ye search all thorough  
Mearns, Buchan, Mar, usne better are  
Than Leader Haughs and Ysrow.  
*Ritson's S. Songs*, ii. 121, 122.

A.-S. *ata, ate*, id. *Hafre* is the word used in the same sense, in the Germ. and Scandinavian dialects. One might almost suppose, that as this grain constituted a principal part of the *food* of our ancestors, it had hence received its name. For *Isl. at* signifies the act of eating, and the *pl. aete*, food in general, *pabula*, *preda*, G. Andr. A.-S. *aet* has the same meaning; *edulium*, Lye. It has the diphthong, indeed, whereas *ate*, *avena*, is without it. But this is not material; as *a* and *ae* are commonly interchanged in A.-S.

**Wild aits**, bearded oat-grass, S. *Avena fatua*, Linn.

The beard of this plant, I am informed, is exquisitely sensible to moisture; and hygrometers are often constructed of it.

**AITEN, adj.** Oaten, S.

Pan playing on the *aiten* reed  
And shepherds him attending,  
Do here resort their flocks to feed,  
The hills and haughs commending.  
*Ritson's S. Songs*, ii. 120.

**AIT, s.** A custom, a habit; especially used of a bad one, Mearns.

*Isl. aede, aedi*, indoles, mos.

**AITEN, s.** A partridge, Selkirks.

As the term *hoen* or *han*, denoting either a cock or hen, is the final syllable of the name of this bird in various languages, (as Teut. *feldthun*, Belg. *roephoen*, Su.-G. *rapphan*), *Aiten* may be q. *ait-hen*, or the fowl that feeds among oats. This bird has an A.-S. name with a similar termination; *ersc-henne*, perdrix, a partridge, Somner. Su.-G. *aaker-hoena*, id. q. an *acre*, or *field-hen*.

**AIT-FARLE, s.** One of the compartments of a cake of oat-bread, S.

Twa pints e' weel-boilt solid sowins,  
Wi' whauks o' gude *ait-farle* cowins,—  
Wad scarcee hae ser't the wretch.  
*A. Wilson's Poems*, 1790, p. 91. **V. FARLE.**

**AITSEED, s.** 1. The act of sowing oats, S.

"That the Sessioun and Colledge of Justice salbegin—vpoun the first day of Nouember yeirlic, and sall sitt—quhill the first day of Merche nixt thairefter; and that the hail moneth of Merche salbe vacanee for the *aitseed*." Acts Ja. VI. 1587, Ed. 1814, p. 447. **V. BEIRSEID.**

2. The season appropriated for sowing oats, S.

"Quhan did that happen?" "During the *aitseed*."

**AITH, AYTHE, s.** Oath. **V. ATHE.**

**AITH, or AITFLAND, s.** That kind of land called *infield*, which is made to carry oats a second time after barley, and has received no dung, Ang. Perhaps from A.-S. *aeft*, *iterum*.

**AITH-HENNES, s. pl.** seems to signify *heath-hens*, as being bred on the *heath*.

"Na man sall sell or buy any — Murefowles, Blackcocks, *Aith-hennes*, Termiganes,—[or] any sic kinde of fowles commonlie vsed to be chased with Hawks, vnder the paine of ano hunder pounds to be incurred, alsweel be the buyer as the seller." Ja. VI. Parl. 16. c. 23. Skene's Pec. Crimes, tit. 3. c. 3.

**AITLIFF CRAP, s.** In the old husbandry, the crop after bear or barley, Ayrs.

This has been derived from *Ait*, oats, and *Lift*, to plow, q. v. It is, however, written *Oat-leave* by Maxwell. **V. BEAR-LEAVE.**

**AIVER, s.** A he-goat, after he has been gelded. Till then he is denominated a *buck*. Sutherland.

This is evidently from a common origin with *Hebrun*, id. q. v.

**AIVERIE, adj.** Very hungry, Roxb.; a term nearly obsolete. **V. YEVERY.**



AIXMAN, s. 1. A hewer of wood, Sutherl.

2. One who carries an *axe* as his weapon in battle.

"That every *aixman* that has nowthir spere nor bow sal hafe a targe of tree or leder," &c. Parl. Ja. III. 1481, Ed. 1814, p. 132, *axman*, Ed. 1566.

"This laird of Balnamoone was captaine of the *aixmen*, in whois handis the hail hope of victorie stood that day." Pitscottie's Cron. p. 106.

AIX-TREE, s. An axletree, S.

"Item, twa gross culverinis of found, mountit upon their stokis, quheillis and *axtreis*, garnisit with irne, having thre tymmer wadgis." Coll. Inventories, A. 1566, p. 166. V. AX-TREE.

AYSYAMENT. V. AISMENT.

AIZLE, s. A hot ember. V. EIZEL.

AKYN, *adj.* Oaken. *Akyn* tymmer, oaken timber; Aberd. Reg. A. 1538. V. AIKEN.

— Bessy with wedgeis he  
Stude schidand ane fousesquare *akyn* tre.  
Doug. Virgil, 225, 27.

ALAIGH, *adv.* Below, in respect of situation, not so high as some other place referred to, Selkirks.; from *on* and *laigh*, low.

ALAIS, s. *pl.* Alleys.

Fortrace and Werk that was without the toun,  
Thai brak and brynt and put to confusioun:  
Hagis, *alais*, be lawbour that was thar,  
Fulyeit and spilt, that wald no froit spar.  
Wallace, ii. 21. MS.

ALAK, Wallace, viii. 1407. V. LAK.

ALAKANEE, *interj.* Alas, Ayrs.

The cheeriest swain that s'er ths meadows saw;  
*Alakanee*!—is Robin gane awa'?

Picken's Poems, 1788, p. 20.

The first part of the word is evidently E. *alack*, alas. The second resembles Su.-G. *aj oh*! and *naa* verily.

ALAGUST, s. Suspicion. V. ALLAGUST.

ALAMONTI, s. The storm-finch, a fowl, Orkn.

"The storm-finch (*procellaria pelagica*, Linn. Syst.) our *alamonti*, is very frequently seen in the friths and sounds." Barry's Orkney, p. 302.

The name seems of Ital. extract, from *ala* a wing, and *monte*, q. the bird that still *mounts*, or keeps on its wing, agreeing to a well-known attribute of this animal.

"For trial sake chopped straw has been flung over, which they would stand on with expanded wings; but were never observed to settle on, or swim in the water." Penn. Zool. p. 553, 554. V. ASSILAG, the name of this bird in St. Kilda.

R. *Alamotti*, as in Neill's Tour, p. 197. It is pron. q. *alamoutie* or *alamootie*. It may be from Ital. *ala* a wing, and *moto* motion, q. "ever moving;" or, if a Goth. origin be preferred, it might be deduced from *alle* omnis, and *mota* occurrere, q. "meeting one every where."

ALANE, ALLANE, *adj.* Alone.

Hys Douchtyr succede sall in his sted,  
And hald hys herytage hyr *alane*.  
Wymtown, VIII. 4. 323.

This, as Mr. Macpherson has observed, is equivalent to *her lane*, in modern S.

— Quhat wene ye is thar nane,  
That euir is worth bot he *allane*?  
Barbour, xv. 414. MS.

"Commonlie, gif a man sleeps in sinne, and rysis not in time, ane sinne will draw on another: for there is neuer a sin *the alane*: but ay the mair greate and heinous that the sinne be, it hes the greater and war sinnes following on it." Bruce's Serm. on the Sacrament, 1590. Sign. O. S. b.

Alem. *alain*; Germ. *allein*; Belg. *alleen*; Su.-G. *allena*, *adv.* alone. The word, however varied in form, is evidently from *all* and *ain*, *ein*, *een*, one; q. entirely one, one and no more. Wachter has justly observed, that in the ancient dialects, the same word denotes *one* and *alone*, without any difference. Thus in Gloss. Keron., *einer* occurs in the sense of *unus*, *einera* for *sola*, and *einen* solum. We may add, that Moes-G. *ains* signifies both *unus* and *solus*.

ALANERLIE. V. ALLANERLY.

ALANG, ALANGS, *prep.* Alongst, S.

He het me *alangs* the backbane,—he struck me on the backbone. It conveys the idea of a longitudinal stroke, or one affecting a considerable portion of the object that is struck.

Su.-G. *laangs*, id.

ALASTER, ALISTER, s. A common abbreviation of the name *Alexander*, especially in the countries bordering on the Highlands, S.

"*Alister* Sandieson," &c. Spalding, i. 166.

*Alaster* an' a's coming.—*Jacobite Relics*, i. 151.

ALAREIT. V. LAREIT.

ALARS; *Alars* yet.

—Vapours hote richt fresche and weill ybet:  
Dulce of odour, of flour maist fragrant,  
The siluer droppis on daseis distillant:  
Quhilk verdour branches our the *alars* yet,  
With smoky sence the mystis reflectant.

*Palice of Honour*, Prol. St. 2. edit. 1579.

This may signify, the *yet* or gate overspread with the branches of the *alder*; or the gate made of this tree: A.-S. *alr*; Su.-G. *al*; Alem. *elira*, id.; Su.-G. *alar*, of or belonging to the alder-tree. I suspect, however, that it is not the *alder*, but the *elder* that is meant. For as the elder or bore-tree is still by the superstitions supposed to defend from witchcraft, it was formerly a common custom to plant it in gardens. In many it is preserved to this day. It is probable, therefore, that the allusion is to this tree; and that for greater security, the trunk of it might be used for supporting the garden-gate, if this itself was not also made of the wood. Belg. *holler*, id. I dare not assert, however, that *alars* may not here signify *common* or *general*, q. the gate which opened into the whole garden. In this case, it would be the same with *allaris*, q. v.

ALAVOLEE, *adv.* At random. V. ALLAVOLIE.

ALAWE, *adv.* V. LAWE.

ALBLASTRIE, s.

There sawe I dresse him, new out of hant,  
The fere tigers full of felony,—  
The clymbare gayte, the elk for *alblastrye*.

*King's Quair*, c. v. st. 5.

"What the meaning of the quality expressed by *alblastrye* is, I cannot find out. The colour of this animal is dark grey;" Tytler. *Alblastrye* seems to signify the exercis of the cross-bow. Can the expression refer to the *chace* of the elk, or the arrows of a larger kind, as those shot from the *cross-bow*, employed by its pursuers for killing it? V. AW-  
BLASTER.

**ALBUIST, conj.** Though, albeit, Ang.

— Shortsyne unto our glen,  
Seeking a hership, came von unko men;  
An' our ain lads, *albuist* I say't mysell,  
But guided them richt cankerly and snell.  
*Ross's Helenore*, First Edit. p. 62.

This seems the same with E. *albeit*, or formed like it from *all*, *beis* often need for *be*, and *it*. *Piece* is merely the common abbreviation of *albuist*. V. *PIECE*, and *ABEES*.

**ALCOMYE, s.** Latten, a kind of mixed metal still used for spoons.

E. alchymy; *acomie spoons*, spoons made of alchymy, S. Bor.

From thens vnto his chalmer went he syne,  
About his schulderis assayis his hawbrek fyne,  
Of burnist male, and shyndand rychely  
Of fynest gold and *quhillly alcomye*.  
i.e. of a whitish colour.

*Doug. Virgil*, 409, 28.

It has received this name, as being the result of a chemical preparation. V. *LATTOUN*.

**ALD, ALDE, AULD, adj.** 1. Old, S. Yorks. Westmorel.

Bot as I fynd Phylip the *alde*  
Wes the Emperoure, that tuke  
Fyrst Crystyndome, as sayis oure buke.  
*Wyntown*, v. 9. 14.

Furth of the chyn of this ilk hasard *auld*,  
Grete fludis ischis, and styf iseschokillis cauld,  
Dounne from his sterne and grisly berd hyngis.

*Doug. Virgil*, 108, 29.

*Ald* is used by R. Brunne in the same sense. A.-S. *eald*; Alem., Franc., Germ. and Precop. *alt*.

Mr. Tooke derives E. *eld*, *old*, from A.-S. *ylt-an*, *ild-an*, to remain, to stay, to continue, to last, &c. Divers. Purley, ii. 198, 199. The *v*. is also written *eald-ian*. It would seem, however, that the etymon ought to be inverted. Alem. *alt-en* corresponds to A.-S. *eald-ian*, and signifies *prolongare*; as if formed from the idea of *age* or *long life*. The primitive sense of Alem. *alt* is *cretus*, *adultus*, denoting a person grown-up, or come to maturity; being merely the part. past of *al-en*, to grow, *crecere*. V. *Wachter* in vo. This is undoubtedly the same with Isl. *al-a*, to nurse, also to fatten; *enutrire*, *saginare*. Hence Verel. derives *ald-r* *proles*, *liberi*, and Moes-G. *aldis*, *generatio*, *ætas*.

2. Often used as characterising what is deemed quite unreasonable or absurd; always as expressive of the greatest contempt, S.

As "Here's an *auld* wark about naething;"—"Please to draw off your party towards Gartartan—You will please grant no leave of absence to any of your troopers—Here's *auld* ordering and counter-ordering," muttered Garschattachin between his teeth." Rob Roy, iii. 153.

"*Auld to do*," a great fuss or pother. This phrase occurs in an E. form, "So there was *old to do* about ransoming the bridegroom." Waverley, i. 279. V. TO  
CLEIK THE CUNYIE.

**AULD SAIRS.** The renewing of old party quarrels or contentions, is called "the ripping up o' *auld sairs*," i.e. old sores, S.

**ALDAY, adv.** In continuation.

I cast me nocht *alday* to gloiss in gloir,  
Or to langar legendis that ar prolix.

*Cockelbie Sone*, v. 813.

Teut. *alle-dage*, quotidie; indies.

**ALDERMAN, s.** The term formerly used to denote a mayor in the Scottish boroughs.

"Touching the election of officiares in burrowes, as *aldermen*, baillies, and other officiares, because of great contention yeirly for the chnsing of the samen, throw multitude and clamour of commounes, simple persons: it is thought expedient, that na officiares nor counel be continued after the kingis laws of burrowes, farther then ane yeir." Acts Ja. III. 1469, c. 29. Skene.

"The election of *aldermen*, (afterwards called provosts, and baillies,) is formally wrested from the people of the burghs, upon pretence of avoiding annual clamours." Pinkerton's Hist. Scotland, i. 271.

It occurs in the lists of those called Lords Auditors, A. 1469.

"For the Commissare Walter Stewart *Alderman* of Strivelin—Robert Macbrare *Alderman* of Drumfres." Act. Audit. p. 9.

—"At [That] lettres be wirtin to the *Alderman* & balyeis of Perth to distrenye him thairfor." Act. Audit. A. 1471, p. 21.

"The magistrate styled provost in some burghs, was denominated *alderman* at Air, so late as 1507. Scotst. Cal." Pink. Hist. ii. 411, N.

The term *ealdorman* was, in the times of the Anglo-Saxons, used in a very extensive sense; denoting "a prince, a primate, a noble-man, a duke, an earle, a petty vice-roy;" Somner. After the Norman conquest, *Aldermannus civitatis*, sive *burgi*, seems to have been equivalent to *Mayor* or *Provost*. There was also the *Aldermannus Hundredi*, the *alderman* of the *Hundred* or *Wapentake*, apparently corresponding with the modern use of the term in E., as denoting the *alderman* of a *ward*. V. Spelman in vo. The *Provost* of Edinburgh seems to be mentioned for the first time, A. 1482. Pinkerton, ut sup. p. 311.

**ALEDE, s.** Rule. *Ich alede*, each rule.

Fiftene yere he gan hein fede,  
Sir Roband the trewe;  
He taught him ich *alede*  
Of ich maner of glewe.

*Sir Tristrem*, p. 22.

A.-S. *alad-an* *ducere*, to lead.

To **ALEGE, v. a.** expl. "To absolve from allegiance." Fr. *alleg-er*.

— All his liegis of alkyn greis,  
Condiownyns, statis, and qualiteis,  
Lerit, and lawit, *alegit* be  
Of alkyn alth of fewté.

*Wyntown*, ix. 20. 67.

**ALENTH, adv.** The same with Eng. *length* conjoined with *far*.

1. *To come alenth*, to arrive at maturity, S. B.
2. *To gae far alenth*, to go great lengths, *ibid*.
3. *To be far alenth*, to be far advanced, to make great progress or improvement, *ibid*.

## ALERON.

"The hundreth salt Brouage, contenant nine score bollis, Scottis watter met, is reknt to be worth in fraught twentie tunnis *Aleron*." Balfour's Pract. p. 87.

This word is printed, as if it referred to the name of a place whence the measure had been denominated. But it may be from Fr. *à la ronde*, i.e. in compass, as being measured by bulk: unless we shall suppose an error in orthography for *Orleans* or *Aurelian*. *Le tonneau d'Orleans*, Lat. *Dolium Aurelianense*, is mentioned, Dict. Trev. vo. *Tonneau*.

ALEUIN, *adj.* Eleven.

"Quhen ye hef veil socht the verite, ye sal fynd that it is the false blude that discendit of Sergestes and Engestes (Hengist) quhilk var tua Saxons that cam vithit *aleuin* thousand Saxons fra thair auen cuntra, to support and supple the kyng of Grit Bertanye, quhilk is nou callit Ingland, quha vas opprest be cruel ciuil veyris." Compl. Scot. p. 133.

"It is sen the tyme of Hierome *aleuin* hundreth threttie sax yeris." Kennedy, Commendator of Crosraguell, p. 76.

It needs scarcely be observed, that the vowels are frequently interchanged; or, that in old writing *u* is most frequently used where we employ *v*.

ALGAIT, ALGATE, ALGATIS, *adv.* 1. Every way.

O Latyne pepil, forsoith I wald *algait*,  
And so had bene fer bettir, wele I wate,  
Full lang or now autisid had we be,  
Twiching the commoun wele and materis hie.  
*Doug. Virgil, 372, 30.*

## 2. At all events, by all means.

Beseik him grant vntill his wretchit lufe  
This lattir reward, sen *all gatis* ye wyl fle  
Tary quhyll wind hlaw soft, and stahyl se.  
*Doug. Virgil, 114, 51.*

Tyrwhitt evidently mistakes the sense of this word, as used by Chaucer, when he renders it *always*. He quotes the following passages in support of this sense.

My lord is hard to me and dangerous,  
And min office is ful laborious;  
And therefore by extortion I leve,  
Forsoth I take all that men wol me yeve.  
*Algates* by sleighte or by violence  
Fro yere to yere I win all my dispence.  
*Frcres T. v. 7013.*

Misquoted in Gloss. as if 7031: i.e. I acquire my sustenance, every way, whether it be by fraud or by force. This exactly corresponds to the first sense.

I damned thee, thou must *algate* he ded:  
And thou also must nedes lese thyn hed.  
*Sompn. T. v. 7619.*

If the poor fellow, in consequence of being condemned, lost his head, he would certainly from that time forward *always* be dead; as after such a loss it is not likely that he would come alive again. But would Chaucer be chargeable with so ridiculous a truism? This seems rather to correspond to the second sense, than to the first; q.d. "It is a done cause with thee; thou must at all events lose thy life." The expression literally means *all ways*, from *all* and *gait*, way, q.v.

Hearne explains it properly as used in this sense;

"To London he wild *alle gate*."

R. Brunne; "to London he would (go) by all means."

ALHALE, ALHALELY, *adv.* Wholly, entirely.

His nauy loist reparellit I but fale,  
And his feris fred from the deith *athale*.  
*Doug. Virgil, 112, 52.*

From *all* and *hañ*, *hale*, whole, q. v.

ALYA, ALLIA, ALLYA, *s.* 1. Alliance.

Sexté full sone Schyr Johne [Menteth] gert dycht  
Off hys awn kyn, and off *alya* was born,  
To this tresoun he gert thaim all be suorn.  
*Wallace, ii. 991. MS.*

The name *Menteth*, however, is supplied from editions. Fr. *allie*, id. The word, as used in this passage in Wallace, seems properly to denote alliance by marriage.

"He [Darius] hed of strangearis that var his frendis, and of his *allya*, to the nummer of thre hundretht thousand men!" Compl. S. p. 121. It has been justly observed, that "the Saxon termination *a* is frequently given to a word of Latin origin, which the English has received through the medium of the Saxon;" as *adagia*, an adage, *agonia*, agony. See Gl. Compl. S. The same observation is applicable to some Lat. words immediately borrowed from the Fr.

## 2. An ally.

"Our said souveraine Lorde hes bene diverse times mooved be his dearest brother, cousing, and *allia*, the King of Denmark, and his Embassadoures, in his name, sent in this realme; that the said Morning gift might he maid gude, to the Queenes Hienesse, and she entred in reall possession thereof, to her awin proper use." Acts Ja. VI. 1593. c. 191. Murray.

## 3. It is sometimes used as a plural noun, signifying allies.

"Incontinent all his *allia* and friendis ruschit to harness." Bellend. Cron. b. vi. c. 1.

ALIAY, *s.* Alliance.

"Mare oure the saidis ambaxiatouris sall hane commissioun— to renew the haly *aliay*, lig, and confederacioun maid betuix the realmez of France and Scotland, lik as has bene obseruit and keptit." Acts Ja. IV. 1488, Ed. 1814, p. 207. *Allya*, Ed. 1566, fol. 79, b.

ALYAND, *part. pr.* Keeping close together.

Thar leyff thal laucht, and past, but delay,  
Rycht far *alyand*, in a gud aray;  
To Stirlyng com, and wald nocht thar abyd;  
To se the north furth than can he ryd.  
*Wallace, ix. 1965. MS.*

i.e. right fairly keeping in a compact body. Fr. *alli-er*, to join, to knit, to confederate; *jungere*, *conjungere*, *sociare*. Dict. Trev.

To ALYCHT, *v. a.* To enlighten.

The nixt day following, with his lamp bricht  
As Phebus did the ground or erth *alicht*—  
Full euill at eis quhen Dido on this kynd  
Spak to her sister, was of the samyn mynd.  
*Doug. Virgil, 99, 26.*

A.-S. *alicht-an*, illuminare; *alightnyse*, illuminatio.

ALIENARE, *s.* A stranger.

Gyf that thou sekis ane *alienare* vnknaw,  
To be thy maich or thy gud sone-in-law—  
Here ane lytil my fantasy and consate.  
*Doug. Virgil, 219, 32.*

Lat. *alien-us*.

To ALIE, *v. a.* To cherish, to nurse, to pettle, Shetl.

From Isl. *al-a* alere, giguere, parere, pascere; in pret. *el*; whence *elde* foetus, item pastura, saginatio, *alin* natus, saginatus; G. Andr. p. 8. He views this

as allied to Heb.  $\text{לֶחֶם}$ , *yalad* fastus. There can be no doubt of its affinity to Lat. *al-ere*. The Goth. *v*. seems to point out the origin of *eld*, S. *eldin*, feuel, q. what nourishes flame. For *Ihre* gives *accendere* as the primary sense of Su.-G. *al-a*, of which *gignere* and *saginare* are viewed as secondary senses. Ulphilas uses *alidan stur* for the "fatted calf."

**ALIE**, *s.* 1. The abbreviation of a man's name. Acts 1585, iii. 393.

2. Of the female name *Alison*; sometimes written *Elie*, S.

**ALIMENT**, *s.* A forensic term denoting the fund of maintenance which the law allows to certain persons, S.

"In this case the *aliment* was appointed to continue till the majority or marriage of the daughters, which ever should first happen." Ersk. Inst. B. i. tit. 6. §58, N.

To **ALIMENT**, *v. a.* To give a legal support to another, S.

"Parents and children are reciprocally bound to *aliment* each other. In like manner, liferenters are bound to *aliment* the heirs, and creditors, their imprisoned debtors, when they are unable to support themselves." Bell's Law Dict. i. 25.

**ALISON**, *s.* A shoemaker's awl, Shtl. V. ELSYN.

**ALIST**. To come *alist*, to recover from faintness or decay; applied both to animals and vegetables. The expression is used with respect to one recovering from a swoon, S. Bor.

I bade you speak, but ye nae answer made;  
And syne in haste I lifted up your head:  
But never a sinacle of life was there;  
And I was just the neist thing to despair.  
But well's my heart that ye are come *alist*.

Ross's *Helenore*, p. 15.

Isl. *alioet* denotes the dawn of day, *diluculum jam iuvalens*, G. Andr.; from *a*, corresponding to *on*, and *lios*, light. Whether there be any affinity, is uncertain. A word, originally denoting the return of day, might without a violent transition be used to denote the revival of decayed objects.

This may be merely the A.-S. part. pa. *alysed*, liberatus, from *alys-an* liberare, redimere; q. freed from faintness or decay, restored to a better state.

**ALYTE**, *adv.* A little.

Yit will the Deith *alyte* withdraw his dart,  
All that lysis in my memoriall,  
I sall declair with trew vnfeneyt hart.

*Lyndsay's Warkis*, 1592, p. 210.

It is also used in O.-E. V. **AIRT**, *v.* and **LITE**.

**ALL**, *interj.* Ah, alas.

All my hart, ay this is my sang, &c.  
All my Loue, liffe, mee not, &c.

*Poems*, 16th Cent. p. 130, 206.

Probably it has been written with the large *w*, *aw*, which in MSS. can scarcely be distinguished from double *l*.

**ALL AT ALL**, *adv.* On the whole; Chaucer, id.

Ane herd of hertis is more strong at all,  
Havand ane lion aganis the houndis fours,  
Than herd of lions arrayit in battall,  
Havand ane hert to be thair governours.

*Bellend. Proheme*, cvii. Edit. 1821.

And thi scharpe figurate sang Virgiliane,  
So wisely wrocht vythoutyne word in vane,  
My wsuering wit, my cunning febill at all,  
My mynd misty, ther may not mys ane fall.

*Doug. Virg.* 3. 34.

**ALLAGRUGOUS**, *adj.* Grim, ghastly, S. B.

"She looked sae *allagrugous* that a body wou'dna hae car'd to meddle wi' her." Journal from London, p. 7.

This might be formed from *all* or Moes-G. *alla*, and *gruous*, q. all ghastly. In the West of S. *malagrugous* is used in the same sense, q. v.

**ALLAGUST**, *s.* 1. Suspicion.

"Fan they saw us a' in a bourach, they had some *allagust* that some mishauter had befalln us." Journal from London, p. 5.

2. Disgust, Gl. Shirr.

Qu. q. *all agast*? or, as Fr. *goust*, *gout*, is used metaphorically in the sense of *existimatio*, *judicium*, it may be from the phrase *a le goust*, has a taste or smack of anything.

To **ALLAYA**, *v. a.* To ally.

"Than throcht that grit benefice that ye hef schauen to them of ther free vil & vitht ane guide mynde, thai vil *allaya* them vitht you, quhilk sal cause ferme and perpetual pace to be betuix Rome and Samuete." Compl. S. p. 156. Fr. *alli-er*, id.

**ALLAKEY**, *s.* An attending servant, a lackey.

—"Deponis the day libelled he saw George Craigingelt and Walter Cruikshank *allakey* standing in the yaird with drawin swordis." Acts Ja. VI. 1600, Ed. 1814, p. 211, 212.

"And saw at that tyme the erle of Gowrie enter in at the yet with tua drawin swordis, ane in ilk hand: and ane *allakey* put ane steill bonnet on his heid." Ibid. p. 212.

**ALLANERLY**, **ALANERLIE**, *adj.* Sole; only.

"Besekand thy Hienes thairfore to be sa fauorable, that this berar James our secund and *allanerly* sonne may have targe to leif vnder thy faith & justyce.—And thus we desyre to be obseruat to this onre *allanerly* sonne." Bellend. Cron. B. xvi, c. 15. Qui *unus* —superstes est. Boeth.

"Camillus, efter that he had loist his *alanerlie* son in batall of Veos, callit all his cousingis and dere freindis,—and demandit thame quhat they wald do concerning his defence aganis the tribunis of pepil." Bellend. T. Liv. p. 447.

"That ane *alanerly* sesing to be takin at the said principale chymmes sall stand and be sufficient sesing for all and sindry the landis," &c. Acts Ja. V. 1540, Ed. 1814, p. 379.

**ALLANERLIE**, **ALANERLY**, **ALLENARLY**, *adv.* Only, S.

—"The precius germe of your nobilite, bringis nocht furth, *alanerly*, branchis ande tendir leyuis of vertu: bot as veil it bringis furth salutifere & hoilsum frute of honour." Compl. S. p. 1.

"Deforcement in poynding, and the pleyes of the Crowne, pertaines to the King's court *allanerlie*." Reg. Maj. B. 4. c. 27. Tit.

"It pertains to God *allanarlie* to know the inward thoughts and hearts of men." Pitscottie, p. 58.

The ingenious author of the Gl. to Compl. S. says, "quas. *alanely*." But the word is comp. of *all* and *anery*, only, q.v. This, accordingly, had at times been anciently written as two words; as in the following passage:

Men says that ma schippis than sua  
Pressyt that tym the toun to ta :  
Bot for that thar wes brynt bot ane,  
And the engynour tharin wes tane ;  
Her befor mentioun maid I  
Bot off a schip *all anery*.  
*Barbour*, xvii. 470.

This is printed according to the MS.

**ALL ANYS**, *adv.* Together, in a state of union.

Kyndnes said, Yha, thai ar gud Scottismen.  
Than Will said, Nay ; weryt thou may ken ;  
Had thai bene gud, *al anys* we had beyn ;  
Be reson heyr the contrar now is seyn.  
*Wallace*, x. 225. MS.

Edit. 1648,

*All in one* we had been.  
*All anys* seems literally to signify, *all of one* ; from A.-S. *anes*, the genit. of *an*, unus.

**ALLARIS, ALLERIS**. Common, universal, an old genit. used adjectively.

The lordis gawe assent thare-til,  
And ordanyt with thairs *allaris* will,  
That Inglis suld this Scottis prys,  
And thai thaim on the samyn wys.  
*Wyntown*, viii. 35. 178.

Thus argewe thai ernstlye wons *oftsiss* ;  
And syn to the samyn forsuth thai assent hale ;  
That sen it nychnlit Nature, thair *alleris* maistris,  
Thai coud nocht trete but entent of the temperale.  
*Houlate*, i. St. 22. MS.

Instead of *oftis*, as in Ed. Pink. it is *oftsiss* in MS. "Thair *alleris* maistris" is literally, the mistress of them all. From A.-S. *allera*, genit. plur. of *all*, omnis ; Gloss. Keron. *allero*, *allero*, omnium ; Belg. *aller*, id.

*Aller*, or *alre*, is used in Old E. with more propriety than *allar*, and in the same sense. It is said of Erle Godwin, that he

—Let smyte of her *alre* heuedys, & made a reufol dom ;  
i.e. he caused them all to be beheaded. R. Glouc. p. 327.

— Ye be bnt members, and I aboue al,  
And sith I am your *allerhede*, I am your *allerhele*.  
*P. Ploughman*, Fol. III. a.

"As I am the head of you all, I am your common health, or the source of your prosperity." V. ALLER.

**ALLA-VOLIE, ALLEVOLIE**, *adj.* Giddy, volatile. "An *alle-volie* chield," a volatile fellow, S. V. the following word.

**ALLA-VOLIE, ALLE-VOLIE**, *adv.* At random.

Ane faith parfumit with fyne folie,  
And mony vain word *alla-volie* ;  
Thy prayer is not half sa holie,  
House-lurdane, as it semis.

*Philotus*, st. III.

"I spake it quite *allevolie*," S. I spoke it at random. It is sometimes writtun entirely in the Fr. form.

"This again increased the numbers of the people in arms at the meetings : and warm persons coming in among them, projects were spoke of *A la volee*, and some put upon courses they at first had no view of, nor design to come to." *Wodrow's Hist.* ii. 41.

*On the voley*, O. E. id.

What we speak on the *voley* begins to work ;  
We have laid a good foundation.—

"A literal translation of the French phrase *à la volee*, which signifies *at random*, or *inconsiderately*." Note, *Massinger*, III. 181.

**ALLAR, ALLER**, *s.* The alder, a tree, S.

"In this stratum many roots of large trees are to be found, principally *allar* (alder) and birch." P. Longforgan, *Perths. Statist. Acc.* xix. 557.

To ALLEGE, *v. n.* To advise, to counsel.

"Sum *allegit* (howbeit victory succedit) to assoielye nocht the chance of fortoun ony forthir." *Bellend.* *Chron. B. vi. c. 19.* *Suaderent*, *Boeth.*  
L. B. *alleg-are*, mandatis instruere.

To ALLEGE, *v. a.* To confirm.

"Appius began to rage—sayand—becaus he wald nocht *allege* the law concerning lent money, he wes impediment that na army suld be rasit be auctorite of the senate." *Bellend. T. Liv. p. 146.* *Jus non dixisset*, Lat.

L. B. *alleg-are*, ligare.

**ALLEGIANÇE, ALLEGEANCE**, *s.* Allegation.

—"The lordis ordanis bothe the partijs to haue lettres to summonsd wintes to prufe sic *allegiance* as thai schew before the lordis." *Act. Audit. A. 1474*, p. 34.

"The pursuer pleidit that the former *allegiance* aucht and sowld be repellit," &c. *Burrow Court*, 1591, *Melville's Life*, i. 257.

**ALLEIN**, *adj.* Alone, S. B. Germ. id. V. ALANE.

To ALLEMAND, *v. a.* To conduct in a formal and courtly style, Ayrs.

"He—presented her his hand, and *allemanded* her along in a manner that should not have been seen in any street out of a king's court, and far less on the Lord's day." *Ann. of the Par. p. 308.*

Ital. *a la mano*, by the hand ; or Fr. *a la main*, readily, nimbly, actively. *Aller à la main*, être d'une égalité de rang, *Roquefort*.

**ALLE-MEN**, *adj.* Common, universal.

A bastard shall cum fro a forest,  
Not in Yngland borne shall he be,  
And he shal wyn the gre for the best,  
*Alle men* leder of Bretan shal he be.  
*True Thomas, Jamieson's Popul. Ball.* ii. 38.

That this is the sense appears from what follows :

Truly to wyrke he shalbe bouns,  
And *all leder* of Bretans shal he be.

i.e. universal leader.

This mode of expression is common in Su.-G. *Al mena riksens kaer* ; *Regni communis querela* ; *Chron. Rhythm. p. 181.* *Ther hyllade honom alle i maen* ; *There all gave him homage* ; *ibid. p. 262, ap. Ihre v. Men*, publicus. A.-S. *maene*, *Alem. meen*, communis. Teut. *alle man*, omnis homo, *al-ghemeyn*, universus.

**ALLER**, *adv.* Wholly, entirely, altogether.

In this maner assentyt war  
The Barounis as I said yow ar.  
And throuch thar *aller* hale assent,  
Messingeris till hym thai sent,  
That was than in the haly land,  
On Saraceny's warrayand.

*Barbour*, i. 137, MS.

This is merely *Allaris*, *alleris*, used adverbially, without the unnecessary and anomalous use of the termination *is*, borrowed from the genit. sing., and affixed to the plur. in the same case. *Alder* frequently occurs in R. Brunne's Chron.; as *alder best*, best of all, *alder next*, next of all.

*Aller* is here used nearly in the same manner as in other Northern languages. "To the superlative," says Sewel in his Belg. Grammar, "is often prefixed *alder* or *aller*, the more to heighten its superlative sense; as *aller-verstandigst*, the most understanding of all;" p. 81. To the same purpose Kilian. *Aller*, Omnium. Superlativis pulchrè præponitur, eorumque significationem adauget hæc dictio; ut *allerbeste*, *allerkleynste*, *allermeeeste*. Omnium optimus, minimus, maximus. Germ. *allerhochste*, the most High; *allergelehrteste*, the most learned. Sw. *aldra* is also used as a note of the superlative; as, *den aldrasakraste utvaag*, the securest way; *den aldraskonaste flicka*, the most beautiful girl; Widegren. *Aller hale* is a pleonasm; as *hale* or *whole* necessarily includes the idea of *all*. V. ALLARIS.

**ALLERIS**, *s. pl.* "Allies, confederates," Rudd. But I have observed no passage in Doug. Virgil that can authorise this explanation. Perhaps the learned glossarist mistook the sense of the following:

Lat Latyne pepill sitting by to se,  
How myne allane with awerde, in thare presens,  
I sall reneuge and end our *alleris* offence.

P. 406. I.

This Rudd. might view as signifying "the offence given, or injury done, to our *allies*." But it undoubtedly means, "our general offence, the injury done to *all*;" *commune*, Virg. The ingenious editor of the Poems of James I. has fallen into the same mistake, when explaining the following passage:

I will that *Gud Hope* seruand to the be,  
Youre *alleris* frende, to let the to murn.

*King's Quair*, iii. 40.

"Your ally, associate, or confederate." N. V. ALLARIS.

**ALLERISH**, *adj.* Chilly, rather cold; as, "an *allerish* morning;" synon. "a *snell* morning," Teviotd.

This is undoubtedly the same with ELRISCHE, q. v. The sense given above is nearly allied to that marked as 6. "Surly, austere," as regarding the temper.

**ALLEVIN**, *part. pa.* Allowed, admitted.

In haly legendis have I hard *allevin*,  
Ma sanctis of bischoppis, ner freiris, be sic sevin;  
Of full few freiris that has be sanctis I reid.

*Bannatyne Poems*, p. 25.

Mr. Pinkerton explains this as above, Maitl. P. p. 536, and it is certainly the sense. The origin is A.-S. *alefan*, concedere, permittere.

Su.-G. *lofu-a*, permittere, Moes-G. *laub-jan* (in *uslaub-jan*) id.

**ALLIA**. V. ALYA.

**ALLYNS**, *adv.* 1. Altogether, thoroughly.

Than thay buskyt to the bynke, beirnis of the best;  
The king crounit with gold;  
Dukis deir to behold;  
*Allyns* the barrent bold  
Gladdit his gest.

*Gawan and Gol.* i. 16.

Mr. Pinkerton interrogatively explains this *always*. But it seems to signify altogether, thoroughly; Su.-G.

*alleingis*, *allaengis*, A.-S. *allinga*, *eallenga*, Moes-G. *allis*, id. omnino, prorsus. V. Ihre, i. 82.

2. This is used as signifying, more willingly, rather, Selkirks.

**ALLISTER**, *adj.* Sane, in full possession of one's mental faculties. "He's no *allister*," he is not in his right mind, Teviotd.

This might seem allied to ALIST, q. v.

**ALLKYN**, *ALKYN*, *adj.* All kind of.

They still say, *aw kyn kind*, S. Bor. A.-S. *eall-cyn*, omnigenus, all kind. V. KIN.

To **ALLOCATE**, *v. a.* To fix the proportions due by each landholder, in an augmentation of a minister's stipend, S. Synon. to *Local*.

—"The tithes, which are yet in the hands of the lay-titular, fall, in the second place, to be *allocated*." Erskine's Inst. B. ii. t. 10, sec. 51.

**ALL OUT**, *adv.* In a great degree, beyond comparison.

Allace ! virgin, to mekill, and that is syn,  
To mekil *all out* sa cruel punyssing  
Has thou sufferit certis for sic aue thing.

*Doug. Virgil*, 395, 49.

Rudd. renders this *fully*. But this does not properly express the meaning, as appears from the following passages:

And with that word assemblyt thai,  
That wer to few *all out*, perfoy,  
With sic a gret rout fer to fycht.

*Barbour*, xv. 146. MS.

Sixty men against four thousand, were *fully* too few.

Quhen that Schyr Jhon Wallace weyll wndirstud,  
De away, he said, tharoff as new ne mar:  
Yhe did full rycht; it was for our weylfar.  
Wysar in weyr ye ar *all out* than I,  
Fadyr in arness ye ar to me for thi.

*Wallace*, v. 981. MS.

*All out*, q. omne extra, every thing else excluded; nearly the same in sense as *utterly*.

**ALLOVER**, *prep.* Over and above.

"Item—two thousand seven hundred and fiftie-four merks: which makes his emolument above twentie-four thousand marks a yeare, by and *allover* his heritable jurisdiction." Culloden Pap. p. 335.

To **ALLOW**, *v. a.* 1. To approve of, generally with the *prep. of* subjoined.

—"Man *allows* of man, because he sees some good qualities in him, which qualities he never gaue him, for God gaue him them. But when God *allows* of man, he *allows* not for any good thing he sees in him, to moue him to *allow* of him, but all the allowing of God is of free grace." Rollock on 1 Thes. p. 55.

This sense must be also viewed as old E., though not mentioned by Johnson. He indeed quotes 1 Thes. ii. 4. as an illustration of the sense "to grant license to, to permit," while it obviously signifies to approve. "But as we were *allowed* of God to be put in trust with the gospel, even so we speak, not as pleasing men, but God, which trieth our hearts." There can be no doubt that *δεδοκιμασμεθα* strictly signifies, "we were *approved* of."

2. To praise, to commend.

Anone quhen this aimable had endit her speche,  
Loud lauchand the laif *allowit* her meikill.

*Dunbar, Maitland Poems, p. 53.*

Chaucer uses *aloue* in the same sense. This word may have been immediately formed from Fr. *allowor*, to approve; which Menage derives from Lat. *allaud-o*. But the true origin is certainly to be sought in the Gothic. V. LOFE.

### ALLOWANCE, s. Approbation.

"There is a difference betwene the *allowance* of men, when they allow of men, and God when he allowes of men.—His *allowance* of vs was not for any grace was in vs.—And so it is the *allowance* of God himselfe that makes man meet to that office." Rollock on 1 Thes. ii. 4, p. 54, 55.

### To ALLOWSS, v. a. To loose, to release from.

"The officiaris to pass and *allowss* the arrestment," &c. Aberd. Reg. A. 1541, V. 17.  
A.-S. *alys-an*, liberare.

### ALLPUIST, APIEST, APIECE, conj. Although, S. B.

"The third was an auld, wizen'd, haave coloured carlen;—we had been at nae great tinsel *apiest* we had been quit o' her." Journal from Tinsol, p. 2. Perhaps corr. from *albeii*.

### ALLRYN, adj. Constantly progressive.

For in this world, that is sa wyde,  
Is nane determynat that sall  
Knew things that ar to fall,  
Bot God, that is of maist powesté,  
Reserwytt till his maiesté,  
For to know, in his prescience,  
Off *alryn* tyme the mowence.

*Barbour, i. 134. MS.*

From *all* and A.-S. *rimn-an*, to flow, to run.

### ALLSTRENE, adj. Ancient.

Suppois I war ane ald yaid aver,  
Schott furth our cleuchs to squishe the clevis,  
And hed the strenthis of all strene bevis,  
I wald at Youl be housit and stald.

*Maitland Poems, p. 112.*

Probably from A.-S. *ald*, old, and *strynd*, generatio, *strym-an*, gignere; perhaps the same as *Austrene*, q. v. For *clevis* and *bevis*, read *clevir* and *bevir*.

### ALLTHOCHTE, conj. Although.

The sonnys licht is nauer the wers, traist me,  
*Allthochte* the bak his bricht beames doith fle.

*Doug. Virgil, 8. 49.*

Mr. Tooke derives E. *though* from A.-S. *thaf-ian*, *thaf-igan*, to allow. But there is not the same evidence here, as with respect to some other conjunctions illustrated by this acute and ingenious writer. It certainly is no inconsiderable objection to this hypothesis, that it is not supported by analogy, in the other Northern languages. In A.-S. *theah* signifies *though*, Alem. *thach*, Isl. O.-Sw. *tho*, id. I shall not argue from Moes-G. *thauh* in *thauhjaba*, which Jun. views as synon. with *though*; because this seems doubtful. In O.-E. *thah* was written about 1264. V. Percy's Reliques, ii. 2, 10. In Sir Tristrem, *thei* occurs, which nearly approaches to A.-S. *theah*. V. THEI.

Instead of *thoch*, in our oldest MSS. we generally find *thocht*, *althocht*. This might seem allied to Isl. *thoett* *quamvis*; which, according to G. Andr. is per syncope, for *tho ut*, from *tho licet*, *etsi*; Lex. p. 266. But it is more probable that our term is merely A.-S. *thohte*, Moes-G. *thakt-a*, *cogitabat*; or the part. pa. of

the v. from which E. *think* is derived; as, in latter times, *provided*, *except*, &c. have been formed. Resolve *althocht*, and it literally signifies, "all being thought of," or "taken into account;" which is the very idea meant to be expressed by the use of the conjunction. Indeed, it is often written *all thoct*.

*All thoct* he, as ane gentile sum tyme vary,

Ful perfytelie he writis sere mysteris fell.—

*All thoct* our faith nede nane authorising

Of Gentilis bukis, nor by sic hethin sparkis,

Yit Virgill writis mony iust clausis conding.

*Doug. Virgil, Prol. 159, 10, 15.*

The synon. in Germ. exhibits some analogy, *Dachte* being the imperf. and part. pa. of *denk-en*; *doch*, although, may have been formed from the same verb. V. THOCHT.

### ALLUTERLIE, ALUTTERLY, adv. Wholly, entirely.

All thoct that women brocht thame to foly,

Yit hait thay not wemen *aluttrly*.

*Doug. Virgil, 279, 32.*

Tyrwhitt derives *utterly* from Fr. *oultrée*. But it is evidently from A.-S. *uter*, *utter*, exterior, (from *ut* extra; Sn.-G. *yttré*, *yttrélig*, id.

### ALL-WEILDAND, adj. All-governing.

Than said he thus, *All-weildand* God resawe.

My petows spreit and sawle among the law :

My carnell lyf I may nocht thus defend.

*Wallace, ii. 173. MS.*

According to Wachter, *allwalt* and *allwaltig* are very ancient compounds, although now obsolete; sometimes applied to God, as expressive of his omnipotence, and sometimes to princes, to denote the greatness of their power; Franc. *alualt*, omnipotent. He derives the word from *all* and *walt-en* posse. Isl. *all-vald-ur*, id. Our term comes immediately from A.-S. *weald-an*, imperare.

### ALMAIN, s. The German language.

—"A French printer, of the best renowned this day—has offered—to come in Scotland—and to print whatever work he should be commanded, in so much that there should not be a book printed in French or *Almain*, but once in the year it should be gotten of him." Pet. Assembly 1574, Melville's Life, i. 464.

O. Fr. *Aleman*, *Alleman*, the German language; Cotgr.

### ALMANIE WHISTLE; a flageolet of a very small size, used by children. Aberd.

The name intimates, that whistles of this kind had been originally imported into Scotland from *Germany*; and that they had been early imported, before this country was known by that designation, which has been adopted, or rather revived, in later times. It is singular, that to this day the most of our toys are brought from the Low Countries bordering on Germany.

The *Alamanni*, according to Wachter, were a mixed race of Germans and Gauls; from which circumstance they received their name; not q. *all men*, omnes homines, but from *all*, *el*, alius, alienus, q. homines peregrini, strangers. The *Marco-manni* having left the country lying between the Danube and the Rhine, and gone into Bohemia, a few unsettled Gauls entered into their former territories. They were soon after joined by many Germans, and formed between them what was called the Allamannic nation. They were long considered as distinct from the Germans. But at length this mongrel race gave their name to the country, hence called L. B. *Alemannia*; Fr. *Allemagne*; O. E. *Almaine*; S. *Almanie*. V. Cellar. Geogr. i. 386, 387.

This is called, by Sir Thomas Urquhart, the *Allman Flute*.

"He learned to play upon the Lute, the Virginals, the Harp, the *Allman Flute* with nine holes, the Viol, and the Sackbut." Transl. Rabelais, B. i. p. 103, *Flute d'Aleman*, Rab.

In another place, he renders it more strictly according to the language of his country. The passage occurs in a strange incoherent compound of nonsense, by which he means to expose the obscurities of judicial litigation.

"The masters of the chamber of accompts, or members of that committee, did not fully agree amongst themselves in casting up the number of *Almanie whistles*, whereof were framed these spectacles for princes, which have been lately printed at Antwerp." Ibid. B. ii. p. 78.

That this was formerly the name commonly given, in S., to Germany, appears from the language of Nisiane Winyet.

"Few of the Protestantis at this present in *Allemanie* and utheris cuntreis, denyis the rycht use and practise of the Lordis Supper to be callit ane *sacrifice* or *oblatioun*. Abp. Keith's Hist. App. p. 231.

### ALMARK, *s.* A beast accustomed to break fences, Shetl.

Su.-G. *mark* denotes a territory, also a plain, a pasture; and *maerke finis*, limes, a boundary. I cannot conjecture the origin of the initial syllable; unless the term be viewed as elliptical, *q.* a beast that overleaps all boundaries.

### ALMASER, ALMOSEIR, *s.* An almoner, or dispenser of alms.

Then cam in the maister *Almaser*,  
Ane homely-jomelty juffler.

*Dunbar, Maitland Poems*, p. 94.

*Gude Hope* remains euer among yene sort,  
A fine minstrel with mony mow and sport,  
And *Peitie* is the kingis *almoesir*.

*Palice of Honour*, iii. 60.

Fr. *aulmoesnier*; Teut. *almoesener*, id. The word, however, seems immediately formed from *Almous*, *q.* v.

### ALMERIE, ALMORIE, *s.* Anciently a place where alms were deposited, or distributed. In later times it has been used to denote a press or cupboard, where utensils for house-keeping are laid up; pron. as E. *ambry*.

Ge clois the burde; and tak awa the chyre,  
And lok in all into yon *almerie*.

*Dunbar, Maitland Poems*, p. 73.

— Ay his e was on the *almerie*.

*Ibid.*, p. 77.

"Nevertheless, in certain cases, the wife sould be answerable, that is, gif the thing stollen is found and apprehended within her keyes, quhilke she hes in her cure and keeping, as within her spense, her arke or *almerie*; and gif the thing stollen be found within her keyes: she as consentand with her husband, sall be culpable, and punished." Quon. Attach. c. 12. s. 7. A.-S. *almerige*, repositorium, scrinium, abacus; O. Fr. *aumaire*.

The term *almery* was applied by our forefathers to inclosures appropriated for a variety of purposes for family use. We read of "a met almery," a place for holding meat; "a weschale almery," for holding vessels of a larger size; Act. Dom. Cone. A. 1489, p. 131; "a cop almery," a cupboard; Ibid. p. 98; "a wayr almery," probably for containing *wares* or articles of various kinds; Ibid. p. 131.

O. E. *almery*. "*Almery* to put meate in, unes *almoires*;" Palsgrane, B. iii. f. 17. In O. Fr. *aumaire*. He also writes the E. word *aumbrye*, F. 18.

### ALMONS, ALMONIS, *s.* Alms.

"Gif the defender, beand an ecclesiasticall persoun, had the land or tenement of the kirk in name of fré *almons*, albeit the persewar be ane temporall persoun; the same plea and actioun aucht and sould be decydit befor the ecclesiasticall court." Balfour's Pract. p. 28.

"All men havand landis gevin to thame in name of fré *almonis* be the King, ar bund to mak him homage." Ibid. p. 241.

He seems still to write the word in this form; O. Fr. *aulmoene*, id.

In S. pron. *aumos*; A. Bor. id. Ray's Lett. p. 322.

### ALMOUS, ALMOWS, *s.* Alms, S.

He wes a man of *almous* grete,  
Bath of monè, and of mete.

Ilkè nycht in priwstè

He wald wyte the necessytè

Of all, that nede had nere him by.

*Wyntonon*, vi. 2. 67.

*Wyte*, i.e. make himself acquainted with, know.

"In thir wordis almychty God expresly promissis sufficient welth & fouth of worldly geir to all thame, quhilke for his sake blythly giffis *almous* to the puir people." Abp. Hamilton's Catechisme, 1551, fol. 64 a.

The silly Frier behuift to fleech  
For *almous* that he assis.

*Spec. Godly Ballads*, p. 36.

Chancer, *almesse*; A.-S. *almes*, *almesse*; Sw. *almosa*, id. Lat. *eleemosyna*, Gr. *ἐλεημοσύνη*, mercy.

Under this term I may take notice of a curious fact, in relation to begging, which perhaps has been generally overlooked. So late as the reign of James VI. licenses had been granted, by the several universities, to some poor students—to go through the country begging, in the same manner as the *poor scholars*, belonging to the Church of Rome, do to this day in Ireland.

Among those designated "ydill and strang beggaris" are reckoned—"all vagaboundis scollaris of the vniuersiteis of Sanetandrois, Glasgow, and Abirdene, not licencit be the rector and Dene of facultie of the vniuersitie to ask *almous*." Acts Ja. VI. 1574, Ed. 1814, p. 87.

*It were alms* or *amous*, used to denote what one deserves, but in a bad sense; as, "It wou'd be an *amous* to gie him a weel-payd skin," it would be a good or meritorious act; a phrase very frequently used, S.

"Those who leave so good a kirk, *it were* but *alms* to hang them." Scotland's Glory and her Shame, Aberd. 1805, p. 44.

### ALMOUSSER, *s.* Almoner.

"It hes pleisit the kingis maiestie ffor the gude, trew, and profitabill seruiice done to him be his belouit maistir Petir Young, his hienes preceptor and maister *almousser*, and that in the educatioun of his hienes vertewouslie in lettres during his minoritie, to haue confermit certane infementis, quhilkis the said maister Petir hes obtenit of certane few landis of the abbacie of Aberbrothok," &c. Acts Ja. VI. 1581, Ed. 1814, p. 236.

### ALMOWR, *s.* Almoner.

"James Spottiswood was commanded to stay with the queene, and attend her Ma<sup>tye</sup> as her *Almour*." Mem. of Dr. Spottiswood, p. 3.

### ALOFT, *adv.* Equivalent to *up*, as referring to a state of warfare.

"There were then some robbers *aloft* in the highlands, of whom they made the bruit to pass, that they



would come down and beset the ways." Guthry's Mem. p. 46.

To ALOUS, *v. a.* To release, Aberd. Reg. MS. V. ALLOWS.

ALOW, *prep.* Below. It is also used as an adv. in the same sense, Ettr. For.

Chaucer uses *alowe* as an adj. in the sense of low.

A-LOW, *adv.* On fire, in a blazing state, S.

"Sit down and warm ye, since the sticks are *a-low*." The Pirate, i. 103.

To GANG A-LOW, to take fire, or to be set on fire, S.

"That discreet man Maister Wishart is een to *gang a-low* this blessed day, if we dinna stop it." Tennant's Card. Beaton, p. 114.

ALOWER, ALOWIR, *adv.* All over.

"Ane uther of blew satine pasmentit *alower* with gold & silver, laich nekit with bodies and syde slevis." Coll. Inventories, A. 1578, p. 221. It frequently occurs here.

"Ane uther pair of cramosie satine pasmentit *alowir* with braid pasmentis of silvir and gold." Ib. p. 226.

ALPE, *s.* An elephant.

Thai made hir bodi blo and blae,  
That er was white so *alpes* bon ;  
Seththen seyde he to his men  
Prisouns hir swithe anon.

Legend St. Katerine, MS. Gl. Compl. p. 332.

*Alpes bon* is ivory. A.-S. *elp*, *ylp*, *elephas* ; radically the same with Heb. אֵילִף, *aluph*, bos.

ALQUHARE, ALL QUHARE, *adv.* Every where.

— The large hald here and thare  
Was fillit full of Grekis ouer *alquhare*.

Doug. Virgil, 55, 31.

Full slyd sche slyppys hyr membris ouer *alquhare*.  
*Ibid.* 218, 54.

The Quene Dido, excellent in bewte,  
To tempill cummis with ane fare menyde  
Of lusty youngkeris walking hir about,  
Like to the goddes Diane with hir rout,  
Endlang the flude of *Everote* on the bra,  
Or vnder the toppes of hir hill *Cynthia*,  
Ledand ring dancis, quham followis ouer *all quhare*  
Ane thousand nymphis flokand here and thare.

*Ibid.* 28, 42.

This term must be substituted for *Dguhare* in *The Houlate*.

The Dowglas in thay dayis, duchteye *alquhare*,  
Archibald the honorable in habitationis,  
Weddit that wlowk wicht, worthe of ware,  
With rent and with riches.

Part ii. st. 19. MS.

i.e. "every where brave," or "powerful in war." From *all* and *quhare*, where ; Moes-G. and Su.-G. *hwar*, A.-S. *hwaer*, Franc. and Alem. *uuar*, Germ. *war*, Belg. *waer*. The word is formed like Alem. *eocouerti*, similar in sense, ubique, omni loco, from *eoco* all, and *uuart* place. Wachter thinks that *uuart*, locus, is merely a derivative from *uuar*, ubi, by the addition of *t*, in which manner derivatives are frequently formed. One would almost suspect, however, that *hwar*, *uuar*, had originally been a noun signifying place. Douglas uses it as if it still were so; by prefixing the prep. *ouer*, over; *ouer all quhare*, q. over every place. It may perhaps deserve to be men-

tioned, that Moes-G. *hwar* seems nearly allied to *hwarb-an* ire, a v. denoting motion towards a place; and Su.-G. *hwarf-wa*, reverti, abire, expressing change of place.

ALRY, *adj.* For its different senses, V. EL-RISCHE.

ALRYNE, *s.*

Thy tour, and fortres lairge and lang,  
Thy nychhours dois excell.  
And for thy wallis, thik and strang,  
Thow justlie beirs the bell.—  
Thy work to luik on is deliyte,  
So clein, so sound, so evin.  
Thy *alryne* is a mervall greit,  
Upreiching to the hevin.

Maitland Poems, p. 255.

This apparently signifies a watch-tower, or the highest part of a castle. The passage forms part of the description of the ancient castle of Lethingtoun. Su.-G. *hall* or *hald* signifies a tower, from *halla* to defend; thence *hallare*, which, as occurring in Chron. Rhythm., is rendered by Ihre, praesidium: the watchmen are designed *hallarena*. Ren, Teut. *reyn*, signifies termination. Thus it may here signify the highest point or pinnacle. Ir. *rin* is synonym., denoting a summit.

ALS, *conj.* As.

Thus Wallace ferd *als* fers as a lyoun.

Wallace, ii. 113. MS.

Bower thus records the language of a very simple and laconic charter of K. Athelstane, which must have given fully as good security for the property disposed, as the multiplied tautologies of a modern deed.

I kyng Adelstane  
Giffys here to Paulan  
Oddam and Roddam,  
*Als* gude and *als* fair,  
As evir thai myn war :  
And tharto witnes Mald my wyf.

Fordun Scotchchron. L. xix. c. 51.

The phraseology is undoubtedly modernised. In R. Glouc. it occurs in the sense of *as*.

*Als* was generally employed in the first part of a comparison, as appears from the authorities already quoted. Mr. Tooke has given another from Douglas.

— Sche —  
Glidis away vnder the fomy seis,  
*Als* swift as ganye or fedderit arrow fleis.

Virgil, 323, 46.

"*Als*," says this acute writer, "in our old English is a contraction of *Al*, and *es* or *as*: and this *Al*, (which in comparisons used to be very properly employed before the first *es* or *as*, but was not employed before the second) we now, in modern English suppress."—"As is an article; and (however and whenever used in English) means the same as *It*, or *That*, or *Which*. In the German, where it still evidently retains its original signification and use (as so also does) it is written, *Es*." Hence he resolves the quotation from Virgil in this manner: "She glides away (with) *all that* swiftness (with) *which* feathered arrows fly." Divers. Purley, i. 274—277.

This is extremely ingenious, and it must be acknowledged that the resolution of the passage corresponds to its meaning. But it does not appear that *als* is formed from *al* and *as*. This supposition is contrary to the analogy of the language. It might be traced to A.-S. *ealles*, omnino, omnimodis, Lye; penitus, plenarie, fully, absolutely, perfectly; Somn. This is used in conjunction with *swa*, so; *Na ealles swa*, non ita penitus, not wholly or altogether so. As we have seen

that *Aller*, *allaris*, *alleris*, is the gen. plur. of *eall*, *all*, *omnes*; *ealles*, *omnino*, seems to be merely the gen. sing. used adverbially. Moes-G. *allis* has the same sense. Thus the passage might be resolved:

*Allogether swift as ganye, &c.*

But I prefer deriving it from A.-S. *eall* and *swa*, *so*. Thus *eall swa* is used in comparison; *eall swa eft*, *tam sape*, *Lye, als oft*; and *eall swa myceles*, *tantidem*. The latter seems to be the very phrase which so commonly occurs in our old laws. V. ALSMEKLE.

Germ. *als* is used as a particle expressive of comparison, *als wie*, *tanquam*; *sawal als*, *tam quam*. Wachter observes that this is the same with Germ. *also*, *sic*, *ita*; and formed from it per apocopen. Of the latter he gives the following account: *Ortum a simpliciter so, sic, ut; et praefixo all, quod rursus sensum intendit.*

**ALS, ALSE, adv.** Also, in the same manner.

I can *als* tell how ethyr twa  
Poyntis that weile eschewyt wer  
With fyfty men, and but wer.

*Barbour*, xvi. 498. MS.

My faithfull fadyr dispitfully thal slew,  
My brethir *als*, and gud men meny aue.

*Wallace*, ii. 193. MS.

"Ande *alse* the prudent duc Perceles, quha hed the gouerning of the comont veil of Athenes xxxvi yeiris, yit in his aige of lx yeiris, he left the glorius stait of Athenes, & past to remane in ane lital village quhar he set his felicité to keep nolt and scheip." Compl. S. p. 69.

This is evidently an abbrev. of A.-S. *eall swa*, *id.* *Tha cwaeth he eall swa to tham othrum*; Then said he *also* to the second, *Matt. xxi. 30.* Add *alswa aelswa*, *item, etiam*. According to the learned author of *Ερεα Ηρεοερα*, "the German *so* and the English *so* (though in ene language it is called an *Adverb* or *Conjunction*; and in the other, an *Article* or *Pronoun*), are yet both of them derived from the Gothic article *sa, so*: and have in both languages retained the original meaning, viz. *It* or *That*, i. p. 274."

But some difficulties occur here, which, as they could scarcely escape the penetrating eye of this writer, he ought at least to have mentioned. What good reason can be assigned for deriving Germ. and E. *so* from Moes-G. *sa, so*, signifying *it* or *that*, rather than from *swa* and *sue*, two particles used in the same Moes-G., and at the very same period of its existence, precisely in the sense of the Germ. and E. terms? If our modern particles must be traced to Moes-G. *sa, so*, it might be supposed that the latter were used, in the language of Ulphilas, in the sense of the former. But there is not the least evidence of this. It must at any rate be supposed, if this be the proper origin of our *so*, that the Goths had formed their particles, bearing the same meaning, from their article. But how can it be accounted for, that, in an age in which both were equally in use, there should be such a difference in form? *Sa* must have been unnecessarily transformed into *swa*; and *so*, perhaps, still more varied, by appearing as *sue*. If, however, there be no affinity between these particles and the demonstrative article or pronoun, in Moes-G.; how can it reasonably be supposed that the Germ. and E. would form their *so* from the Moes-G. article, rather than from one of two words formed to their hand in that language, and bearing the very sense they wished to express? Were they under a necessity of doing that, which the Moeso-Goths did not find it necessary to do for themselves? Or had the Goths so far deviated from a fundamental principle in grammar, well-known to the Germans and English, that the latter spurned their spurious adverbs, and proceeded *de novo* on the proper ground? It must be evident that our author can

assert, with still less propriety, that E. *so* is derived from the Moes-G. *sa, so*; when it is recollected that A.-S. *swa* occurs times innumerable, as signifying *sic, ita*. It appears unquestionable, indeed, that E. *so* is derived from Moes-G. *swa*, through the medium of the A.-S. particle perfectly corresponding both in form and sense. The descent may indeed be traced. Moes-G. and A.-S. *swa* is retained in our old writings; sometimes appearing as *sua*. It was gradually softened into *sa*; and in more modern writings into *sae*, S. E. *so* is nothing else than Moes-G. and A.-S. *swa*, with *w* thrown out, and *a*, as in a thousand instances, changed into *o*. V. SUA, ALSUA.

**ALSAME, adv.** Altogether.

And here ful eft at burdis by and by,  
The heres war wount togydder sit *alsame*,  
Quhen brytnit was, efter the gyse, the rame.

*Doug. Virgil*, 211, 14.

From A.-S. *all, eall, all, and same, together*.

*Alsamen* is used in the same sense; and frequently occurs in MS. Royal Coll. Phys. Edin.

Alem. *alsamen*, simul. *Mit imo alsaman azin*, *Otrfid*, iv. 9, 36. Hence *alsamanon*, congregare.

**ALSHINDER, s.** Alexanders, Smyrnum olusatrum, Linn., S.

Dear me! there's ne an *alshinder* I meet,  
There's no a winny bush that trips my leg,  
There's ne a tulloch that I set my foot on,  
But wees remembrance frae her dear retreat.

*Donald and Flora*, p. 82.

**ALSMEKLE, adv.** As much.

"That all men Secularis of the Realm be weil purvait of the said harness and wapinnis,—vnder the painis fellowand, that is to say, of ilk gentilman,—at the thride default x. pund, and *alsmekle* als oftymes as he defaultis efterwart." Acts Ja. I. 1425. c. 67. Edit. 1566. V. ALS, conj.

**ALSONE, adv.** As soon.

And *alsone* as the day we clear,  
Thai that with in the castell wer  
Had armyt thaim, and maid thaim boun.

*Barbour*, xv. 131. MS.

It seems to be properly *als sone*, from *als* conj. q. v. and A.-S. *sona*, soon.

**ALSSAFER, adv.** In as far; *Aberd. Reg. MS.*

**ALSUA, adv.** Also.

And the treis begeuth to ma  
Burgeans, and brycht blomys *alsua*.

*Barbour*, v. 10. MS.

Than Venus knawing hir spech of fenyeit mynd,  
To that effect, scho mycht the Trojana kynd  
And weris to cum furth of Italy *alsua*,  
Withhald, and kepe from boundis of Lybis,  
Answered and said.—

*Doug. Virgil*, 103, 24.

A.-S. *alsua*, *id.* V. ALS, adv.

**ALSWYTH, adv.** Forthwith.

Bot a lady off that countré,  
That wes till him in ner degre  
Off cesynage, wes wendir blyth  
Off his arwyng; *alswyth*  
Sped hyr til him, in full gret hy,  
With forty men in company.

*Barbour*, v. 136. MS. V. SWITH.

**ALUNT, adv.** In a blazing state, *Roxb.*

To SET ALUNT, *v. a.* 1. To put in a blaze, *ibid.*

2. Metaph. to kindle, to make to blaze, S.

For if they raise the taxes higher,  
They'll *set alunt* that smoostin' fire,  
Whulk ilka session helps to beet,  
An', when it burns, they'll get a heat.

*Hogg's Scol. Pastorals*, p. 16.

Sweet Meg maist set my saul *alunt*  
Wi' rhyme, an' Pate's disease.

*A. Scott's Poems*, 1811, p. 31. V. LUNT.

ALWAIES, ALWAYIS, *conj.* 1. Although; notwithstanding, however.

"*Always* Makdowald wes sa invadit, that it wes necessar to him to gif battal to Makbeth." Bellend. Cron. b. xii. c. 1.

"The kind and maner of this disease is concealed, *alwais* it may be gathered of the penult verse of the chapter." Bruce's Serm. 1591. Sign. B. fol. 1. It is rendered *although* in the Eng. ed. 1617.

"The remonstrants, with all their power, would have opposed it, [the coronation of Charles II.], others prolonged it as long as they were able. *Always*, blessed be God, it is this day celebrated with great joy and contentment to all honest-hearted men here." Baillie's Lett. ii. 367. It also frequently occurs in Spotswood's Hist.

This may be viewed as a Fr. idiom, as it resembles *toutes fois*, which literally signifies *all times*, but is used in the sense of *although*. It seems questionable, however, if this be not merely a kind of translation of the more ancient term *algates*, which, as has been seen, occurs in a sense nearly allied, signifying *at all events*.

2. Sometimes it is used as if it were a mere expletive, without any definite meaning.

"*Nochtheles*, he beleuit (gif his army faucht with perseverant constance) to haue victory be sum chance of fortoun. *Always* he set down his tentis at Dupline nocht far fra the water of Erne." Bellend. Cron. B. xv. c. 2.

*Nochtheles* is the translation of  *nihil tamen*  in Boeth. But there is no term in the original corresponding with *always*.

AMAILLE, *s.* Enamel.

About hir neck, quhite as the fyre *amaille*,  
A gudchis chyne of small orfeverys  
Quhare by there hang a ruby, without faille,  
Liks to ans hert schapin verily,  
That, as a sperk of lows so wantonly  
Semyt birnyng upon hir quhite throte.

*King's Quair*, ii. 29.

"White as the enamel produced by means of the fire." Tytler conjectures that "the two last words have been erroneously transcribed," and that "the original probably is, Quhite as the fayre *anamaille*, or *enamell*." But Fr. *email* is used in the same sense; also Dan. *amel*, Belg. *maïe*, *email*. Junius, vo. *Enamel*, refers to Teut. *mælen*, pingere, A.-S. *mael*, imago; and seems to think that the root is Moes-G. *mel-jan*, scribere. "The *fyre amaille*," is an expression highly proper. It corresponds to the Lat. name *encaustum*; *encaustus*, enamelled, q. burnt-in, wrought with fire. It is, however, *fayre anmaille*; Chron. S. P. i. 21.

*Ammell*, id. O. E. "*Ammell* for golde smythes [Fr.] *esmael*;" hence "*ammellyng*, [Fr.] *esmaillure*;" Palsgrave, B. iii. f. 17. The *v.* also occurs. "I *ammell* as a golde smyth dothe his worke :—Your broche is very well *ammed*." *Ibid.* F. 144, a.

AMALYEIT, *part. pa.* Enamelled.

"Item sex duzane of buttonis quhairof thair is *amalyeit* with quheit and reid thrie duzane and the uther thrie duzane *amalyeit* with quhite and blak." Inventories, A. 1579, p. 278.

AMAIST, *adv.* Almost, S.; *ameast*, Westmorel.

Ere ye was born, her fate was past and gane,  
And she *amaist* forgot by ilka ane.

*Ross's Helenore*, p. 126.

A.-S. *calmaest*; Belg. *almeest*, id.

AMANG, AMANGIS, *prep.* 1. Among.

This prerogatyve than  
The Scottis fra the Psychtis wan;  
And was keypd wellle always  
*Amang* the Psychtis in thare dayis.

*Wyntown*, iv. 19. 40.

The lave, that levyt in that cuntre,  
Banyst fra thame a gentyl-man,  
That duelland *amangys* thame wes than.

*Wyntown*, ii. 9. 32.

*Amang*, S. Westmorel.

This, as has been very justly observed concerning the E. word, is from the idea of mixture; A.-S. *meng-an*, *ge-meng-an*, Su.-G. *maeng-a*, Isl. *meng-a*, miscere. But Wachter derives Germ. *meng-en* to mix, from *maengd* multitudo; to which corresponds Isl. *menge* turba, colluvies hominum, G. Andr. It may therefore be supposed that *amang* means, *in the crowd*. The idea of its formation from *maeng-a* miscere, might seem to be supported by analogy; Su.-G. *ibland*, among, being formed in the same manner from *bland-a* to mix. It is to be observed, however, that *bland* signifies a crowd, as well as Isl. *menge*. Ihre accordingly resolves *ibland*, inter, by in turba; from *i* prep. denoting *in*, and *bland*, mixtura, turba. In like manner, Gael. *measg*, among, is evidently from *measg-am* to mix, to mingle. V. MENYIE.

2. It seems used adverbially as signifying, at intervals, occasionally.

It wes gret cunnandnes to kep  
Thar takill in till sic a thrang;  
And wyth sic wawis; for ay *amang*,  
The wawys reft thair sycht off land.

*Barbour*, iii. 714. MS.

AMANG HANDS, in the meantime, S. O.

"My father—put a' past me that he could, and had he not deet *amang hands*,—I'm sure I canna think what would hae come o' me and my first wife." The Entail, i. 284.

A.-S. *gemang tham* has the same meaning, interea, "in the mean time," Somner.

AMANISS, *prep.* Among, for *amangis*.

"Tharfor ilk soytour of the said dome, and thar lordis ilkman be him self, is in ane americiament of the court of parliament;—and in ane vnlav of the said ayer for thaim; and in ane vnlav of the parliament *amaniss* thaim al, sic as efferis of lav." Act. Audit. A. 1476, p. 57.

AMBASSATE, AMBASSIAT, *s.* 1. This term is not synon. with embassy, as denoting the message sent; nor does it properly signify the persons employed, viewed individually: but it respects the same persons considered collectively.

Than the *ambassiat*, that was returnit sgsne,  
From Diemeles cietà Etholiane,  
He bad do schaw the credence that they brocht,  
Pererdoure allhale thare answers, faland nocht.

*Doug. Virgil*, 369, 33.

In this sense it is used in O. E.

The kyng then gaue unto that hys *ambassate*  
Full riche giftes and golde enoughe to spende ;  
And bad them geue their lordes, in whole senate,  
His letters so, whiche he then to hym sende.

*Hardyng's Chron.* Fol. 74. b.

Fr. *ambassade*, id.

## 2. I find it used in one instance for a single person.

"It was concludit to send twa sindry *ambassatouris*.  
—Ane of thaim to pas to the confederat kyngis of  
Scottis and Pychtis.—The secund *ambassat* to pas to  
Etius capitane of France." *Bellend. Cron. B. vii. c.*  
16.

This term has by many learned writers been traced to a remote age. Festus has observed, that with Ennius *ambactes*, in the Gaulic language, denotes a servant. From Cæsar, *Bell. Gall. c. 14*, it appears that it was a name given by the Gauls to the retainers or clients of great men. This term has passed through almost all the Goth. dialects ; Moes-G. *andbahts*, minister, whence *andbahtjan*, ministrare ; A.-S. *ambiht*, *embeht*, *ymbeht*, minister ; Alem. *ambaht* ; *ampahti*, Gl. Mens. Isl. *ambat*, *ambot*, id. It has been deduced from *am* or *amb*, circum, and *biel-en*, præcipere, one who receives the commands of another ; from Alem. *indi bach*, post tergum ; from *amb* and *acht-en*, q. circumagere, one who is constantly engaged as acting for his superior. That the first syllable signifies *circum* is highly probable, because it appears both as *ambiht* and *ymbiht* in A.-S. ; and although *and* is used in Moes-G., from the structure of the word, it would seem that *bah*, or *bahts*, is the second syllable. But whatever be the formation of this word, it is supposed to have originated the modern term. It is indeed very probable that L. B. *ambascia*, found in the Salic law as signifying honourable service, was formed from Alem. *ambahti* id., and thence *ambasciator*.

## AMBAXAT, s. The same with AMBASSATE, embassy.

—"Exceptand—the acciouns pertening to my lordis, and personis that suld pass in our souerane lordis legacioun & *ambaxat*." *Act. Dom. Conc. A. 1491*, p. 200.

## AMBRY, s. A press in which the provision for the daily use of a family in the country is locked up, S. "A word," says Johns. "still used in the northern counties, and in Scotland." V. ALMERIE, AUMRIE, and CAP-AMBRY.

"They brake down beds, boards, *ambries*, and other timber work, and made fire of the samen." *Spalding's Troub. ii. 188*.

## AMBUTIOUN, s. Ambition.

"Consider weill quhat ye ar, for ye ar—to fecht for na *ambutioun* ner auarice, bot allanerly be constant virtew." *Bellend. Cron. B. v. c. 3*.

## To AMEISE, AMESE, AMEYSS, v. a. To mitigate, to appease.

Bot ethyr lordis, that war him by  
*Ameissy* the King in to party.

*Barbour*, xvi. 134. MS.

i.e. in part assuaged his indignation. In edit. 1620,  
Hes *meased*, &c.

—His message send  
Tyl Arwyragus, than the Kyng,—  
For til *ameise* all were and stryfe.

*Wynntown*, v. 3. 49.

This has no connexion with Fr. *emmat-ir*, *cobibere*, reprimere, to which Rudd. inclines to trace it. Mr. Macpherson mentions C. B. *masse*, soft. This Ihre considers as derived from Su.-G. *mas-a*, to warm ; *masa sig foer elden*, ante focum paniculari. But the origin undoubtedly is Germ. *mass-en moderari*, temperare, mitigare ; Franc. *mezz-an*, id. Germ. *maessigen*, is now most generally uscd. Wachter traces these terms to Germ. *mass*, Alem. *mez*, modus. The v. *Meis*, q. v. is used in the same sense with *Ameis*.

## AMEITTIS, s. pl. *Ameit* denotes the *amice*, "the first or undermost part of a priest's habit, over which he wears the alb."

"Item ane chesabill,—twa abbis, twa *ameittis* of Bartane clayth," &c. *Coll. Inventories*, A. 1542, p. 58.

Fr. *amict*, L. B. *amict-us*, primum ex sex indumentis, episcopo et presbyteris communibus ; *Amictus*, Alba, Cingulum, Stola, Manipulus, et Planeta. Du Cange.

## AMEL, s. Enamel.

"Her colour outvied the lily and the damask rose ; and the *amel* of her eye, when she smiled, it was impossible to look steadfastly on." *Winter Ev. Tales*, ii. 8. V. AMAILLE.

## AMENE, adj. Pleasant.

For to behald it was ane glors to se  
The stabillyt wyndys, and the calmyt se,  
The soft sessoun, the firmament serene,  
The leune illuminate are, and firth *amene*.

*Doug. Virgil*, 400, 4.

Lat. *amoen-us*, id.

## AMERAND, adj. Green, verdant.

I walkit furth about the feildis tyte,  
Quhilkis tho replenist stude ful of delyte,  
With herbis, cornes, cattel and frute treis,  
Plente of store, birdis and besy beis,  
In *amerand* medis fleand est and west.

*Doug. Virgil*, 449, 13.

From the colour of the emerald, Fr. *emeraud*. It is conjectured that this has been written *Amerand* ; *u* and *n* being often mistaken for each other.

## To AMERCIAT, v. a. To fine, to amerce.

—"To cause be callit absents, to vnlaw and *ameriat* transgressouris," &c. *Acts Cha. I. Ed. 1814*, V. 502. Lat. part. *ameriat-us*.

## AMERIS, AUMERS, s. pl. Embers.

The assis depe, murnand with meny cry,  
Deun did thay cast, and scrappis out attains  
The hete *ameris*, and the birsillit banys.

*Doug. Virgil*, 368, 27.

Lurid and black, his giant steed  
Scowl'd like a thunder-cloud ;  
Blæ as the levin glanst his mane ;  
His een like *aumers* glow'd.

*Jamieson's Popul. Ball. i. 243*.

This, I apprehend, is the pron. of Moray. A.-S. *amyria*, Belg. *ameren*, Su.-G. *morja* ; Isl. *eimyria*, favilla ; which some derive from *eimur* tennis fumus, Dan. *em, jem*, favilla.

## AMYDWART, prep. In or toward the midst of.

He thare with mony thousand can hy,  
And euin *amydwart* in his trone grete,  
For him arrayit, takin has his sete.

*Doug. Virg.* 137, 25.

**AMYRALE, AMYRALL, s.** An admiral.

Of Frawns thair tuk wp all of were—  
And slwe the *Amyrale* of that flot.

*Wynntown*, vii. 9. 99.

Fr. *amiral*; Belg. *ammirael*; Ital. *ammiraglio*, L. B. *admiralius*. Kilian refers to Arab. *ammir*, rex, imperator; more properly, *amir*, a prince, a lord. Hence, it is said, among the Saracens and Turks, the satrap of a city, or prefect of a province, had the title of *Amira* and *Amiral*. According to Du Cange, he who had the command of a fleet was also, among the Saracens, called *Amiral*. *Admiralius* is mentioned by Matt. Paris, as a Saracen designation, A. 1272. According to Mr. Ritson, the original Arabic is *ameer al omrah*, or prince of the princes; Gl. E. Met. Rom.

The learned Lundius (in his Not. ad LL. West-Goth.) views it as a word of Gothic origin; and as formed of *a*, the mark of the dative, *mir*, *mor*, the sea, and *al* all; q. toti mari præfectus. V. Seren. Addend. in Not.

**To AMIT, v. a.** To admit.

Quhat will ye mar? this thing *amittyt* was,  
That Wallace suld on to the Iyoun pas.

*Wallace*, xi. 235. MS.

*Amit* my asking, gif so the fatis gydis.

*Doug. Virgil*, 154, 46.

**AMITAN, s.** A fool or mad person, male or female; one yielding to excess of anger, Dumfr.

C. B. *ameth* denotes a failure.

**AMITE, s.** An ornament which Popish canons or priests wear on their arms, when they say mass.

—"3 albs and 3 *amites* with parutes therto of the same stuff." Hay's Scotia Sacra, MS. p. 189.

O. E. *amess*, *amice*, *amict*, id. V. AMEITIS.

**AMMELYT, part. pa.** Enamelled.

Sum stele hawbrekis forgis furth of plate,  
Birnynt flawkertis and leg harnes fute hate,  
With latit sowpyl siluer weil *ammelyt*.

*Doug. Virgil*, 230, 26.

Fr. *email-er*; L. B. *amaylare*; Belg. *emailer-en*; Dan. *ameler-er*, id. V. AMAILLE.

**To AMMONYSS, v. a.** To admonish, to counsel, to exhort.

And quhen Schyr Aymer has sene  
His men fleand haly beden,  
Wyt ye weil him wes full way.  
Bot he moucht nocht *ammonyss* sway,  
That only for him wald torne again.

*Barbour*, viii. 349. MS.

i.e. "admonish so, or in such a manner." He also uses *amonessing* for admonishing. V. MONESTYNG.

**AMOREIDIS, s. pl.** Emeralds.

"Ressavit fra the erll of Murray ane cordoun of bonnet, with peirlis, rubeis, and *amoreidis*; the number of rubeis ar nyne, and of greit peirlis xlii, and of emeroldis nyne." Coll. Inventories, A. 1579, p. 278.

**AMORETTIS, s. pl.** Loveknots, garlands.

And on hir hede a chaplet fresch of hewe,  
Of plumys partit rede, and quhite, and blew:

Full of quaking spangis brycht as gold,  
Forgit of schap like to the *amorettis*.

*King's Quair*, ii. 27, 28.

Not yclad in silk was he,  
But all in flouris and flourettis,  
Y painted all with *amorettis*.

*Chaucer*, Rom. Rose.

Fr. *amourettes*, love-tricks, dalliances, Cotgr.

**To AMOVE, AMOW, v. a.** To move with anger, to vex, to excite.

The Kyng Willame nevertheles  
Heyly *amowit* thar-at wes,  
And stwde this gud man hale agayne  
In fawour of hys awyne chapyllayne.

*Wynntown*, vii. 8. 278.

For thought our fayis haf mekill mycht,  
Thair have the wrang and succudry;  
And cowatys of senyowry  
*Amowys* thaim, for owtyn mor.

*Barbour*, xii. 299. MS.

*Amove* is used in O. E. Fr. *emouv-oir*, id.

**AMOUR, s.** Love.

—Of hete *amouris* the subtell quent fyre  
Waystis and consumis merch, banis and lire.

*Doug. Virgil*, 102, 3.

Fr. *amour*, Lat. *amor*.

**AMPLEFEYST, s.** 1. A sulky humour, Loth. Roxb.; a term applied both to man and beast. A horse is said to *tak the amplefeyst*, when he becomes restive, or kicks with violence. It is sometimes pronounced *wimplefeyst*.

2. A fit of spleen; as, "He's ta'en up an *amplefeyst* at me," Roxb.

3. Unnecessary talk; as, "We canna be fash'd wi' a' his *amplefeysts*," *ibid*.

Here, I suspect, it properly includes the idea of such language as is expressive of a troublesome or discontented disposition.

If *wimplefeyst* should be considered as the original form, we might trace the term to Isl. *wambill*, abdomen, and *fys*, flatus, peditus, from *fys-a*, pedere.

**AMPLIACIOUN, s.** Enlargement.

"He tuke purpois to spend all the monie and riches, gottin be this aventure, in *ampliacion* of the Hous of Jupiter." Bellend. T. Liv. p. 91.

Fr. *ampliation*, id.

**AMPTMAN, s.** The governor of a fort.

—"Before my departing, I took an attestation, from the *Amptman* of the castle, of the good order and discipline that was kept by us there." Monro's Exped. P. ii. p. 9, 10.

Dan. *ambt-mand*, seneschall, castellan, constable, keeper of a castlè, from *ambd*, an office, employment, or charge; Swed. *aembetsman*, a civil officer; Teut. *ampt-man*, *amman*, præfectus, praetor. Kilian.

**AMRY, s.** A sort of cupboard. V. AUMRIE.

**AMSCHACH, s.** A misfortune, S. B.

—But there is nae need,  
To sickan an *amshach* that we drive our head,  
As lang's we're sae skair'd frae the spinning o't.

*Song, Ross's Helenore*, p. 135.

Ir. and Gael. *anshogh*, adversity, misery.

AMSHACK, *s.* "Noose, fastening," Gl. Sibb.

This seems the same with *Ham-shackel*, *q. v.*

To AMUFF, *v. a.* To move, to excite.

"That na man tak on hande in tyme to cum to amuff or mak weir aganis other vnder all payne that may folowe be course of commoun lawe." Parl. Ja. I. A. 1424, Acts Ed. 1814, p. 1. V. AMOVE.

AN. IN AN, *adv.* V. IN.

To AN, *v. a.*

Wist ye what Tristrem ware,  
Michs gode y wold him an;  
Your ownen soster him bare.

*Sir Tristrem*, p. 42. st. 66.

Y take that me Gede an.

*Ibid.* p. 144.

"To owe, what God owes me, i. e. means to send me;" Gl. I apprehend that the *v.* properly signifies, to appropriate, to allot as one's own; not as immediately allied to A.-S. *ag-an*, Su.-G. *aeg-a* possidere; but to *egn-a*, proprium facere, Germ. *eigen-en*, *eign-en*, id. from Su.-G. *egen*, Germ. *eigen*, proprius, one's own; as A.-S. *agn-ian*, *agn-igean*, possidere, are formed from *agen* proprius, a derivative from *ag-an*, whence E. *owe*. Thus *an*, to which the modern *own* corresponds, is related to *ag-an*, only in the third degree.

It seems, however, to be also used improperly in the sense of *owe*, or *am indebted to*.

Sir King, God loke the,  
As y the love and an,  
And thou hast served me.

*Ibid.* p. 47.

AN, AND, *conj.* 1. If.

We ar to fer fra hams to fley.  
Tharfor lat ilk man worthi be.  
Yone ar gadryngis of this countré;  
And thai sall fley, I trow, lychly,  
And men assaile thaim manly.

*Barbour*, xiv. 282. MS.

Luf syn thy nychtbouris, and wirk thame na vnricht,  
Willing at thou and thasy may haue the sieht  
Of heuynnys blys, and tyist thame nocht therfra;  
For and thou do, sic luf dow nocht ana stra.

*Doug. Virgil*, 95, 54.

And thow my counssl wrocht had in al thing,  
Fnl welcum hsd thon bene ay to that King.

*Priests of Peblis*, p. 44.

And is generally used for *if* throughout this Poem.

At thir wordis gud Wallace brynt as fyr;  
Our haistely he ansuerd him in ire.  
Thow leid, he said, the suth full oft has beyn,  
Thir and I baid, quhar thou durst nocht be seyn,  
Contrar enemys, na mar, for Scotlandis rycht,  
Than dar the Howlat quhen that the day is brycht;  
That taill full meit thow has tauld be thi sell.  
To thi desyr thow sall me nocht cempell.

*Wallace*, x. 146. MS.

There have I bidden, where thou durst not be seen.

Edit. 1648. p. 269.

It must be observed, that if *and* here signify *if*, it must be viewed as in immediate connexion with these words,

That tsill full meit, &c.

In this case, Wallace, instead of absolutely asserting, only makes a supposition that he appeared where Stewart durst not ahew his face; and on the ground of this supposition applies Stewart's tale concerning the Howlat to himself. If this be not the connexion, which is at best doubtful, *and* is here used in a singular sense. It might, in this case, signify, truly, indeed; analogous to Ial. *enda*, quidem, G. Andr. p. 61.

It is frequently used by Chaucer in the sense of *if*.  
Fayn wolde I do you mirthe, and I wiste how.

*Canterbury T.* v. 768.

For and I shulde rekene every vice,  
Which thst she hath, ywis I wer to nice.

*Ibid.* v. 10307.

*An*, as far as I have observed, appears to be the more modern orthography, borrowed from vulgar pronunciation.

"*If* and *An*, spoils many a good charter." S. Prov. Kelly, p. 209.

Dr. Johnson has observed, that "*an* is sometimes, in old authors, a contraction of *and if*;" quoting, as a proof, the following passage from Shakespeare:

—————His must speak truth,  
*An* they will take it, so; if not, he's plain.

But this conjecture has not the slightest foundation. Su.-G. *aen* is used in the same sense with our *an*. Particula conditionalis, aaya Ihre, literarum elementis et aono referena Græcorum *ean*, si. He adds, that it is now almost obsolete, although it occurs very frequently in the ancient laws of the Goths. *En fae flogher*, si pecua transilierit; "*an* the fe fle," S. Leg. Westg.

Mr. Tooke derives *an* from A.-S. *an-an* dare; as *aynon*. to *if*, *gif*, from *gif-an*, id. Somner indeed renders *An* as equivalent to *do vel dono*, I give or grant; quoting this instance from a testamentary deed in A.-S., although without mentioning the place, *Brest that ic an minum hlaforde*, &c. Primum quod ipse donavi Domino meo. Lye translates *An*, indulgent, largiatur, Cædm. 41, 4. As *and* seems to be the old orthography of this word, Mr. Tooke might probably view it as from the same origin with *and*, used in its common sense, *et*; which he derives from *An-an-ad*, dare congeriem. But as Su.-G. *aen* has not only the signification of *si*, but also of *et*, in the old laws of the Goths; and as Isl. *end* has the same meaning; it does not appear probable that the A.-Saxons would need to clap two words together, in order to form a conjunction that was every moment in their mouths.

2. *An* is sometimes used as equivalent to *although*.

"Get enemies the mastery over Christ as they will, he will ay be up again upon them all, *an* they had sworn't." W. Guthrie's Sermon. p. 11.

ANA, ANAY, *s.* A river-island, a holm; pron. *q. awna*, Roxb.

"The *Ana*, or island, opposite to the library [Kelso], was many feet under water, as was also the pier-head. Not a vestige could be seen of Wooden *Ana*.—We regret to observe that the Mill *Ana*, which is so beautiful an ornament to this place,—is materially injured, and one of its finest trees overthrown." Caledonian Mercury, Jan. 29, 1820.

"Depones, that the nolt never pastured on the *Anay*; and that when they did ly down, it was always on the stones at the head of the *Anay*; and that when the cattle came into the water-channel at the head of Wooden *Anay*, there was no grasa growing, unless what sprung up among the stones." Proof, Walker of Easter Wooden, 1756, p. 1, 2.

The termination would certainly indicate a Goth. origin; Isl. *ey*, A.-S. *eage*, Su.-G. *oe*, denoting an island; which Ihre traces to Heb. *ʾen ee*, id. This word forms the termination of these well-known designations, the Sudereys, the Nordereys, i. e. the southern islands, the northeru islands; and of most of the names of the islands of Orkney, as it appears even in their general denomination. But the initial syllable bears more resemblance to the Celtic, and may be viewed as originally the same with C.-B. *awon*, Gael. *amhain*, pron. *avain*, a river, retained as the name of

several rivers in Britain. Could we suppose the word comp. of a Celt. and Goth. word, it would be *q. Awoney*, the river-island. Su.-G. *oen*, however, denotes an island attached to the continent; insula, continentis adfixa; Loccen. Lex. Jur. Suio-Goth. p. 22.

*Bat*, I am informed, is in Tweeddale used in the same sense with *Ana*.

To **ANALIE**, *v. a.* To dispo<sup>n</sup>e, to alienate; a juridical term.

"Prelats may not *analie* their lands, without the King's confirmation." Reg. Maj. B. ii. c. 23. Tit.

"The husband may not *analie* the heretage, or lands pertaining to his wife." Quon. Attach. c. 20.

In both places *alienare* is the term used in the Lat. copy. In the first passage, although *analie* occurs in the Title, *dispo<sup>n</sup>e* is the term used in the chapter. This is also the case, *Ibid.* c. 20. The word is evidently formed from the Lat. *v.* by transposition.

**ANALIER**, *s.* One who alienates goods, by transporting them to another country.

—"The King's land and realme is subject to weirfare; and therefore could not be made poore by *analiers* & sellers of gudes and geir transported furth of the realme." 1 Stat. Rob. I. c. 23. § 1. *Alienatores*, Lat. copy. V. the *v.*

To **ANAME**, *v. a.* To call over names, to muster.

—In the abbay of Hexhame  
All thare folk thair gert *anane*;  
And in-til all thare ost thair fand  
Of men armyd bot twa thowsande.

*Wyntown*, viii. 40. 104.

**ANARLIE**, *adv.* Only; the same with *anerly*.

"That ane richt excellent prince Johne duke of Albany,—*anarlie* naturail and lauchful sone of vinqhile Alex<sup>r</sup>. duke of Albany,—is the secund persoune of this realme, & anelie air to his said umquhile *fader*." Acts Ja. V. 1516, II. 283. V. *ANERLY*.

To **ANARME**, **ANNARME**, *v. a.* To arm.

"Ilk burges hauand fyftie pundis in gudis, salbe haill *anarmit*, as a Gentilman aucht to be." Acts Ja. I. 1429. c. 137. edit. 1566.

**ANCHOR-STOCK**, *s.* Properly a loaf made of rye; the same with **ANKER-STOCK**.

"One of the first demonstrations of the approach of Christmas in Edinburgh was the annual appearance of large tables of *anchor-stocks* at the head of the Old Fishmarket Close. These *anchor-stocks*, the only species of bread made from rye that I have ever observed offered for sale in the city, were exhibited in every variety of size and price, from a halfpenny to a half-crown." Blackw. Mag. Dec. 1821, p. 691.

**ANCIETY**, **ANCIETIE**, *s.* Antiquity.

"The Clerk Register did move before your Lo<sup>ps</sup>.—1. The *anciety* of his place.—Answer 1. For the *ancietie* of his place," &c. Acts Ch. II. Ed. 1814, vii. App. 68. O. Fr. *antié*, ancient. V. **AUNCIETIE**.

**ANCLETH**, **HANCLETH**, *s.* Ankle, Gl. Sibb.

**AND**, *conj.* If. V. **AN**.

**AND A'**, **AN' A'**, *adv.* Used in a sense different from that in which it occurs in **E**, as

explained by Dr. Johnson. In **S**. it seems properly to signify, not *every thing*, but "in addition to what has been already mentioned;" also, "besides."

This red, red rose is dawning *and a'*.  
—The white haw-bloom drops hinnie *an' a'*.  
—I' the howe-howms o' Nithsdale my love lives *an' a'*.  
*Rem. Niths. Song*, p. 110, 111, 112.

For *And a'*. V. **STA'**.

**AND ALL** was anciently used in the same sense.

"Item ane claith of estate—with thre pandis and the taill *and all* freinyeit with threid of gold." Coll. Inventories, A. 1561, p. 133.

**ANDERMESS**, *s.* V. **ANDYR'S-DAY**.

**ANDYR'S-DAY**, **ANDROIS-MESS**, **ANDERMESS**, *s.* The day dedicated to St. Andrew, the Patron Saint of Scotland, the 30th of November.

—I me went this *Andyr's day*,  
Ffast on my way making my mone,  
In a mery morning of May,  
Be Huntley Bankis my self alone.  
*True Thomas, Jamieson's Pop. Ball.* ii. 11.

"Anent salmond fishing for the wateris of Forth, Teth and Tay, and their graines,—that they may begin at *Andermess* as was done befoir." Acts Cha. I. Ed. 1814, vol. V. 275.

"The haill clergie—laitlie grantit—the sowme of 2500 *Lib.* to be payit be thame to his Grace at the first of Midsomer last bipast, and the sowme of 2500 *Lib.* at the feist of *Sanct Andro* nixtocum.—The saidis prelaties hes instantlie avansit to my said Lord Governour—thair partis of the said *Androis-Messe-Terme*, togidder with the rest of the last Midsomer-Terme awand be thame." Sed<sup>r</sup>. Counc. A. 1547, Keith's Hist. App. p. 55.

The name of *Andirmess Market* is still given to a fair held at this season, at Perth.

*Saintandrosmes* occurs in the same sense.

"The lordis assignis to Dungal M'Dowale of Mac-carstoune—to prufe that he has pait to the Abbot of Kelso xij chalder, iijj bolle of mele & bere, & iijj bolle of quhete for the teindis of M'karstone, of the termes of *Saintandrosmes* and Candilmes last past." Act. Dom. Conc. A. 1480, p. 76.

More strictly it denotes the night preceding St. Andrew's day, Aberd. Perth. "*Andirmes*, *Andirmes*, or the vigill of Sanct Androu." Aberd. Reg.

**ANDRIMESS-EWIN**, *s.* The vigil of St. Andrew, the evening before St. Andrew's day.

"He—askit at the sherif till superced quhill the xxviiij day of Novembr, quhilk is Setterda, forrow *Andrimess ewin* next to cum," &c. Chart. Aberbroth. F. 141.

**ANDLET**, *s.* A very small ring, a mail.

"*Andlets* or males the pound weight—Is. 6d." Rates, A. 1670, p. 2. Fr. *annelet*.

**ANDLOCIS**.

"Pro ducentis et quadraginta monilibus dietis *andlocis* deauratis ad usum domine regine xxxvi s." Compt. Tho. Cranstoun, A. 1438.

The meaning of *andlocis* is in so far fixed by *monilibus*; but it is uncertain whether we are to understand this as denoting necklaces, or ornaments in general. The latter seems the preferable sense, because of the number mentioned—two hundred and forty. Did not the same objection lie against the idea of rings, this

might be viewed as corr. from O. Fr. *anelet*, bague, anneau, *annulus*; Roquefort, Suppl.: or had there been the slightest probability that bracelets had been meant, we might have traced the term to A.-S. *hand*, manus, and *loc sera*, q. *hand-locks*, or locks for the wrists.

**ANDREW**, (The St.) a designation occasionally given to the Scottish gold coin which is more properly called the *Lyon*.

"The *St. Andrew* of Robert II. weighs generally 38 gr. that of Robert III. 60 gr. the *St. Andrew* or Lion of James II. 48 gr. This continued the only device till James III. introduced the unicorn holding the shield." Cardonnel's Numism. Pref. p. 28.

**ANE**, *adj.* One.

The Kingis off *Irchery*  
Come to Schyr Eduuard halily,  
And thar manredyn gan him ma;  
Bot gif it war *ane* or twa.

*Barbour*, xvi. 304. MS.

"As the signes in the sacraments are not always *ane*; sa the same in baith, are not of *ane* number: For in baptisme, wee haue but *ane* element, into this sacrament wee haue twa elements." Bruce's Serm. on the Sacrament, 1590. Sign. F. 2. b.

Moes-G. *ain*; A.-S. *an*, *ane*; anc. Su.-G. *an*; mod. Su.-G. *en*; Alem., Germ., and Isl. *ein*; Belg. *een*; Gael. *aon*, id.

**ANE**, *article*, signifying one, but with less emphasis.

Mr. Macpherson justly observes, that this is properly the same with the adjective. "In Wyntown's time," he adds, "it was rarely used before a word beginning with a consonant, but afterwards it was put before all nouns indifferently. V. Douglas and other later writers." *Barbour*, who preceded Wyntown, uses it occasionally before a word beginning with a consonant, although rarely.

In till his luge a fox he saw,  
That fast on *ane* salmound gan gnaw,  
*Barbour*, xix. 664. MS.

**TO ANE**, *v. n.* To agree, to accord.

Swá hapnyde hym to tá the Kyng  
And *anyd* for hys rawnsownyng  
For to gyf that tyme hym tyle  
Schyppeys and wyttayle til his wyлле.

*Wyntown*, iii. 3. 42.

Germ. *ein-en*, id. Sensu forensi est concordare, conuenire; *sich vereinen*, pacisci. Wachter. This seems to be merely an oblique sense of *ein-en*, statuere, synon. with Su.-G. *en-a*, firmiter sibi aliquid proponere. Isl. *eining*, unio; Su.-G. *enig*, Germ. *einig*, concors. I need scarcely observe, that all these evidently refer to *Ane*, *en*, one, as their origin.

**ANEABIL**, *s.* An unmarried woman.

"Bot gif he hes mony sonnes, called *Mulierati* (that is, gotten and procreat vpon *ane* concubine, or as we commonlie say, vpon *ane ANEABIL* or singill woman, whom he maries thereafter, as his lawfull wife) he may not for *anie* licht cause, without consent of his heire, giue to the said after-borne sonne, *anie* parte of his heretage, albeit he be weill willing to doe the samine." Reg. Maj. B. ii. c. 19. a. 3.

*Anable* is an old Fr. word, signifying, *habile*, capable. The Scots, according to Menage, have formed from it the forsenic term *inhabilis*, to denote a man who is not married. C'est un vieux mot qui se trouue souvent dans les vieilles Chartes. *Aptus*, *idoneus*. Dict. Trev. This may be the origin of *Aneabil* as sig-

nifying a woman who, being single, is not legally disqualified, or rendered *unfit* for being married.

**ANEDING**, *s.* Breathing.

On athir half thair war sa stad,  
Fer the rycht gret heyt that thair had,  
For fechtyn, and for sonnys het,  
That all thair flesche of swate wes wete.  
And sic a stew raisis out off thairn then,  
Off *aneding* bath off horsis and men,  
And off powdyr; that sic myrknes  
In till the ayr abowyne thairn wes,  
That it wes wondre for to se.

*Barbour*, xi. 615. MS.

This word is printed as if it were two, edit. Pink. But it is one word in MS. Thus it has been read by early editors, and understood in the sense given above. For in edit. 1620, it is rendered *breathing*, p. 226. V. AYND, v.

**ANEFALD**, *adj.* Honest, acting a faithful part.

And farthermare, Amata the fare Quene,  
Quhilk at al tymes thine *ane fald* freynd has bene,  
Wyth hir awne hand dois sterue lyggand law,  
And for efray hir selfe has brocht of daw.

*Doug. Virgil*, 435. 15.

*Fidelissima*, Virg. Here it is printed, as if the two syllables formed separate words.

This is evidently the same with *afald*, with this difference only, that in the composition of it *a*, as signifying one, is used; and here *ane*, in the same sense.

**ANEIST**, **ANIEST**, **ANIST**, *prep.* Next to, Aysr. Roxb.; used also as an adv. V. NEIST.

The auld wife *aniest* the fire—  
She died for lack of snishing.

*Herd's Coll.* ii. 16.

"Off I sets for the gray stane *anist* the town-clengh." Blackw. Mag. Nov. 1820, p. 201.

**ANELIE**, *adv.* Only.

"Wee are conjoined, and fastned vp with *ane* Christ, bee the moyan (sayis hee) of *ane* spirite; not bee *ane* carnal band, or bee *ane* grosse conjunction; but *anelie* be the band of the halie spirite." Bruce's Serm. on the Sacrament, 1590. Sign. I. 3. b.

**ANELIE**, *adj.* Sole, only.

—"Johne duke of Albany—is—*anelie* air to his—vmquhile fader." Acts Ja. V. 1516, V. II. 283. A.-S. *anelic*, unicus.

**ANELYD**, *part. pa.* Aspired; literally, panted for.

Eftyr all this Maximiane  
Agayne the Empyre wald haue tane;  
And for that caus in-tyl gret stryfe  
He lede a lang tyme of hys lyfe  
Wyth Constantynys Sonnyis thre,  
That *anelyd* to that Ryawtè.

*Wyntown*, v. 10. 480. V. Also viii. 38. 231.

Mr. Macpherson has rightly rendered this "aspired;" although without giving the etymon. Sibb. explains *anelyd*, incited, excited; from A.-S. *anael-an*, incitare. But the origin of the word, as used by Wyntown, is Fr. *anhel-er*, "to aspire nnto with great endeavour;" Cotgr. Lat. *anhel-o*; L. B. *anel-o*.

**ANE MAE**. V. AT ANE MAE WI'T.

**ANENS**, **ANENST**, **ANENT**, *prep.* Over against, opposite to, S.



— There was unoccupyid,  
Lyand be-yhond an arme of se  
*Anens* thame, a gret cuntré.  
*Wymtown*, iv. 19. 12.

Tharfor thair ost but mar abaid  
Buskyt, and ewyn *anent* thaim raid.  
*Barbour*, xix. 512. MS.

With that ane schip did spedely aproche,  
Ful plesandy sailing vpon the deip;  
And sine did slack hir saillis, and gan to creip  
Toward the land *anent* quhair that I lay.  
*Lyndsay's Warkis*, 1592, p. 256.

*Anent*, id. Lancash. Gl. Some derive this from Gr. *anath*, oppositum. Skinner prefers A.-S. *nean*, near. The Gr. word, as well as ours, together with Moes-G. *and*, Alem. *andi*, Su.-G. *and*, *anda*, contra, seem all to claim a common origin. But I suspect that *anens* is corr. from A.-S. *ongean*, ex adverso. V. FORE-ANENT.

Ben Johnson uses *anent*, in one passage, in the same sense.

—There's *D.* and *Rug*, that's Drug,  
And, right *anent* him, a dog snarling *Er*;  
There's *Drugger*.  
*The Alchemist*.

## ANENT, ANENTIS, *prep.* 1. Concerning, about, in relation to.

"*Anent* Hospitallis that are fundat of Almous deidis, throw the kingis to be vphaldin to pure folk and seik, to be vesyit be the Chancellor, as thay haue bene in the kingis progenitouris tyme." Acts Ja. I. 1424, c. 30. edit. 1566.

"*Anentis* Heretickis and Lollardis, that ilk Bishope sall gar inquire to the Inquisition of Heresie, quhair ony sic beis fundin, and at thay be punisit as Law of halie kirk requyris." Ibid. c. 31.

"*Anent* the petition maid *anent* the debtis contracted be the Frenche men of Weir in this cuntre, the saids concordit, that the King and Quein sall caus restoir all that quhilk happenis to be found gevin and granted to the Kingis Lieutenent and his Captanes, and utheris officiaris, for the nurishment, sustentation, and maintenace of the said Frenchemen, or that quhilk beis found aucht be the Lieutenant for service of his Majesty, that may appeir be writ, or confession of parties." Knox's Hist. p. 230.

Perhaps this is merely an oblique sense of the term which signifies *opposite to*. It might originate from the mode of stating accounts, by marking the sum due *over against* the name of the debtor; or rather from the manner in which it was customary to answer petitions, by marking the reply to each particular clause, directly opposite to the clause itself, on the margin. Hence the term might be transferred to whatsoever directly referred to any person or business.

Wiclif uses *anentis* in the sense of *with, according to*. "*Anentis* men this thing is impossible; but *anentis* God alle thingis ben possible;" Mat. xix.

"*Anens* the malez and proffitis of the landis of Latheris within the barony of Kynelward,—the lordis of consale decrettis," &c. Act. Dom. Conc. A. 1488, p. 93. This is softened from *Anentis*.

## 2. Opposed to, as denoting a trial of vigour in bodily motion, *Aberd.*

—Twa wee boaties passengers convey,—  
An' trail'd by horses at a slow jog trot,  
Scars fit to haud *anent* an auld wife on her foot.  
*D. Anderson's Poems*, p. 71.

## 3. In a state of opposition to, in reasoning, *Aberd.*

Could modern heads, wi' philosophic wit,  
Wi' argument *anent* an auld wife sit? *Ibid.* p. 73.

## To ANERD, ANNERE. V. ANHERD.

### ANERDANCE, *s.* Retainers, adherents.

"The erle of Buchan—on the ta part, and William erle of Erole on the tother part, for thaim self, thar partij & *anerdance*,—assourit ilkain vther quhil the fyrst day of May next tocum." Act. Dom. Conc. A. 1478, p. 21. V. ANHERDANCE.

### ANERLY, ANYRLY, *adv.* Only, alone, singly.

Strange wtrageouss curage hs had,  
Quhen he sa stoutly, *him allane*,  
For litill strenth off erd, has tane  
To fecht with twa hunder and ma!  
Thar with he to the furd gan ga.  
And thai, apou the tothyr party,  
That saw him stand thar *anyrly*,  
Thringand in till the wattyr rad,  
For off him litill dout thai had;  
And raid till him, in full gret hy.

*Barbour*, vi. 132. MS.

In edit. 1620 it is rendered *allanerlie*, the latter being more commonly used and better understood, when this edit. was published.

Ne wald I not also that I suld be  
Caus or occasioun of sic dule, quod he,  
To thy maist reuthfull moder, traist, and kynd,  
Quhilk *anerlie* of hir maist tendir mynd,  
From al the vthir matrouns of our rout,  
Has followit the hir lout child about,  
Ne for thy saik refusit not the ss,  
And gair na force of Acastes cleté.

*Doug. Virgil*, 282. 47.

From A.-S. *anre*, tantum, only. This may be a derivative from an used in the sense of *solus*, alone. Hence Lye gives *an* and *anre* as equally signifying, tantum, vo. *An*. *Anre* is also nearly allied to the Alem. adj. *einer*, *eineru*, solus, sola. But I am much inclined to think that, although somewhat altered, it is the same with Su.-G. *enhuar*, Isl. *ein hvor*, quisque; especially as this is a very ancient word. Ulphilas uses *ainhvaria* in the sense of *quilibet*; hence the phrase, *Ainhvarjaneh ize handuns analang jands*; unicuique vel singulis illorum manus imponens; laying his hands on every one of them, Luk. iv. 40. It confirms this hypothesis, that A.-S. *anra gehwylc* signifies *unusquisque*, every one, Mat. xxvi. 22. This, although obviously the origin of *allanerly*, seems to have been entirely overlooked. It is merely *q. all alone*, or *singly*.

### ANERLY, ANERLIE, *adj.* Single, solitary, only.

"Yit for all that, thair wald nane of thame cum to Parliament, to further thair desyre with ane *anerlie* vote." Buchanan's Admon. to Trew Lordis, p. 19.

It occurs in Pinkerton's Edit. of *The Bruce*.

And quhen the King Robert, that was  
Wyss in his deid and *anerly*,  
Saw his men sa rycht douchtely  
The peth apou thair fayis ta;  
And saw his fayis defend thaim sa;  
Than gert he all the *Irschery*  
That war in till his company,  
Off *Arghile*, and the *Ilis* alsua,  
Speid thaim in gret hy to the bra.

*Barbour*, xviii. 439.

But it must be read, as in MS., *auerty*.

### ANERY, a term occurring in a rhyme of children, used for deciding the right of beginning a game, *Loth.*

*Anery*, twäery, tickery, seven,  
Aliby, crackiby, ten or eleven;

Pin-pan, muskidan,  
Twcedlum, twodlum, twenty-one.  
*Blackw. Mag. Ang. 1821, p. 36.*

Teut. *rije* signifies rule, order, series. *Anery* may be q. *een-rije*, one or first in order; *two-rije*, second in order. *Twcedlum*, A.-S. *twæddelum*, in duobus partibus.

ANES, *adv.* Once. V. ANIS, ANYS.

ANES ERRAND. Entirely on purpose, with a sole design in regard to the object mentioned; as to *gæ*, to *come*, to *send anes errand*, a very common phrasology, S.; and equivalent to the obsolete expression, *for the nanys or nonce*.

"My uncle Mr. Andro, &c. and I heiring that Mr. George Buchanan was weak, and his historie under the press, past ower to Edinr. *annes carend* to visit him and sis the wark." J. Melville's Diary, Life of Melville, I. 278.

Perhaps originally an A.-S. phrase, *anes aerend*, literally, unius, vel soli nuntii, of one message; *anes* being the genitive of *an*, unus, also solus. V. END'S ERRAND.

ANETH, *prep.* Beneath, S.

As he came down by Merriemas,  
And in by the benty line,  
There has he espied a deer lying,  
*Aneth* a bush of ling.

*Minstrelsy Border, i. 77.*

Then sat she down *aneth* a birken shade,  
That spread aboon her, and hang o'er her head:  
Cowthy and warm, and gowany the green,  
Had it, instead of night, the day time been.

*Ross's Helenore, p. 62.*

A.-S. *neothan*, Su.-G. *ned*, Isl. *nedan*, Belg. *ned*, id. The termination *an* properly denotes motion from a place; Ihre, vo. *An*, p. 87.

ANEUCH, *adv.* Enough, S.

Quhat eir scho thoct, scho wist it war in vane.  
Bot thai warglad *aneuch*.—

*Dunbar, Maitland Poems, p. 80.*

It appears that the synon. term O. E. was anciently pron. with a guttural sound.

Whan thei had se robbed, that tham thouth *inouh*,  
Thei went ageyn te schip, & saile vp drouh.

*R. Brunne, p. 59.*

This also appears from A.-S. *genog*, *genoh*, satis. Mr. Tooke views the A.-S. *adv.* as the part. pa. (*Genoged*), of A.-S. *Genogan*, multiplicare. Divers. Purl. p. 472, 473. Perhaps it is more natural to derive it from Moes-G. *janoh*, multi, many.

ANEW, plur. of ANEUCH, s. ENOW.

On kneis he faucht, felle Inglismen he slew,  
Till hym thar socht may fechtars than *anew*.

*Wallace, i. 324, MS. V. ENEUCH.*

ANEW, ANYAU, *adv.* and *prep.* Below, beneath, Aberd. From A.-S. *on* and *neoth*, as E. *away* from *on-waeg*. V. ANETH.

ANEWIS, s. *pl.*

A chapellet with mony fresch *anewis*  
Sche had upon hir hede, and with this hong  
A mantill on hir schuldries large and long.

*King's Quair, v. 9.*

Mr. Tytler renders this "budding flowers." But I have met with no cognate term; unless it be a metaph. use of Fr. *anneau*, a ring; q. a chaplet composed of various rings of flowers in full blossom.

To ANGER, v. n. To become angry, S.

When neebors *anger* at a plea,  
An' just as wud as wud can be,  
How easy can the barley-bree,  
Cement the quarrel. *Burns, iii. 116.*

To ANGER, v. a. To vex, to grieve; although not implying the idea of heat of temper or wrath, S.

"The Lord keep vs from *angering* his apirit; if thou *anger* him he will anger thee.—Therefore *anger* not the spirit of Jesus." Rollock on 1 Thes. p. 305.

"I forgive you, Norman, and will soon be out of the way, no longer to *anger* you with the sight of me." Lights and Shadows, p. 54.

Isl. *angr-a*, dolore afficere. V. ANGIR. Thus the Scottish language seems to retain the original sense. ANGERSUM, *adj.* Provoking, vexatious, S.

ANGELL HEDE, s. The hooked or barbed head of an arrow.

A bow he hair was byg and weyll beseyn,  
And arrouss als, bath lang and scharpe with all,  
Ne man was thar that Wallace bow mycht draill.  
Rycht stark he was, and into souir ger,  
Bauldy [he] schett amang thai men of wer.  
Ang *angell hede* to the hukis he drew,  
And at a schoyt the formast sone he sleu.

*Wallace, iv. 554. MS.*

A.-S., Dan., and Germ. *angel*, a hook, an angle; Teut. *anghel*. Belg. *angel*, as denoting a sting, seems to be merely the same word, used in a different and perhaps more original sense; as, *angel der byen*, the sting of bees. Kilian mentions Teut. *anghel-en*, as an old word signifying to sting. Hence the E. term to *angle*, to fish. Wachter derives our theme from *ank-en* to fix, whence *anker*, an anchor.

Isl. *avngull*, hamus, uncus; G. Andr. p. 20.

ANGIR, s. Grief, vexation.

Thare-wyth thai tyl the Kyng ar gane,  
And in-to cumpany wyth thame has tane  
The Frankis men in thare helpyng,  
And knelyd all foure be-for the Kyng,  
And tald, qwhat ese of pes mycht rys,  
And how that *angrys* meny wys  
In-til all tyme mycht rys of were.

*Fyntonon, ix. 9. 104.*

Mr. Macpherson derives this from Gr. *αγγις*. This, indeed, is mentioned by Suidas and Phavorinus, as signifying grief. But it is more immediately allied to Isl. *angr*, dolor, moeror, G. Andr. Su.-G. and Ial. *angra*, dolore afficere, to vex; which Ihre deduces from Su.-G. *aang-a*, premere, arctare. Moes-G. *angvu*, Alem. *engi*, Germ. *eng*, as well as C.-B. *ing*, all correspond to Lat. *ang-ustus*, and convey the idea of straitness and difficulty. To these may be added Gr. *αγγω*. V. Ihre, v. *Aanga*.

ANGLE-BERRY, s. A fleshy excrecence, resembling a very large hautboy strawberry, often found growing on the feet of sheep, cattle, &c., S.

ANGUS-BORE, s. V. AUWIS-BORE.

ANGUS DAYIS.

"Ane grene buist paintit on the lid, quhairin is sevin *angus dayis* of aindrie sortis; twa twme buistis out-with the same," &c. Inventories, A. 1578, p. 240.

As the articles here mentioned are mostly toys, *dayis* may denote-what are now in Edinburgh called *dies*, i. e. toys. V. DIE. As to the meaning of the

term conjoined with this, I can form no reasonable idea.

To ANHERD, ANERD, ANNERE, ENHERDE,  
v. n. To consent, to adhere.

— In Argyle was a Barown  
That had a gret affectyown  
To this Stewart the yhyng Roberd ;  
And als hys wil wes til *enherde*  
To the Scottis mennys party.

*Wyntown*, viii. 29. 164.

Thars *anerdis* to our nobill to note, quhen hym nedis,  
Tuelf crounit Kingis in feir,  
With all thair strang poweir,  
And meny wight weryer  
Worthy in wedis.

*Gawan and Gol.* ii. 8.

*Anherd* hereto ilk man richt fauorably,  
And hald your pces but outhir noyis or cry.

*Doug. Virgil*, 129, 43.

Juno *anerdil*, and gaif consent thareto.

*Ibid.* 443, 19.

—“Scho gat finalis ane sentence aganis King David  
to *anere* to hir as his lawchful lady and wyffe.”  
*Bellend. Cron. B.* xv. c. 16.

This has been traced to O.Fr. *aherd-re* id. But without the insertion of a letter, it may be viewed as derived, by a slight transposition, from A.-S. *anhraed*, *anraed*, constans, concors, unanimis; which seems to be composed of *an*, one, and *raed*, counsel, q. of one mind. It can scarcely be imagined that Su.-G. *enhaerde*, obstinacy, *enhaerdig*, obstinate, are allied; as being formed from *haerd*, durus.

ANHERDANDE, ANHERDEN, s. A re-  
tainer, an adherent.

—“That James of Lawthress sone and apperande  
air to Alex<sup>r</sup>. of Lawthress of that ilk salbe harmless &  
scathless of thaim, thair freindis, partij and *anher-  
dandis*, and all that thai may lett, in his personis and  
gudis bot as law will efter the forme of the act of Par-  
liament.” *Act. Audit. A.* 1478, p. 71.

“That Johne M’Gille sall be harmeles of the said  
William and his *anherdens* bot as law will.” *Act.  
Dom. Conc. A.* 1480, p. 54.

ANYD, *pret.* Agreed. V. ANE, v.

ANIE, s. A little one, Kinross.; a diminutive  
from S. *ane*, one; if not immediately from  
A.-S. *aenig* ullus, quisquam.

ANIEST, *adv.* or *prep.* On this side of,  
Ayr. V. ADIST.

ANYNG, s. Agreement, concord.

— Antiochus kyng  
Wyth the Romanis mads *anyng*.

*Wyntown*, iv. 18. Tit.

ANIMOSITIE, s. Firmness of mind.

“Thair tounes, besydis St. Johnstoun, ar vnwallit,  
which is to be ascryved to thair *animositie* and hardi-  
ness, fixing all their succouris and help in the valencie  
of their bodies.” *Pitscottie’s Cron. Introd.* xxiv.

Fr. *animosité*, “firmnesse, courage, mettell, boldnesse,  
resolution, hardinesse,” *Cotgr.*; L. B. *animosit-as*,  
generosum animi propositum; animi vehementia; Du  
Cange.

ANYING, s.

—“Vthale Landis, Roich, *Anying*, samyn,” &c.  
*Acts Ja. VI.* 1612, p. 481. V. ROICH.

ANIS, ANYS, AINS, *adv.* 1. Once.

And thoct he nakit was and vode of gere,  
Na wound nor wappin mycht hym *anys* efferis.

*Doug. Virgil*, 387, 20.

“Yee haue in Jvde 3, that faith is *ains* giuen to the  
saints: *ains* giuen: that is, constantly giuen, neuer to  
bee changed, nor vtterly tane fra thame.” *Bruce’s*  
*Serm.* on the Sacr. 1590. *Sign. T.* 4, a.

Mr. Macpherson says, but without the least reason,  
that this is a “contr. of *ane syis*.” It is merely the  
genitive of *an* one, A.-S. *anes*, also rendered *semel*;  
q. actio unius temporis. *Pron.* as *ainze*, or *yince*, S.  
*eenze*, S.-B.

ANYS also occurs as the gen. of ANE.

Bere your myndis equale, as al *anys*,  
As commoun freyndis to the *Italianis*.

*Doug. Virgil*, 457, 15.

i.e. as all of one.

It is also commonly used as a gen. in the sense of,  
belonging to one; *anis* hand, one’s hand, S.

“He got yearly payment of about 600 merks for  
teaching an unprofitable lesson when he pleased, *anes*  
in the week or *anes* in the month, as he liked best.”  
*Spalding’s Troub.* i. 199.

Thoresby mentions *eance*, once, as an E. provincial  
term; *Ray’s Lett.* p. 326.

2. I have met with one instance of the use of  
this word in a sense that cannot easily be  
defined.

“*Anes*, Lord, mak an end of truble; Lord, I com-  
end my spreit, saull and bodie, and all into thy han-  
dis.” *Bannatyne’s Trans.* p. 425.

I see nothing exactly analogous in the various senses  
given of E. *Once*. It would seem to convey the idea of  
the future viewed indefinitely; q. at some time or other.

ANIS, ANNIS, s. pl. Asses.

— So many *anis* and mulia

Within this land was nevir hard nor sene.

*Bannatyne Poems*, p. 42.

The word, however, is here used metaph. as in most  
other languages. It also occurs in the literal sense.

The muill frequentis the *annis*,  
And hir awin kynd abusis.

*Scott, Chron. S. P.* iii. 147.

Su.-G. *asna*, Isl. *esne*, Fr. *asne*, Gr. *ov-os*, Lat. *asin-  
us*, id.

ANKERLY, *adv.* Unwillingly, Selkirks.

Teut. *engher*, exactio, from *engh-en*, angustare, coar-  
tare.

ANKER-SAIDELL, HANKERSAIDLE, s. A  
hermit, an anchorite.

Throw power I chargs thé of the paip,  
Thow neyther girns, gowl, glowme nor gaip,  
Lyke *anker-saidell*, lyke unself aip,  
Like owle nor alrische elfe.

*Philotus*, st. 124. *Pink. S. P. Repr.* iii. 46.

O ye hermits and *hankersaidlis*,  
That takis your penance at your tables,  
And citis nocht meit restorative,—  
The blest abuse ne all besaik  
You to delyvir out of your noy.

*Dunbar, Chron. S. P.* i. 235.

This seems to be merely a corrupt use of A.-S.  
*ancer-settle*, which properly signifies an anchorite’s  
cell or seat, a hermitage; *Sonn.* Germ. *einsidler* de-  
notes a hermit, from *ein* alone, and *sidler*, a settler;  
qui sedem suam in solitudine fixit, *Wachter*. Not  
only does A.-S. *ancer* signify a hermit, and O.E. *anker*,  
(*Chaucer, Rom. Rose*, 6348), but Alem. *einchoraner*,

C. B. *anker*, Corn. *ankar*, and Ir. *anykaire*; all from Lat. *anachoreta*, Gr. *αναχωρητης*, from *αναχωρειν*, to recede.

In this sense *anchre* is used by Palsgr. "It is a harde relygion to be an *anchre*, for they be shytted up within walles, and can go no farther." F. 400, b. He renders it by Fr. *ancree*.

*Settle* is a Yorks. term. "A *langsettle* is a long wain-scot bench to sit on." Clav. Dial. "A bench like a settee. North." Grose. It resembles the *deis* of the North of S. Grose afterwards describes the *Langsaddle* or *settle*, as being "a long form, with a back and arms; usually placed in the chimney-corner of a farmhouse." This description is nearly the same with that given of our rustic settee. V. DEIS.

**ANKERSTOCK, s.** A large loaf, of a long form. The name is extended to a wheaten loaf, but properly belongs to one made of rye, S. It has been supposed to be so called, q. "an anchor's stock, or supply for some length of time;" or, more probably, "from some fancied resemblance to the stock of an anchor." Gl. Sibb.

**ANLAS, s.** "A kind of knife or dagger usually worn at the girdle;" Tyrwhitt. This is the proper sense of the word, and that in which it is used by Chaucer.

At sessions ther was he lord and sire.  
Ful often time he was knight of the shire.  
An *anelace*, and a gipciere all of silk,  
Heng at his girdel, white as morwe milk.  
*Canterbury T. Prol.* 359.

But we find it elsewhere used in a different sense.

His horse in fyne saudel was trapped to the hels.  
And, in his cheveron biforne,  
Stode as an unicorn,  
Als sharp as a thorne,  
An *anlas* of stele.

*Sir Gawan and Sir Gol.* ii. 4.

Here the term signifies a dagger or sharp spike fixed in the forepart of the defensive armour of a horse's head. Bullet renders it *petit couteau*, deriving it from an diminutive, and Arm. *lac, lacquein*, to strike. This word is found in Franc. *anelaz, aneleze, adlumbare, vel adlaterale telum*; which has been derived from *lez, latus, ad latus, juxta*. C. B. *anglas* signifies a dagger. *Anelace*, according to Watts, is the same weapon which Ir. is called *skain*. The word is frequently used by Matt. Paris. He defines it; Genus *cultelli, quod vulgariter Anelacius dicitur*; p. 274. *Lorica erat indutus, gestans Anelacium ad lumbare*; p. 277.

**ANMAILLE, s.** Enamel. V. AMAILLE.

**ANN, s.** A half-year's salary legally due to the heirs of a minister, in addition to what was due expressly according to the period of his incumbency, S.

"If the incumbent survive Whitsunday, then shall belong to them for their incumbency, the half of that year's stipend or benefice, and for the *Ann* the other half." Acts Cha. II. 1672, c. 13.

Fr. *annate*, id. L. B. *annata* denoted the salary of a year, or half-year, after the death of the incumbent, appropriated in some churches, for necessary repairs, in others, for other purposes. V. Du Cange.

It is singular that *Anna* or *anno* should occur in Moes-G. for stipend. "Be content with your wages," Luke iii. 14. Junius says that the term is evidently de-

rived from Lat. *annona*. But he has not adverted to the form, *annom*, which is in the dative or ablative plural.

Isl. *ann-a* signifies; *metere, opus rusticum facere; ann, cura rustica, arationes, sationes, fenicaesio, messis*; Vercl. Ind.

**ANNET, s.** The same with *Ann*.

"And the proffittis of thair benefices, with the fructes specialie on the grund, with the *annet* thareftir to pertene to thame, and thair executouris, alsweill abbottis, prioris, as all vther kirkmen." Acts Ja. VI. 1571, Ed. 1814, p. 63.

To **ANNECT, v. a.** To annex; part. pa. *annext*, Lat. *annect-o*.

"Our said souerane lord—hes vneit, annext, creat, and incorporate, & be thir presentis creatis, vneittis, *annectis* & incorporatis all and sindrie the foirsaidis erledome," &c. Acts Ja. VI. 1581, Ed. 1814, p. 256.

**ANNEILL, s.** Most probably the old name for indigo.

"*Anneill* of Barbarie for listers, the pound weight thereof—xviiij s." Rates, A. 1611, p. 1. Called erroneously *anceil*, Rates, A. 1670.

Indigofera *Anil* is one of the plants cultivated; *Anil* being the specific, or rather the trivial, name of the plant.

**ANNERDAILL, s.** The district now denominated *Annandale*.

"Thair was manie complaintes maid of him to the governour and magistrates, and in speciall vpon the men of *Annerdail*." Pitcottie's Cron. p. 2.

The name was still more anciently called *Anandirdale*. V. Macpherson's Geog. Illustr.

**ANNEXIS AND CONNEXIS, a legal phrase,** occurring in old deeds, as denoting every thing in any way connected with possession of the right or property referred to.

"The landis, lordschip, and baronie of Annendale, with the toure and fortalices tharof, aduocationis and donationis of kirkis, thare *annexis and connexis*, and all thare pertinentis," &c. Acts Ja. V. 1540, Ed. 1814, p. 361.

The phrase, in the Lat. of the law, seems to have been, *annexis et connexis*.

**ANNEXUM, s.** An appendage; synonym. with *S. Pendicle*.

"—He clamis the samyn [landis] to pertene to him be the forfaitour of Johne Ramsay, as a pendicle and *annexum* of the lordschip of Bothnile." Act. Dem. Conc. A. 1492, p. 271.

Lat. *annex-us*, appended, conjoined; Fr. *anneze*, an annexation, or thing annexed.

**ANNIVERSARY, s.** A distribution annually made to the clergy of any religious foundation, in times of Popery.

"We have given—all *anniversarys* and daill-silver whatsoever, which formerly pertained to any chaplainries, prebendaries," &c. Chart. Aberd. V. DAILL-SILVER.

L. B. *anniversarium*, distributio ex anniversarii fundatione clericis facienda; Du Cange.

**ANNUALL, ANNUELL, s.** The quit-rent or *feu-duty* that is payable to a superior every

year, for possession or for the privilege of building on a certain piece of ground; a forensic term, S.

—"The chaplaine, &c. will contribute and pay the part of the expensis for the rait of thair *annuall*, and the maill of the hous, as it payis presentlie, that thay sall haue thair hail *annuall* efter the bigging of the hous." Acts Mary 1555, Ed. 1814, p. 489, 490.

Here the *annuall* is evidently different from "the *maill* of the hous," i.e. the rent paid for possession of the house itself, as distinguished from that due for the ground on which it stands. This is also denominated the

#### GROUND ANNUALL.

"Item, the *ground annuall* appeiris ay to be payit, quha ever big the ground." Ibid. p. 490.

ANNUELLAR, *s.* The superior who receives the *annuall* or duty for ground let out for building.

"The ground annuall appeiris ay to pay, &c., and failyeing thairof that the *annuellar* may recognosce the ground." Ibid.

Lat. *annual-is*, Fr. *annuel*, yearly. V. TOP ANNUELL.

ANONDER, ANONER, *prep.* Under, S. B., Fife. *Anunder*, S. A.

Auld sleekeet Lawrie fetcht a wylie round,  
And claught a lamb *anoner* Nory's care.

*Ross's Helenore*, p. 14.

He prayed an' he read, an' he sat them to bed;  
Then the bible *anunder* his arm took he;  
An' round an' round the mill-house he gaed,  
To try if this terrible sight he could see.

*Hogg's Mountain Bard*, p. 19.

Teut. *under* id. This term, however, seems retained from A.-S. *in-undor*, intra. *In-undor edoras*; *Intra tecta*; *Caedm. ap. Lye*. It seems literally to signify "in under the roofs."

To ANORNE, *v. a.* To adorn.

Wythin this place, in al plesour and thryft  
Are hale the pissance quhilkis in iust battell  
Slane in defence of thare kynd cuntré fel:  
— And thay quhilk by thare craftis or science fyne,  
Fand by thare subtil knowlege and ingyne,  
Thare lyfe illhmynt and *anornil* clere.

*Doug. Virgil*, 183, 24.

Perhaps corr. from L. B. *inorn-are*, ornare; used by Tertullian.

O. E. id. "I *anourne*, I beautyse or make more pleasaut to the eye.—When a woman is *anourned* with ryche appurayle, it setteth out her beauty double as moche as it is." Palsgr. B. iii. f. 149, b. He renders it by Fr. *Je aorne*.

ANSARS, *s. pl.*

"David Deans believed this, and many such ghostly encounters and victories, on the faith of the *Ansars*, or auxiliaries of the banished prophets." Heart Midl. ii. 54.

O. Fr. *anseor*, juge, arbitre; Roquefort.

ANSE, ANZE, ENSE, *conj.* Else, otherwise. Ang.

It can scarcely be supposed that this is a corr. of E. *else*. I recollect no instance of *l* being changed, in common use, into *n*. It is more probably allied to Su.-G. *annars*, id. —As E. *else*, A.-S. *ellis*, Su.-G. *aelfes*, Dan. *ellers*, are all from the old Goth. *el*, other; Su.-G. *annars*, Germ. and Belg. *anders*, else, are de-

rived from Su.-G. *annan*, *andre*, Moes-G. *anthar*, Alem. *ander*, Isl. *annar*, also signifying alius, other.

ANSENYE, *s.* A sign; also, a company of soldiers. V. ENSEINYIE.

ANSTERCOIP, *s.*

—"Foir copland, settertoun, *anstercoip*." Acts Ja. VI. A. 1612. V. ROICH.

To ANSWIR (ANSUR) OF, *v. n.* To pay, on a claim being made, or in correspondence with one's demands.

"Lettres were direct to *answir* the new bischope of St. Androis—of all the fructes of the said bischoprick." Bannatyne's Trans. p. 304.

"Thai ordane him to be *ansurit* of his pensioun." Aberd. Reg.

"To be payit & *ansurit* thairfor yeirlic," &c. Ibid. A. 1541.

Borrowed from the use of L. B. *respondere*, praestare, solvere.

ANTEPEND, ANTIPEND, *s.* A veil or screen for covering the front of an altar in some Popish churches, which is hung up on festival days.

"Item, ane *antepend* of blak velvot, broderitt with ane image of our Lady Pietie pouon the samyne. Item, ane frontall of the samyn wark. Item, ane bak of ane altar of the samyne with the crucefix broderitt thairupoun." Coll. Inventories, A. 1542, p. 58.

"Item, the vail with the towes, a vail for the round loft, and for our Lady. Item, courtains 2 red and green, for the high altare. Item, the covering of the sacrament house with ane *antepend* for the Lady's altar, of blew and yellow broig satin. Item, ane *antepend* for the sacrament house, with a dornick towle to the same." Inventory of Vestments, A. 1559. Hay's Scotia Sacra, p. 189.

L. B. *antepend-ium*, id. V. PIETIE.

To ANTER, *v. n.* 1. To adventure, S. B.

— But then  
How *anter'd* ye a fieldward sae your lane?  
*Ross's Helenore*, p. 31.

2. To chance.

But tho' it should *anter* the weather to bide,  
With beetles we're set to the drubbing o't.  
And then frae our fingers to gnidge aff the hide,  
With the wearisome wark of the rubbing o't.

*Song, Ross's Helenore*, p. 135.

"We cou'd na get a chiel to shaw us the gate alpuist we had kreish'd his lief wi' a shillin; bat by guid luck we *anter'd* browlies upo' the rod." Journal from London, p. 6.

3. It occurs in the form of a part., as signifying occasional, single, rare. *Ane antrin ane*, one of a kind met with singly and occasionally, or seldom, S.

Cou'd feckless creature, Man, be wise,  
The summer o' his life to prize,  
In winter he might fend fu' bauld,  
His eild unkenk to nippin cauld.  
Yet thir, alas! are *antrin* folk,  
That lade their scape wi' winter stock.

*Fergusson's Poems*, ii. 31.

It is certainly the same with AUNTER, *q. v.* It seems to admit of doubt, whether this term, as used by the vulgar, be not rather allied to Isl. Su.-G. *andra*, vagari, whence Dan. *vandre*, Ital. *andare*, id.

**ANTERCAST**, *s.* A misfortune, a<sup>c</sup> mischance, S. B. Probably from *anter*, *aunter*, adventure, and *cast*, a throw; *q.* a throw at random.

Up in her face looks the auld hag forfarn,  
And says, Ye will hard-fortun'd be, my bairn;  
Frae fouks a fieldward, nae frae fouk at hame,  
Will come the *antercast* ye'll hae to blame.

*Ross's Helenore*, p. 61.

**ANTETEWME**, *s.* "Antetune, antiphone, response;" Lord Hailes.

Protestandis takis the freiris auld *antetewme*,  
Reddie ressavaris, bot to rander nocht;  
So lairdis upliftis mennis leifing our thy rewme,  
And ar rycht crabit quhen thay crave thame ocht.

*Bannatyne Poems*, 199. st. p. 19.

**ANTICAIL**, *s.* An antique, anything that is a remainder of antiquity.

"They do find sometimes severall precious stones, some cutt, some uncutt; and if you be curious to enquire, you will find people that make a trade to sell such things amongst other *anticails*." Sir A. Balfour's Letters, p. 179.

"When they are digging into old ruins, for *anticails*, (as they are continually doing in severall places), they leave off when they come to the *Terra Virgine*." Ibid. p. 129.

Ital. *antiaglia*, "all manner of antiquities, or old monuments;" Altieri.

**ANTYCESSOR**, **ANTECESSOR**, **ANTECESTRE**, *s.* Ancestor, predecessor.

Our *Antecessoris*, that we suld of reide,  
And hald in mynde thar nobille worthi deid,  
We lat ourslide, throw werray sleuthfulness,  
And castis ws euir till uthir besynae.

*Wallace*, i. 1. MS.

"Euerie man is oblist to defend the gudis, heretags and possessions that his *antecessores* and forbearis hes left to them; for as Tueidides hes said in his syecond beuk, quod he, it is mair dishonour til ane person to tyne the thyng that his *antecessores* and forbearis hes conquest be grite laubours, nor it is dishonour quhen he failyes in the conquessing of ane thing that he intendit tyl hae conquest fra his mortal enemye." Compl. S. p. 291.

Lat. *antecessor*, one that goes before; formed as *predecessor*, and corresponding in signification. Hence E. *ancestor*, through the medium of Fr. *ancestre*.

**ANTICK**, *s.* A foolish, ridiculous frolic, S. In E. it denotes the person who acts as a buffoon.

**ANUNDER**, *prep.* Under. V. **ANONDER**.

**APAYN**, *part. pa.* Provided, furnished.

For thi, till that thair capitane  
War coweryt off his mekill ill,  
Thai thought to wend sum strenthis till.  
For folk for owtyn capitane,  
Bot thai the betfir be *apayn*,  
Sall nocht be all sa gud in deid,  
As thai a Lord had thaim to leid.

*Barbour*, ix. 64. MS.

This word is left by Mr. Pinkerton as not understood. But the sense given above agrees very well with the connexion, and the word may have been formed from Fr. *appan-é*, id., which primarily signifies, having received a portion or child's part; *appaner*, to give a younger son his portion; L. B. *apan-are*.

Hence *apanagium*, appanage, the portion given to a younger child. Fr. *pain* or Lat. *pan-is* is evidently the original word. For, as Du Cange justly observes, *apanare* is merely to make such provision for the junior members of a family, that they may have the means of procuring bread.

In Edit. 1620, it is in *paine*. But this, as it opposes the MS., is at war with common sense.

**APAYN**, *adv.* 1. Reluctantly, unwillingly: sometimes distinctly, a *payn*.

And thocht sum be off sic bounte,  
Quhen thai the lord and his menyne  
Seys fley, yeit sail thai fley *apayn*;  
For all men fleis the deid rycht fayne,

*Barbour*, ix. 89. MS.

i.e. "They will fly, however reluctantly, because all men eagerly desire life." The play upon the verb *fley* gives an obscurity to the passage.

2. Hardly, scarcely.

The hail consaill thus demyt thaim amang;  
The toun to sege thaim thocht it was to lang,  
And nocht a *payn* to wyn it be no slycht.

*Wallace*, viii. 910. MS.

Although the language is warped, it most probably signifies, "that they could hardly win it by any stratagem."

Fr. a *peine*, "scarcely, hardly, not without much ado;" Cotgr.

3. It seems improperly used for *in case*.

To gyff battaill the lordis couth nocht consent,  
Less Wallace war off Scotland crownyt King.  
Thar consaill fand it war a peralous thing:  
For thocht thai wan, thai wan bot as thai war;  
And gyff thai tynt, thai lossyt Ingland for euirmar,  
A *payn* war put in to the Scottis hand.

*Wallace*, viii. 629. MS.

*In case it were put*, &c., in some copies. A *payn*, however, may signify *as soon as*. This is another sense of Fr. a *peine*; Presq'. aussi tot, *ubi, statim atque*, Diet. Trev.

4. Under pain, at the risk of.

With a bauld spreit gud Wallace blent about,  
A preyst he askyt, for God that deit on tré,  
King Eduuard than commandyt his clergé,  
And said, I charge, *apayn* off loss of lywe,  
Nane be sa bauld yon tyrand for to achrywe:  
He has rong lang in contrar my hienace.

*Wallace*, xi. 1313. MS.

In editions, it is on *payn*. Fr. a *peine* is also used in this sense. V. also *Wall.* vi. 658, and viii. 1261.

**APARASTEVR**, *adj.* Applicable, congruous to.

"I will nevir forgett the gude sporte that Mr. A. your lordship's brother tauld me of ane nobill man of Padoa, it cummis sa oft to my memorie: and indeid it is *aparastevr* to this purpose we have in hand." Lett. Logan of Restalrig, Acts Ja. VI. 1609, p. 421. *Aparastur*, Cromerty's Acc<sup>t</sup>. p. 103.

Allied perhaps to O. Fr. *apparostre*, to appear; *apareissant*, apparent.

**APARTE**, *s.* One part.

—"That the said convent of Culross wes compellit & coakkit to mak the said assedatione—be force & dred, & that *aparte* of the said convent wes takin & prsonit, quhill thai grantit to the said assedatione." Act. Audit. A. 1494, p. 202.

Often written as one word, like *twaparte*, two thirds.

To **APEN**, *v. a.* To open, S.

To *ken a' thing that apens and steeks*, to be acquainted with everything, S.

"A body wad think he get's wit o' ilka thing it apens an' steeks." Saint Patrick, i. 76.

To **APERDONE**, *v. a.* To pardon. V. APPARDONE.

A **PER SE**, "an extraordinary or incomparable person; like the letter *A* by itself, which has the first place in the alphabet of almost all languages." Rudd.

Maist reuerend Virgil, of Latine poetis prince,  
Gem of ingyne, and flude of eloquens ;—  
Lanterne, lade sterne, myrrour and *A per se*,  
Maister of maisteris, swete sours and springand well,  
Wide quahars ouer all ringis thyme heuinly bell.

*Doug. Virgil*, 3, 11.

Henrysons uses the same mode of expression.

O fair Creseids, the flour and *A per se*  
Of Troie & Grece, how were thou fortunate,  
To chaungis in filth al thy feminité,  
And be with fleshly lust so maculate?

*Testament of Creseide*, v. 78.

Junius has observed that this metaphor nearly approaches to that used by the Divine Being, to express his absolute perfection, when he says, "I am Alpha and Omega," Rev. i. 8. But there is no propriety in the remark. For the force of the one metaphor lies in the use of *A* by itself; of the other, in its being connected with *Omega*, as denoting Him, who is not only the First, but the Last. He observes, with more justice, that this mode of expression was not unusual among the Romans. For Martial calls Codrus, *Alpha penulatorum*, i. e. the prince of paupers; Lib. ii. ep. 57.

**APERSMAR**, **APIRSMART**, *adj.* Crabbed, ill-humoured; *snell, calschie*, S. synon.

Get vp, (scho said) for schame be na cownt;  
My heid in wed thow hes ane wyifes hart,  
That for a plesand sicht was sa mismaid!  
Than all in anger vpon my fait I start.  
And for hir wordis war sa *apirsmart*,  
Unto the nimphe I maid a busteous braid.

*Palice of Honour*, iii. 73. p. 63. edit. 1579.

*Apersmar* Juno, that with gret vntrest  
Now cummeris erd, are, and se, quod he,  
Sall turne hir mind bettir wise, and with me  
Foster the Romanis lordes of all erdlye gere.

*Doug. Virgil*, 21, 36.

Rudd, conjectures that it may be from Lat. *asper*; as others from Fr. *aspre*. But it seems rather from A.-S. *afor, afre*, rendered both by Somner and Lye, bitter, sharp; or rather Isl. *apur*, id. (*asper, acris*, as *apurkylda*, acre frigus, G. Andr.) and A.-S. *smeorte*, Su.-G. *smarta*, Dan. and Belg. *smerte*, pain, metaph. applied to the mind. *Apersmart* seems to be the preferable orthography.

**APERT**, *adj.* Brisk, bold, free.

And with thair suerdis, at the last,  
Thai ruschyt amang thaim hardely.  
For thai oft Lorne, full manly,  
Gret and *apert* defens gan ma.

*Barbour*, x. 73, MS.

It occurs in R. Brunne, p. 74.

William alle *apert* his ost redy he dyght.

Fr. *appert*, expert, ready, prompt, active, nimble, Cotgr. The origin of this word, I suspect, is Lat. *apparat-us*, prepared, *appar-o*.

**APERT**. In *apert*, *adv.* Evidently, openly.

And mony a knyecht, and mony a lady,  
Mak in *apert* rycht ewill cher.

*Barbour*, xix. 217, MS.

Fr. *apert, appert*, open, evident, in which sense Chaucer uses the term; *Il apert*, it is evident; *aperte*, openly. *Appar-oir*, to appear, is evidently the immediate origin of the *adj.*, from Lat. *appar-eo*.

**APERTLY**, *adv.* Briskly, readily.

Bot this gude Erls, nocht forthi,

The sege tuk full *apertly*;

And pressyt the folk that thar in was

Swa, that nocht ane the yet durst pass.

*Barbour*, x. 315, MS. V. **APERT**, *adj.*

**APERT**, **APPERT**, *adj.* Open, avowed, manifest.

—"In mare *appert* takin of traiste and hartlines in time cummyng, scho has, be the avyse of the saids thre estates, committit to the said Sir Alexander's keeping our said soveryne Lord the King, hir derrast son, unto the time of his age." Agreement between the Q. Dowager and the Livingstons, A. 1439. Pinkerton's Hist. Scot. i. 514.

The word here seems allied to Lat. *appert-us*, open. It corresponds to the Fr. *impers. v. Il appert*, it is apparent, it is manifest.

**A PERTHE**, **APERTE**, *adv.* Openly, avowedly.

"The said William Boyde hand, & oblist, & swore, that in tyme tocum he sall nocht entermet with the landis nor gudis pertening to the said abbot & convent—nor sall nocht vex nor truble thaim nor thair seruandis in tyme to cum be him self nor nane vtheris that he may let in preve nor in a *perthe*, but fraude or gile, in the pesable broukin & joyssing of thair said landis." Act. Dom. Conc. A. 1479, p. 46.

In another place the phraseology is—"bathe in priua & *aperte*." Ibid. A. 1488, p. 121.

This ought evidently to be one word. But in the MSS. whence these acts are printed, words are often divided in a similar manner, as our *lord* for *overtlord*, a *bove* for *above*, above, Act. Dom. Conc. p. 70, &c. The phrase in *preve nor in aperthe*, certainly signifies "in private or openly;" Fr. *privé* privily, *apert* open. *Aperthe*, indeed, more immediately resembles Lat. *aperté*, openly.

**APIEST**, **APIECE**, *conj.* Although. V. **ALLPUIST**.

**APILL RENYEIS**, *s. pl.* A string or necklace of beads.

Sa mony ans Kittie, drest up with goldin chenyes,  
Sa few witty, that weil can fabillis fenyie,  
With *apill renyeis* ay shawand hir goldin chene,  
Of Sathanis seinye; sure sic an unsaul menyie  
Within this land was nevir hard nor sene.

*Dunbar, Bannatyne Poems*, p. 45.

Q. a rein or bridle of beads, formed like apples. Lord Hailes observes, that as "the Fr. phrase, *pomme d'ambre*, means an amber bead in shape and colour like an apple, whence E. *pomander*, it is reasonable to suppose that, either by analogy, or by imitation, *apil*, apple, had the same sense with us." Note, p. 257, 258. Perhaps it is a confirmation of this idea, that, in our version of the Book of Proverbs, we read of "apples of gold." Wachter and Ihre have observed that the golden globe, impressed with the figure of the cross, and presented to the emperors on the day of their coronation, is called Germ. *reichsapfel*, Su.-G. *riksaple*, literally, "the apple of the empire or kingdom." This the Byzantins writers called *μῆλον*; and he who bore it before the emperor was designed *μηλοφορος*, or the apple-bearer. V. **APPLERINGE**.

**APLACE**, *adv.* Conveying the idea that one is present, as opposed to that of his being absent; as, "He's better awa nor *aplace*," i.e. it is better that he should be absent than present, Clydes. softened probably from Fr. *en place*, in any particular place.

### APLIGHT.

Crounes thal gun crake,  
Mani, ich wene, *aplight*,  
                    Saunfayl;  
Bituene the none, and the night,  
Last the batayle.

*Sir Tristrem*, p. 49.

"At once, literally, *one ply*," Gl. Hearne, (Gl. R. Glouc.), renders it "right, compleat;" Ritson, complete, perfect. The latter observes, that the etymology cannot be ascertained.

Whon the kyng of Tars sauh that siht  
Wodde he was for wraththe *apliht*,  
In hond he hent a spere.

*Kyng of Tars, Ritson's E. Rom.* i. 164.

So laste the turnement *apliht*,  
Fro the morwe to the niht.

*Ibid.*, p. 178.

A.-S. *plihht*, periculum, *plihht-an*, periculo objicere se; as perhaps originally applied to the danger to which persons exposed themselves in battle, or in single combat.

### APON, APOUN, *prep.* Upon.

And gyff that ye will nocht do sus,  
Na awyik a state *apon* yow ta,  
All hale my land aall youris be,  
And lat me ta the state on me.

*Barbour*, i. 426. MS.

Constantyin *a-pon* this wys  
Tyl Rome come, as I yhew dewys,  
And thare in-te the Lepyr felle,  
And helyd wes, as yhe herd me telle.

*Wyntown*, v. 10. 375.

Ane Ersche mantill it war thy kynd to wer,  
A Scotts thewtill wndyr thi belt to ber,  
Rouch rowlyngis *apon* thi harlet fete.

*Wallace*, i. 219. MS.

King Eolus set heich *apoun* his chare.

*Doug. Virgil*, 14. 51.

Su.-G. *A*, anc. *af* is used in the same sense. *Upp-a* frequently occurs in that language, which nearly corresponds to the vulgar pron. of the *prep.* in this country. As, however, A.-S. *ufa* signifies above, and Moe-G. *ufar*, higher; it is very probable, as Mr. Tooke supposes, (*Divers. Purl.* p. 451,) that we are to trace this *prep.* to an old noun signifying *high*; especially as *ufar* has the form of the comparative.

### APORT, APORTE, *s.* Department, carriage.

Be wertuous *aporte*, fair having  
Resemyl he couth a mychty King.

*Wyntown*, ix. 26. 75.

This is merely Fr. *apport* used metaph. from *apport-er*, to carry; from Lat. *ad* and *porto*.

### To APPAIR, *v. a.* To injure, to impair.

"Bot in Setounis hous were sa mony commodious opportunitis for hir purpois, that how sa euer hir gud name wer thairby *appairit*, scho must nedis ga thither agane." Detectioun Q. Mary, S. Edit. 1572. Sign. B. V. a. *Appeyred*, Eng. Edit. 1571.

For our state it *apeires*, without any reson,  
& till alle our heires grete disheritson.

*R. Brunne*, p. 290.

It is a sin, and eke a gret folie  
To *apeiren* any man, or him defame.  
*Chaucer, Cant. T.* 3149.

Fr. *empir-er* id. V. PARE, v.

### APPARALE, APPARYLE, APPARAILL, *s.* Equipage, furniture for war, preparations for a siege, whether for attack or defence; ammunition.

Jhone Crab, a *Flemyng*, als had he,  
That wes of sa gret autelté  
Till ordane, and mak *apparaill*,  
For to defend, and till assaill  
Castell of wer, or than cité,  
Thst nane sleyar mycht fundyn be.  
*Barbour*, xvii. 241, MS.

— Baronys als of mekill mycht,  
With him to that assege had he,  
And gert his schippis, by the se,  
Bring schot and other *apparaill*,  
And gret warnysone of wictaill.

*Ibid.* 293, MS.

Fr. *appareil*, provision, furniture, is also used to denote preparations for war. Tout cet *appareil* estoit contre les Arabes. *Ablanc; Dict. Trev.*

### To APPARDONE, APERDONE, *v. a.* To forgive, to pardon.

"Ye man *appardone* me gif I say that ye ar rather blindit than thay." Nicol Burne, F. 111. b.

"My shepe heare my voice, &c. And therefore if that any multitude vnder the title of the kirk, will obtrude, vnto vs, any doctrine necessar to be beleued to our saluacion, and bringeth not for the same the expres worde of Jesus Christ, or his apostles, &c. men must *aperdone* me, although I acknowledge it not to be the kirk of God." Knox, *Reasoning with Croisraguell*, C. i. b.

### To APPELL, *v. a.* To challenge.

"There were many Southland men that *appelled* other in barrace, to fight before the king to the dead, for certain crimes of lese majesty." *Pitcottie*, p. 234. Edit. 1768.

The word, as here used, obviously includes the sense of L. B. *appell-are*, accusare; *appellum*, in jus vocatio, accusatio. Fr. *appel-er*, to accuse, to impeach.

### To APPELL, *v. n.* To cease to rain, Aysr.

This seems to differ merely in the sound given to the vowels from UPPEL, q. v.

### APPEN FURTH, the free air; q. an open exposure, Clydes.

"The lassie and I bure her to the *appen furth*, an' had hardly won to the lone, whan down cam the wearifou milkhouse." *Edin. Mag.* Dec. 1818, p. 503.

### APPERANDE, APPEARAND, *adj.* Apparent. *Aperand*, Aberd. Reg. A. 1521.

### APPERANDE, used as a *s.* for apparent heir.

"Mr. Thomas Hammiltoun *apperande* of Preistisfield," &c. Acts Ja. VI. 1592, Ed. 1814, p. 564.

"There was killed—of chief men—the laird of Glencaddel, elder; M'Dougall, *appearand* of Rara," &c. Spalding, ii. 271.

### APPERANLIE, *adv.* Apparently.

"And quhan ye ar glad to know, quhat ye sould impung, *apperanlie* that sould be na newingis to you." *Reasoning betuix Croisraguell and J. Knox*, D. ii. a.



**APPILCARIE, s.**

This is a word communicated to me, as used in old songs of the South of S., although the meaning is lost.

"I bocht my love an *apilcarie*."

"He hecht his winsome Mary  
A tree-trow and ans *apilcarie*."

**APPILLIS, s. pl.**

Jerusalem as *appillis* lay in heip ;  
But thou, gude Lord, ryse vp, and nae mair sleepe.  
*Ps. lxxvii. Poems 16th Century, p. 108.*

Rendered "apples" in Gl. But as it seems singular that such a metaphor should be introduced without the slightest ground from the text, strange as these *Ballats* are ; I suspect that the writer uses this word, to avoid repetition, borrowing it from Fr. *appiler*, "to heape, or pile, together ;" Cotgr.

**To APPIN, v. a. To open, S. O. Gl. Surv. Ayr.****APPIN, adj. Open, S.**

"Ther is ane eirb callit helytropium, the quihlk the vulgaris callis soucyce ; it hes the leyuis *appin* as lange as the soune is in our hemisper, and it closis the leyuis quhen the soune passis vndir our orizon." Compl. S. p. 88.

Dan. *aaben*, id. The other Northern languages preserve the o. On this word Lye refers to Isl. *opma, op, foramen*. Ihre derives it from Su.-G. *upp*, often used in the sense of opening ; as we say, to *break up*. In like manner, Wachter derives Germ. *offen*, id. from *auf*, up ; adding, that A.-S. *yppe* signifies apertus.

**APPLERINGIE, s. Southernwood, S. Artemisia abrotanum, Linn.**

Fr. *apilé*, strong, and *avronne*, southernwood, from Lat. *abrotanum*, id. I know not if this has any connexion with *Apill renyeis*, q. v.

"The window—looked into a small garden, rank with *applingy*, and other fragrant herbs." Sir A. Wylie, i. 44.

"Would you like some slips of *applingy*, or tansy, or thyme?" *Petticoat Tales*, i. 240.

**To APPLEIS, v. a. To satisfy, to content, to please.**

— Of manswete Dians fast thareby  
The altars eith for tyl *appleis* vstandis,  
Oft ful of sacryfye and fat offerandis.  
*Doug. Virgil, 236, 22.*

Gif thou wald cum to hevynis bliss,  
Thyself *appleis* with sobir rent.  
*Bannatyne Poems, p. 186.*

Than thankit that the Queyn for her trawaill,  
Of hyr ansuer the King *applessit* was.  
*Wallace, viii. 1490, MS.*

One would suppose that there had been an old Fr. verb, of the form of *Applaire*, whence this had been derived.

**APPLY, s. Plight, condition.**

Unto the town then they both yeed,  
Where that the knight had left his steed ;  
They found him in a good *apply*,  
Both hay, and corn, and bread him by.

*Sir Egeir, p. 43.*

This might seem allied to Dan. *pley-er*, to use, to be accustomed ; or to tend, to take care of ; Su.-G. *plegen*, Belg. *plegh-en*, id. But it is rather from Fr. V. PLY.

**APPLIABLE, adj. Pliant in temper.**

—So gentill in all his [hir?] gestis, and *appliable*,—  
That all that saw hir saw thay luvit hir as thair lyfe.  
*Cotkelbie Sow, v. 562.*

**APPONIT.**

—"He, for himselfe and the remanent of the prelates, being present, as one of the three estatis of the said parliament, dissassentit therto *simpliciter*: bot *apponit* thaim therto, unto the tyme that ane provincial Counsel might be had of all the clergy of this realm." Keith's Hist. p. 37.

This is an error, for *opponit*, opposed, as in Acts of Parl. V. ii. 415, Edin. 1814.

**To APPORT, v. n. To bring, to conduce ; Fr. apport-er, id.**

"Of this opposition, wee may gather easilie, quhat the resurrection and glorification *apports* to the bodie. Shortly, bee thame we see, that the bodie is onely spoiled of corruption, shame, infirmitie, naturalitie, and mortalitie." Bruce's Serm. on the Sacr. 1590. Sign. M. 3. a.

**APPPOSIT, part. pa. Disposed, willing ; Aberd. Reg. A. 1560, V. 24. Lat. appositus, apt, fit.****To APPREUE, APPRIEVE, v. a. To approve.**

So that *Acest* my souerane that *appreue*  
Be not efferd, *Dores*, na thing the greue.

*Doug. Virgil, 141. 33.*

Fr. *approu-er*.

**To APPRISE, v. a. To approve ; used as signifying a preference.**

"This last opiniou was *apprisit*." Bellend. Cron. B. vi. c. 19.

Hanc sententiam veluti altera *potiorem*, contracta multitudo sequuta. Boeth.

O. Fr. *apret-ier, apris-ier*, evaluator, estimer, Roquefort ; Lat. *apret-iare*.

**APPRISE, part. pa. Valued, prized.**

"Amang all his memorial workis ane thing was maist *apprisit*, that—he was sett na les to defend pece, than to defend his realme." Bellenden's T. Liv. p. 37.

**APPRISING, s. Esteem, value.**

"The Romans,—war gretely inflammit, that na werkis war done be thame wourthy to have *apprising*." Ibid. p. 294.

**APPROCHEAND, part. pa. Proximate, in the vicinity.**

"Now wes the pepill and power of Rome sa strang,—that it wes equale, in glore of armes, to ony town *approcheand*." Bellend. T. Livius, p. 17. *Cuilibet finitimarum civitatum*, Lat.

**To APPROPRE, APPROPRI, v. a. To appropriate.**

—"To preif that Andro Lokart of the Bar *appropris* and occupiis thre akir of land,—with the mare to his vse," &c. Act. Audit. A. 1489, p. 146. *Appropri*, Aberd. Reg. A. 1538.

Fr. *appropri-er*, id.

**APPUY, s. Support.**

"What *appuy*, or of whom shall she have, being forsaken of her own and old friends?" Lett. Lethington, Keith's Hist. p. 233.

Fr. id. "a stay, buttesse, prop, rest, or thing to lean on;" Cotgr.

To APUNCT, APPUNCT, *v. n.* To settle.

"It is *apunctit* & *accordit* betwix William Coluile— & Robert Charteris,—that the said William and Robert sall conveyne & met one the morie efter Sanct-andross day next to cum," &c. Act. Dom. Cond. A. 1488, p. 93. *Appunctit*, Acts Ja. III. 1485, Ed. 1814, p. 170.

L. B. *appunctuare*, notione nonnihil diversa pro Pacisci, convenire, Pactum articulis seu *punctis* distinctum facere.

APPUNCTUAMENT, *s.* A convention or agreement with specification of certain terms.

"Ratifijs and appreis the contract and *appunctuament* maide betwix Archibalde Douglas Thesaurer—and James Achisoune goldsmyth maister cunyeour, taiching the stryking & prenting of money, gold, and siluer, in all *punctis* & articlis eftir the form and tenour of the said contract." Acts Ja. V. 1526, Ed. 1814, p. 310.

"Johnne Ballentyne secretare to the Erle of Anguss—gaif in certane offiris in writing, quhilkis concernit grace and *appunctuament*." *Ib.* p. 324.

L. B. *appunctuament-um*, pactum vel conventum *punctis* articulis sive capitalis distinctum; Du Cange.

To APPURCHASE, *v. a.* To obtain, to procure.

"The said James Hamilton being advertised by his eame, Bishop James Kennedy, of the king's good mind and favour towards him, which he *appurchased* by his moyen, shewing to him," &c. Pitcottic, Ed. 1728, p. 53.

AR, ARE, *adv.* Formerly; also, early. V. AIR.

To AR, ARE, ERE, *v. a.* To ear, to plough, to till.

ouer al the boundis of *Ausonia*  
His fue flokkis pasturit to and fra;  
Fue bowis of ky unto his hame reparit,  
And with ane hundreth plewis the land he *arit*.  
*Doug. Virgil*, 226. 34.

The folk Auruncane and of Rutuly  
This ground sawis full vnthriftely,  
With scharp plewis and steill sekkis sere  
They hard hillis hirstis for till ere.  
*Ibid.* 373. 16.

Moes-G. *ar-ian*, Su.-G. *aer-ia*, Isl. *er-ia*, A.-S. *er-ian*, Alem. *err-en*, Germ. *er-en*, Lat. *ar-are*, Gr. *ap-ew*, id. Ihre views Heb. אֶרֶץ, *aretz*, as the fountain; which, he says, is preserved in Gr. *epa*, and Celt. *ar. S.*

ARAGE, ARRAGE, ARYAGE, AUARAGE, AVERAGE, *s.* Servitude due by tenants, in men and horses, to their landlords. This custom is not entirely abolished in some parts of S.

"*Arage*, vtherwaies *Average*,—signifies service, quhilk the tennent aucht to his master, be horse, or carriage of horse." Skene, Verb. Sign. in vo.

"There is nay thing on the lauberaris of the grond to burtht and land bot *arrage*, *carage*, taxationis, violent spulye, and al vthyr sortis of aduersite, quhilk is on-mercifully exscent daly." Compl. S. p. 192.

—"That he should pay a rent of 20l. usual mony of the realm; 4 dozen poultrie, with all *aryage* and car-

riage, and do service use and wont." MS. Register Office, dated 1538. Statist. Acc. xiii. 535, N.

"Arage and carriage," is a phrase still commonly used in leases.

This word has been obscured by a variety of derivations. Skene traces it to L. B. *averia*, "quhilk signifies ane beast." According to Spelm. the Northumbrians call a horse "*aver*, or *afcr*," vo. *Affra*. S. *aver*, *eaver*, q. v. Ihre derives *averia* from O. Fr. *ovre*, now *oeuvre*, work; as the word properly signifies a beast for labour. He observes that *avoir*, in Fr. anciently denoted possessions, wealth, vo. *Hafvor*. Elsewhere, (vo. *Hof*, aula,) he says that, in Scania, *hofvera* denotes the work done by peasants to the lord of the village; which they also call *ga til hofwa*.

The authors of Dict. Trev., taking a different plan from Ihre, derive the old Fr. word *avoir*, opes, divitiæ, from *averia*. Ce mot en ce sens est venu de *avera*, ou *averia*, mot de la basse latinité, qu'on a dit de toutes sortes de biens, et sur-tout de meubles, des chevaux, et de bestiaux qui servent au labourage. They add, that the Spaniards use *averias* in the same sense.

Skene, although not the best etymologist in the world, seems to adopt the most natural plan of derivation here. The term has been derived, indeed, from the v. *Ar*, *are*, to till. "*Arage*," it has been said, "is a servitude of men and horses for *tillage*, imposed on tenants by landholders." It has been reckoned improbable, that this word should owe its origin to L. B. *averia*, "as it is often opposed to *carage*, a servitude in carts and horses for carrying in the landholder's corn at harvest home, and conveying home his hay, coals, &c." Gl. Compl. S. It is certain, however, that in L. B. *aragium* never occurs, but *averagium* frequently; and it can be easily supposed, that *average* might be changed into *arage* or *arrage*; but the reverse would by no means be a natural transition. Besides the oldest orthography of the term is *auarage*.

"It is statute and ordanit,—that all landis, rentis, custumis, burrow maillis, fermes, martis, muttoun, pultrie, *auarage*, cariage, and vther dewteis, that war in the handis of his Progenitouris and Father, quhome God assolyie, the day of his deceis; notwithstanding quhatsumeur assignatioun or gift be maid thairvpone under the greit seill, prenie seill, or vthers, be aluterlie cassit and annullit: swa that the hail profitis and rentis thair of may cum to our souerane Lord." Ja. IV. A. 1489. c. 24. Edit. 1566.

It may be added, that the money paid for being freed from the burden of *arage* was called *averpenny* in the E. laws. "*Averpenny*, hoc est, quietum esse (to be quit) de diversis denariis, pro *averagio* Domini Regis [Rastall];—id est, a vecturis regis, quæ a tenentibus Regi præstantur. Tributum, quod præstatum pro immunitate *carroperæ*, seu vecturæ. Du Cange, vo. *Averpeny*."

Nor is there any evidence that "*arage* is opposed to *carage*." They are generally conjoined in S. but rather, by a pleonasm common in our language, as terms, if not synonymous, at least of similar meaning. *Carriage* may have been added, to shew that the service required was extended to the use of cars, carts, waggons, and other implements of this kind, as well as of horses and cattle. For Skene seems rightly to understand *arage*, as denoting service, "be horse, or carriage of horse." But when it is recollected that, in former times, as in some parts of S. still, the greatest part of *cariage* was on the backs of horses; it will appear probable, that it was afterwards found necessary to add this term, as denoting a right to the use of all such vehicles as were employed for this purpose, especially when these became more common. The phrase, *cum auaragiis et caragiis*, is quoted by Skene, as occurring in an Indenture executed at Perth,

A. 1371, betwixt Robert Stewart, Earl of Menteith, and Isabell Countess of Fife, resigning the Earldom of Fife into the King's hands, in favour of the said Earl.

By Du Cange, *Cariagium* is rendered, *vectura cum carro, quam quis domino praestare debet; nostris chariage*. As, however, this word is not restricted to carriage by means of cars, wains, &c. it seems at times in our old laws to have denoted the work of men employed as porters. Hence one of the "articles to be inquired by secret inquisition, and punished be the law," is, "of allowance made & given to the Baillies of the burgh (*in their comptes*) and not payed to the *pure*, for *cariage* and doing of other labours." Chalmerlan Air. c. 39. s. 42.

This corresponds to the account given in our Statistics. "On other estates, it is the duty of servants to carry out and spread the dung for manuring the proprietor's land in the seed time, which frequently interferes with his own work of the same kind. It is also the duty of the tenants to fetch from the neighbouring sea-ports all the coal wanted for the proprietor's use. The tenants are also bound to go a certain number of errands, sometimes with their carts and horses, sometimes a-foot; a certain number of long errands, and a certain number of short ones, are required to be performed. A long errand is what requires more than one day. This is called *Carriage*." P. Dumnichen, Forfar, i. 433.

*Averagium* is explained by Spelm. with such latitude as to include all that is signified by the S. phrase *arage and cariage*. Opus, scilicet, quod *averis*, equis, bobus, plaustis, *curribus*, aut Regi perficitor ratione praedicti aut alteri, alterive domino.

Thre supposes, with considerable probability, that *hafer*, among the Germans, formerly signified a horse; as St. Stephen's day, called *Hafer-weike*, was otherwise denominated in the same sense *der grosse Pferdstag*, or the great horse-day. He also thinks, that oats, anciently in Sw. called *haestakorn*, i.e. horse-corn, was for the same reason designed *hafre-korn*, and compendiously *hafre*; vo. *Hafra*.

I shall only add, that, although it seems to me most probable, that *arage* is derived from *averia*, a beast for work, it is not at all unlikely that the origin of this is O. Fr. *ovre*, work; especially as Spelm. informs us, that according to the customs of Domesday, *avera* was the work of one day, which the king's tenants gave to the viscount. The term *avera*, as denoting work, might very naturally be transferred to a beast used for labour, as we still say in S., a *wark-beast*. V. AVER.

## ARAYNE, *part. pa.* Arrayed.

Eftir thame mydlit samin went *arayne*  
The vthir Troyanis and folkis Italiane.

*Doug. Virg.* 470, 21.

O. Fr. *arrayé*, id.

## To ARAS, ARRACE, *v. a.* 1. To snatch, or pluck away by force.

Alysawndyr than the Ramsay  
Gert lay hym down for-owtyn lete;  
And on his helme his fute he sete,  
And wyth gret strynght owt can *aras*  
The trowsown, that thare stekand was.

*Wynntown*, viii. 35. 127.

That notabill spous furth of hir lugeing places  
The mens sessoun all armour did *arrace*;  
My traisty awerd fra vnder my hede away  
Stall scho, and in the place brocht *Menelay*.

*Doug. Virg.*, 182. 23.

It is sometimes used by Doug. for *emovere*, and at other times for *diripere*, in the original.

Fr. *arrach-er*, to tear, to pull by violence; to pull up by the roots, from Lat. *eradic-o*.

## 2. To raise up.

Before thame al maist graciuss Eneas  
His handis two, as tho the custume was,  
Toward the heuin gan vplyft and *arrace*;  
And syne the chyld Ascanuus did embrace.

*Doug. Virg.*, 456. 20.

This sense is so different from the former, that one would think it were put for *arraise*, q. to raise up.

## ARBY, *s.* The Sea-gilliflower, Orkn.

"The Sea-gilliflower, or Thrift, (*statice armeria*), well known in Orkney by the name of *Arby*, covers the shores. Formerly its thick tuberous roots, sliced and boiled with milk, were highly prized in Orkney as a remedy in pulmonary consumption." Neill's Tour, p. 58, 59. V. also Wallace's Orkn. p. 67.

## ARBYP-ROOT, *s.* The root of the sea-pink, or *Statice armeria*, Orkney.

## ARBROATH PIPPIN, the name of an apple, S. V. OSLIN PIPPIN.

## ARCH, ARGH, AIRGH, ERGH, (*gutt.*) *adj.*

1. Averse, reluctant; often including the idea of timidity as the cause of reluctance, S.

The pepil hale grantis that thay wate  
Quhat fortoun schawis, and in quhate estate  
Our matters standis; but thay are *arch* to schaw,  
Quhisperand amangis thame, thay stand sic aw.  
Bot caus him gif thame liberté to speik,  
Do way his boist, that thair breith may out breik,  
I mene of him, be quhais vnhappy werde,  
And fraward thewis, now dede on the erde  
Sa mony chief chiftanis and dukis lysis;  
Forsoith I sall say furth all myne auise.

*Doug. Virg.*, 374. 24.

## 2. Apprehensive, filled with anxiety, S.

Ochon! it is a fearfu' nicht!  
Sic saw I ne'er before;  
And fearfu' will it be to me,  
I'm *erch*, or a' be o'er.

*Jamieson's Popul. Ball.* i. 233.

Chaucer uses *erke* for weary, indolent.

And of that dede be not *erke*,  
But ofte sithes haunt that werke.

*Rom. R.* v. 4856.

In the cognate languages, this word is used to express both inaction and fear; the former, most probably, as proceeding, or supposed to proceed, from the latter, and among warlike nations accounted a strong indication of it. Sometimes, however, the word varies its form a little, as used in these different senses. A.-S. *earg*, desidious, iners, slothful, sluggish; *earh*, (*Ælfric. Gram.*) fugax, timorous, and ready to run away for fear; *Somn*. It is also used in the same sense with *earg*. Isl. *arg-ur*, reformidans; *argr*, piger, deses, G. Andr. p. 16. *arg*, *Carm.*, Lodbrog, st. 22. Su.-G. *arg*, ignavus; *oarg*, intrepidus. Lappon. *arge*, timid; *arget*, fearfully; *argo*, timideo; Leem. Vossius refers this word to Gr. *αργος* for *αεργος*, from a priv. and *εργον* opus.

It is well known, that as among the ancient Goths the highest praise was that of warlike glory, inactivity in military exercises was a great reproach. One of this description was called *argur*, or in L. B. *arga*. According to an ancient ordinance, *Thraell ei thegar hefuir, enn argur alldre*; a *thrall* or slave was to be avenged only late, but an *argur* never; *Gretla*. c. 13. ap. *Thre*. It came to be used, in heat of temper, as a term of reproach, apparently of the same meaning with *patroon* or *coward* in modern

language. Si quis alium *Argam* per furorem clamaverit, &c. Leg. Longobard. Lib. 1. Tit. 5.; Du Cange. And in those ages, in which the most exalted virtue was bravery, this must have been a most ignominious designation. He who submitted to the imputation, or who was even subjected to it, was viewed in the same light with one in our times, who has been legally declared infamous. Hence we find one commander saying to another; Memento, Dux Fredulfe, quod me inertem et inutilem dixeris, et vulgari verbo, *arga*, vocaveris. Paul. Diacon. Lib. 6. c. 24. It has also been explained by Boherius, Spelman, &c. as signifying, in these laws, a cuckold who tamely bore his disgrace. V. ERGH, s.

To ARCH, ARGH, *v. n.* To hesitate, to be reluctant, S. V. ERGH, v.

ARCHNES, ARGHNESS, *s.* 1. Reluctance, backwardness.

"If, says he, our brethren, after what we have writ to them and you, lay not to heart the reformation of their kirk, we are exonered, and must regret their *archness* (backwardness) to improve such an opportunity." Wodrow's Hist. i. xxxii.

2. Obliquely, used for niggardliness, *q.* reluctance to part with anything.

For *archness*, to had in a grote,  
He had no will to fie a bote.  
*Legend Bp. St. Androis*, p. 333.

ARCHIE, *s.* The abbreviation of *Archibald*, S.

"*Archie* Horne," Acts 1585, iii. 391.

ARCHIEDENE, *s.* Archdeacon: Lat. *archidiacon-us*.

"His hienes, &c. confermis the lettres of dimissaioun, resignatioun, and ouergiving maid be vmquhill George *archiedene* principall of Sanctandrois," &c. Acts Ja. VI. 1587, Ed. 1814, p. 506.

ARCHILAGH, ARCHILOGH, ARCHLOWE, (*ch* hard), *s.* The return, which one, who has been treated in an inn or tavern, sometimes reckons himself bound in honour to make to the company. When he calls for his bottle, he is said to give them his *archilagh*, Loth. South of S.

"I propose that this good little gentleman, that seems sair fourfoughen, as I may say, in this tuilye, shall send for a tass o' brandy, and I'll pay for another, by way of *archilowe*, and then we'll birl our bawbees a' round about, like brethren." Rob Roy, iii. 25.

It has been conjectured, that this (like many other proverbial or provincial designations) has originated from some good fellow of the name of *Archibald Loch*, who would never leave his company while he had reason to reckon himself a debtor to them, or without giving them something in return. But the term does not imply the idea of a full equivalent.

I am indebted, however, to a literary friend for suggesting, that it is from Belg. *her* again, and *gelag*, Teut. *ghelaegh*, shot, share, club; *q.* a return of entertainment, a second club as repaying the former. V. LAW- IN, LAUCH.

Or, as it has been a common custom, from time immemorial, for the host to give a gratuitous bottle or glass to a party to whom he reckons himself much in-

debted, the term may be *q. heeresgelach*, the master or landlord's club or shot.

ARCHPREISTRIE, ARCHPRESTRIE, *s.* 1. A dignity in collegiate churches during the time of popery.

"Grantit—with consent of vmquhill George erle of Dumbar,—vndoubtit patrene of the said *archpreistrie* and colledge kirk of Dumbar," &c. Acts Cha. I. Ed. 1814, V. 613.

Here the archpriest was under the dean, and superior to eight prebendaries. L. B. *archipresbyteri* deinde dicti, qui hodie *Decani rurales*, archidiaconis subjecti; Du Cange.

2. Used as synon. with *vicarage*.

—"The denrie of Dunbar, including the personage and vicarage of the parochin of Quhittengem; the *archpreistrie* or vicarage of Dumbar, including all the kirklandis and teyndis vseit & went of all and hailt the parochin of Dunbar." Acts Ja. VI. 1606, Ed. 1814, p. 293.

Dunbar was a collegiate church, consisting of a dean, an *archpriest*, and eighteen canons. It was founded by Patrick, Earl of March, A. 1342. In Bagimont's Roll, it was rated in this ratio; Decanatus de Dunbar, £13. 6. Archiepresbyterus, £8. &c. V. Chalmers's Caled. ii. 511.

This arch-priest, it appears, was next in rank to the dean, and superior to all the canons.

Fr. *archeprestre*, a head-priest. L. B. *archipresbyter*. In a more early period, the arch-priests, in a cathedral church, acted as vicars to the bishop. They were afterwards the same with rural deans. V. Du Cange.

ARE, *s.* An heir.

"The said Gawin denyit that he wes *are* to his said grantschir," &c. Act. Dom. Conc. A. 1494, p. 368. V. AIR.

To AREIK, ARREIK, *v. a.* To reach, to extend.

Thay elriche brethir, with thair lukis thrawin,  
Thocht nocht awalit, thare standing haue we knawin;  
An horribil sorte, wyth mony camschol beik,  
Aud hedis semand to the heuin *arreik*.

*Doug. Virgil*, 91. 19. V. MAW, v.

A.-S. *arecc-an*, assequi, to get, to attain, to reach, to take; Somn. V. REIK.

AREIR, *adv.* Back.

Bot wist our wyfis that ye war heir,  
Thay wold mak all this town on steir.  
Thairfair we reid, yow rin *areir*  
In dreid ye be miscaryit.

*Lindsay*, S. P. R. ii. 211.

Fr. *arriere*, backward; Lat. a *retro*. To *rin areir*, to decline, synon. with *miscarry*.

AREIRD, *adj.* Rendered in Gl. "destruction, confusion."

Thocht heuin and eird suld ga *areird*,  
Thy word sall stand fast and perfyte.

*Poems of the Sixteenth Century*, p. 54.

It is evidently the same with *Areir*, *q. v.* To *ga areir*, is merely to go backward, metaph. to go to disorder.

To AREIST, ARREIST, *v. a.* To stop, to stay; Fr. *arest-er* id. *Doug. Virg.*

AREIST, *s.* But *areist*, forthwith, without delay.

Said Jupiter; and Mercury, *but creist*,  
Dressit to obey his grete faderis behest.

*Doug. Virg.* 108. 7.

**ARE MORROW**, early in the morning. V.

AIR, *adv.*

To **AREND**, *v. n.* To rear; a term applied to a horse, when he throws back his forepart, and stands on his hinder legs, Fife.

The crune of the bluiiter,  
Wi' the glare of wisp's licht,  
Pat Rob in a flutter,  
An' the horse in a fricht.

He *arendit*, he stendit,  
He flang an' he fam'd, &c. *MS. Poem.*

O. Fr. *arriens*, backward; Roquef. vo. *Arriere*; or *arann-er*, rompre les reins, from *renes*, *ibid.*

**AREN**T, *s.* Contraction for *annual rent*.

"Everie man should pay the tent pairt of his yearlie rent, alsweill to burgh as landward.—Ordanit that the moneyes, or *arent*, or lyfrent shall beare ane equall and proportionall burding with the saidis rentis, trade, and housemaillis." Acts Cha. I. Ed. 1814, V. 311.

**ARER**, *s.* An heir; *areris*, heirs.

"The lords—decretis—all & hale the saidis landis of Mekle Arnage—to be broikit & joisit bethe said Henrj & his *areris* als frely as he did before the making of the saidis evidentis." Act. Audit. A. 1488, p. 126.

—"That the lard of Vchiltre & his *areris* suld werand him the tak of the saidis landis for all the dais of his lif, eftir the forme of his lettrez of tak maid tharapone." *Ibid.* p. 127.

Apparently corr. from L. B. *haereditar-ius*, *id.*

**ARESOUND**, *pret.*

An harpouir made a lay,  
That Tristrem *aresound* he;  
The harpouir gede away,  
—"Who better can lat se."—

*Str Tristrem*, p. 34, st. 51.

"Criticized," Gl. Perhaps rather, *derided*; from Lat. *arrideo*, *isum*, to laugh at, or *arrisio*.

*Areson* is used by R. Brunne in the sense of *persuade*, or *reason with*.

Yit our messengers for Gascoyn were at Rome,  
Foure lordes fullle fers, to here the pape's dome,  
Ther foure at Rome war to *areson* the pape,  
The right forto declare, & for the parties so schape,  
To whom the right suld be of Gascoyn euer & ay.

*Chron.* p. 314.

**ARETTYT**, *part. pa.* Accused, brought into judgment.

And gud Schyr Dawy off Brechyn  
Wes off this deid *arettyt* syne.

*Barbour*, xix. 20. MS.

i.e. his treason against King Robert. Edit. 1620, *arrested*. But by this change, as in a great variety of instances even in this early edit., the meaning is lost.

The term is from L. B. *rect-are*, *ret-are*, *rett-are*, *arett-are*, explained by Du Cange, *accusare*, in *ius vocare*; also, more strictly, *reum ad rectum faciendum submonere*. *Arretati* de crimine aliquo; Fortescue, de Leg. Angl. c. 36. It is not quite unknown in our law.

"Gif ane Burges is *challenged to doe richt* for ane trespasse, and detained be his challengers within burgh, and offers ane pledge for him: gif he is taken in time of day, his challengers sall convoy him to the house quhere he sayes his pledge is." Burrow Lawes, c. 80. s. 1. In the Lat. copy it is, *Si quis fuerit irretitus de aliquo malefacto*, &c. In the margin, *Al. reatus*, i. vocatur in *ius*, ut *rectum faciat*, to do *richt*.

These barbaric terms seem sometimes to include the idea of conviction, and subjection to punishment, or to make the *amende honorable*. Perhaps the word is used in this sense by Barbour. Du Cange views *arretare* as the origin of Fr. *arreter*, to arrest.

Su.-G. *raet*, *jus*, not only denotes compensation, but frequently, capital punishment; hence, *afraetta*, to behead, and *raetta*, to judge, also to punish capitally; Germ. *richten*, to punish, to take vengeance. Ihre remarks the resemblance between the sense of the Su.-G. terms, and Fr. *justicier*, L. B. *justiciare*. V. JUSTIFY.

**ARGENT CONTENT**. Ready Money.

"King Wyllyam sal pay ane hundredth thousand poundis strineling for his redemption, the tane half to be payit with *argent content*. And for sickir payment of this othir half, he sal geif Cumber, Huntingtoun and Northumbirland vnder ane reuersioun, ay and quhil the residew of his ransoun war payit to the kyng of England." Bellend. Chron. b. xiii. c. 5. *Partem unam praesentem*, Boeth. Fr. *argent comptant*, *id.*

To **ARGH**. V. ERGH, *v.*

**ARGIE**, *s.* Assertion in a dispute, side of a question which one takes. He is said to keep *his ain argie*, who, whatever be said to the contrary, still repeats what he has formerly asserted, S. Bor.; synon. with keeping one's *ain threap*.

This word might at first view seem to be corr. formed from the E. *v. argue*. But Su.-G. *ierga* is used in the same sense, *semper eadem obgannire*, ut solent aniculae iratae; Ihre. Isl. *iarg-r*, keen contention.

To **ARGLE-BARGLE**, *v. n.* To contend, to bandy backwards and forwards, S. *Aurgle-bargin*, Loth.; *Argie-bargie*, Fife.

But 'tis a daffin to debate,  
And *aurgle-bargin* with our fate.

*Ramsay's Poems*, i. 335.

This may be referred to the same fountain as the last word. Besides the terms mentioned, we may add Isl. *arg*, enraged; *jarga*, to contend. In Gl. Ramsay, however, *eaggle-bargin* is given as synon. If this be well authorised, the term may properly signify to *haggle* in a *bargain*.

"She told me she wadna want the meal till Monday, and I'll stand to it." 'Dinna gang to *argle-bargle* wi' me,' said the miller in a rage." *Petticoat Tales*, i. 212.

"Weel, weel," said the laird, "dinna let us *argol-bargol* about it; entail your own property as ye will, mine shall be on the second son." *The Entail*, i. 53. It may be added, that Gael. *iorghail*, *iorguil*, denotes strife, a tumult, a quarrel.

**ARGOL-BARGOLOUS**, *adj.* Quarrelsome, contentious about trifles, Ayr.

"No doubt his *argol-bargolous* disposition was an inheritance accumulated with his other conquest of wealth from the mannerless Yankies." *The Provost*, p. 194.

To **ARGONE**, **ARGOWNE**, **ARGWE**, **ARGEW**, *v. a.* 1. To argue, to contend by argument.

Than said the Merle, Myne erreur I confes;  
This frustir luvè all is bot vanite;

Blind ignorance me gaif sic hardines,  
To *argone* so agane the varité.

*Bannatyne Poems*, p. 92.

## 2. To censure, to reprehend, to chide with.

Than knew thai weille that it was he in playne,  
Be horss and weide, that *argowend* thaim befor.  
*Wallace*, iv. 83. MS.

Ane *argowde* thaim, as thai [went] throuch the toun,  
The starkast man that Hesylyng than knew,  
And als he had off lychly wordis ynew.  
*Wallace*, vi. 126. MS.

*Argue* is used in the samo sense by Wyntown and Douglas.

As in oure matere we procede,  
Sum man may fall this buk to rede,  
Sall call the autour to rekles,  
Or *argue* perchans hys cummandnes.  
*Cronykil*, v. 12. 280.

Not you, nor yit the Kyng *Latyne* but leis,  
That wont was for to reyn in plesand pece,  
I wyl *argew* of thys maner and offence.  
Forseith I wate the wilful violence  
Of *Turmus* al that grete werk brocht about.  
*Doug. Virgil*, 468. 54.

Fr. *argu-er*, Lat. *argu-o*.

**ARGOSEN**, *s.* The lamprey, according to old people, Ayr.s; *q.* having the *een* or eyes of *Argus*.

**ARGUESYN**, *s.* The lieutenant of a galley; he who has the government and keeping of the slaves committed to him.

"Sone efter thair arryvell at *Nances* [Nantz,] thair grit *Salve* was sung, and a glorious painted *Ladie* was brocht in to be kissit, and amongst utheris was presented to one of the Scottis men then chainyeid. He gentillie said, *Truble me not; suche an idolle is accursit; and thairfoir I will not tuiche it.* The *Patrone*, and the *Arguesyn*, with two *Officers*, having the cheif charge of all *suche matters*, said, *Thow sall handle it.* And so they violentlie thrust it to his faice, and pat it betwix his hands, who seing the extremitie, tuke the idolle, and advysitlie luyking about, he caist it in the rever, and said, *Lat our *Ladie* now save hirself; seche is lycht aneuche, lat hir leirne to swyme.* Efter that was no Scottis man urgit with that idolatrie." Knox, p. 83. MS. i. id. *Arguiser*, MS. ii. and London edit.

I have given this passage fully, not only as entertaining, but as shewing the integrity and undaunted spirit of our Scottish Reformers, even in the depth of adversity, when in the state of galley-slaves. Knox does not mention the name of this person. But the story has strong traits of resemblance to himself.

Fr. *argousin*, id. *Satelles remigibus regendis ac custodiendis prepositus.* Dict. Trev.

Allied to this is A. Bor. "*argosies*, ships;" Grose. This seems to be a very ancient word. There has probably been an O. Fr. term, signifying a ship, nearly of the same form with that still used in the North of E. For L. B. *argis* occurs in the same sene. It is used by Gregor. Turon. *Argis* haud modica mercibus referta per Ligerim vchabatur. It had occurred to me that the name had probably originated from the celebrated *Argo*, the ship of the *Argonauts*, in which Jason sailed to get possession of the golden fleece. And I find that this very idea is thrown out by Du Cange. The word may have been introduced into France by the inhabitants of Marseilles, who, it is well known, were a Greek colony.

\***ARGUMENT**, *s.* A piece of English, dictated to boys at school, to be turned into Latin; the subject of a version, Aberd.

To **ARGUMENT**, *v. a.* To prove, to shew.

"Treuth it is, the kirk testifeis to the congregation & certifiis, quhilk is autentik scripture, quhilk is nocht: quhilk *argumentis* nocht that the scripture takis authoritie of the kirk." Kennedy, Crostraguell, p. 109.

**ARIT**, *pret.* Tilled, eared. V. AR, ARE, *v.*

**ARK**. MEAL-ARK, *s.* A large chest for holding meal for a family on a farm, S.

"A' the meal-girnels i' the country wadna stand it, let abee the wee bit *meal-ark* o' Chapelhope." Brownie of Bodsbeck, i. 12.

**ARK**, *s.* A large chest, especially for holding corn or meal; S. Lancash.

—Ane *ark*, ane almry, and laidills two.—  
*Bannatyne Poems*, 159. st. 4.  
Behind the *ark* that hads your meal  
Ye'll find twa standing corkit well.  
*Ramsay's Poems*, ii. 527.

The word is also used in old deeds, for that kind of box used in lakes, ponds, &c. for catching eels. This is called an *eel-ark*.

A.-S. *arce*, *erce*, a coffer, a chest; Alem. *arca*; Su.-G. *ark*; Lat. *arca*. In John, xii. 6. where we read, "He had the *bag*," the word *arka* is used by Ulphilas, as denoting a chest or casket for containing money. Gael, *arc*, id.

**ARK** of a mill, *s.* The place in which the centre wheel runs, S.

**ARK-BEEN**, *s.* The bone called the *os pubis*, S. B.

To **ARLE**, *v. a.* 1. To give an earnest of any kind, S.

2. To give a piece of money for confirming a bargain, S.

3. To put a piece of money into the hand of a seller, at entering upon a bargain, as a security that he shall not sell to another, while he retains this money, S.

"The schireffe suld escheit all gudes, quhilkis ar forestalled, coft, or *arled* be forestallers, and in-bring the twa part thereof to the Kingis vse, and the third part to himselfe." Skene. Verb. Sign. R. 1. a.

As *arled* is distinguished from *coft*, the meaning would seem to be, that the goods may be escheated, although not actually purchased by a forestaller, if the vender be in terms with him, or so engaged that he must give him the refusal of the commodity.

L. B. *arrhare*, *arrhis* sponsam dare; Du Cange. *Subarrare* was used in the same sense. Si quis depensaverit uxorem, vel subarraverit.—Julian Pontif. Decr. Salmas. Not. in Jul. Capitol. 254. Fr. *arrher*, *arrer*, to give an earnest. Dict. Trev. *Arré*, "bespoken, or for which earnest has been given," Cotgr. V. the *s.*

**ARLES**, **ERLIS**, **ARLIS**, **ARLIS-PENNIE**, **ARLE-PENNY**, *s.* 1. An earnest, of whatever kind; a pledge of full possession.

This was bot *erlys* for to tell  
Of infortwne, that eftyr fell.

*Wyntown*, viii. 27. 21.

Of his gudnes the eternal Lord also  
Restoris the merite with grace in *erlis* of glora.

*Doug. Virgil*, 357. 20.

"The heart gets a taist of the swetnes that is in Christ, of the joy whilk is in the life euerlasting, quhilk taist is the only *arlis-penny* of that full and perfite joy, quhilk saull and bodie in that life shall enjoy. And the *arlis-pennie* (as yee knaw) mann be a part of the sowme, and of the nature of the rest of the sowme." Bruce's Serm. on the Sacrament, 1590. Sign. S. 2. a. b.

Here tak' this gowd, and never want  
Enough to gar you drink and rant ;  
And this is but an *arle-penny*  
To what I afterward desigu ye.

*Ramsay's Poems*, ii. 561.

The word *arles* is still used, in this general sense, in vulgar conversation. S.

"Thy hart may be blyth for wordly thinges, because thou art an earthlie bodie. A king may rejoyce in a kindome, &c. but if they be not taine out of God's handes, as *arlespennies* of heauenly and spirituall benefites, the spirite of Christ shall not rejoyce in thec." Rollock on 1 Thes. p. 300, 301.

"Paul saies in another place, that the spirit is given thee as an *arlespenny* of thy saluation.—Thou loses the *arlespennie* if thou make him sad." *Ibid.* p. 317.

2. A piece of money given for confirming a bargain, S. This is evidently a more restricted use of the term; although that in which it generally occurs, in its simple state, in our old writings.

"And that thay diligentlie inquire, gif ony maner of persoun gefis *arlis* or money on ony maner of fische, that cummis to the mercat, to the effect, that the samin may be sauld upone ane hear price." Acts Ja. IV. 1540. c. 78. edit. 1566.

"The buying and selling is effectualle and perfitie compleit, after that the contractors are agreed aent the price;—quhen the *arlis* (or *God's pennie*) is given be the buyer, to the seller, and is accepted be him." Reg. Maj. b. iii. c. 10. s. 2. 4.

"Quhen *arles* are given and taken; gif the buyer will passe fra the contract, he may doe the samine with tinsell of his *arles*." *Ibid.* s. 6.

Both *arles* and *arles-penny* are used in this sense, A. Bor. The latter is defined by Phillips, "a word used in some parts of England, for earnest-money given to servants."

3. A piece of money, put into the hands of a seller, when one begins to cheapen any commodity; as a pledge that the seller shall not strike a bargain with another, while he retains the *arles* in his hand, S.

The word is used in this sense, most commonly in fairs or public markets, especially in buying and selling horses or cattle. Where a multitude are assembled, this plan is adopted for preventing the interference of others, who might incline to purchase, while the buyer and seller were on terms. The general rule, indeed, is, that no other interferes, while he knows that the vender retains the *arles*; but waits till he see whether the bargain be concluded or broken off. V. the v.

This word is evidently derived from Lat. *arrhabo*, which the Romans abbreviated into *arrha*. It de-

noted an earnest or pledge in general. It was very often used to signify the earnest, which a man gave to the woman whom he espoused, for the confirmation of the contract between them. This, as we learn from Pliny, was a ring of iron. For the ancient Romans were long prohibited to wear rings of any other metal. Hist. L. 33. c. 2. In the middle ages, the term seems to have been principally used in this sense. V. Du Cange, v. *Arra*.

The term was employed with respect to contracts of any kind. When a bargain was made, an earnest (*arrha*, or *arrhabo*) was given. But this, it has been said, was not to confirm, but to prove the obligation. V. Adams' Rom. Antiq. p. 236.

The custom of giving *arles*, for confirming a bargain, has prevailed pretty generally among the Gothic nations. It is still preserved in Sweden. That money is called *frids schilling*, which, after the purchase of houses, is given to the Magistrates, as an earnest of secure possession; Christopher, ap. Ihre, vo. *Frid*. The term *frid* seems here to signify privilege, security. Loecenius says, that whatever one has bought, if the bargain be confirmed by an earnest (*arra*), it cannot be dissolved; Suec. Leg. Civ. p. 60. Other Swedish writers give a different account of this matter. It is said, in one of their laws, "If the vender has changed his mind, let him restore the double of that which he has received, and repay the earnest;" Jus Birceus, c. 6. In our own country, a servant who has been hired, and has received *arles*, is supposed to have a right to break the engagement, if the earnest be returned within twenty-four hours. This, however, may have no other sanction than that of custom.

Aulus Gellius has been understood as if he had viewed *arrhabo* "as a Samnite word." But his language cannot by any means bear this construction. Cum tantus, inquit, *arrabo* penes Samnites Populi Romani esset: Arrabonem dixit de obsides, et id maluit quam *pignus* dicere, quoniam vis hujus vocabuli in ea sententia gravior acriorque est. Sed nunc *arrabo* in sordidus verbis haberi ceptus, ac multo rectius videtur *arra*; quanquam *arram* quoque veteres saepe dixerunt. Noct. Attic. Lib. 17. c. 2. Ed. Colon. 1533. In this chapter he gives some quotations, which he had noted down in the course of reading, from the first book of the Annals of Q. Claudius; for the purpose of marking the singular words employed by that historian, or the peculiar senses in which he had used those that were common. Among these he mentions *arrhabo*. "When the Samnites, he says, were in possession of so great an *arrabo* of," or "from the Romans."—These are the words of Claudius, and all that Gellius quotes from him. Then follows his own remark on this use of the term. "He has called the six hundred hostages an *arrabo*, choosing rather to do so, than to use the word *pignus*; because the force of this term (*arrabo*) in that connexion, is much greater. But now men begin to view it as rather a low word, &c.

It is evident that neither Claudius, nor Gellius, gives the most distant hint as to *arrhabo* being of Samnite origin. Both refer to that disgraceful agreement which the Romans, under the consulate of T. Veturius and Sp. Posthumus, after their army had been inclosed near the *Caudine Forks*, made with the Samnites, when they delivered up six hundred knights as hostages. Liv. Hist. Lib. 9. c. 5. They assert that the Samnites were in possession of an *arrabo*, not literally however, but more substantially, when they had so many honourable hostages.

The Romans, it would appear, borrowed this term immediately from the Greeks, who used *ἀρραβών* in the same sense. They also probably borrowed from the Greeks the custom of giving a ring as a sponsal pledge. This custom prevailed among the latter Greeks at least. For Hesychius gives the de-

signation of *αραβωνιακα*, to *καθωμα*, *ενορμα* and *περθεματα*, which were different kinds of rings, commonly given as pledges. V. Casaubon. Not. in Capitoliu. 187. So close is the connexion between the Gr. term and Heb. ערבון, *arbon*, that we can scarcely view it as the effect of mere accident. This is the word used to denote the pledge given by Judah to Tamar, in token of his determination to fulfil his engagement to her; Gen. xxxviii. 17, 18, 20. It may also be observed, that the first thing she asked in pledge was his signet. The word is from ערב, *arab*, negotiatus est, spondidit, fide jussit, fidem interposuit.

*Arles* is a diminutive from Lat. *arra*, formed, as in many other cases, by adding the termination *le*, q. v. Fr. *arres*, *erres*, id. acknowledges the same origin; as well as Su.-G. *ernest*, Dan. *ernitz*, C. B. *ern*, *ernes*, Ir. *airneigh*, although rather more varied. Shaw indeed mentions *iarlus* as a Gael. word, signifying, an earnest-penny. But it seems very doubtful if it be not a borrowed term; as there appears no vestige of it in Ir., unless *airleac-aim*, to lend or borrow, be reckoned such.

In Sw. an earnest is also called *faestepening*, from *faesta*, to confirm, and *pening*, (whence our *penny*); and *Gudspening*, as in Reg. Maj. *God's penny*. It receives this name, according to Loeceenius, either because the money given was viewed as a kind of religious pledge of the fulfilment of the bargain, or appropriated for the use of the poor. Antiq. Su.-G. p. 117. The last is the only reason given by Ihre, and the most probable one. In the same sense he thinks that A.-S. *Godgyld*, was used, an offering to God, money devoted to pious uses; Germ. *Gottes geld*, Fr. *denier de Dieu*, L. B. *denarius Dei*. V. Du Cange.

In Su.-G. this earnest was also denominated *lithkop*, *lidkop*, (*arra*, *pignus emptionis*, Ihre); Germ. *litkop*, *leykauf*; from *lil*, *sicera*, strong drink; Moes-G. *leithu*, id. and *kop*, *emptio*; q. the drink taken at making a bargain. This term, Ihre says, properly denotes the money allotted for computation between the buyer and seller. We find it used in a passage formerly quoted. When it is required, that he who changes his mind as to a bargain, should "repay the earnest," the phrase is, *gialde lithkopit*; Jus. Bireens. ubi. sup. In S. it is still very common, especially among the lower classes, for the buyer and seller to drink together on their bargain; or, as they express it, to the *luck* of their bargain. Nay, such a firm hold do improper customs take of the mind, that to this day many cannot even make a bargain without drinking; and would scarcely account the proffer serious, or the bargain valid, that were made otherwise.

**ARLICH, ARLITCH, adj.** Sore, fretted, painful, S. B. Perhaps from Su.-G. *arg*, iratus, *arga*, laedere. It may be derived, indeed, from *aerr*, cicatrix, whence *aerrad*, vulneratus; Dan. *arrig*, grievous, troublesome. V. ARR.

**ARLY, adv.** Early.

— He wmbethinkand him, at the last,  
In till his hart gan wndercast,  
That the King had in custome ay  
For to ryss *arly* ilk day,  
And pass weill far fra his menyce.

*Barbour*, v. 554. MS.

Isl. *aarla*, mane, G. Andr. p. 14. But this is rather from A.-S. *arlice*, id.

**ARMYN, ARMYNG, s.** Armour, arms.

Berwik wes tane, and stuffyt syn,  
With men, and wittsill of *armyn*.

*Barbour*, xvii. 264. MS.

Fourtene hundyre hale *armyngeis*  
Of the gyft of his lord the Kyngis—  
He browcht— *Wynton*, ix. 6. 23.

**ARMING, s.** Ermine. L. B. *armin-ea*, id.

"Item ane pair of wyd slevis of *arming* flypand bakward with the bordour of the same." Coll. Inventories, A. 1561, p. 123.

**ARMLESS, adj.** Unarmed, destitute of warlike weapons.

"The Oldtown people—came all running—with some few muskets and hagbutts, others with a rusty sword, others with an headless spear. The laird of Craigievar took up all both good and bad, and divided them among his own *armless* soldiers." Spalding's Troubles, i. 160, 161.

**ARMONY, s.** Harmony.

Dirk bene my muse with delorous *armony*.

*Doug. Virg.* Prol. 38. 5.

**ARMOSIE, adj.**

"Ane lang lows gowne of blak *armosie* taffetic with a pasment of gold about it." Inventories, A. 1578, p. 219.

Fr. *armoisin* itself signifies taffeta. It is defined in Diet. Trev. as a species of taffeta which comes from Italy and Lyons. Huet says that *armoisin* is for *ormoisin*, because it came originally from the isle of *Ormus*.

This, then, seems to be the same with "*Ormoise* taffatis." Chalm. Mary. V. ORMAISE.

**ARN, s.** The alder; a tree. S., pron. in some counties, q. *arin*.

Heb. ארן, *aran*, is the name given to the wild ash tree with broad leaves; Lat. *orn-us*, Fr. *erene*.

"Fearn is evidently derived from the *arn* or alder tree, in Gaelic *Fearnn*." P. Fearn, Ross. Statist. Acct. iv. 288.

"The only remedy which I have found effectual in this disorder is, an infusion of *arn* or alder-bark in milk." Prize Essays, Highl. Soc. S. II. 216.

C. B. *Uern*, *guernen*, Arm. *vern*, *guern*; Germ. *erlen-baum*; Fr. *aulne*; Lat. *abus*. It seems the same tree which in the West of S. is also called *eller* and *aar*.

**ARN, v. subst.** Are; the third pers. plur.

Thus to wode *arn* thei went, the wlonkest in wedes;  
Both the Kyng and the Quene;  
And all the douchti by dene.

*Sir Garvan and Sir Gol.* i. 1.

Women *arn* borne to thraldom and pensene.

*Chaucer, Man of Lawes T.* 4706.

A.-S. *aron*, sunt.

**ARNOT, s.** *Ley* [lea] *Arnot*, a stone lying in the field, Aberd. q. *earth-knot*?

**ARNOT, s.** The shrimp, a fish; Aberd.

**ARNS, s. pl.** The beards of corn, S. B. synonym. *awns*. Franc. *arn*, id.

**ARNUT, LOUSY ARNOT, s.** Earth-nut (whence corr.) or pig-nut; Bunium bulbocastanum, or flexuosum, Linn.

"Tall Oat-Grass, Anglis, *Swines Arnuts* or Earth-Nuts, Scotis." Lightfoot, p. 105.

"Had this husbandry been general in the dear years, the poor had not been reduced to the necessity of



living on *Arnots*, *Myles*, or the like." Maxwell's Sel. Trans. p. 226.

*Jurnut*, id. A. Bor. Ray. "*Harenut*, earthenut;" Thoresby, Ray's Lett. p. 329. Teut. *aerdnoot*, id.

**AROYNT** *thee*, O. E. Shakespear. For a conjecture as to the origin, V. RUNT, v.

**ARON**, s. The plant called Wakerobin, or Cuckoo's-pint, *Arum maculatum*, Linn. Teviotd. Sw. *Arons-oert*, id.

**ARORYS**, s. pl. Errors; Aberd. Reg.

**AROUME**, *adv.* At a distance, so as to make way.

The gaunt *aroume* he stoda.—  
Sir Tristrem, p. 144.

A.-S. *rume* late, or rather *rum* locus; on *rum*.

**ARR**, s. A scar. *Pock-arrrs*, the marks left by the small-pox, S., also, Lancash. Su.-G. *aerr*, Isl. *aer*, or, A. Bor. *arr*, id.

To **ARRACE**. V. **ARAS**.

**ARRAN-AKE**, s. The speckled diver, *Mergus stellatus*, Brunnich. P. Luss. Dunbar-tous. Statist. Acc. xvii. 251.

**ARRANGE**, s. Arrangement.

"In the first the *arrange* to be maid at lenthe an-  
suerande to the king of Englandis first writtingis, and  
all vtheris in schort and breif, &c. Acts Mary 1542,  
Ed. 1814, p. 412.

**ARRAYED**, *part. adj.* A term applied to a mare when in season, Fife.

This seems merely the E. term used in a peculiar sense, q. "in order."

**ARRAS, ARRESS**, s. The angular edge of a stone, log, or beam, Loth.

"The rebbits of that window would hae look't better,  
gin the mason had ta'en aff the *arras*." "Thai jamps  
would have been as handsome, and would hae been  
safer for the bairns, if the *arress* had been tane aff,"  
i.e. if the sharp edge had been hewed off.

**ARRED**, *adj.* Scarred, having the marks of a wound or sore, S. Dan. *arred*, id. Hence *pock-arred*, marked by the small-pox; Su.-G. *koppaerig*, id. variolis notatam habens faciem, *kopp* being used, by transposition, for *pok*; Dan. *kop-arred*.

Isl. *aerr-a* cicatrices facere, vulnura infligere; Verel.

**ARREIR**, *adv.* Backward. *To ryn arreir*, rapidly to take a retrograde course.

Than did my purpose *ryn arreir*,  
The quhilk war langsum till declair.  
*Lyndsay's Complaynt.*

Chauc. *arere*, id. Fr. *arriere*, Lat. *a retro*.

**ARRONDELL**, s. The swallow, a bird.

The *Arrondell*, so swift of flight,  
Down on the land richt law did licht,  
So sore he war opprest.  
*Burel's Pilg. Watson's Coll.* ii. 62.

Fr. *arondelle*, *harondelle*, *hirondelle*; from Lat. *hirundo*, id.

**ARROW**, *adj.* Averse, reluctant, Aberd.; the same with **ARCH**, **ARGH**, &c.

—An' rogues o' Jews, they are nae *arrow*,  
Wi' tricks fu' sly.

*D. Anderson's Poems*, p. 116.

\***ARSE**, s. The bottom, or hinder part, of any thing; as, a *sack-arse*, the bottom of a sack, S.

**ARSE-BURD** of a cart, the board which goes behind and shuts it in, S.

**ARSECOCKLE**, s. A hot pimple on the face or any part of the body, S. B.

The word seems to have been originally confined to pimples on the hips. These may have been thus denominated, because of their rising in the form of a cockle or small shell; in the same manner as pimples on the face are by Chaucer called *whelkes white*. Teut. *aers-bleyne*, tuberculus in ano, Kilian.

**ARSE'-VERSE'**, s. A sort of spell used to prevent the house from fire, or as an antidote to *Arson*, from which the term is supposed to be derived, Teviotd.

Most probably borrowed from England.

**ARSEENE**, s. A quail.

Upoun the sand that I saw, as the sanrare tane,  
With grene awmons on hede, Sir Gawane the *Drake*;  
The *Arsene* that our man ay prichand in plane,  
Corrector of Kirkin was clepit the *Clake*.

*Houlale*, i. 17.

But the passage has been very inaccurately transcribed. It is thus in Bann. MS.

Upon the sand *yit* I saw, as *thesaurare* tane,  
With grene awmons on hede, Sir Gawane the *Drake*;  
The *Arsene* that *ourman* ay prichand, &c.

*Awmons* might be read *awmouss*. *Ourman* is one word, i.e. *over-man* or arbiter, which corresponds to the office assigned to the *Claik* in the following line.

A.-S. *aerschen*, coturnix, Aelfric. Gloss. also *erschen*, Psa. civ. 38. from *ersc* and *henn*, q. gallina vivarii.

**ARSELINS**, *adv.* Backwards, Clydes. S. B. Also used as an *adj.*

Then Lindy to stand up began to try;  
But—he fell *arselins* back upon his bum.

*Ross's Helenore*, p. 43. V. DIRD.

Belg. *aerselen*, to go backwards; *aerseling*, receding; *aerselincs*, (Kilian) backwards.

**ARSELINS COUP**, the act of falling backwards on the hams, Roxb.

**ARSOUN**, s. Buttocks. [Saddle-bow—Skeat.]

With that the King come hastily,  
And, intill hys malancoly,  
With a trounsoun intill his neve  
To Schyr Colyne sic dusche he geve,  
That he dynnyt on his *arsoun*.

*Barbour*, xvi. 127. Edit. 1790.

**ART, ARD**. This termination of many words, denoting a particular habit or affection, is analogous to Isl. and Germ. *art*, Belg. *aart*,

nature, disposition; as *E. drunkard, bastard*; *Fr. babillard*, a stutterer; *S. bombard, bum-bart*, a drone, *stunkart*, of a stubborn disposition; *hastard*, hasty, passionate.

### ART and JURE.

"That all barronis and frehaldaris, that ar of substance, put thair eldest sonnys and airis to the sculis fra thai be aucht or nyne yeiris of age, and till remane at the grammer sculis, quhill thai be competentlie foundit, and haue perfite Latyne; and thareftir to remane thre yeiris at the sculis of *Art and Jure*, sua that thai may haue knowlege and vnderstanding of the lawis." Acts Ja. IV. 1496, Ed. 1814, p. 238.

This phrase evidently respects the philosophical classes and jurisprudence. *Art*, however, may include grammatical studies; as the phrase, *Facultas Artium*, includes grammar, rhetoric, and philosophy. V. Du Cange, vo. *Ars*. *Jure* is evidently from Lat. *jus-ri*.

### ART and PART. Accessory to, S.

The phrase is thus defined by the judicious Erskine. "One may be guilty of a crime, not only by perpetrating it, but by being accessory to, or abetting it; which is called in the Roman law, *ope et consilio*, and in ours, *art and part*. By *art* is understood, the mandate, instigation, or advice, that may have been given towards committing the crime; *part* expresses the share that one takes to himself in it, by the aid or assistance which he gives the criminal in the commission of it." Institute, B. iv. T. 4. s. 10.

Wyntown seems to be the oldest writer who uses this phrase.

Schyr Williame Besat gert for-thi  
Hys Chapelane in hys chapell  
Denwys cursyd wyth buk and bell  
All thai, that had *part*  
Of that brynnyn, or *ony art*.  
The Byschape of Abbyrdens alsua  
He gert cursyd denwys all tha  
That [othir] be *art* or *part*, or swiks,  
Gert bryn that tyme this Erle Patryke.

*Chron.* vii. 9. 535, &c.

*Swike*, as denoting fraud, or perhaps merely contrivance, seems to be added as expletive of *art*.

"Quhen he (Godowyne) hard the nobillis lament the deith of Alarude the Kingis brothir, he eit ene peece of brede, & said, God gif that breid wery me, gif evir I wes othir *art* or *part* of Alarudis slauchter: and ineontinent he fell down weryit on the breid. Bellend. Cron. B. xii. c. 8. Ita me superi pane hoc strangulent, inquit, ut *me outhore* Alarudus veneno neatus est; Boeth.

"Bot gif the other man alledges that he is *arte* and *parte* of that thift, and will proue that, conforme to the law of the land; he quha is challenged, sall defend himselfe be battell, gif he be ane frie man." Reg. Maj. B. iv. c. 14. s. 4.—Dicit quod isto *artem et partem* habuit; Lat. copy.

Concerning Ja. IV. it is said; "He was moved to pass to the Dean of the said Chapel Royal, and to have his counsel, how he might be satisfied, in his own conscience, of the *art* and *part* of the cruel act which was done to his father." Pitseottie, p. 95.

*Partaker* is sometimes substituted for *part*.

"Gif his maister or sustenar of this thief or reuar refusis to do the aamin, [i.e. to deliver him up]: he salbe baldin *airt* & *partaker* of his euill deidis, and salbe accusit thairfoir, as the principall theif or reifar." Acts Ja. V. 1515. c. 2. Ed. 1566.

The phrase is sometimes partly explained by a pleonasm immediately following.

"The committer of the slauchter, bloud or invasion, in maner foresaid; or being *airt*, *part*, red or

counsell thereof,—sall be condemned." Ja. VI. Parl. 14. c. 219. A. 1594. Murray.

In the London edit. of Buchanan's Detection, the phrase, *Act and Part* occurs twice in the indictment. [This is one proof among many, that this translation was made by an Englishman.] *Arte* is substituted in the Seottish edit. of the following year.

This phrase, as Erskine says, expresses what is called in the Roman law, *ope et consilio*. It must be observed, however, that the language is inverted. Whence the expression originated, cannot be well conjectured. It cannot reasonably be supposed that the word *art* has any relation to the v. *Airt*, to direct. For besides that this verb does not appear to be ancient, it would in this case be admitted, that those who used the Lat. phrase formerly quoted, *artem et partem*, misunderstood the proper sense of S. *art*. The phraseology does not seem to have been used, even in the middle ages. The only similar expression I have met with is Sw. *raad och daad*. *Tiena nagon med raad och daad*, to assist one with advice and interest; Widegr. Lex. i.e. *red and deed*.

### ARTAILYE, s. Artillery; applied to offensive weapons of whatever kind, before the introduction of fire-arms.

The Sotheron men maid gret defens that tid,  
With *artailye*, that felloune was to bid,  
With awblaster, gaynye, and stanya fast,  
And hand gunnys rycht brymly out thai cast.  
Wallace, vii. 994. MS.

### V. ARTILLIED.

### ARTALLIE, ARTAILLIE, s. Artillery.

"He—caused massones—big ane great strenth, called the outward blokhouis, and garnished the same with *artallie*, powder, and bulletis." Pitseottie's Cron. p. 310.

"Or they cam to the craigs of Corstorphine, they heard the *artailie* schott on both sides." Ibid. p. 326.

### ARTATION, s. Excitement, instigation.

"Attour his (Macbeth's) wyfe impacient of lang tary (as all wemen ar) specially quhare thay ar desirus of ony purpos, gair hym gret *artation* to persew the thrid weird, that seho might be ane quene, calland him oftymes febyl, cowart, & nocht desirus of honouris, sen he durst not assaielye the thyng with manheid & courage quhilk is offerit to hym be beniuolence of fortune." Bellend. Cron. B. xii. c. 3. Instigabat—incitat; Boeth. L. B. *artatio*, from *arto* used for *arcto*, *are*, to constrain.

—"And to geif thame *artatioune* to invaid his hienes, that thai mychte decerne quether it ware maire ganand to fecht with him or desist tharfra." Acts Ja. V. 1528, Ed. 1814, p. 327.

### ARTY, AIRTIE, adj. Artful, dextrous, ingenious, Aberd. Loth.

Teut. *aerdigh*, ingenious, solers, argutus; Dan. *artig*. id. Isl. *artug-r*, artificiosus.

### ARTHURYS HUFU. The name given by Douglas to the constellation Arcturus.

Of evry sterne the twynkling notis he,  
That in the stil heuin moue cours we se,  
*Arthurys hufe*, and *Hyades* betaiknyng rane,  
Syne *Walling strete*, the *Horne* and the *Charle wane*.  
Virgil, 85. 42.

In giving it this name, the translator evidently alludes to that famous building which in later times has been called *Arthur's Oon*. It appears from Juvenal, that, among the Romans in his time, *Arcturus* was

imposed as a proper name, from that of the constellation.

This, then, being the origin of the name Arthur, as used among the Latins, Douglas, when he meets with this star, makes a transition to that celebrated British prince who, at least in writings of romance, bore the same name; at once a compliment to Arthur, and to his own country. By a poetical liberty, which he claims a right to use even as a translator, he gives the British prince a place in the heavens, along with Jnlins and other heroes of antiquity. He gives him also a *hoif* or *sacellum* there; in allusion, as would seem, to that fine remnant of antiquity, which about this time began to be ascribed to Arthur. V. Horr.

**ARTILLIED, part. pa.** Provided with artillery.

"He was so well *artillied* and manned that they durst not mell with him." Pitscottie, p. 124. Fr. *artill-er*, to furnish with ordnance.

**ARTOW, Art thou;** used interrogatively.

Hastow no mynde of lufe, quhare is thy make!  
Or *artow* seke, or smyt with jelousye!

*King's Quair*, ii. 39.

To him I spak full hardily,  
And said, What *ertow*, belamy?

*Yvaine and Gawin*, v. 278. *E. M. Rom.*

Still used in some parts of S.

Isl. *ertu*, id. The verb and pron. are often conjoined in S. in colloquial language, as in Germ. and Isl.

**ARVAL, ARVIL-SUPPER, s.** The name given to the supper or entertainment after a funeral, in the western parts of Roxb.

*Arvill*, a funeral. *Arvill Supper*, a feast made at funerals, North. Grose.

"In the North this [the funeral] feast is called an *arval* or *arvil-supper*; and the loaves that are sometimes distributed among the poor, *arval-bread*." Donce's Illustrations, ii. 203.

The learned writer conjectures that *arval* is derived from some lost Teut. term that indicated a funeral pile on which the body was burned in times of Paganism; as Isl. *aerill* signifies the inside of an oven. But *arval* is undoubtedly the same with Su.-G. *arfoel*, silicernium, convivium funebre, atque ubi cernebatur hæreditas, celebratum; Ihre, vo. *Arf*, p. 106. It has evidently originated from the circumstance of this entertainment being given by one who entered on the possession of an inheritance; from *arf* hereditas, and *oel* convivium, primarily the designation of the beverage which we call *ale*.

Under *Aarsmot* (vo. *Aar*, annus, p. 57), Ihre remarks that funeral rites were observed, in the time of Popery, on the day of interment, afterwards on the seventh day, then on the thirtieth, and at length, if it was agreeable to the heirs, after a year had expired; and that on this occasion, the relations of the deceased divided the inheritance among them. It was universally understood, indeed, that no heir had a right to take possession of his inheritance, before giving the *arval* or funeral feast.

Ihre also observes, that the rites of the thirtieth day were called *traetiugund*, i.e. literally, three decades, and *maanodsmot*, from *maanad* a month, and *mot* time. As the latter term is obviously analogous to O. E. *monthis mind* (Su.-G. *maanads-motsœl*), perhaps in the correspondent term *Traetiugund* we have something that may throw light on our *Trental*. May it not intimate, that the *thirty* masses, indicated by this term, were said on thirty successive days terminating

with the *month's mind*, or funeral feast celebrated thirty days after death?

The term *arval* may have been left in the north of E. by the Danes (who write it *arfw-oel*). For although A.-S. *yrf* denotes an inheritance, I see no vestige of the composite word in this language. Isl. *erfe* is synon. with *arval*; Parentalia; *ad drekkia erf*, convivando parentare defunctis; G. Andr. p. 15, 16.

Wormius gives a particular account of the *Arffœoel*, "a solemn feast, which kings and nobles celebrated in honour of a deceased parent, when they succeeded to the kingdom or inheritance. For," he adds, "it was not permitted to any one to succeed to the deceased, unless he first received the nobles and his friends to a feast of this description. One thing principally attended to on this occasion, was that, in honour of the defunct, the heir taking the lead, vast bowls were drunk, and his successor bound himself by a vow to perform some memorable achievement." Monnm. Danic. p. 36, 37.

**AS, conj.** Than, S.

"Better be sansie [sonsie] *as* soon up;" S. Prov. "That is, better good fortune, than great industry;" Kelly, p. 55.

"*As* in Scotch," he subjoins, "in comparison answers to *than* in English." N.

I have only observed another proof of this anomalous use of the particle; "Better be dead *as* out of the fashion;" Ferguson's S. Prov. p. 9.

*Nor* is far more frequently used in this sense.

**AS, ASS, ASSE, ALSE, s.** Ashes; *pl. Assis*.

Remember that thou art bot *as*,  
And sall in *as* return agane.

*Dunbar, Bannatyne Poems*, p. 87.

Eftir all was fallin in powder and in *as*,  
And the grete hete of flambis quencht was,  
The reliquis and the drery ameris syne  
Thay sloknit, and gan weschin with sneit wyne.  
*Doug. Virgil*, 170, 52.

O ye cauld *assis* of Troy, and flambis bayth,  
And extreme end of cuntré folkis, here I  
Drawis you to witnes.— *Ibid.* 53, 25.

"I sal speik to the Lord, quhou be it I am bot puldir ande *asse*. It is vrytin in the 17 chepton of Ecclesiasticus, *Omnes homines terra et cinis*, al men ar eird and *alse*." Compl. S. p. 238.

*Ass*, S. In some counties pron. *aiss*; A. Bor. *ass*, Moes-G. *asja*, Alem. *asca*, Germ. and Belg. *asche*, Su.-G. and Isl. *aska*. Some trace these terms to Gr. *ασα*, pulvis; others to Heb. *אש* *aesh*, ignis; *ashes* being the substance to which a body is reduced by fire. Hence,

**ASSHOLE, s.** The place for receiving the ashes under the grate. Isl. *ausgrua*; Sw. *askegraf*, q. the grave for the ashes.

**ASCENSE, s.** Ascent; Lat. *ascens-io*.

This isope [hyssop] is humillitie,  
Right law intill *ascense*.

*Poems 16th Cent.*, p. 114.

**ASCHET, s.** A large flat plate on which meat is brought to the table, S. Fr. *assiette*, "a trencher-plate," Cotg.

It is most probable that Fr. *assiette* is of Goth. origin, and that it had been introduced by the Franks. For Isl. *ask-r* and Sn.-G. *ask*, denote a vessel. Thus Isl. *kernu ask* is expl.; Vasculum in quo butyrum asservatur, Verel. It is translated by Sw. *bytta*, a pail. Ihre renders *ask* pyxis; giving Mod. Sax. *ascher* as synon.

To ASCRIVE, ASCRIUE, ASCRYVE, *v. a.*

1. To ascribe.

"Albeit this word be common to both, yet most properly it is *ascruied* to the bodies of the godly." Rollock on 1 Thes. p. 209.

2. To reckon, to account.

—"His foirsaid farder introumissioun—salbe *ascryvit* in payment and satisfacioun of his principall soumes pro tanto." Acts Ja. VI. 1621, Ed. 1814, p. 609.

Bannatyne writes *askryve*, Trans. p. 235.

Fr. *adscribe*, "to enroll, register, account, reckon among others;" Cotgr.

ASEE, *s.* The angle contained between the beam and the handle, on the hinder side of a plough, Orkn.; synon. *Nick*.

Isl. *as* signifies a beam; trabs, also *pertica*. *Ee* perhaps is *q. E. eye*, "the eye of the beam." In Dan. this would be *qas-oie*, in Isl. *aas-auga*.

ASSHOLE, *s.* 1. The place for receiving the ashes, &c. V. under *As*, *Ass*, &c.

2. A round excavation in the ground out of doors, into which the ashes are carried from the hearth; Mearns.

Lancash. *esshole*, *ashole*, id. Tim Bobbins.

ASHIEPATTLE, *s.* A neglected child, Shetl.

Isl. *patti* signifies puerulus; Haldorson. As *aska* is cinis, what if the term denote a child allowed to lie among ashes? *Sittia* or *liggia i asku*, to sit or lie among the ashes, was a phrase used by the ancient Goths, expressive of great contempt. *Askefis*, used as a single designation, had a similar meaning, qui cineribus opedit; Ihre. This kind of phraseology evidently originated from their having so low an estimate of an unwarlike life, or peaceful death. V. STRAE-DEATH.

ASHYPET, *adj.* Employed in the lowest kitchen work, Ayr.

"When I reached Mrs. Damask's honse, she was gone to bed, and nobody to let me in, dripping wet as I was, but an *ashypet* lassie that helps her for a servant." Steamboat, p. 259. V. ASSIEPET.

ASH-KEYS, *s. pl.* The name given to the seed-vessels of the ash, S.; also *Ashen-key*.

"The gold is shelled down when you command, as fast as I have seen the *ash-keys* fall in a frosty morning in October." Tales of my Landlord, i. 141.

Reid writes it *kyes*. "The several wayes of increasing them are, first by seeds, *kyes*, kernells, nuts, stones." Scots Gardener, p. 55.

"The Ash, only raised by the seed, called the *Ashen-key*." E. Haddington, Forest Trees, p. 12.

"It is raised from the *key*, as the ash," &c. Ib. p. 16.

*Culver-keys*, the keys or seeds of an ash-tree, Kent; Grose; *q.* Do they derive their names from *culver*, a pigeon?

ASHLAR, *adj.* Hewn and polished, applied to stones, S.

"Dr. Guild goes on most maliciously, and causes cast down the stately wall standing within the bishop's close, curiously builded with hewn stone, and—brake down the *ashlar* work about the turrets, &c." Spalding, ii. 127.

Johns. gives this, although without any example, as an E. word, but expl. it in a sense quite different from that in which it is used in S.; "Freestones as they come out of the quarry, of different lengths, breadths, and thicknesses."

Fr. *aisselle*, a shingle, *q.* smoothed like a shingle?

ASIDE, *s.* One side. *Ich aside*, every side.

Swiche meting nas never made,

With sorwe, on ich *aside*.

*Sir Tristrem*, p. 17.

Analogous to the modern phrase *ilka side*; only that *a*, signifying one, is conjoined to the noun.

ASIDE, *prep.* Beside, at the side of another, S.

She op't the door, she let him in,  
He cuist aside his dreepin' plaidie;  
"Blaw your warst, ye rain an' win",  
"Since, Maggie, now I'm in *aside* ye."

*Tannahill's Poems*, p. 153.

It seems formed *q. on side*, like E. *away*.

ASIL, ASIL-TOOTH, *s.* The name given to the grinders, or *dentes molares*, those at the extremity of the jaw, Roxb. *Assal-Tooth*, Lanarks.

This must be radically the same with Su.-G. *oxel*. For *oxeltrand* denotes a grinder, *dens molaris*; Ihre. He views the word as a derivative from *oze* bos, taurus; adding this query, Is it because they most nearly resemble the teeth of oxen? He gives A. Bor. *axel-tooth* as synon. But Grose writes it *assle-tooth*. Ihre also mentions Isl. *jacksel*, id. According to the orthography of G. Andr. this is *jaxl*. He derives it from *jall*, which denotes a failure of the teeth; although the idea is directly the reverse. Perhaps the origin is Isl. *jack-a* continuè agitare.

This would suggest the same idea with the Lat. designation *molaris*, as referring to the constant action of a mill. It may be observed, however, that in the Moes-G. version of Mark ix. 42. *asilu quairnus* is used in rendering *λίθος μύλακος*, a mill-stone; "whence," says Junius, "I conclude that the Goths, with whom *asilu* denotes an ass, called a mill-stone *asilu quairnus* in imitation of the Greeks, by whom the upper mill-stone was denominated *ovos*, i.e. the ass." Goth. Gl. Were we certain that this idea were well-founded, *assal* would, according to the use of the term in the oldest Goth. dialect, be equivalent to *molaris*, or *grinder*.

ASYNIS, *s. pl.* Asses.

"Thair hors ar litill mair than *asynis*." Bellend. Descr. Alb. c. 15. Fr. *asne*, Lat. *asin-us*, id.

ASK, AWSK, *s.* Eft, newt; a kind of lizard, S. *asker*, Lancash.

Be-west Bertane is lyand  
All the landys of Irland: e  
That is ane lande of nobyl syre,  
Of fyrth, and felde, and flowrys fayre:  
Thare nakyn best of wenyng may  
Lywe, or lest stoure a day;  
As *ask*, or eddyre, tade, or pade,  
Suppos that thai be thidder bads.

*Wyntown*, i. 13. 55.

—Scho wnderit, and yeid by to an elriche well.

Scho met thar, as I wene,

Ane *ask* rydand on a snail,

And cryit, "Ourtane fallow bail!"

*Pink. S. P. Repr.* iii. 141. also *Bann. MS.*

*Awsk* is used improperly as a translation of Lat. *aspis*, in a curious passage in Fordun's *Scotichron.*

The unlatit woman ths licht man will lait,  
Gangis coitand in the curt, hornit like a gait :—  
With pryk youkand eeris as the *avsk* gleg.  
Vol. II. 376. V. LAIT, v.

Dispons thysel, and cum with me in hy,  
Elderis, *askis*, and wormis meit for to be.  
*Henryson, Bannatyne Poems*, p. 135.

It seems to be a general idea among the vulgar, that what we call the *ask* is the *asp* we read of in Scripture and elsewhere. This notion must have arisen from the resemblance of the names; and has very probably contributed to the received opinion of the newt being venomous.

A. Bor. *asker*; Germ. *eidechs, eidex*; Franc. *edehsa, egidehsa*; A.-S. *athere*, Belg. *egdisse, haagdise*, Isl. *ethla*, Su.-G. *odla*, Fr. *ascalabe*, id. Wachter derives the Germ. term from *ey, eg, ovum* and *tyg-en, gignere*; q. produced from an egg.

ASK, s. The stake to which a cow is bound, by a rope or chain, in the cow-house, Caitlth.

Isl. *as, pertica*; Su.-G. *aas, tignum, trabs*.

\* To ASK, v. a. To proclaim two persons in the parish church, in order to marriage; to publish the bans, Aberd. Loth.; synonym. *Cry*.

This may be viewed as an oblique use of the *v.* as used in the language employed in the formulary of Church of England, in regard to the solemnization of marriage; as a certificate must be produced bearing that the bans have been thrice *asked*.

ASKLENT, ASCLENT, ASKLINT, adv. Obliquely, askint, on one side, S. *Aslant, E.*

“Vnder the second sort, I comprehend al motions, cogitations, and actions of our whole life, whereby we decline neuer so little, and go *asclent* from that perfect duty, quhilk we aught to God and to our neighbour.”  
Bruce’s Eleven Serm. 1591. Sign. N. 5. 2.

Maggie coost her head fu’ high,  
Look’d *asklent* and unco skeigh.  
*Burns*, iv. 26.

Let then survivors take the hint,  
Read what they can in fate’s dark print,  
And let them never look *asklint*  
On what they see.

*R. Galloway’s Poems*, p. 102.

Skinner, Johnson, and Lemon, all derive E. *slant, aslant*, from Belg. *slanghe*, a serpent; without observing that the very word is preserved in Sw. *slant, id.* from *slind, latus*. Thus *aslant* is literally, *to one side*.

ASKOY, adv. Askint, obliquely, Kirkcudbright.

This has the same fountain with E. *askew*; Dan. *skiaev*, Su.-G. *skef*, obliquus, from the inseparable particle *ska, sko*, denoting disjunction.

ASLEY. *Horses in asley*, are horses belonging to different persons, lent from one to another, till each person’s land be ploughed; Orkn.

ASPAIT, adv. In flood, Clydes.

I’ the mirk in a stound, wi’ rairan’ sound,  
*Aspait* the river rase.  
*Marmaiden of Clyde, Edin. Mag. May 1820.*

ASPECT, s. The serpent called the asp, or aspik.

Thair wes the Viper, and th’ *Aspect*,  
With the serpent Chelidirect,  
Quhois stink is felt afar.  
*Burel’s Pilg. Watson’s Coll.* ii. 21.

Fr. *aspic, id.*

ASPERANS, adj. Lofty, elevated, pompous; applied to diction.

I yow besek, off your beneuolence,  
Quha will nocht low, lak nocht my eloquence.  
It is weil knawin I am a bural man;  
For her is said as gudly as I can.  
My spreyt felis na termys *asperans*.

*Wallace*, xi. 1463.

In Perth edit. *aspriance*. But here it is given as in MS. Fr. *aspirant, Lat. aspirans, part.*

ASPERT, adj. Harsh, cruel.

Though thy begynnyng hath bene retrograde,  
Be froward opposyt quhare till *aspert*,  
Now sall thair turn, and luke on the dert.  
*King’s Quair*, v. 19.

If this be the sense, the term is probably from Fr. *aspre*, Lat. *asper, id.*

ASPYNE, s. Apparently meant to denote a boat.

— The gynour

Hyt in the *aspyne* with a stane,  
And the men that tharin war gane  
Sum ded, sum dosnyt, come down wynland.  
*Barbour*, xvii. 719. MS.

The writer having said that their boats were well *festnyt*, this might seem to signify one of the fastenings; Isl. *hespa*, Su.-G. *haspe*, Germ. *hespe*, A.-S. *haepse, uncus, sera*; a bar, a bolt, a hook, E. *hasp*; which Wachter traces to *heb-en, tenere*. The term, however, should perhaps rather be understood of one of the boats referred to. For Teut. *hespinghe*, and *espinck*, signify cymba, a small boat or yawl; and Sw. *esping*, a long boat.

To ASPARE, v. a. To aspire; Aberd. Reg.

ASPOSIT, part. pa. Disposed.

“Eviol *asposit* persones,” i.e. ill-disposed, prone to mischief. Aberd. Reg. A. 1565, V. 26.  
This term is quite anomalous.

ASPRE, adj. Sharp.

Sagittarius with his *aspre* bow,  
By the ilk syng werytè ys may know  
The changing courss quhilk makis gret deference,  
And lewys had lost thair colouris of plesence.  
*Wallace*, iv. 5. MS. V. ASPERT.

ASPRESPER, s.

Compleyne also, yhs worthi men of wer,  
Compleyne for hym that was your *aspresper*,  
And to the dede fell Sothron yett he dicht:  
Compleyne for him your treumphe had to ber.  
*Wallace*, ii. 230. MS.

I find nothing, in the Goth. dialects, allied to *aspre*; unless it be supposed that this was a spear made of poplar, from A.-S. *aspe, id.* This passage may perhaps receive a gleam of light from L. B. *aspar, asparis, ubi lanceae tenentur*; Du Cange. It must be admitted, however, that Harry the Minstrel also uses the phrase *aspre bow*. V. ASPRE. This would indicate, that the term rather respects the quality of the instrument.

ASPRANCE. V. ASPERANS.

To ASS, v. a. To ask.

O mercy, lord, at thy gentrice I ass.  
*Henryson, Lyon and Mous*, st. 21.

The silly Freir behuifit to fleoch  
For almous that he *assia*.  
*Spec. Godly Sangs*, p. 36.

Germ. *eisch-en*, Franc. *eisc-on*, id.

ASS, *s.* Ashes. V. As.

To ASSAILYIE, *v. a.* To attack, to assail.

A fell bykkyr the Inglistmen began,  
*Assailyeid* sayr with mony cruell man.  
*Wallace*, xi. 406. MS.

Fr. *assaill-ir*, id. Menago wildly derives this from Lat. *afflare*. But it is evidently from L. B. *adsal-ire*, *assal-ire*, *invadere*, *aggre*. In via *adsalire*, *villan alsalire*; Leg. Salic. pass. V. Du Cange.

ASSAYIS, *s.* Assize, convention.

In this tyrawnd also fast  
Agayne till the *Assays* than past,  
And askyd thame, how thai had dwne.  
*Wyntown*, viii. 5. 158.

ASSAL-TEETH, *s. pl.* The grinders. V. ASIL.

ASSASSINAT, *s.* An assassin; an improper use of the Fr. word denoting the act of murder.

—"Haxton of Rathillet,—as was alledged, was one of the *assassinats* of Bishop Sharp." *Law's Memorials*, p. 157.

ASSEDAT, *pret.* Gave in lease.

"He *assadat* his fishing," &c. *Aberd. Reg. A.* 1545, v. 19.

ASSEDATION, *s.* 1. A lease, a term still commonly used in our legal deeds, S.

"Ane tak and *assedatioun* is not sufficient, quhilk wantis the yeirlic dutie quhilk sould be payit thairfoir, or the date or witnessis." *Balfour's Pract.* p. 200.

2. The act of letting in lease.

Craig (de Fend.) uses L. B. *asseditio* for a lease. Carpentier expl. *asseditio*, *annua pensionis assignatio*. "Gif any Baillie in the *asseditio* of the King's rents, is ane partaker thereof.—Gif there be ane gude *asseditio*, and vptaking of the common gude of the burgh; & gif faithful compt be made therof to the community of the burgh." *Chalmers Air. c.* 39. s. 37. 45.

L. B. *asseditio*, *asseditio*, *censum describere*, *taxare*, *imponere*, *peraequare*: *talliam*, *sive impositum vectigal vel tributum cum aequalitate singulis viritim taxare*; Du Cange. Fr. *asseoir*, id. Skinner derives *Asseditio* from *ad* and *sedes*.

To ASSEGE, *v. a.* To besiege.

Hym-self thare than dwelland,  
Lyncolne hya ost wes *assegeande*.  
*Wyntown*, vii. 9. 76.

Fr. *assieg-er*; L. B. *assid-iare*, *obsidere*. *Assidiaverunt castrum Montissilicis*. *Murat. T. S.* col. 434; Du Cange. From Lat. *ad* and *sedes*.

ASSEGE, *s.* Siege.

The *assege* than [thai] acalyd swne.  
*Wyntown*, vii. 9. 87.

To ASSEMBLE, *v. n.* To join in battle.

— Wyth als few folk, as thai ware,  
On thame *assemblyd* he thare.

Bot at the assemblyng he wes there  
In-til the mowth atrykyn wyth a spere,  
Qwhill it wp in the harnya ran.  
*Wyntown*, viii. 33. 38.

— By Carlhams *assemblyd* thal:  
Thare wes hard fychtyng, I hardse say.

*Ibid.*, ix. 2. 25.

Fr. *assembl-er*, from Su.-G. *saml-a*, Germ. *samlen*, Belg. *zamel-en*, id. These verbs are formed from Su.-G. and Germ. *sam*, a prefix denoting association and conjunction, Moes-G. *saman*, in composition *sama*, *ma*, *cum*; A.-S. and Isl. *sam*. Lat. *simul*, Gr. *συν, συμ, αμα*, have been viewed as cognate particles. From *sam* Ihre derives *sams* concors, and *samja*, unio; although it is not improbable that the first of these may have been the radical word.

ASSEMBLE, *s.* Engagement, battle.

Than bathe the fyrst rowtis rycht thare  
At that *assemblè* wencust war.  
*Wyntown*, viii. 40. 192.

ASSENYHE, *s.* The word of war.

And quhen the King his folk has sene  
Begyn to faile; for propyr tene,  
Hya *assenyhe* gan he cry,  
And in the stour sa hardyly  
He ruschyt, that all the semble schuk.  
*Barbour*, ii. 378. MS.

This word is corr. from ENSENYIE, q. v.

ASSIE, *adj.* Abounding with ashes, Loth. V. As, Ass.

ASSIEPET, *s.* A dirty little creature; synonym. with *Skodgie*, Roxb.; q. one that is constantly soiled with *ass* or ashes, like a *pet* that lies about the *ingle-side*. V. ASHPET and ASHEPATTLE.

To ASSIG, *v. n.*

One is said to "*assign* him ane sufficient nychtbour," *Aberd. Reg.* MS.

This is probably an error for *Assign*. If not, it may be from O. Fr. *asseg-ier* faire *asseoir*, *poser*, *placer*, *Roqnef.*; q. "set down beside him."

ASSILAG, *s.* The stormy petrel, a bird; *Procellaria Pelagica*, Linn.

"The *assilag* is as large as a linnet.—It comes about the twenty second of March, without any regard to winds." *Martin's St. Kilda*, p. 63.

"It presages bad weather, and cautions the seamen of the approach of a tempest, by collecting under the sterns of the ships; it braves the utmost fury of the storm." *Penn. Zool.* p. 553, 554.

"The seamen call these birds *Mother Carey's chickens*." *Sibbald's Fife*, p. 111. N.

The term has perhaps a Gael. origin, from *eascal*, Ir. *eashal*, a storm, and some other word, forming the termination, as *ache* danger, or *aighe* stout, valiant; q. braving the storm. Several of its names have a similar reference; Germ. *storm-finck*, Sw. *storm-waders vogel*, Lat. *procellaria*, &c.

ASSILTRIE, *s.* Axle-tree.

Out of the sey Eous lift up his held,  
I mene the horse, whilk drawis at device  
The *assiltrie* and goldin chair of price.  
Of Titan ———

*Pal. Hon. Prol.* 4. *Assiltre*, *Virg.* 155, 46.

Fr. *asseul*, Ital. *assile*, id.

To ASSING, *v. a.* To assign.

"Quhilk day thai *assing* for the taxatioun," &c. Aberd. Reg. A. 1538, V. 15.

To ASSYTH, ASSYTH, SYTH, SITHE, v. a. To make a compensation, to satisfy.

This *v.* is still commonly used in our courts of law, as denoting satisfaction for an injury done to any party.

"Gif thay be conuict of sic trespas, that thay be punist, and find borrowis till *assyth* the King and the partie compleimand." Acts Ja. i. c. 7. A. 1424. Edit. 1566. *Assyth*, Skene.

The Byschapyrke of Dunkeldyn swne  
Fell vacand, and the Pape gave that  
Til this Jhon Scot. Fra he it gat,  
*Assythid* in sum part than wes he.

Wyntown, vii. 8. 359.

Douglas, in his Virgil, uses *syth* in the same sense; but I have omitted to mark the place.

"Yit the Kyng wes nocht full *sithit* with his justice, bot with mair rigoure punist Mordak to the deith, because he was alliat to the sayd Donald, & participant with hym in his treason." Bellend. Cron. B. ix. c. 28.

*Syth*, *sithe*, is evidently the oldest term; from which *assyth* has afterwards been formed in our courts of law, which is not yet quite obsolete.

Skinner derives the word from Lat. *ad* and A.-S. *sithe* vice. But the origin is Su.-G. and Isl. *saett* a conciliare; and in a passive sense, reconciliari. *Saett maal och boeti*, is a common phrase in the Gothic laws; denoting an action for which a fine is paid, and hostages are given. This corresponds to what is expressed in the statute quoted above, being "*punished*, and finding *borrowis* (or sureties) till *assyth* the King," &c. The Su.-G. phrase in S. would literally be, "*Syth* in maill and bote;" i.e. satisfy by paying a certain sum as reparation. V. SYTH and BOTE. Ihre, under *Saetta*, mentions *assith* and *assithment*, as cognates; although by mistake he calls them E. words. *Aseeth* and *asseth* are indeed used by O. E. writers in the sense of satisfaction. V. the *s.* Ihre refers to A.-S. *sett-an*, as having the sense of componere. But Sommer explains this Lat. term only by these E. words, "to make, to compose, to devise, to write." Germ. *setz-en*, indeed, signifies, inimicitias deponere; *sich mit iemand setzen*, reconciliari cum aliquo. This is given by Wachter as only a figurative sense of *setzen*, ponere. Although Ihre hesitates as to the origin of the Su.-G. word, this analogy renders it highly probable, that *saetta*, conciliare, is in like manner merely the *v. saetta*, ponere, used figuratively, like Lat. *componere*. Ir. and Gæl. *sioth-am* also signifies, to make atonement.

ASSYTH, ASSYTHMENT, SYTH, SITHEMENT, s. Compensation, satisfaction, atonement for an offence. *Assythment* is still used in our courts of law.

And quhen that lettyr the Kyng had sene,  
Wyth-owtyn dowt he wes rycht tene,  
And thowcht full *assyth* to tã,  
And vengeance of the Brwis allsua.

Wyntown, viii. 13. 105.

"Gif ane man rydand, slayes ane man behinde him, with the hender feit of his horse; na *assythment* sall be given for his slauchter, bot the fourt feit of the horse, quha with his hieles did straik the man, or the fourt part of the price of the horse." Reg. Mag. B. iv. c. 24. s. 2.

"The freir Carmelite (quhilk wes brocht as we haue writtin) be King Edward to put his victory in versis wes tane in this feild, & commandit be King Robert

in *sithement* of his ransom to write as he saw." Bellend. Cron. B. xiv. c. 11.

Ye Ismalites, with scarlat hat and gowne,  
Your bludie boist na *syth* can satisfie.

*Spec. Godly Ballads*, p. 1.

This seems to refer to the anathema pronounced by the Pope, his legate, or any of the cardinals; or to a papal interdict.

Thus *aseeth* is used by Wiclif. "And Pilat willynge to make *aseeth* to the puple lefte to hem Barabas and hitooke to hem Jhesus betun with scorgis to be crucified;" Mark xv. *Aseth* in another MS.

Su.-G. *saett*, reconciliation, or the fine paid in order to procure it. V. the *v.* and SAUGHT.

To ASSOILYIE, v. a. 1. To acquit, to free from a charge or prosecution; a forensic term much used in our courts of law.

"The malefactour *assoilyied* at the instance of the partie, may be accused by the King." Reg. Maj. B. iv. c. 28. Tit.

The apothecary Patrick Hepburn his son being pursued as successor *titulo lucrativo*, for a debt of his father's upon that ground; and though the Right of Lands granted to him by his father was before the debt, yet it was revocable, and under reversion to the father upon a Rose noble, when he contracted the debt lybelled.

The Lords *assoilyied* from the passive title foresaid; but reserved reduction.

*Dirleton's Decisions*, No. 184.

2. To absolve from an ecclesiastical censure; as from excommunication.

"Sic thingis done, Kyng Johne and his realme wes *assoilyeit* fra all censuris led aganis thaym." Bellend. Cron. B. xiii. c. 10. Joannes excommunicacione *solutus* est, et Angliae regnum ab interdicto levatum; Boeth.

The Archebyschape of Yhork that yhere,  
Be autorytè and powere  
Of the Pape, *assoilyed* then  
Alysawndyr our Kyng, and his lawd men.  
But the Byschapyis and the clergy  
Yhit he leit in cursyng ly,  
All bot of Saynet Andrewys Se  
The Byschape Willame—

Wyntown, vii. 9. 159.

*Asoil*, *asoilen*, *asoul*, in O. E. denote the absolution given by a priest.

"He *asoiled* al thys fole, tho he had all thys y told." R. Glouc. p. 173. In a later MS. it is *asoiled*.

To be cursed in consistory, she counteth not a beane,  
For she copeth the comissary, and coteth his clarkes,  
She is *assoyled* as sone as her selfe lyketh.

*P. Ploughman*, Fol. 13. b.

i. e. she gives a cope as a bribe to the commissary, and furnishes coats to the clerks of the Bishop's court, that she may be absolved from the sentence of excommunication. V. Cowel.

3. To pronounce absolution from sin, in consequence of confession.

"Quhairfor, O christin man & woman, according to the doctrine, ordination and command of God and haly kirk, cum to confession, seik for ane lauchful minister, quhilk may pronounce the wordis of absolution to the and *assolye* the fra thi synnis, and ken that he occupies the place of God, thairfor bow doune thi self to mak thi confession to him." Abp. Hamilton's Catechisme, Fol. 155. a.

This term occurs in a passage which deserves to be transcribed, not only as giving a just picture of the relaxed morality of the Church of Rome, but as affording

a proof of the freedom and severity with which she was lampooned by early poetical writers in England, as well as in other countries. Money is personified under the name of Mede or Reward.

Than came ther a confessor, copid as a Frier,  
To Mede the mayd, he melind thes wordes,  
And sayd full softly, in shrift as it were ;  
Though lewd men & lerned men had lien by the bothe  
And falsenes had yfouled the, all this fifty wynter,  
I shal *assoyle* the myselfe, for a some of whete ;  
And also be thy bedman, and beare wel thy message  
Amongest knightes & clerks, conscience to turne.  
Then Mede for her misdedes to that man kneled,  
And shroue her of her shroudnes, shameles I trow  
Told him a tale, and toke him a noble  
For to be her bedman, and her broker also.  
Than he *assoyled* her sone, and sithen he sayde ;  
We haue a window in working, wil set vs ful high ;  
Woldest thou glase the gable, & graue therein thi name,  
Seker shoulde thy soule be, heauen to haue.

*P. Ploughman's Vision*, Fol. 12. a. b.

Here the word denotes absolution from guilt, where no censure was in force, but as connected with auricular confession. The phrase, *toke* him a noble, means gave or reached to him a piece of money of this designation. A.-S. *betaec-an*, tradere, committere. Our old writers use *beteach*, *betaught*, in a similar sense.

4. To absolve from guilt one departed, by saying masses for the soul ; according to the faith of the Romish church.

Thai haiff had hym to Dunferlynne,  
And him solemnly erydt syne  
In a fayr tumb, in till the quer.  
Byschappys and Prelatis, that thar wer,  
*Assolyeit* him, quhen the service  
Was done as thai counth best dewiss.

*Barbour*, xx. 289. MS.

This is sometimes represented as the act of God, in consequence of the prayers of men.

"The hail thre Estatis of the Realme sittand in plane Parliament,—hes reuokit all alienatiounis, alsweill of landis and of possessiounis, as of mouable gudis, that war in his Fathers possessioun, quhame God *assolyie*, the tyme of bis deceis, geuin and maid without the suise and consent of the thre Estatis." Acts Ja. II. 1437. c. 2. edit. 1566.

5. Used improperly, in relation to the response of an oracle ; apparently in the sense of *resolving* what is doubtful.

Bot than the King, thoctfull and all pensive  
Of sic monsteris, gan to seik beline  
His fader Fannus oratoure and ansuare  
Quhilk counth the fatis for to cum declare ;  
And gan requiring responsiounis alsua  
In the schaw vnder hic Albunea.—  
Thidder hail the pepill of Italia,  
And all the land eik of Enotria,  
Thare doutsum asking tursis for ansuere  
And thare peticiounis gettis *assolyet* here.

*Doug. Virgil*, 207. 43.

It occurs in a similar sense in O. E. "I *assoyle* a harde questyon, [Fr.] Je souls.—*Assoyle* me my questyon, and I shall gyue the a payre of hosen : Souls ma demande," &c. *Palsgr.* B. iii. f. 154, a. "He hath put forthe a questyon whiche no man can *assoyle* him : Il s'icy proposé vne question que nul icy ne penul *asouldre*." *Ibid.* f. 327, b.

The word is evidently corr. from Lat. *absolv-ere*, which was not only used as a forensic term, but in the dark ages bore that very sense in which it occurs in the passage quoted from *Barbour*. *Absolv-ere Defunctos*, est dicere collectam mortuorum ; *Absolve*, Domine, animos fidelium defunctorum. Sacerdotes audito parochianorum suorum obitu, statim *absolvant* eos cum Psal-

mis pro defunctis, et Collecta ; Odo Episc. Paris. in Præcept. Synodal. § 7, Du Cange. O. Fr. *absould-re* is thus defined ; E reis violatae religionis et pietatis pro nihilo habitae eximere ; *absouts*, absolutus ; Le Frere. But it seems to have been immediately derived from the Lat. liturgy. Of this the following passage affords a proof, as well as a further illustration of sense 3.

"This powar and auctoritie [to forgeue synnis] the preist, as the minister of Christ vsis & excitis quhen he pronuncis the wordis of absolutioun, sayand thus : *Ego absoluo te a peccatis tuis, In nomine patris, et filii, et spiritus sancti. Amen.* I *assoyle* the fra thi synnis, In the name of the father, the sonne, and the haly spreit. Amen." Abp. Hamiltoun's Catechisme, Fol. 151. b.

6. Also used improperly, as signifying to unriddle.

"Of thee may bee put out a riddle, What is it which hauing three feete, walketh with one foote into its hand ? I shall *assoile* it ; It is an olde man going with a staffe." Z. Boyd, Last Batt. p. 529.

*Assoilé*, *absoilé*, dechargé, absous, dispensé ; Gl. Roquefort.

- To ASSONYIE, ESSONYIE, v. a. 1. To offer an excuse for absence from a court of law.

"Gif ane man is *essonyied* at the fourt day, be reason of sicknes or bed evill, or being beyond Forth : he sall have respit, or ane continuation of fourtie dayes." Stat. K. Will. c. 26. s. 1.

2. Actually to excuse ; the excuse offered being sustained.

"He cannot be *essonyied*, bot be these lawful *essonyies*." Quon. Attach. c. 57. s. 5.

"For quhatsoever will *essonyie* any partie, against the soyte of any man,—it behoues the *essonyier* to name his awin name."—Baron Courts, c. 40. s. 2.

As used by *Barbour*, it is nearly equivalent to *acquitted*.

I wald blythly that thow war thair,  
Bot at I nocht reprowyt war.  
On this maner weile wyrk thou may ;  
Thow sall tak Ferrand my palfray.  
And for thair is na hors in this land  
Swa swycht, na yeit sa weill at hand,  
Tak him as off thine awyne hewid,  
As I had gevyn thairto na reid.  
And gyff hys yhemar oucht gruchys,  
Luk that thow tak hym magre his,  
Swa sall I weill *assonyeit* be.

*Barbour*, ii. 125. MS.

3. To decline the combat, to shrink from an adversary.

Wallace preyst in tharfor to set rameid.  
With a gud sper the Bruce was serwyt bot baid ;  
With gret invy to Wallace fast he raid :  
And he till him *assonyeit* nocht for thi.  
The Bruce him myssyt as Wallace passyt by.

*Wallace*, x. 365. MS.

i. e. although Bruce was so well armed, Wallace did not practically *excuse* himself from fighting.

R. Glouc. uses *asoyned* for excused. *Essoine*, a legal excuse, Chaucer, *Persones T.* v. 150 ; *essonye*, Gower.

He myght make non *essonye*.

*Conf. Am.* Fol. 17. b.

Fr. *essoyn-er*, *exon-ier*, "to exense one from appearing in court, or from going to the wars, by oath that he is impotent, insufficient, sick or otherwise necessarily employed ;" *Cotgr.*

It can scarcely be doubted that this word has had a Gothic origin. As Su.-G. *son-a*, *foer-son-a*, and



Germ. *sun-en*, signify to reconcile, to explain; the latter also denotes judgment in whatever way. Moes-G. *sun-jan* is still nearer in sense. For it means, to justify. *Gasunjoda warth handugei*, wisdom is justified; Luke vii. 35. Junius in his Goth. Gloss., refers to *sunjeins*, good, as probably the root. The idea is not unnatural. For what is justification, but a declaration that one is good or righteous in a legal sense: or what is it to reconcile, to appease; but, bonum vel propitium reddere? The derivation may, however, be inverted. The adj. may be from the verb. V. ESSONYTE, s.

**ASSOPAT**, *part. pa.* At an end, put to rest, laid aside.

“Answered that it wes not intended as ane justificatione of the band, for they did imagine that all of that kynd wes already *assopat*. Acts Cha. I. Ed. 1814, V. 667.

Fr. *assop-ir*, “to lay asleep; to quiet; to suppress.” Cotgr.

**ASSURANCE**, *s.* 1. “To take assurance of an enemy; to submit, or do homage, under the condition of protection.” Gl. Compl.

“Sum of you remanis in youre auen housis on the Inglis mennis *assurance*.—As sune as the Inglis men dreymis that ye haue failyet to them, than thai repute you for there mortal enenies far mair nor thai repute ony Scottis man that vas neuyr *assurit*.” Compl. S. p. 114.

Fr. *asseurement* was used nearly in the same sense. *Donner asseurement*, fidem dare. C'est un vieux mot qui se disoit autrefois pour *assurance*, &c. V. Dict. Trev. These writers derive it from *assecurare*, from *ad* and *securus*, q. rendre sur. V. L. B. *Assecurare*, and *Assecuramentum*, Du Gange.

2. “This word of old was the same with *Law-borrows* now.” Spottiswoode’s MS. Dict.

**AST**, *pret. v.* Asked.

To Maist : Hanam sone he past,  
And sowmes of silver fra him *ast*—  
In borrowing while he come bak.  
*Legend Bp. St. Androis, Poems 16th Cent.* p. 328.

To **ASTABIL**, *v. a.* To calm, to compose, to assuage.

Thare myndis mesis and *astabilis* he,  
And gane thame promys rest in time cumming.  
*Doug. Virg.* 466. 27.

O. Fr. *establ-ir*, to establish, to settle.

**ASTALIT**, *part. pa.* Decked, or set out.

His hors he tyt to ane tre treuly that tyde;  
Synne hynt to ane hie hall  
That wes *astalit* with pall:  
Weill wroght wes the wall,  
And payntit with pride.

*Gawan and Gol.* i. 5.

Fr. *estail-er*, to display, to shew.

To **ASTART**, **ASTERT**, *v. n.* 1. To start, to fly hastily.

It is used as a *v. n.* in O. E. “I *asterte*, I shonne or auoyde from a thyng.—I can nat *astarte* from him. —I *asterte*, I escape.” Palsgr. B. iii. f. 154, a.

For quihlk sodayne abats enon *astert*  
The blude of all my body to my hert.  
*King’s Quair*, ii. 21.

2. To start aside from, to avoid.

Giff ye a goddesse be, and that ye like  
To do me payne, I may it not *astert*.

*Ibid.* ii. 25.

Here it is used in an active sense. Germ. *starz-en*, to start up, O. Teut. *steert-en*, to fly.

**ASTEER**, *adv.* 1. In confusion, in a bustling state, q. *on stir*, S.

My minny she’s a scalding wife,  
Hads a’ the house *asteer*.  
*Ritson’s S. Songs*, i. 45.

2. Used as equivalent to abroad, out of doors; as, “Ye’re air *asteer* the day,” you are early abroad to-day, S.

To **ASTEIR**, *v. a.* To rouse, to excite, to stir.

My plesoure prikis my paine ay to prouoke;  
My solace, sorow sobbing to *asteir*.  
*K. Henry’s Test. Poems 16th Cent.* p. 262.

A.-S. *astyr-ian*, excitare.

**ASTENT**, *s.* Valuation.

—“That David Halyday and his moder sal bruk and joyss the x s. worth of land of ald *astent* of Dalruskel for the termes contenit in the lettre of assedacion,” &c. Act Audit. A. 1479, p. 89.

Here we observe the first stage in the transition from *Extent* to *Stent*. V. **STENT**, s. 1.

**ASTERNE**, *adj.* Austere, severe; having a harsh look, Roxb. Doug. Virg.

**ASTIT**, **ASTET**, **ASTID**, *adv.* 1. Rather; as, *astit better*, rather better; *astit was*, rather was; “I would *astit* rin the kintry,” I would rather banish myself; Lanarks., Ayr., Dumfr.

*Astet* is rendered “rather,” and resolved by “instead o’ that.” Gl. Surv. Ayr., p. 689, 691. But it seems merely a corr. and oblique use of *als tyt*, as soon as, *tittar* being used for rather, Selkirks. V. **TYTE**, **TYT**, *adv.* It is well known that the primary sense of E. *rather* is “more early,” in respect of preparation.

2. *Astid*, as well as, Roxb.

**ASTRE**, *s.* A star, Fr.

—The glistering *astres* bright,  
Quhilk all the night were cleare,  
Offusked with a greater light,  
Na langer dois appeare.  
*Hume, Chron.* S. P. iii. 386.

**ASTREES**, *s.* The beam of a plough, Orkn.; perhaps from Isl. *as* and *tré* lignum. V. **ASEE**.

\* To **ASTRICT**, *v. a.* To bind legally; a forensic term.

—“Name salbe haldin nor *astRICTit* to mak forder payment of thair pairtis of the said taxatioun.” Acts Ja. VI. 1585, Ed. 1814, p. 426.

**ASTRIKKIT**, *part. pa.* Bound, engaged.

—“That Valerius wes but ane private man in the time that this aith wes maid, and, be that resson, thay aucht nocht to be *astrikkit* to him.” Bellend. T. Liv. p. 235.

Lat. *abstract-us*, id. L. B. *abstractio*, coactio.

**ASWAIP, adv.** Aslant, Ettr. For.

This word seems to claim kindred with Su.-G. *sweep-a* vagari, or A.-S. *swap-an*, *sweep-an*, verrere. It is formed on the same principle with the E. phrase, "to take a *sweep*."

**A-SWIM, adv.** Afloat.

"The soldiers sleeping carelessly in the bottom of the ship upon heather, were all *a-swim*, through the water that came in at the holes and leaks of the ship, to their great amazement." Spalding, i. 60.

**AT, conj.** That.

And quhen Ferandis modyr herd  
How hyr sone in the bataill ferd,  
And *at* he swa wes discomfyt;  
Scho rasyt the ill spyryt als tyt:  
And askyt quhy he gabyt had  
Off the ansuer that he hyr mad?

Barbour, iv. 288. MS.

It is frequently used by Barbour in the same sense.

And for the voice in eury place suld hide,  
*At* he was ded, out throuch the land so wide,  
In presens ay echo wepyt wndyr slycht;  
Bot gudely meytis scho grsicht him at hir mycht.  
And so befel in te that sammyn tid,  
Quibill forthirmar at Wallas worthit wycht.

Wallace, ii. 282. 286. MS.

Thai dewtyd at hys senyhourry  
Suld thame abawndown hailyly.

Wyntown, ii. 9. 36.

It is sometimes used by the Bishop of Dunkeld. V. IRNE. It also occurs in our old acts of Parliament. V. ANENT, *prep.* LISTAR, &c.

It has been observed in a note prefixed to the Gl. to Wallace, Perth edit., that *at* is to be considered as a contraction for *that*, "which the writer of the MS. had made use of for his own convenience." But this is a mistake. For it is the same with Dan. *at*. *Jeg troer at han vil kom*; I believe that he will come. In Isl. *ad* is sometimes used; and also *at*. *Their spurdu at*; audiverunt quod; they were informed that; Kristnis. p. 52. Sw. *at*, id. *Ho aest du, at wi maage gifwa dem svar*; Who art thou, that we may give an answer; John i. 22. Su.-G. *att*, a *conj.* corresponding to Lat. *ut*. *Iag will att tu gor thet*; I incline that you do this; Ibre.

Nor was it quite unknown to O. E. writers. Of Nebuchadnezzar, Gower says:

—Lyke an oxe his met  
Of grasse he shall purchace and ete,  
Tyll *at* the water of the heuen  
Hath wasshen hym by tymes seven.

Conf. Am. Fol. 23. b.

**AT, pron.** That, which.

—Lordingis, now may ye se,  
That yene felk all, throw sutclét,  
Schapis thaim to do with slycht,  
That *at* thai drede to do with mycht.

Barbour, ii. 325. MS.

I drede that his gret wasallage,  
And his trawall, may bring till end  
That *at* men quhile full litill wend.

Barbour, vi. 24. MS.

—Clandyus send Wespasyane  
Wytht that Kyng to fecht or trete,  
Swa that for luwe, or than for threte,  
Of fors he suld pay at he awcht.

Wyntown, v. 3. 89.

Their man that day had in the merket bene;  
On Wallace knew this cairfull cass so kene.  
His mastyr speryt, quhat tithingis at he saw.

Wallace, ii. 298. MS.

This is undoubtedly the meaning of *at that*, R. Brunne, p. 74. although expl. by Ihearne, *as many as*, adeo ut forsitan reponendum sit, *at that*.

William alle apert his oste redy he dyght.  
*At that* thei mot fynd, to suerd alle thei yede.

This mode of expressing the *pron.* seems to have been borrowed from the similar use of the *conj.*

\* **AT, prep.** Used as signifying, in full possession of, especially in relation to the mind, S. V. HIMSELL.

**AT ALL, adv.** "Altogether," Rudd. perhaps, at best, at any rate.

—Thi scharpe figurate sang Virgiliane,  
So wisely wrocht vithentyne word in vane,  
My wauering wit, my cunning febill at all,  
My mynd misty, ther may not mys afe fall.

Doug. Virgil, 3. 34.

**AT ANE MAE WIT, at the last push; q.** about to make *one* attempt *more* as the last; Ettr. For.

"Here's the chap that began the fray," said Tam; "ye may speer at him. He rather looks as he were *at ane mae wit*." Perils of Men, i. 310.

"As to the storm, I can tell you my sheep are just *at ane mae wit*. I am waur than ony o' my neighbours, as I lie higher on the hills." Blackw. Mag. Mar. 1823, p. 313.

**ATANIS, ATTANIS, ATANYS, ATONIS, adv.** At once; S. *at ainze*.

Tharto also he ekit and gaif vs then  
Gentil hers, and pillotis, and lodismen:  
Hes suppleit vs with rowaris and marineris,  
And armour plenté *atanis* for al our feris.

Doug. Virgil, 84. 4.

Schir Wawine, wourthy in wail,  
Half ane span at ane spail,  
Quhare his harness wes hail,  
He hewit *attanis*.

Gawan and Gol, iii. 26.

**AT A' WILL, a vulgar phrase, signifying to the utmost that one could wish, S.**

**ATCHESON, ATCHISON, s.** A billon coin or rather copper washed with silver, struck in the reign of James VI., of the value of eight pennies Scots, or two thirds of an English penny.

"I should think that these *atchisons* approached the nearest to the black coin of James III. which we have mentioned before; for the first whitish colour, which discovers itself in these *atchisons*, seems to indicate that they are mixed with a little silver, or laid over with that metal." Rudd. Introd. to Anderson's Diplom. p. 137.

"They will ken by an *Atchison*, if the priest will take an offering;" Ramsay's S. Prov. p. 72.

"An *Atchison* is a Scotch coyne worth fower Bodles;" Gl. Yorks.

Bp. Nicolson writes *Atcheson*, and erroneously supposes this coin to be the same as that kind of black money coined by James III. Scot. Hist. Lib. p. 314. But it would appear that Rudd., when adverting to the mistake of Nicolson, falls into another still greater. For he says, "It is incredible, that a coin, which was in value the *fourth* part of a penny, in the time of James III., should thereafter rise to *eight* entire pennies, that is, thirty-two times the value;" Ibid.

But the accurate Rudd, has not observed, that the penny mentioned in Acts Ja. III. c. 9., to which four of these copper coins are reckoned equal, is a *silver* penny, although perhaps of inferior quality. For then the mode of reckoning by pennies Scots, as referring to copper coin, had not been introduced. The *Atcheson*, however, was only equal to eight of these copper pennies.

This coin received its denomination from one *Atkinson*, an Englishman, or, as his name was pron. in S., *Atcheson*. He was assay-master of the Mint at Edinburgh, in the beginning of the reign of James VI. Mr. Pinkerton calls the coin *Atkinson*, Essay on Medals, ii. p. 111. But it was always pron. as above. This coin bore the royal arms crowned, Jacobus D. G. R. Sco. R. Oppid. Edinb.; A leaved thistle crowned. V. Cardonnel, Billon Coins; Plate i. Fig. 21.

**AT E'EN**, in the evening; *Saturday at e'en*, pron. as if *Saturday teen*, Saturday evening, S.

"Aye, Sir, he's at hame, but he's no in the house: he's ay out on Saturday at e'en." Guy Mannering, ii. 259.

"But come, I am losing my Saturday at e'en." Ibid. p. 281.

**ATHARIST**, Houlate iii. 10. V. CITHARIST.

**ATHE**, AITH, *s.* Oath; plur. *athis*.

—All the Lordis that thar war  
To thir twa wardanys *athis* swar,  
Till obey them in lawté,  
Giff thaim hapnyt wardanys to be.  
*Barbour*, xx. 146. MS.

He swore the gret *ath* bodely,  
That he suld hald alle lelely;  
That he had said in-to that quihile,  
But ony cast of fraud or gyle.  
*Wynntown*, ix. 20. 85.

"We remember quhat *aythe* we have maid to our comoun-welthe.—Knox's Hist. p. 164.

Moes-G. *aiith*, Precop. *eth*, A.-S. *ath*, Isl. *aed*, Su.-G. *ed*, Dan. Belg. *eed*, Alem. Germ. *eid*, id. V. *Ed*; Ihre. Belg. *eed* has been traced to Heb. אֵד, *eeda* a sworn testimony; אֵד, *eed*, a witness, especially one under oath.

**ATHER**, *s.* The adder, Clydes.

**ATHER-BILL**, *s.* The dragon-fly, Clydes.

**ATHER-**, or **NATTER-CAP**, *s.* The name given to the dragon-fly, Fife.

**ATHER**, *conj.* Either.

"This kind of torment quihilk I call a blind torment, *ather* it is intended in ane high degree, or then it is remitted that they may suffer it." Bruce's Eleven Serm. 1591. Sign. Z. 2. a.

**A' THE TEER**, scarcely, with difficulty, "Can you lift that?" A. "It's a' the teer," S.

This is evidently a corr. of the words *all that ever*. "All that ever," [Fr.] tout tanque, or tout quanque; Palsgr. F. 456, a.

**ATHIL**, **ATHILL**, **HATHILL**, *adj.* Noble, illustrious.

The Paip past to his place, in his pontificale,  
The *athil* Emprour annon nycht him neir.  
Kings and Patrearkis, kend with Cardynnallis all,  
Addressit thame to that dess, and Dnkis so deir.  
*Houlate*, iii. 4.

It also occurs in the form of *achil*, *achill*:

Thairfore thai counsell the Pape to wryte on this wys,  
To the *achil* Emprour, souerane in sale.

*Ibid.* i. 22.

Thair was the Egill so grym, grettest on ground is,  
*Achill* Emproure our all, most awfull in erd.

*Ibid.* ii. 1.

But in both places it is *athill* in Bannatyne MS.

It is also used as a substantive; sometimes aspirated *hathill*, *hathel*, plur. *hatheles*; elsewhere without the aspirate, *achilles*, plur. for *athilles*.

His name and his nobillay wes nocht for to nyte:  
Thair wes na *hathill* sa heich, be half ane fute hicht.  
*Gawan and Gol.* iii. 20.

With baith his handis in haist that haltane couth hew,  
Gart stanys hop of the *hathill* that haltane war hold.

*Ibid.* 25.

Thus that *hathel* in high withholdes that hende,  
*Sir Gawan and Sir Gal.* ii. 28.

"Hathel in high," very noble person.  
The birdes in the bowes,  
That on the goost glowes,  
Thai skryke in the skowes,  
That *hatheles* may here.

*Ibid.* i. 10.

All thus thir *achilles* in hall herlie remauit,  
With all welthis at wiss, and wirschip to wail.  
*Houlate*, iii. 17. *athilles*, MS.

The letter *t* has been mistaken for *c*, from the great similarity of their form in the Bann. and other MSS. It is, indeed, often impossible for the eye to discern any difference.

Mr. Pinkerton inquires if *achill* means high? He has nearly hit on the signification; but has not adverted either to the origin, or to the true orthography, which might have led him to the other.

This word, whether used as an *adj.* or *s.* is evidently the same with A.-S. *aethel*, nobilis. Hence the designation, *Aetheling*, a youth of the blood royal, as *Edgar Atheling*; and the phrase mentioned by Verstegan, *aethelboren man*, a man nobly born, also, a gentleman by birth. Lord Hailes has justly observed that "the Anglo-Saxons, as well as other nations, formerly used the word *Aetheling*, to denote men of the noble class, although it may by degrees have been appropriated to the sons of the royal family." Annals, i. 7. That it was at length appropriated in this manner, seems pretty clear. *Geonga aetheling* is equivalent to, regis juvenis, Bed. ii. 12; iii. 21.

Su.-G. *adel* also signifies nobilis, as well as praecipuus, praestans. Ihre derives it from *aedel*, *edel*, which, equally with its ally *aett*, in the ancient dialects of the Gothic, denoted *kindred*, as did also C. B. *eddyl*. He finds this derivation on the following circumstance;—that those who were not noble, or free, were not considered as having any pedigree; just as slaves, among the Romans, were supposed to propagate, not for themselves, but for their masters. As Goth. and C. B. *edel* corresponds to Lat. gens, cognatio; it is thought to confirm this derivation, that Fr. *Gentil-homme*, E. *Gentleman*, consonant to *Aethel*, *adel*, have their origin from Lat. gens, *gentilis*. Hisp. *hidalgo*, a gentleman, has been rendered q. *hijo de algo*, i.e. the son of some one. But Camden observes with more probability, when speaking of *Etheling*; "Hence also the Spaniards, which deacended from the German-Goths, may seem to have borrowed their *Idalgo*, by which word they signify their noblest gentlemen." Remains, Names, vo. *Ethelbert*. According to an author quoted by Ihre, among the Goths in the middle ages, *heden*, as synonym. with *gentilis*, was often used to denote a nobleman or gentleman.

Loccenius thinks that this term may owe its origin, either to *adel*, *odul*, proper or hereditary possession; or to *attel*, *att*, kind, generation; Antiq. Suio-Goth. p. 63.

Wachter derives Germ. *adel* from *aette*, father. For what, says he, is nobility, but illustrious ancestry? Hence, he observes, among the Romans, those were accounted noble whose forefathers had discharged the higher offices of the state. Thus, they were designed *patres*, and *patricii*.

Isl. *audling*, rex, and *audling-ur*, optimum unus, are evidently from the same source. These, however, G. Andr. derives from *audr*, riches; *audga*, to become rich; *audgur*, rich, anciently *haudur*, also *heid*. Hence, he says, a king is called *audling*, from the abundance of his riches, a copia opum et census; Lex. p. 19.

Su.-G. *adling*, juvenis nobilis, corresponds to A.-S. *aetheling*, *eadling*; L. B. *adeling-us*; as these are synonym. with L. B. *domicellus*, *clito*, abridged from *inclytus*, and Su.-G. *juncker*, i. e. young lord. Only, the terms allied to *aetheling* were not so much restricted in any dialect as in A.-S.

Various theories have been given as to the formation of the term *aetheling* or *adeling*. Spelman says that the Anglo-Saxons used the termination *ling* to denote *progeny*, or as signifying *younger*. It has been also supposed, that *ling*, in this composition, has the sense of *imago*, q. the image of a noble person. To both these, Lord Hailes prefers the hypothesis of Papebroch, Vit. S. Marg. that "*ling* is the mark of the adjective in the Northern languages; as *Northing*, borealis, *ostling*, orientalis." "*Adel*," he adds, "is the noun, and *ling* the adjective. Hence Edgar *Aedeling*, is Edgar *the noble*. There are many examples of this in modern English. Thus, from the noun *hire*, merces, is formed the adjective *hireling*, mercenarius." Annals, ubi sup.

The learned writer is undoubtedly mistaken, in saying that *ling* is the mark of the adjective in the Northern languages. For it is indeed the mark of a peculiar class of substantives. When this termination is affixed to a *n. s.*, it forms a personal designation, expressing the subject denoted by the noun, as far as it is applicable to a person. Thus the Anglo-Saxons called a husbandman *eorhtling*, because of his labour in the *earth*; an oppressor *nidling*, from *nid* force; one who received wages *hyrting*, from *hyr*, merces. The very term, mentioned by Lord Hailes as an example, is properly a substantive used adjectively. This termination also converts an adjective into a substantive, possessing the quality which the adjective signifies; as Germ. *fremdling*, a stranger, from *fremd*, strange; *jungling*, a youth, from *jung*, young.

Sommer denies that *ling* denotes offspring or descent. Wachter adopts the opposite hypothesis, and gives a variety of proofs. But there seems to be no satisfactory etymology of the word as used in this sense. While some deduce it from *ling*, *imago*, and others from C. B. *lum*, effigies; Wachter traces it to *langen*, tangere, because a man's offspring are so near to him, that they may be compared to objects which are in a state of contact. This etymology, however, is greatly strained.

It deserves observation, that there is no evidence of *ling* occurring in this sense in Su.-G. The inhabitants of the East are denominated *oesterlaeningar*, and *oesterlig* is eastern. *Ing*, denoting a son, is in Su.-G. the termination which marks descent. This Ihre views as allied to C. B. *engi*, to bring forth, to be born. The proper origin of this termination most probably is Su.-G. *unge*, often written *ing*, *yng*, young. Thus Ihre says, that *Adling* is juvenis nobilis; as Germ. *ing* is juvenis, and, in patronymics, equivalent to *son*. From this termination, as used by the Germans, the descendants of Charlemagne were called *Carolingi*. In the same manner were the terms *Merovingi*, *Astingi*, &c. formed. There can be no doubt that *ing* is the proper termination in *aetheling*, as the radical term is *aethel*. Shall we suppose that *ling* is merely this termination, occasionally a little altered, for making the

sound more liquid; especially as the letter *l*, in the Gothic dialects, is, as Wachter observes, a very ancient note of derivation and diminution?

I shall only add, that the Anglo-Saxons formed their patronymics by the use of the termination *ing*. Thus they said, Conrad *Ceoldwald-ing*, i. e. Conrad the son of Ceolwald; *Ceoldwald Cuth-ing*, Ceolwald, the son of Cuth; *Cuth Cuthwin-ing*, Cuth the son of Cuthwin. V. Camden's Remains, Surnames, p. 132. William of Malmesbury observes, that the son of Eadgar was called *Eadgar-ing*; and the son of Edmund, *Edmund-ing*. Hicke has given various instances of the same kind; as *Pudding*, the son of Putta; *Bryning*, the son of Bryna, &c. Dissert. Ep. ap. Wachter, vo. *Ing*. V. UDAL LANDS.

ATHILL, HATHILL, *s.* A prince, a nobleman, an illustrious personage. V. the *adj.*

ATHIR, ATHYR, *pron.* 1. Either, whichever.

The justyng thus-gate endyt is,  
And *athyr* part went hame wyth pris.  
Wynntown, viii. 36. 2.

2. Mutual, reciprocal.

"Oftymes gret feliciteis cumis be contentiounn of unhappy parteis invading othir with *athir* injurys, as happinnit at this tyme be this haisty debait rising betuix Duk Morde and his sonnys." Bellend. Cron. B. xvi. c. 20.

ATHIR UTHIR, one another, each other.

How that Eneas wyth hys fader met,  
And *athir vthir* wyth freyndly weurdis gret.  
Doug. *Virgil*, 189, 3. *Rubr.*  
Mony a wycht and worthi man,  
As *athir* upon *othyr* than,  
War duschlyt dede, down to the ground.  
Barbour, xvi. 164. MS.  
With strookes sore, *ayther* on *other* bet.  
Hardyng's *Chr.* Fol. 38, a.

A.-S. *aegther*, uterque. We find a phrase somewhat similar in Oros. 2, 3. *Heora aegther othere of sloh*; Eorum uterque alterum occidebat. V. EITHER.

Skinner views the A.-S. word as compounded of *aec*, etiam, and *thaer*, postea. What analogy of signification is here, I cannot perceive. It is written more fully *aeghwaether*. As *hwaether* signifies *uter*, E. *whether*, and the term is used to distinguish different objects; may it not have been formed from *hwa*, qui, who, and *thaer* the article in the genitive; as equivalent to *whick of these*, or *of the*—things mentioned immediately after? V. EITHER, Or.

3. Used in the sense of other.

"In this battal was slane Walter Bryde, Robert Cumyn, with mony *ather* gentyl men and commonis." Bellend. Cron. B. xv. c. 8.  
A.-S. *auther*, *authre*, alter, another.

ATHOL BROSE, honey mixed with aquavita; used, in the Highlands, as a specific for a cold, S. Meal is sometimes substituted for honey.

—"The Captain swallowed his morning draught of *Athole Brose*, and departed." Heart Midloth. iv. 235.

ATHORT, *prep.* 1. Through, S., *athwart*, E.

"This coming out to light, posts went forth *athort* the whole country, with an information written by Mr. Archibald Johnston; for to him the prior informations,

both from court and otherways, oft after midnight, are communicated." Baillie's Lett. i. 32. V. THORROUR, *adj.*

## 2. Across, S. *athwart*, E.

It is used in the same sense as an *adv.*

## ATHORT, *adv.* Abroad, far and wide.

"There goes a speech *athort*, in the name of the Duke of Lennox, dissuading the King from war with us." Baillie's Lett. i. 83.

## ATHOUT, *prep.* and *adv.* Without, Fife. V. BETHOUT.

## ATHRAW, *adv.* Awry; Ayr., Dumfr.

Shouter your arms.—O had them on tosh,  
And not *athraw*. *Mayne's Siller Gun*, p. 20.

From *a*, or rather A.-S. *on*, and *thraw-an*, torquere.

## ATICAST, *s.* A silly, helpless, odd sort of person; Shetl.

Isl. *atkast* signifies insultatio, obrectatio, summum scomma. Shall we trace the term to this source, as denoting an object of ridicule or contempt?

## ATIR, EATIR, *s.* Gore, blood, mixed with matter coming from a wound.

Of his E dolpe the flowand blude and *atir*  
He wosche away all with the salt watir,  
*Doug. Virg.* 90. 45.

Cruorem, Virg.

A.-S. *ater*, *aetter*, *aettor*, Alem., *eitir*, Isl., and Germ. *eiter*, Su.-G. *etter*, venenum. But Belg. *eyter* signifies pus, sanies. It seems to be generally admitted by philologists, that Alem. *eit-en*, to burn, is the root; because the most-of poisonous substances are of a hot and burning quality. Hence Su.-G. *eternassla*, *urtica urens*, or burning nettle. *Atter* still signifies purulent matter, Lincolnsh.

## ATO, *adv.* In twain.

To the stifles he gede,  
And even *ato* hem schare,  
*Sir Tristrem*, p. 31. st. 45.

A.-S. *on twa*, in duo.

## ATOMIE, *s.* A skeleton, S.; evidently corr. from *anatomy*.

"Many folk hear sermon, yea, many sermons; but they are like those poor folk that died by the dyke side not long since in some of your remembrances: when there was a kind of famine;—the more they did eat, they grew like *atomies* or skeletons." Serm. affixed to Soc. Contendings, p. 111.

## ATOUR, *s.*

The schipmen, with gret apparail,  
Come with their schippis till assaill;  
With top castell warnyst weil,  
Off wicht men armyt in to steill.  
Thair batis wp upon thair mast  
Drawyn weil hey, and festnyt fast,  
And pressyt with that gret *atour*,  
Toward the wall: bot the gynour  
Hyt in the aspyne with a stane.—

*Barbour*, xvii. 717. MS.

Early editors have taken the liberty of substituting *aventure*. But *gret atour* seems synon. with *gret apparail*, ver. 711. O. Fr. *atour*, *attire*. Signifioit autrefois tout ce qui servoit à orner et à parer une femme. Ornatus, mundus muliebris; Dict. Trev.

## ATOUR, ATTOURE, *prep.* 1. Over, S.

Wallace in fyr gert set all haistely,  
Brynt wp the kyrk, and all that was tharin;  
*Atour* the roch the laiff ran with gret dyn.  
*Wallace*, vii. 1053. MS.

## 2. Across, S.

Scho tuk him wp with outyn wordis mo,  
And on a caar wnlikly thai him cast:  
*Atour* the wattir led him with gret woo,  
Till hyr awn houss with outyn ony hoo.  
*Wallace*, ii. 263. MS.

## 3. Beyond, as to time; exceeding.

"Gif—the King possesse the lands pertaining to the manslayer, in respect of the minority of the overlord, *attour* the space of ane year and a day; and happin to giue and dispone the lands as escheit, to any man; he, to quhom they are given, sall possesse them, sa lang as the man-slayer lives." Quon. Att. c. 18. s. 4.

## 4. Exceeding, in number.

— Thai ware twenty full thowsand,  
That come in Scotland of Inglis men;  
Aud noucht *attoure* aucht thowsand then  
Of Scottismen to-gyddyr syne  
Agayne thame gaddryd at Roslyne.  
*Wyntown*, viii. 16. 234.

Skinner derives this from Fr. *A tour*, *en tour*, more commonly *a l'entour*, circum. But according to Dict. Trev., *alentour* is now obsolete, and instead of it *autour* is used as a prep. in the same sense. It seems doubtful, however, whether it is not immediately of Goth. origin. We might suppose it comp. of Su.-G. *at*, denoting motion towards a place, and *ofer* over; or perhaps, notwithstanding the change of the vowel, from A.-S. *ute* and *ofer*.

## BY AND ATTOUR, *prep.* Besides, over and above, S.

"There came warrant from about 29 earls and lords, *by and attour* barons, burgesses, &c., signifying through all Scotland to thir covenanters the great danger they were in for religion." Spalding, i. 103.

"Both Aberdeens were—ordained to furnish out (*by and attour* the footmen—) the furniture of six rick-masters," &c. *Ibid.* i. 230.

## 5. In spite of; as, "I'll do this *attour* ye," i.e. in spite of all resistance on your part, Mearns.

## ATOUR, ATTOUR, *adv.* 1. Moreover.

"*Attour*, the King shall remain in thy government and keeping, till he come to perfect age." *Pitcottie*, p. 13.

*Attour*, behald to athir Decius,  
And standyng fer of tua that hait Drusus.  
*Doug. Virgil*, 195. 11.

In the same sense *by and attour* often occurs in our laws.

## 2. Out from, or at an indefinite distance from the person speaking, or the object spoken of.

Bot gif my power not sufficient be,  
Or grete yneuch, quhy suld I drede or spare  
To purches help forsoith *attour* alquhare?  
*Doug. Virgil*, 217. 1.

*Attour alquhare* is meant to give the sense of *usquam*. In this sense it is still used. To stand *atour*, is to keep off; to go *attour*, to remove to some distance, S.

## ATRY, ATTRIE, *adj.* 1. Purulent, containing matter; applied to a sore that is cankered. S.

"The kinde of the disease, as ye may gather out of that verse, was a pestilentious byle,—ane *attrie* kind of byle, stryking out in many heades or in many plukes; for so the nature of the word signifieth." Bruce's Eleven Serm. Fol. 1, b. This is rendered *matterie*, in the Eng. edit.

Belg. *etterig*, full of matter; *eiter-en*, to suppurate. As we have here the phrase, "ane *attrie* kind of byle," it corresponds to Su.-G. *etterbold*, *ulcus urens*; Ihre, vo. *Etter*.

## 2. Stern, grim.

Black hairy warts, about an inch between,  
O'er ran her *atry* phiz beneath her een.  
*Ross's Helenore*, p. 35.

An' beln bouden'd up wi' wrsth,  
Wi' *atry* face he ey'd  
The Trojan shore, an' s' the barks  
That tedder'd fast did ly  
Along the coast.—  
*Poems in the Buchan Dialect*, p. 1.

*Attern*, fierce, cruel, snarling, ill-natured; Gloucest. Grose's Prov. Gl.

This might seem more allied to Lat. *ater*, gloomy; stormy, raging. But perhaps it is merely a metaph. use of the term as used in sense first; as we speak of an *angry sore*.

## 3. Peevish, fretful; an *atvie* wamblin, a fretful misgrown child; Caithn.

### ATRYs, s. pl.

In a satire on the change of fashions, written perhaps towards the middle of the seventeenth century, we have a curious list of articles of female dress.

My lady, as she is a woman,  
Is born a helper to undo man.—  
For she invents a thousand toys,  
That house, and hold, and all destroys;  
As scarfs, shephroas, tuffs and rings,  
Fairdings, facings and powderings;  
Rebats, ribands, bands and ruffs,  
Lapbands, shagbands, cuffs and muffs,  
Folding outlays [ourlays?] pearling sprigs,  
*Atrys*, vardigals, periwigs;  
Hats, hoods, wires, and also kells,  
Washing-balls, and perfuming smells;  
French-gows cut out, and double-banded,  
Jet rings to make her pleasant-handed.  
A fan, a feather, bracelets, gloves,  
All new come-busks she dearly loves.  
For such trim bony baby-clouts  
Still on the laird she greets and shouts;  
Which made the laird take up more gear,  
Than all the lands or rigs could bear.

*Watson's Coll.* i. 30.

The only word which seems to have any resemblance is Fr. *atour*, a French hood; Chauc. *attour*. V. *Atour*, s.

### ATRYST, s. Appointment, assignation.

He is sa full of jelosy, and ingyne fals;  
Ever imagining in mynd materis of ewill,  
Compassand and castand castis ans thowsand,  
How he sall tak me with ane trew *atryst* of ane uther.  
*Dunbar, Maitland Poems*, p. 49.

Same as *TRYST*, q. v.

### ATTAMIE, s. Skeleton, S.

Abbreviated from Fr. *anatomie*, which not only denotes dissection, but the subject; "a carcasse cut up," Cotgr.

### To ATTEICHE, v. a. To attach; LL. *passim*.

—"Quhilk ordinar juges, &c. salhave power to *atteiche* and arreist the personis transgressouris of the said actis." Acts Ja. VI. 1581, Ed. 1814, p. 226.

### ATTEILLE, ATTEAL, s. This species of duck seems to be the *wigeon*, being distinguished from the *teal*.

Dr. Edmonstone is fully of this opinion,—"*Anas Ferina* (Lin. Syst.), *A-teal*, Pochard, Great-headed *Wigeon*." Zetl. ii. 255.

He views the *Teal* as the *Anas Querquedula*.

According to Mr. Low, it is different from both the *wigeon* and the *teal*. Speaking of the latter, he says:—

"Besides this I have seen another bird of the teal-kind here called *Atteal*. It is found in our lochs in great numbers in winter; is very small, brown or dusky above, and a yellowish belly; but I have not been able to procure specimens of it, so as to distinguish it properly." Fauna Orcadensis, p. 145.

"They discharge any persons quhatsoever, within this realme in any wyse to sell or buy any—Termigants, wyld Dukes, *Teilles*, *Atteilles*, Goldings, Mortyms, Schidderems, Skaildraik, Herron, Butter, or any sik kynde of fowles, commonly used to be chased with Halkes, under the paine of ane hundred pounds to be incurred alswell by the buyer as the seller." Acts Ja. VI. 1600. c. 23. Murray.

"Last Sept. *Widgeons* or *atteillis* 2; wild duckis 4." Dyet Buik of the Kingis hous at Falkland, Edin. Mag. for July 1802, p. 35.

The name is still retained in Shetland. "There is a large species called the Stock-duck, and smaller species called *teales* and *atiles*." P. Dunrossness, Statist. Acc. vii. 394.

Dr Barry seems mistaken, therefore, when, speaking of the *Teal*, he says, that of this the "*Atteal* is perhaps only a variety." Hist. Orkney, p. 300. He makes the *wigeon* a different bird; *ibid.*, p. 301.

Sir R. Sibb, inquires, if the *Anas circia*, or *Summer Teal*, be what our forefathers called the *Atteal*? Prodr. p. 2. lib. 3. 21. But Pennant suspects that the bird, called the *Summer Teal*, is merely the female of the *Teal*. Zool. ii. 607.

The teal, according to Pennant, is called "*Cimbris*, *Atteling-And*," *ibid.* 606. In Isl. the *turdus marinus* is denominated *Tialldr*; G. Andr.

### ATTELED, pret. Aimed. Sir Gawan and Sir Gal. ii. 26. V. ETTLE.

### ATTEMPTAT, s. A wicked and injurious enterprise.

"Yit nocht saciat by thir *attemptatis* they brak downe the wal of Adryane." Bellend. Cron. B. viii. c. 5. This is the word which he still uses. Fr. *at-tentat*, id.

It would appear that this term is never used in so indefinite a signification as that of E. *attempt*. It seems always to include the idea of something, if not morally evil, at least physically so, as injurious in its consequences. In the passage quoted from Bellenden, the phrase, "Yit nocht saciat by thir *attemptatis*," is the version of, *Nec his malis et incommodis in nostram gentem, sedata est hostium truculentia*; Boeth. It frequently occurs in our Acts, in relation to the *raids* on the Border.

—"To ansuer—flor—nocht assistand personally—at dais of Trewis haldin be the said wardane for reformationne of *attemptatis* to be maid & ressaunt for mutuale obseruatioune of pece & trewis laity contractit," &c. Acts Ja. V. 1526, Ed. 1814, p. 303.

It is not with *attemptatis* that the phrase, *to be maid*, is immediately connected, as if these acts were viewed as future; but with *reformatiounne*.

L. B. *attemptat-io*, nefaria molitio, scelus, Gall. *at-tentat*, ap. Rymer, To. i. p. 364; Du Cange. The proper sense of Fr. *attentat* is scelus, facinus; Dict. Trev.

**ATTEMPTING, s.** Perpetration, commission, with *of* subjoined, used in a bad sense; synon. with *Attemptat*.

"Yit siudrie wikit personis—ceissis not commonlie in thair priuate revenge to hoch and slay oxin and horses—and to hund out bair men and vagaboundis to the attempting of sic foul and schamefull enormiteis." Acts Ja. VI. 1581, Ed. 1814, p. 217.

More than a mere attempt or endeavour is obviously meant.

To **ATTENE, v. n.** To be related to.

—"Thai *attent* to the partie defendar—in als neir or nerrar degreis of that sam sort of affectioun." Acts Ja. VI. 1567, App. Ed. 1814, p. 44. V. AFFECTIOUN.

Fr. *s' attenir à*, "to be linked, or joyned in consanguinitie with;" Cotgr.

**ATTENTLIE, adv.** Attentively.

"Praying the nobilis—to consider *attentlie*, and trewlie juge, our former caussis to proceed of na hatrent, nor intent to move diabolical seditioun." N. Win-yet's Quest. Keith's Hist. App. 226.

**ATTENTIK, adj.** Authentie; Aberd. Reg. A. 1548, V. 20.

**ATTER-CAP, ATTIRCOP, s.** 1. A spider, S.

The prattling pyet matches with the Musis,  
Pan with Apollo playis, I wot not how;  
The *attircops* Minerva's office usis.  
These be the greifs that garris Montgomrie grudge,  
That Mydas, not Mecaenas, is our judge.  
*Montgomery, MS. Chron. S. P. iii. 505.*

2. An ill-natured person; of one of a virulent or malignant disposition, S.

Northumb. *attercop*, id. Cumb. *attercob*, a spider's web. A.-S. *atter coppe*, Aelfr. *atter-coppa*, aranea; evidently from *atter*, venenum, and *copp*, calix; receiving its denomination partly from its form, and partly from its character; q. a *cup of venom*. In Aelfric's Gloss. we find *fleonde naeddre*, i.e. a flying adder, given as synon. with *atter coppe*. For the word *adder* is merely *atter*, *aetter*, venenum, used as a designation for that species of serpent. Hence the same term is explained by Somn. *adder* and *poyson*. In Isl. the name of a serpent is formed in the same manner as that of a spider in A.-S. This is *citr-orm*, a poisonous worm. It does not appear that in A.-S. *aetter* was used in composition with *wyrme*, worm. We find, however, a synon. designation for a serpent in old E. which has been overlooked by both Skinner and Junius. This is *wyld worme*.

I se the sunne, & the se, and the sonde after,  
And where that byrdes & beastes makes they yeden;  
*Wyld wormes* in woodes, & wonderful fowles  
Wyth fleked fethers, and of fell colours.

*P. Ploughman, Fol. 58. a.*

If the epithet *wyld* were not reckoned sufficient to determine the sense, it would be confirmed by the circumstance of their being mentioned as inhabitants of *woodes*. But the writer afterwards alludes to the noxious quality of these worms:—

—*Wild worms* in woods by winters yow greith,  
And maketh hem welnyghe *meke* & milde for defaute,  
And after thou sendest hem somer, that is hir sonerayn ioye.  
*Fol. 73, a.*

The idea is, that the cold of winter, and want of food have such an effect even on serpents as nearly to change their nature.

Although *worm* be here used in this sense, as well as in Isl., in connexion with a word expressive of quality, it may be observed that Moes-G. *waurn* simply signifies a serpent. *Atgaf izois valdufni trudan yfaro waurne*, I have given you power to tread upon serpents, Luke x. 9. Su.-G. and Dan. *orm* has the same signification. A.-S. *wurm* sometimes occurs in this sense. At other times it has an epithet conjoined, as *fah wyrn*, the variegated worm, *wyrn-throwend*, the convoluted worm.

It appears that the term in some parts of S. still retains this sense.

"Above the south entrance of the ancient parish church of Linton, in Roxburghshire, is a rude piece of sculpture, representing a knight, with a falcon on his arm, encountering with his lance, in full career, a sort of monster, which the common people call a *worm*, or snake." Minstrely Border, ii. N. p. 98, 99. V. also p. 101.

**ATTIR, s.** Proud flesh, or purulent matter about a sore, Aberd.; evidently the same with **ATIR**, used by Gawin Douglas, q. v.

**ATTIVILTS, s.** Arable ground lying one year lea, Shetl.

The latter part of this word seems originally the same with **AVIL** and **AWAT**, q. v., used to denote the second crop after lea. But the origin seems very doubtful.

**ATTOUR, prep.** V. **ATOUR**.

**ATWA, adv.** In two, Clydes.

**ATWHEEL, AT WELL, adv.** Truly, assuredly, S. corr. from *I wat weel*, i.e. I wot well.

I mind it well enough, and well I may,  
*At well* I dane'd wi' you on your birth day.

*Ross's Helenore, p. 21.*

"*Atweel* I would fain tell him." Antiq. iii. 214.

It is sometimes abbreviated to *'Tweel*.

**ATWEEN, prep.** Between, S. V. **ATWEESH**.

**ATWEESH, prep.** 1. Betwixt.

— As far as I ween,  
They'll nae be angry they are left alane.  
*Atweesh* themselves they best can ease their pain;  
Lovers have ay some clatter o' their ain.

*Shirrefs' Poems, p. 33.*

Mr. Tooke observes that E. *betwixt* "is the imperative *be*, and the Gothic [i.e. Moes-G.] *twos*, or *two*." Divers. Purley, i. p. 405.

*Twos* is the accus. of *twa, twai*. But the terminations of the A.-S. synonyms, *betweohs*, *betweox*, *betweux*, *betwox*, have no relation to *twegen*, *two*, in its state of declension. Wachter views Germ. *zwischen*, between, as formed from *zwi*, *two*, by the intervention of *sche*, a particle used in derivation. Thus, he says, from *kutt-en*, to cover, *kutsche*, vehiculum, is formed, &c. V. Proleg. sect. 6. This idea might seem to have some collateral support from Franc. *tuisc*, *entuischan*, Belg. *tuschen*, between.

2. Denoting the possession of any quality, or relation to any particular state, in a middling way; Aberd. *Atween* is used in the same sense: *Atween the twa*; id. as, "How are

ye the day?" "Only *atween the twa*," i.e. only so so in respect of health, S. These are often conjoined; as, *Atweesh and atween*, so so, Aberd.

AU, *interj.* 1. Used like *ha* E. as expressive of surprise, S. Dan. *au*, oh; expressive of pain.

2. As augmenting the force of an affirmation or negation; as, *Au aye*, O yes; *Au na*, O no; Aberd. In the counties towards the south, *O* or *ou* is used.

AVA', *adv.* 1. Of all; as denoting arrangement or place, in connexion with *first* or *last*, S.

His craft, the Blacksmiths, first *ava*,  
Led the procession, twa and twa.

*Mayne's Siller Gun*, p. 22.

2. At all.

She neither kent spinning nor carding,  
Nor brewing nor baking *ava*'.

*Song, Ross's Helenore*, p. 145.

Corr. from *of all*.

AVAIL, AVALE, *s.* 1. Worth, value.

"That all pecuniail paines of offenders sal be taken up in gold and siluer at the *avail* of the money quhen the actes were made," &c. Acts Ja. VI. c. 70.

"To preif the *avale* of certane bullatis, poulder, and pilkis [pikes?] & wagus [wedges] of irnc." Aberd. Reg. A. 1548, V. 20.

2. Means, property.

"Order for Garrisons in the Border, and that the Sheriffs tax and return mens *avails* for hearing the charge." Stewart's Abridgm. S. Acts, p. 102.

AVAILL, *s.* Abasement, humiliation.

The labour lest, and leil service;  
The lang *availl* on humil wyse,  
And the lytill rewarde agane,  
Fer to consider is ane pane.

*Dunbar, Mailland Poems*, p. 115.

This term is used to denote the humiliation necessary in serving, and in expecting favours at court. Fr. *aval-er*, *avall-er*, to fall down, to be brought low; *aval*, down; perhaps from Lat. *ab alto*. Ital. *avalère*, to serve, seems nearly to express the idea contained in the passage.

AVAILLOUR, *s.* Value.

"Baxteris, Brousteris, &c. sall retain na mair within their awin housis, to the use and sustentatioun of thair families, than the *availour* of iii. d. for all the rest sould be commoun to all persounis that lykis to buy." Balfour's Pract. p. 65.

Fr. *valeur*. V. VALOUR.

AVAL, *s.* The same with *Avil*, Dumfr. V. AVIL.

To AUALE, *v. n.* To descend.

There was na strenth of vailyeant men to wale,  
Nor large fludis on yet that mycht *auale*.

*Doug. Virgil*, 150. 44. V. AVAILL.

O. E. id. "I *auale* as the water dothe when it goeth downe wardes or ebbeth. [Fr.] *Jauale*. The water *aualeth* apace.—It is *aualyng* water, let vs departe." Palsgr. B. iii. F. 155, a.

AVALOUR, *s.* Avail.

"That the saidis preceptis be—of als grete strenthe, *avalour*, and effecte, as thai ware directe to Jhone abbot of Paslay, now keper of the privay sele." Acts Mary 1542, Ed. 1814, p. 424.

To AUALK, *v. n.* To watch.

"He declairis planelic, that the cure of the vniversal kirk appertenis to him, and that he is put as in the vatche, to *aualk* ouer the hail kirk." Nicol Burne, F. 89, a.

A.-S. *awaecan*, vigilare.

To AVANCE, *v. a.* To advance; Fr. *avance-er*.

"The saidis prelati—*avansit* to my said Lord-Governour—thair partis of the said Androis-Messe Terme." Sed'. Counc. A. 1547, Keith, App. p. 55.

AVANCEMENT, *s.* Advancement, Fr.

"—He—is dalie burdynnit & chargit with the *avancement* of greit sowmes of monie to his hienes," &c. Acts Ja. VI. 1594, Ed. 1814, p. 78.

AVAND, *part. pr.* Owing; *v* being used for *w*, and *vice versa*.

"Safere as sal be fundin *avand* of the saide tochire, —the said Robert sall—pay the samyn," &c. Act. Dom. Cone. A. 1488, p. 93.

AUANT, AWANT, *s.* Boast, vaunt.

Agyt men of the cieté Aurunca  
Wyth grete *avant* ferseith than hard I sa,  
Of this cuntre Schir Dardanns ybore,  
Threw out the se secht fer and fethermore.

*Doug. Virgil*, 212. 30.

Skinner mentions a conjecture, which has considerable probability; that this word has had its origin from Fr. *avant*, before; as denoting the conduct of a man who *prefers* his own works to those of another. It would seem, indeed, that there had been an old Fr. verb of this form, as Chaucer writes *avaunt* for boast. Gower does the same.

Whereof to make myn *avaunt*  
It is to reason accordant.

*Conf. Am. F.* 21. a. b.

He there also speaks of

The vyce called *avauntance*,

i.e. boasting, in like manner designed *avauntry*.

AVANTAGE, *s.* A certain right according to the old laws of France. V. EVANTAGE.

AVANTCURRIERS, *s. pl.* Forerunners of an army, perhaps what are now called picquet guards.

"The *avantcurriers* of the English hoast were come in sight, whilset the Scots were some at supper, and others gone to rest." Hume's Hist. Doug. p. 99.

Fr. *avant-coureur*; from *avant*, before, and *courir*, to run.

AUCHAN, ACHAN, *s.* A species of pear, S.

"The *Auchan* sometimes receives the epithet of *grey* or *red*; it is an excellent pear, said to be of Scottish origin." Neill's Hortie. Edin. Encycl. No. 113.

*Achan*, Reid's Scots Gard'ner. V. LONGUEVILLE.

Whether this derivation has been borrowed from the name of a place cannot now be determined.

AUCHINDORAS, *s.* A large thorn-tree, at the end of a house; Fife.



**AUCHLET**, *s.* A measure of meal, Wigtowns., Aberd.

"Old Creadie himself has often bought oatmeal at sevenpence the *auchlet*, a measure which usually contained two pounds more than the present stone does." *Calcd. Mercury*, 1 Nov. 1819.

From *aucht*, eight, and *lot*, A.-S. *hlet*, sors; like S. *firlot*, *fyrlot*, from *feird* fourth, and *lot*. At two pecks to the stone, the *auchlet*, making allowance for the difference of weight in different counties, is merely the half of the *firlot*, or the *aucht lot* or portion of a boll.

**AUHLIT**, *s.* Two stones weight, or a peck measure, being half of the Kirkcudbright bushel; Galloway.

To **AUCHT**, *v. a.* 1. To own, to be the owner of, Aberd. V. AIGH, and AIGHT.

2. To owe, to be indebted to; used in a literal sense.

"The cattell and gudis that cumis to the fair and merkat of the burgh of Edinburgh, *aucht* na custume to the Schiref of Edinburgh; bot the Provost as Schiref of the burgh of Edinburgh *aucht* and sould have the custume of all the said cattell and gudis cumand to the merkat." A. 1487, *Balfour's Pract.* p. 84.

Here the verb is evidently used in two different senses. In the first of these, it most frequently occurs as a participle, *auchland*.

**AUCHT**, **AWCHT**, *pret. of Aw.* 1. Possessed.

The barnage of Scotland at the last Assembly thame, and fandyt fast  
To ches a Kyng thare land to stere,  
That of auncestry cummyn were  
Of Kyngis, that *aucht* that reawtè,  
And mast had rycht thare kyng to be!  
*Wyntown*, viii. 2. 9.

It is used in this sense by R. Brunne, p. 126.

In his sextend yere Steuen that the lond *aucht*,  
Mald scho died here, hir aoule to God betauht.

In Su.-G. there are three synon. verbs, corresponding to our *aw*, *aigh*, and *aucht*. These are *ae*, *aagh-a*, and *att-a*, which not only signifies possidere, but debere. *Han bar som att-a*; Ita se gerebat ut debebat; *Loccen. Lex. Jur. Su.-G.*

2. Owed, was indebted.

—For law or than for threta,  
Of fors he suld pay at he *aucht*.  
*Wyntown*, v. 3. 89.

It also occurs in this sense, R. Brunne, p. 247.

The dattes that men them *aucht*, ther stedes & ther wonyng,  
Were taxed & bitauht to the eschete of the kyng.

**AUCHT**, *v. imp.* Ought, should.

*Aucht* thou yit than laif this welfare and joy,  
And in sic perell aek throw the sey to Troy?  
*Doug. Virgil*, 110. 33.

This is originally the *pret. of Aw*, q. v. It is sometimes used in a different form.

Weill *auchtis* thé to glore and magnifia.  
*Palice of Honour, Prol.* st. 10.

i.e. It becomes thee well.

*Auchten* is used in a similar sense.

Wele *auchten* eldaris exemples vs to sters  
Til his curage, al honour til ensaw,  
Quhen wa consider quhat wourschip thereof graw.  
*Doug. Virgil*, 354. 9.

It seems to be from A.-S. *ahion*, the third p. plur. *pret. of A.-S. Ag-an.*

**AUCHT**, *s.* Possession, property.

And I thar statutis and aere lawis thaim taucht,  
Assignand ilkane propir housea and *aucht*.  
*Doug. Virgil*, 72. 4.

Here the word strictly denotes that property which is defined by law, as exclusively one's own; corresponding to, *Jura domosque dabam. Virg. Lib. 3. v. 139.*

Ana evill wyfe is the werst *aucht*,  
That ony man can haif;  
For he may nevir sit in saucht,  
Unless he be hir sklaif.

*Bannatyne Poems*, p. 176. st. 6.

This phrase, *the werst aucht*, contains an obvious reference, in the way of contraposition, to that well known in our old laws, *the best aucht*, as denoting the most valuable thing of one kind that any man possessed.

The term is still commonly used, nearly in the same manner. *I haif na a bowbee in aw my aucht*, S. I have no money in my possession.

A.-S. *acht*, id. Moes-G. *aigin*, *aihn*, peculiaris ac propria possessio; both from their respective verbs, *ag-an* and *aig-an*.

**BAD AUGHT**, a bad property, applied to an obstinate ill-conditioned child, S.

**BONNY AUGHT**, a phrase applied to a person contemptuously, S. B.

Ay auntie, gin ye kent the *bonny aught*!  
'Tis true, she had of world's gear a fraught;  
But what was that to peace and saught at hame,  
And whilk is warse, to kirk and market shame?  
*Ross's Helenore*, p. 35.

**AUCHT**, *part. pa.* Owed.

"Anent the fee *aucht* to the said Patrik, that the ressavour pay him sa mekle as is awing him." *Act. Dom. Conc. A. 1472*, p. 16.

**AUCHT**, *adj.* Eight; S.

And thair for gret speycaltè  
Rade wyth hym forthwart apouy  
Hym til Berwyk til conway  
Wyth *aucht* hundyre speris and má.  
*Wyntown*, ix. 4. 57.

*Auhte*, id. O. E.

The date was a thousand & fourscore & *auhte*.  
*R. Brunne*, p. 84.

Moes-G. *ahtau*, A.-S. *eahhta*, Germ. *ah*, Belg. *acht*, Isl. Su.-G. *atta*, Gael. *ocht*, id.

To this word we must, in all probability, refer a passage in one of *Dunbar's* poems, left by Mr. Pinkerton as not understood. It is impossible, indeed, to understand it, as it appears in the poem.

Kirkmen so halie ar and gude,  
That on their conscience rowna and rude  
May turn *aucht* opin and ane wane;  
Quhilk to consider is ane pane.  
*Maitland Poems*, p. 116.

The first line is evidently the language of irony. *Aucht* cannot be meant in the sense of *any thing*, E. *aught*; for it is not used in this sense by our old writers. *Opin* can as little signify *open*; for then the passage would be without meaning. It must certainly be viewed as an error of some transcriber for *ousen*. Making this supposition, the sense is obvious. The conscience of a churchman, in that age of darkness, was so *round*, or perhaps *roume*, large, and so *rude*, of such hard materials, that *eight oxen*, with a *wain*, might turn on it. A carriage, called a *wain*, drawn by six or eight oxen, is still much in use in the Northern parts of S.

**AUCHTAND, AUCHTEN, adj.** The eighth.

The prolog of the *auchtande* buk  
In-to this chapter now yhe luke.

*Wyntown*, viii. *Rubr.*

Unto Enee geuis the *auchten* buke  
Baith fallowschip and armour, quha list luke.  
*Doug. Virgil*, 12. 43.

This does not correspond to the ordinal numbers used in Moes-G. and A.-S., *achtuda* and *cahteotha*. But Mr. Macpherson refers to Isl. *aatunde*, id. Su.-G. *atting* is the eighth part of any thing.

**AUCHTIGEN, AUCHTIKIN, s.** The eighth part of a barrel, or the half firkin; a term formerly used Aberd.

From *aucht* eighth, and *ken* or *kin*, the Teut. termination generally used in the names of vessels, as *kindeken*, &c.

**AUCTARY, s.** Increase, augmentation.

"David Mackaw—mortified 1200 merks, for maintenance of 2 bursars; beside the like sum, an large *auctary* to the library." Craufurd's Univ. Edin. p. 137.

Lat. *auctarium*, advantage, overplus.

**AUCTENTY, adj.** Authentic.

"Our said souerane lord—gaif commande to the said maistere James Foulis—to geif out the *auctenty* copy of the saidis domes of forfaltour." Acts Ja. V. 1540, Ed. 1814, p. 361.

**AUDIE, s.** "A careless or stupid fellow;" Gl. Surv. Nairn.

This, although merely a provincial term, seems of great antiquity; and is most probably allied to Isl. *aud*, Su.-G. *od*, *oed*, Teut. *ood*, *facilis*; q. a man of an easy disposition, one who may be turned any way. Kilian renders *ood*, *vacuus*, *inanis*, *vanus*. The Isl. term is frequently used in a composite form; as *audtrue*, *credulus*, easy to *trou* or believe; *audginntur*, *facilis* *deceptu*; *audkendur*, easily known, &c. It is radically the same with A.-S. *aeth*, *eath*, easy, S. *eith*.

**To AVEY, v. n.**

"And our souerane lord will causs his aduocatis to be present the said day to *avey* for his interest in the said matter." Act. Dom. Conc. A. 1492, p. 249.

Perhaps allied to Fr. *advoyer*, an overseer, an advocate; or rather to L. B. *avoi-are*, *actionem* *intendere*, *movere*; Carpentier.

**AVENAND, adj.** Elegant in person and manners.

Than Schir Gauane the gay, grete of degre,  
And Schir Lancelot de Lake, withoutin lesing,  
And *avenand* Schir Ewin thair ordnit; that thre  
To the schors chiftane chargit fra the kyng.

*Gawan and Gol*. ii. 3.

— He wes yhoung, and *avenand*,  
And til all lordis rycht plesand.  
*Wyntown*, vi. 13. 161.

Fr. *advenant*, *avenant*, handsome; also, courteous.

**AVENTURE, s. V. AUNTER.** 1. Chance, accident. In all *aventouris* and *caiss*, in every case that may happen.

"It is thoct expedient that oure—souirane lord,—suld annex to his crone, for the honorabill support of his estate riale, in all *aventouris* and *caiss*, baith in

weir and paice, sic landis and lordschipsis as ar now presentlie in his handis that ar nocht annex of befor." Acts Ja. V. 1540, Ed. 1814, p. 360.

2. "*Aventure*,—a mischance causing the death of a man; as where a person is suddenly killed by any accident." Spottiswoode's MS. Dict.**IN AVENTURE. adv.** Lest, perchance.

"The medcinaris inhibit thir displesouris to be schawin to the Kyng; in *aventure* he tuk sic malancoly thairthrow, that it mycht haisty him to his deith." Bellend. Cron. B. 11, c. 4. Ne forsitan, Boeth. Fr. *a l'aventure*, *d'aventure*, perchance.

**AVER, AVIR, AIVER, s.** 1. A horse used for labour, a cart-horse, S.

"This man wyl not obey my chargis, quhill he be riddin with ane mollet brydyll. Nochttheles, I sall gar hym draw lik an *avir* in ane cart." Bellend. Cron. B. xii. c. 6.

2. An old horse, one that is worn out with labour, S. This, although now the common signification, is evidently improper; as appears from the epithet *auld* being frequently conjoined.

Suppois I war ane ald yaid *aver*,  
Schoft furth our cleuchis to squishe the clevir,—  
I wald at Youl be housit and staid.

*Dunbar, Maitland Poems*, p. 112.

Yet aft a ragged cowte's been known  
To mak a noble *avir*:  
So, ye may doucely fill a throne,  
For a' their clish-ma-claver.

*Burns*, iii. 96.

"An inch of a nag is worth a span of an *aver*." Ramsay's S. Prov. p. 14.

L. B. *afferi*, *affri*, *jumenta* vel *cavalli* *colonici*,—*equi* *agriculturae* *idonei*: unde forte *quaevis* *bona affaria* *dicta* *sunt*; *quae* *vox* *traducta* *ad* *negotia*, *Gallis* *affaires*. *Averia*, *averii*, *equi*, *boves*, *jumenta*, *oves*, *ceteraque* *animalia*, *quae* *agriculturae* *inserviunt*. Du Cange. Hence, as would seem, O. E. *auere* was used to denote riches.

The maister of ther pedaille, that kirkes brak and brent,—  
In sulck felonie gadred grete *auere*.

*R. Brunne*, p. 124.

**V. ARAGE.**

## 3. This name is given, in Sutherland, to a gelded goat.

"Horses, of the best kind, draw from L.4 to L.6 Sterling;—goats with kid, 5s.; yell goats, from 3s. to 4s.; *avers*, i.e. gelded he-goats, from 5s. 6d. to 6s. 6d." P. Kildonan, Statist. Acc. iii. 408.

**AVERIL, s.**

Thou scowry hippit, ugly *averil*,  
With hurkland banes ay howkand thron thy hide.  
*Dunbar, Evergreen*, ii. 57. st. 13.

Ramsay renders this "senseless fellow," as if it were *haveril*, from *haver*, q. v. Had Dunbar heard his language explained in this manner, he would undoubtedly have returned the gloss to the critic with full interest. From the rest of the description, it is evident that this is a diminutive from *aver*, a beast for labour. The first epithet, conjoined with *averil*, refers to a horse whose hinder quarters are become lank from hard work.

## AVERENE.

"With powar to—vptak the tollis, customeis, pryn-gilt, *averene entreissilver*, gadgeing silver," &c. Acts Cha. I. Ed. 1814, V. 627.

Equivalent, perhaps, to "money payable for the entry of oats" into the harbour of Cromarty; from *aver*, oats. For *entreissilver* seems to be immediately connected with *averene*.

AVERIE, *s.* Live stock, as including horses, cattle, &c.

"Calculation—of what money and victuals will yearly furnish and sustain their Majesties house and *averie*." A. 1565, Keith's Hist. p. 321.

Here it may immediately refer to the expense of the stables. V. AVER, sense 2, etymon.

AVERILE, AVYRYLE, *s.* April.

In the moneth of *Avyryle* syne  
Nest eftyr the battayle of Duplyns,  
Fra Schyr Andrew of Murrawe wes tane,  
And all his menyhè hame had gane,  
Set he wes takyn a-pon cas,  
Yholdyn to na man yhit he was,  
Qubhill he wes browcht in-til presand  
To the Kyng Edward of Inland.

Wyntown, viii. 27. 3.

AVERIN, AVEREN, AIVERIN, *s.* Cloud-berry, or knoutberry, *S. rubus chamaemorus*, Linn.; eaten as a desert in the North of S.

Shs wins to foot, and swavering makes to gang,  
And spies a spot of *averens* ere lang.

Ross's *Helenore*, p. 26.

"Hence let them bend their course to Lochnachath, —picking up here and there a plant of the *rubus chamaemorus*, (the *averan* or Highland *oidh'rac*), and if its fruit be ripe, they will find it very refreshing." P. Clunie, Perth's, Statist. Acc. ix. 237.

Its Gael. name is also written *Oirak*. *Averin*, perhaps from Germ. *aver*, wild, and *en*, which may anciently have signified a berry in general, as in Su.-G. it now denotes that of the juniper.

AVERTIT, *part. pa.* Overturned.

—"His hous to be sa *avertit*, that of it sall remane na memorie." Bellend. T. Liv. p. 334. *Dirui*, Lat. Fr. *evert-ir*, Lat. *evert-ere*, to overthrow.

AUFAULD, *adj.* Honest. V. AFALD.AUGHIMUTY, AUCHIMUTY, (*gutt.*) *adj.* Mean, paltry; as, *an auchimuty body*, Loth.

This may be a vestige of the A.-S. word, which might be left in Lothian, *wac-mod*, "pusillanimis, faint-hearted, cowardlie;" Somner. from *wac*, *waac*, or *wace*, debilis, languidus, and *mod*, mens: Belg. *weemoe-dig*.

AUGHT, *s.* Of *aught*, of consequence, of importance, Ayr's.

"The rest of the year was merely a quiet succession of small incidents, though they were all severally, no doubt, of *aught* somewhere." Ann. of the Par. p. 200.

AUGHTAND, *part. pr.* Owing.

—"That the debitis *aughtand* be our armie—ar propriele *aughtand* be officiaris and soldiouris," &c. Acts Cha. I. Ed. 1814, V. 347.

AVIL, *s.* The second crop after lea or grass; Galloway. V. AWAT.AVILLOUS, *adj.* Contemptible, debased.

In *avillous* Italie,  
To compt how ye converss,  
I ug for villanis,  
Your vycis to reherss.

Scott, Chron. S. P. iii. 147.

Fr. *avilli*, *ie*, in contemptionem adductus, Dict. Trev. From *avilir*, vilescere.

AUISE, *s.* Advice.

Herk, I sal schaw myns *auise*, quod he.

Doug. Virgil, 381. 53.

So thay quhilkis are desyrit peace and rest,  
And for the common welle thoct it was best,  
To mak end of the bargane on this wyse,  
Ar alterit halely in ane vthir *auyse*.

Ibid. 416. 33.

The king at his *avys* sent messengers thre.

R. Brunne.

Chaucer, *avis*, id. Fr. *avis*, counsel, advice.

AVYSE, AWISE, *s.* Manner, fashion.

Apoun his stryngis playit he mony ane spring;  
Layes and rymes apoun the best *awise*,  
And euermare his manere and his gyse  
Was for to sing, blasoun, and discrue  
Men and stedis, knichthede, were, and striue.

Doug. Virgil, 306. 9.

"He commandit be general proclamationis al fen-sabyll men to be redly in thair best *avyse* to resist thair enymis." Bellend. Cron. Fol. 8. a.

From A.-S. *wisa*, *wise*, Alem. *wuis*, *wuisa*, Belg. *wijse*, mode, manner; a being prefixed, which is common in A.-S.

To AVISE, *v. n.* To deliberate.

"Gawine Archbishop of Glasgow—apponit thaim therto, unto the tyme that ane provincial counsel might be had—to *avise* and conclud therupon." A. 1542, Keith's Hist. p. 37.

Fr. *avis-er*, to consider, to advise of.

AUISMENT, *s.* Advice, counsel.

"The king sall mak him ansuer with *auisment* of his counsall." Parl. Ja. I. A. 1424, Acts Ed. 1814, p. 4. Fr. *avisement*, L. B. *avisament-um*, id.

AUISION, *s.* Vision.

—To the Goddes of vildernes, as is vsit,  
Qubhilk Hamadriades hait, I wourschip maid,—  
Beselking this *auisoun* worth happy,  
And the orakil prosperite suld signify.

Doug. Virgil, 63. 19.

Chaucer, id.

AWKWART, AUKWART, *prep.* Athwart, across.

As he glaid by, *awkwart* he couth hym ta,  
The and arson in sondyr gart he ga.

Wallace, iii. 175. MS.

Ane othir *awkwart* a large straik tuk thar,  
Abown the kne, the bayne in sondir schar.

Ibid. ii. 109. MS.

Wallas was glaid, and hynt it sone in hand,  
And with the suerd *awkwart* he him gawe  
Wндыr the hat, his crage in sondir drawe.

Ibid. i. 402. MS.

AULD, *s.* Age.

"Mairour, ane euil toung, specially of ane euil giffin counsellour, fals prechour or techar, may kendil the hartis of men and women to heresie and vthir synnis, and thairin to remaine fra the tyme of thair youthede, to the tyme of thair *auld*, sa mekil euil may

spring out fra ane enil toung." Abp. Hamiltoun's Catechisme, 1551. Fol. 69 a.

A.-S. *æell*, senectus, Moes-G. *alds*, aetas. V. EILD.

AULD, *adj.* Old. V. ALD.

AULD-AUNTIE, *s.* The aunt of one's father or mother, Clydes.

AULD-UNCLE, *s.* The uncle of one's father or mother, Ibid.

Although *Uncle* and *Aunt* are not of A.-S. origin, these words are formed after the idiom of that language. V. AULD-FATHER. Teut. *oud-oom* corresponds with *Auld-uncle*, *oom* being the same with S. EME, EAM.

AULD-FARRAN, *adj.* Sagacious, S.

These people, right *auld-farran*, will be laith  
To thwart a nation, wha with ease can draw  
Up ilks sluice they have, and drown them a'.

*Ramsay's Poems*, i. 55.

For there's sy something sae *auld-farran*,  
Sae slid, sae unconstrain'd, and darin,  
In ilka sample we have seen yet,  
That little better here has been yet.

*Ibid.* ii. 361.

"Ye're o'er *auld-farran* to be fley'd for bogles."

*Ramsay's S. Prov.* p. 84.

As applied to children, it denotes that they have sagacity and discretion beyond their years.

A. Bor. *oud-farand*, id. *Audfarrand*, grave and sober, Gl. Yorks. Ray seems to view *farand* as expressive of a particular humour, rendering A. Bor. *Fighting-farand*, "in a fighting humour." Because *farand man* denoted a traveller, Lord Hailes renders *auld farand* literally, an *old traveller*, but figuratively, a person "*sharp or versatile*," *Annals*, ii. 282. It has also been expl., "besecming, becoming, behaving;" from Sw. *fara*, used in the sense of *agere*; "*Fara illa*, To behave ill." But it corresponds better with *Fara*, *xperiri*. Hence *wel orthum farin*, eloquent, bene in loquendo peritus; *lag-faren*, skilled in law, *juris peritus*; *forfarenhet*, experience; Ihre. Isl. *ordi farinn*, facundia praestans, Ol. Tryggvas, S. c. 89. Belg. *aerfaaren*, having experience, skilful; Germ. *faren*, *erfahren*, *xperi*. All these words exhibit only a secondary sense of *far-a*, *far-en*, ire, *profisisci*. This secondary idea, of experience, attached to the v. primarily signifying *to go*, is very natural; as it is generally supposed, that those who have travelled far, if they have enriched themselves in no other respect, have at least brought home with them a considerable stock of experience.

AULD-FATHER, *s.* Grandfather; a term used by some in the West of S.

A.-S. *eald-faeder*, Teut. *oud-vader*, id.; avus, Kilian. —Dan. *oldevader*, a great grandfather. V. ELD-FADER.

AULD-HEADIT, *adj.* Shrewd, sagacious, Clydes. *Lang-headit*, synon.

AULD LANGSYNE, a very expressive phrase, referring to days that are long past, S. V. under SYNE.

AULD-MOU'D, *adj.* Sagacious in discourse; sometimes implying the idea of craft; S. Bor.

—She looks ill to ca',  
And o'er *auld-mou'd*, I reed, is for us a'.  
*Ross's Helenore*, p. 89.

*Auld* and *moic*, mouth. Several proper names, of a similar formation denoting mental qualities, occur in Willeram; as *Drudmunt*, verum os, *Fridemunt*, pacificum os, *Helidmund*, strenuum os. Junii Obs. ad Willer. p. 5. ap. Wachter.

AULD SOOCH. V. under SOUCH, *s.*

AULD THIEF, one of the designations given to the devil.

"Their faces were by this time flushed with shame as well as fear, that they should be thus cuffed about by the *auld thief*, as they styled him." *Perils of Men*, iii. 38.

AULD THREEP, a superstition, Dumfr. V. THREPE, *s.*

AULD-WARLD, *adj.* Antique, antiquated, S.

They tell me, Geordie, he had sic a gift,  
That scarce a starnie blinkit frae the lift,  
But he wou'd some *auld warld* name for't find,  
As gart him keep it freshly in his mind.

*Fergusson's Poems*, ii. 8.

AULD YEAR.

"To 'wanke the *auld year* into the new,' is a popular and expressive phrase for watching until twelve o'clock announces the new year, when people are ready at their neighbours' houses with *het-pints*, and buttered cakes, eagerly waiting to be *first-foot*, as it is termed, and to regale the family yet in bed. Much care is taken that the persons who enter be what are called *sonsie folk*, for on the admission of the first-foot depends the prosperity or trouble of the year." *Cromek's Nithsdale Song*, p. 46.

AULIN. *Scouti-aulin*, *Dirty Aulin*, the Arctic Gull. Orkn. Loth.

"An Arctic Gull flew near the boat. This is the species that persecutes and pursues the lesser kinds, till they mute through fear, when it catches their excrement ere they reach the water: the boatmen, on that account, styled it the *dirty Aulin*." *Pennant's Tour in S. 1769*, p. 78.

He speaks of the passage at Queensferry.  
V. SCOUTIAULIN, & SKAITBIRD.

AULNAGER, *s.* Apparently, a legal measurer of cloth.

—"Confermes ane gift—to the saidis provest—of Edinburgh of making of thame oversearis of all warkis and visitouris, seirchearis, *aulnagers*, and sealleris [sealers] of all cloath, stemming, stufes and stokkingis maid in the said burgh." *Acts Ja. VI. 1621*, Ed. 1814, p. 669. From Fr. *aulnage*, measuring with an ell; *aulne*, L. B. *aln-a*, an ell.

AULTRAGES, AULTRAGE, *s. pl.* The emoluments arising from the offerings made at an altar, or from the rents appointed for the support of it.

—"That—Annuities, *Aultrages*, Obits and other duties pertaining to priests, be employed to the same use, and to the upholding of schools in the places where they lie." *Spotswood*, p. 109. See also p. 209. L. B. *altaragium*, *alteragium*, obventio altaris; Du Cange.

AUMERIL, *s.* 1. One who has little understanding, or method in his conduct, Selkirks.

2. Often applied to a mongrel dog; perhaps from having no steady power of instinct, *Ibid.*

AUMERS, *s. pl.* Embers. V. AMERIS.

AUMOUS, AUMIS, *s.* An alms, S. V. ALMOUS.

AUNCIETIE, *s.* 1. Antiquity; time past long ago.

—“No place thereof salbe withhaldin, forfeit or garniseit, saiffing the castellis and fortresses that of all *auunciemie*—hes bene accustomet to be forfeit and gardit.” *Bannatyne's Journal*, p. 352.

2. Priority in respect of age.

“The kingis maiestie, &c. vnderstanding the debait betwix the burrowis of Perth, Dundee, and Striueling, anent the ordering of thame in thair awin places according to the *auunciemie* of the saidis burrowis,—ordanis,” &c. *Acts Ja. VI. 1579, Ed. 1814*, p. 174.

*Auunciemie*, p. 357, which points out the origin, *Fr. auunciemete*, *id.*

AUMRIE, AWMRIE, *s.* 1. A large press or cupboard where food, and utensils for house-keeping, are laid up, S.

“Observing—the great east-country *awmrie* dragged out of its nook—the laird again stared mightily, and was heard to ejaculate, ‘Hegh, sirs!’” *Heart Mid-Loth. i. 232.*

This is generally viewed as peculiar to our country. Dr. Johns. supposes that it is corr. from *Almonry*. It seems more immediately allied to *Fr. aumoire*, expl. by Cotgr. “a cupboard; ambrie; alms-tub.” Skinner views the *Fr.* term as synon. with *armoire*; tracing it to *Lat. armarium*. But *aumoire* appears to claim more affinity with *amonerie*, the place in monasteries where alms were deposited. In *O. E.* *ambry* denoted “the place where the arms, plate, vessels, and every thing belonging to housekeeping, were kept.” Jacob conjectures that “the *Ambry* at Westminster is so called, because formerly set apart for that use.” But this seems to have been merely a more lax use of the term. The same writer therefore properly enough corrects himself; adding, “Or rather the *Aumonery*, from the *Latin Eleemosynaria*; an house belonging to an abbey, in which the charities were laid up for the poor.” Although it occurs as *almari* in *Celt.* and *C. B.*, and *amri* in *Ir.*, this must be ascribed to the introduction of the term from the *Lat.* by early Christian teachers.

*O. Fr. amonnerie*, office claustral d'une abbaye; dont le titulaire doit avoir soin de faire les aumônes aux pauvres; *Roquefort.*

2. *Muckle aumrie*, a figurative expression applied to a big, stupid, or senseless person; *Mearns*. The idea seems borrowed from an empty press. V. *ALMERIE*.

To AUNTER, AWNTYR, *v. a.* To hazard, to put into the power of accident.

—At the last thair traiss fand thai,  
That till the mekill moss thaim haid,  
That wes swa hidwouss for to waid,  
That *awnty* thaim tharto durst nane;  
Bot till thair ost agayne ar gane.

*Barbour*, xix. 761. MS.

*Auentur*, *Pink. edit.* This verb frequently occurs in *O. E.* It is used by *Chaucer* and *Gower*.

Though euery grace aboute hym sterte,  
He woll not ones stere his fote,  
So that by reason lese he mote,  
That woll not *auunter* for to wyne.  
*Conf. Am. Fol. 64. b. col. 2.*

Here it is used in a neut. sense.

But it also occurs as an active verb.

“I *auunter*, I put a thyng in daunger or aduenture, [Fr.] Je aduenture. It is nat best to *auunter* it. *Palsgr.* B. iii, f. 155, 156.

*Fr. Auentur-er*, risquer, mettre au hazard; *Dict. Trev.* V. ANTER, *v.*

AUNTER, *s.* Adventure.

Thus to forest they fore,  
Thes sterns Knights on store.  
In the tyme of *Arthore*  
This *auunter* betide.

*Sir Gawain and Sir Gal. ii. 29.*

He sende the quens ys dogter word, wuche is *antres* were.

i.e. what were his adventures. *Rob. Glouc. p. 35.*

A. *Bor. auuntrins*, if so be; perhaps from *an*, if, and *auuntrins*, corr. from *auuntes*, which, according to *Ray*, is also used in the sense of, peradventure. In the same sense, *in auunter* is used by *Gower*.

Myn hert is enuyous with all;  
And euer I am adradde of gyle,  
In *auunter* if with any wyle  
They myght her innocences enchaunte.

*Conf. Am. F. 30. a. c. 1.*

*Aunterous*, adventurous, *Gl. Sibb. Fr. aventure*, *aventure*, abbreviated to *auuntre*.

*Palsgrave* gives *E. auunter* as corresponding to *Fr. aduenture*, *B. iii. f. 18.*

AUNTERENS, *adv.* Perchance, peradventure; *Berwick.*

“*Auntes*, peradventure, or in case; *North.*” *Grose.*

To AVOYD *of, v. a.* To remove from.

“To *avoyn* thame *of* our palace with thair guard and assistars, the king promised to keep us that night in sure guard, and that but compulsion he should cause us in Parliament approve all thair conspiracies.” *Let. Q. Mary, Keith's Hist. p. 332.*

*Fr. vuid-er* to void, to evacuate.

To AVOKE, *v. a.* To call away, to keep off.

“All were admitted to every consultation thereanent; yet the absence from the weightiest consultations of prime noblemen and barons, and all ministers but two, was not much remarked, nor their presence sought, if their negligence, or ado's, or discontent, did *avoke* them.” *Baillie's Lett. i. 183.*

*Lat. avoc-o, id.*

AVOW, AVOWE, *s.* 1. Vow.

—With wourdis augural,  
Eftir thare spaying cerymonis diurnal,  
Vnto the fluds anone furth steppis he,  
And of the stremys crop ane liff we  
The watir liffis up into his handis;  
Ful gretumlie the goddis, quhare he standis,  
Besekand til attend til his praier,  
The heuinys chargeing with fels *auowis* sere.

*Doug. Virgil, 274. 19.*

*Chaucer, id.* *Doug.* also uses the verb in the same form.

*Fr. avouer* now signifies to confess; although most probably it formerly denoted vowing.

2. Discovery, declaration; in mod. language, avowal.

At kirk and market when we meet,  
We'll dare make nae *avowe*,

But—"Dame, how goes my gay gess hawk?"

"Madame, how dees my dow?"

*Minstrelsy Border*, ii. 86.

To AVOW, *v. a.* To devote by a vow.

"Tullus—*avovit* xii preistis, quihilkis war namit *Salis*, to be perpetually dedicate to Mars." Bellend. T. Liv. p. 49.

To AVOW, *v. n.* To vow.

"Tullus—attoure *avovit* to big twa tempillis, in the honoure of twa goddis, namit Palnes and Dredoure." Bellend. T. Liv. p. 49.

AVOUTERIE, ADVOUTERIE, *s.* Adultery, Gl. Sibb.

I have not observed this word in any of our S. works. But it is used by O. E. writers.

"Of the herte gon out yvel thoughtis, man-sleyngis, *avoutries*,"——Wiclif, *Matt.* xv.

O. Fr. *avoutrie*, id.

AUREATE, AWREATE, *adj.* Golden.

L. B. *aureat-us*.

Amiddis sne rank tre hirkis a goldin beuch,  
With *aureate* leuis, and flexibil twistis teuch.

*Doug. Virgil*, 167. 42.

AUSKERRIE, *s.* A scoop, Shetl.

*Oes-ker* is the Sw. word by which Serenius renders E. *scoop*: "Haustum, a bucket, scoop, or pump." Isl. *ausa*, also *austur*, *austr*, haustum, vel situla. Dan. *oes*, id. also *oeskar*; "a wooden bowl, a scoop;" Wolff. The origin is Su.-G. *ocs-a*, also *hos-a*, haurire, Isl. *aus-a*, Dan. *oes-er*, to draw. Both G. Andr. and Ihre remark the affinity of the Goth. to the Lat. *v.* in the pret. *hausi*. The same connection appears between the *s. haustr-um* and *austr. Kar*, whence the last part of *aus kerrie*, in Su.-G. signifies vas. Thus the literal sense of *aus-kerrie* is "a drawing vessel."

AUSTERN, ASTERNE, ASTREN, *adj.* 1.

Having an austere look; as, "Whow! but he's an *austern*-looking fallow," Roxb. V. AWSTRENE.

2. Having a frightful or ghastly appearance.

*Astren* is often applied to the look of a dying person, Selkirks.

AUSTIE, *adj.* "Austere, harsh."

The Welf this saw, and carpand come him till  
With girnand teeth, and angry *austie* luke,  
Said to the Lamb, Theu cstyve wrechit thing,  
Hew durst thou be so bald to fyle this bruke,  
Quhair I suld drink, with thy fewll slavinger!

*Henryson, Bannatyne Poems*, p. 116.

Lord Hailes and others have viewed this as a corr. of *austere*. A.-S. *ostige* is *knotty*, from *ost*, Teut. *oest*, a knot, properly in wood. If we had any evidence that *ostige* had been used metaphorically, as we use *knotty*, or *knotted*, applied to the brow, to express a sullen or severe look, we might suppose this the origin. But as *austere* has been corr. in different ways, this may be only one variety. V. AWSTRENE.

AUSTROUS, *adj.* Frightful, ghastly, Upp. Clydes.

A grousome droich at the benner en'  
Sat on a bink o' stane,  
And a dowle sheen frae his *austrous* een  
Gae licht to the dismal wane.

*Marmaiden of Clyde, Edin. Mag. May* 1820.

AUTENTYFE, *adj.* Authentic.

I reid necht this stery *autentyfe*,  
I did it leir at sne full suld wyfe.

*Colkelbie Soc.*, v. 626.

\*AUTHOR, *s.* 1. Ancestor, predecessor; frequently used in this sense in our old Acts.

—"The fourtie schillingland of Rispottage—haldin be the said James Maxwell or his *authoris*," &c. Acts Ja. VI. 1609, Ed. 1814, p. 444.

L. B. *auctor*, *autor*. *Autores dicti*—qui vel generis vel opum, et honorum parentes aliis fuere. V. Sirmoud. ad Sidon. Du Cange.

I have not observed that it is used in this sense in E.

2. One who legally transfers property to another; a forensic term, S.

"He, who thus transmits a feudal right in his lifetime, is called the disponent, or *author*." Ersk. Inst. B. ii. t. 8, sec. 1.

3. An informer, Aberd.; synon. with Lat. *auctor*, a reporter or teller.

AUWIS-BORE, *s.* The circular vacuity left in a panel or piece of wood, in consequence of a knot coming out of it, S. B.

According to vulgar tradition, this orifice has been made by the fairies.

It has, however, been suggested to me by a literary friend, that, as an orifice of this kind is, in the province of Moray, denominated an *elf-bore*, the term *auwis-bore* may have been originally the same. This is highly probable. As *aelfes* or *alves* is the genitive of A.-S. *aelf* or *alf*, *auwis-bore* may have originally been *alves* or *alves-bor*, and gradually softened down into the modern pronunciation, from *al* being sounded as *a* long, and *f* or *v* as *w*. V. ELF-BORE.

AUX-BIT, *s.* A nick, in the form of the letter V, cut out of the hinder part of a sheep's ear, Ayr. *Back-bit*, synon. Clydes.

It has been supposed, that this may be q. *axe-bit*. But I would prefer Moes-G. *auhs* an ox, as perhaps the term was transferred from the herd to the flock; or *ausa* the ear, and Isl. *bit*, morsus, *bit-a* mordere, also secare, to cut.

To AW, AWE, *v. a.* To owe.

I mak yow wyss, I *aw* to mak na band,  
Als fre I am in this regioun to ryng,  
Lord eff myn awne, as eyur was prince or king.

*Wallace*, viii. 26. MS.

i. e. I am under no obligation.

"That nane—tak vpon thame to be collectouris to the Sege of Rome, of na heiar nor greter taxation of Bischoprikis, Abbaiseis, Pryorais, Pronestreis, na vther beneficis, that *awe* taxation, bot as the vae and custume of auld taxation hes bene of befor, as is contentit in the Prouinciallis buik, or the auld taxation of Bagimont." Acts Ja. III. 1471. c. 54. edit. 1566.

"The secund command is of the lufe, quhilk we *aw* till our nychbour." Abp. Hamiltoun's Catechisme, 1551. Fol. 38. a.

Isl. *aa*, *atte*, debeo, debuit; A.-S. *ag*, *ahte*, Su.-G. *a*. The word appears in its earliest form in Moes-G. *aih*, habeo, (imperf. *aiht-a*), which seems to have been used only in the primary sense of possession. V. AIGH, AUCHT.

AW sometimes occurs as the third pers. sing. of the *v.*; signifying, owed, ought.

This man went down, and sodanlye he saw,  
As to hys sycht, dede had him swappyt snell;  
Syn said to thainn, He has payit at he *aw*.

Wallace, ii. 250. MS. Also, v. 331.

Douglas uses it in the same sense. Virg. 361. 21.  
Here the present is improperly used for the past.

It is also irregularly used for the second pers. sing.

Thow *aw* this Dog [of] quhilk the terme is gone,  
Henryson, *Bannatyne Poems*, p. 110.

To AUCHT, AWCHT, AUGHT, *v. a.* To owe.

Madem, he said, and veritè war seyn  
That ye me luffyt, I *awcht* you luff agayn.

Wallace, viii. 1404. MS.

The gud wyf said, Have ye na dreid,  
Ye sall pay at ye *aucht*.

*Peblis to the Play*, st. 11.

i.e. that which ye owe.

"We remember quhat aythe we have maid to our  
comoun-welthe, and how the dewtie we *aucht* to the  
sam compellis us to cry out." Knox's Hist. p. 164.

"He told them roundly, that they were *aughtin*  
us the redemption of their liberties, estates, religion,  
and laws." Baillie's Lett. i. 232.

This *v.* is evidently from the pret. of Aw.

AW, used for All; S.

And he hes now tane, last of *aw*,  
The gentill Stobo and Quintene Schaw,  
Of quhome all wichtis hes pitie.

*Deth of the Makkaris, Bannatyne  
Poems*, p. 77.

It is, *Gude gentill Stobo, &c.* Edin. edit. 1508.

He writhis and enforcis to withdraw  
The schaft in brokin, and the hede *wyth aw*.

*Doug. Virgil*, 423. 19.

i.e. withal.

AWA, *adv.* 1. Away. The general pron. in  
S., used by Doug., as would appear, *metri  
causa*.

— The ilk sorrow, the samyn swerd baith tua,  
And the self houre mycht haif tane us *awa*.

*Doug. Virgil*, 124. 4.

This metaph. use of the word, in relation to death,  
is very common among the vulgar; S.

It is used by Dunbar without regard to the rhyme.

Go clois the burde; and tak *awa* the chyre.

*Maitland Poems*, p. 173.

2. In a swoon, S.

"My dochter was lang *awa'*, but whan she cam  
again, she tauld us, that sae sune as I enterit the  
vowt, a' the kye stoppit chowin' their cud, an' gi'ed a  
dowf and eerisome crune." Edin. Mag. Dec. 1818, p.  
503.

3. Used in speaking of a deceased relation, S.

There is a peculiär and lovely delicacy in this  
national idiom. When one cannot avoid a reference to  
the departed, instead of mentioning the name, or speci-  
fying the particular tie, or it were meant to prevent  
any unnecessary excitement of feeling either in the  
speaker or in the hearer, or as if naming the person  
were a kind of profanation of the hallowed silence of  
the tomb, or as if the most distant allusion were more  
than enough,—it is usual to speak of *them that's awa'*;  
the plural being most commonly used; as if the be-  
loved object were removed to a still more respectful  
distance, than by a more familiar use of the singular.

AWA' I' THE HEAD, deranged, beside one's  
self, Roxb.; synon. *By himsell* or *hersell*.

AWAY. This word seems to have been oc-  
casionally used as a verb.

— Men on ilk sid gadryt he;  
I trow it m. thai mycht be;  
And send thaim for to stop the way,  
Quhar the gud behowyt *away*.

*Barbour*, x. 16. MS.

i.e. by which the goods must pass.

Quhar the gud *King* behowyt to *gay*.

Edit. Pink.

The same expression occurs, *Barbour*, xi. 361. MS.

And in a plane feld, be the way,  
Quhar he thocht ned behowyd *away*  
The Inglis men, gif that thai wald  
Throw the park to the castell hald,  
He gert men mony pottis ma,  
Off a fute breid round; and all tha  
War dep wp till a mannys kne;  
Sa thyk, that thai mycht liknyt be  
Till a wax cayme, that beis mais.

In edit. Pink., it is to *gay*; in edit. 1620, *have way*.  
V. also v. 235.—xiv. 108.

A.-S. *aweg*, away, may be viewed as the imperat. of  
*awaeg-an*, to take away, or *awegg-an*, to depart. I  
suspect, however, that the verb has been formed from  
the noun; as the original composition evidently is a  
privative, and *weg*, way. Now, the noun *weg* being  
the root, it is most natural to suppose that the primary  
compound was the noun with the prep. prefixed.

AWAY-DRAWING, *s.* The act of drawing  
off, or turning aside; applied to a stream of  
water.

"In the actionne—aganis Robert Cochrane of that  
Ike for the *awaydrawing* of the watter callit the Kert  
fra the mylne of Johnestoune," &c. Act. Dom. Conc.  
A. 1493, p. 318.

AWAYMENTIS, *s. pl.*

This dwne, and the *Awaymentis*  
Consawyd full in thare intentis,  
Owt of the Kyrk this Kyng gert pas  
All, bot thai, that sworne than was  
Til that Assyse: and thai gert he  
Stratly and welle keypd be.

*Wyntown*, viii. 5. 113.

"Unless this be corr. for *awoymentis*, (consultations)  
I know nothing of it." Gloss. Wynt. But there is no  
necessity for supposing a corruption. The idea of pre-  
parations or preliminaries corresponds fully better than  
that of consultations. For the Assise had not entered  
on their deliberations. They had been only selected  
and sworn. Thus the origin will be O. Fr. *avoy-er*, to  
put in train, to settle preliminaries. *Vieux mot*.  
*Mettre en bon voie, en bon chemin*. Dict. Trev.

AWAY-PUTTING, *s.* The complete re-  
moval of any thing, of that especially which  
is offensive or noxious.

—"Diuerss actis & constitutiones. hes bene maid  
—towart the distruction and *away putting* of the saidis  
cruvis and yairis," &c. Acts Ja. VI. 1579, Ed. 1814,  
p. 147.

AWAY-TAKER, *s.* The person who re-  
moves, or carries away.

—"Gif thay gudis caryit can not be apprehendit,  
the *away takar* and haur thair of furth of the realme

—sall pay als mckill as the valoure of thay gudis—to our souerane Lady." Acts Mary, 1555, Ed. 1814, p. 496.

**AWAY-TAKEN**, *part. pa.* Carried off.

"Imprimis, ther was robbed & away taken violently be the fornamed persons—the number of nyntie four labouring oxen," &c. Acts Cha. II. 1661, vii. 183.

**AWAY-TAKING**, *s.* Removal, or the act of carrying off.

"Gif anc—takis anc uther man's purse, and the away-taking—be provin,—the avail, quantitie, and nombre of the money beand therein, aucht and sould be referrit to the aith of the awner thereof." A. 1554, Balfour's Pract. p. 362.

"For the wrangwis awaytaking & withholding fra the saidis tennantis of Howatstoune," &c. Act. Dom. Conc. A. 1492, p. 240.

**AWAIL, AWAILL, s.** Advantage, superiority.

Our mekill it is to proffer thaim battaill  
Apon a playne feild, bot we haiff sum *awaill*.  
Wallace, vii. 1136.

**To AWAILL, AWAILYE, v. n.** To avail.

We find both in one passage.

— Till swyilk thowlesnes he yeid,  
As the cours askis off yowtheid ;  
And wmqhill into rybbaldail ;  
And that may mony tyme *awaill*.  
For knowlage off mony stais  
May quhile *awailye* full mony gatis.  
Barbour, i. 337. 339. MS.

This is very loose morality. But Barbour wished to make some apology for Douglas, whom he here characterises.

**To AWAIL, AWAL, v. a.** 1. To let fall.

And alsone as the day wes cler,  
That that with in the castell wer  
Had armyt thaim, and maid thaim boun,  
And some thair brig *awalyt* doun,  
And ischit in till gret plenté.  
Barbour, xv. 134. MS.

i. e. let fall their drawbridge.

2. To descend; used in a neut. sense.

The swete vapour thus fra the ground resourss ;  
The humyll breyth doun fra the hewyn *awaill*,  
In euery meide, bathe fryth, Forrest and daill.  
Wallace, viii. 1186. MS.

Thai saw thare fais nere cummand,  
Owte-oure a bra downe *awalaud*,  
That delt wars in batallis twa :  
The Percy had the mast of tha.

Wyntoun, ix. 8. 141.

"Seems," according to Mr. Macpherson, "riding or galloping down the hill, as if tumbling. Fr. *aval-er* to go, or fall, down. Belg. *vall-en*, to fall, rush." But the meaning is merely, *descending*, as in the last extract; from Fr. *aval-er*, which not only signifies to let fall, but to descend. *Aval-er*, v. act. Abaisser.—Les bateaux *aval-ent* quand ils descendent suivant le cours de la riviere. Dict. Trev. Teut. *af-vall-en*, decidere.

3. To fall backward, or tumble down hill, Roxb., Clydes. Gl. Sibb.

I am at a loss, however, whether we should suppose, that the term has come to us through the medium of the Fr. It is more probable, that the French have themselves received it from the Franks; as it is common to the Goth. languages. Teut. *af-vall-en*, decidere; *af-val*, casus. Sw. *afal*, *afal*, lapsus, whence *afvals-*

*drop*, death occasioned by the fall of anything on a person.

**AWALD, AWALT, part. adj.** In a supine state, lying on the back, S. *Awald sheep*, one that has fallen down, so as not to be able to recover itself. It especially denotes one that lies on its back, Roxb.

Synon. with this is A. Bor. *overwelt*, "a sheep which gets laid on his back in a hollow," Grose; from *oer* over, and *welt*, q. v.

**To DIE AWALD**, to die in a supine state, Ibid.

"Sheep are most apt to *die awald*, when it grows warm after a shower,—till they are shorn. They lie down, roll on their backs, to relieve the itching there, and if the ground happen to be level or hollow,—they are often unable to get up, and soon sicken, swell, and die." Essays, Highl. Soc. iii. 447.

**To FA' AWALT**, to fall over without the power of getting up again; originally applied to a sheep, hence to a person who is intoxicated, S. A.

Hence also the phrase, *to roll awald*.

**AWAL, AWALD, s.** A term applied to a field lying the second year without being ploughed; lea of the second year, that has not been sowed with artificial grasses, Loth.

"There are four breaks of the outfield in tillage. The first out of ley.—The second what they call *Awald*, where the produce will not exceed two bolls or two bolls and a half an acre." Maxwell's Sol. Trans. p. 214.

"*Awal*, the second crop from grass." Surv. Banffs. App. p. 45.

**AWALD, adj.** Belonging to the second crop after lea, S.

**AWALL AITS**, the second crop of oats after grass, Mearns. V. AWAT.

**AWALD-CRAP, s.** The second crop after lea, Ayr. *Aewall*, Clydes. *Avil*, Galloway, *Awat*, more commonly *Award*, Angus. V. AWARD CRAP.

**AWAL-INFIELD, s.** "The second crop after bear." Surv. Banffs. App. p. 47.

**AWAL-LAND, s.** Ground under a second crop, Banffs.

"Tis very proper that *awal-land* be ploughed the second time before the departure of winter frosts." Surv. Banffs. App. p. 38.

**AWALD, adj.** An *awalld sheep*, one that has fallen backward, Loth. V. AWAIL, v.

**AWALT SHEEP**, one that has fallen backward, or downhill, and cannot recover itself; Gl. Sibb. V. AWAIL.

**To AWANCE, v. a.** To advance.

Bot gud service he dids him with plesance,  
As in that place was worthi to *awance*.  
Wallace, i. 366. MS.

Fr. *avanc-er*.



To AWANT, *v. a.* To boast.

Quhat nedis *awant* you of your wikkittnes,  
Ye that delytis allane in velanus dede?  
*Doug. Virgil, Prol. 96, 35.*

AWARD-CRAP, *s.* Expl. "a crop of corn after several others in succession," Berw.

This, though differently written, is unquestionably the same with *Awald*. But a singular etymon, is founded on the variety which the orthography exhibits. "Such successive crops of white corn are very emphatically termed, in the provincial dialect, *award* or *awkward crops*." Agr. Surv. Berw. p. 204.

AWART, *adv.* A sheep is said to *lie awart*, when it has fallen on its back in such a situation that it cannot rise again; Roxb. *Awalt* synon. *q. v.*

A-WASTLE, *prep.* To the westward of; apparently used figuratively, as signifying removed to a great distance, Ettr. For.

"The tread of horses was again heard. 'The world be a-wastle us!' cried old Pate; 'wha's that now? I think fouk will be eaten up wi' fouk,'" &c. Perils of Men, i. 59.

AWAT, *s.* Ground ploughed after the first crop from lea. The crop produced is called the *Awat-crop*; Ang.

One might suppose that this were from A.-S. *afed*, *pastus*, Isl. *af-at*, *depastus* (Verel.) *q.* what had been pasture land, were it not that this is not the first crop after grass. Shall we, therefore, rather refer it to Su.-G. *awat*, also *afat*, *deficiens*, as being inferior to the first crop, instead of *awat*, *avil* is used in Galloway, *ae-wall*, Clydes. This, for the same reason, may be traced to Teut. *af-val* diminutio. According to the latter etymon, both *awat* and *avil* are rad. the same with *Awalt*, explained above.

AWAWARD, *s.* Vanguard.

His men he gert thaim wele aray.  
The *awaward* had the Erls Thomas;  
And the rerward Schyr Edunardis was.  
*Barbour, xiv. 59. MS.*

Fr. *Avant-garde*.

AWBYRCHOWNE, AWBERCHEOUN, *s.* Habergeon.

Willame of Spens percit a blasowne  
And throw thre fauld of *Awbyrchowne*  
And the Actown throw the thryd ply  
And the arow in the body,  
Quhill of that dymt thare deyd he lay.  
*Wynntown, viii. 33. 22.*

"The habergeon," says Grose, "was a coat composed either of plate or chain mail without sleeves." "The *hauberk* was a complete covering of mail from head to foot. It consisted of a hood joined to a jacket with sleeves, breeches, stockings and shoes of double chain mail, to which were added gauntlets of the same construction. Some of these hauberks opened before like a modern coat, others were closed like a shirt." Ant. Armour, Mil. Hist. ii. 245, 246.

Habergeons in S. seem to have been generally of chain mail. Hence the Prov. mentioned by Skene; "Many mailies makes ane haubergioun."

Dr. Johnson defines *habergeon*, "armour to cover the neck and breast." Now, this definition, although it does not apply to the habergeon as used in later

times, seems fairly to exhibit the original design of this armour. For *hauberk*, whence *habergeon* is undoubtedly Franc. *halsberge*, Isl. *halsbiorg*, Teut. *halsbergh*, a little changed. This is rendered by Ihre, *collare chalybeum*, *q.* a steel collar; comp. of *hals* the neck, and *berg-a* to defend. Hence L. B. *halsberga*, Fr. *haubert*, a coat of mail; *habergeon*, a small coat of mail. Kilian gives *ringh-kraeghe* as synon., *q.* a ring for the throat.

The Goths, in the same manner, denominated greaves *bainberga*, defences for the legs, (*bain*, crus.) Isl. *nefbiorg* is that part of the helmet which protects the nose. Perhaps it should be *nesbiorg*; and *fingerborg* is a covering for the fingers, made of metal, used by spinners. V. Ihre, vo. *Berga*.

In L. B. this was sometimes denominated *hambergellus* and *habergellus*.

"This *hambergell*," says Beckwith, "was a coat composed of several folds of coarse linen, or hempen cloth; in the midst of some of which was placed a sort of net-work, of small ringlets of iron; about a quarter of an inch diameter, interwoven very artificially together;—and in others, of thin iron square plates, about an inch from side to side, with a hole in the midst of each, the edges laid one over another, quilted through the cloth with small packthread, and bedded in paper covered with wool. Parts of two such *habergeons* are now in the Editor's possession, either of which would be sufficient to defend the body of a man from the stroke or point of a sword or lance, if not from a musket-ball, and yet so pliable as to admit the person wearing them to use all his limbs, and move his joints without the least interruption." Blount's Anc. Ten. p. 92, 93.

Beckwith adds; "That kind of armour—made of links, united together in chain-work, was called by the ancients '*hamata vestis*.'" Ibid.

AWBLASTER, *s.* 1. A cross-bowman.

This evidently the meaning of the term *awblasters*, left by Mr. Pink. for explanation.

The gud Stewart off Scotland then  
Send for his frendis, and his men,  
Quhill he had with him but archeris,  
And but burdowis, and *awblasteris*,  
V hundre men, wycht and worthi,  
That bar armys of awncetry.

*Barbour, xvii. 236. MS.*

*Abblastere* and *Arblaste* are used in the same sense, O. E.

R. com ouer nere, the castelle to asprie,  
That sauh an *abblastere*, a quarelle lete he fie,  
& smote him in the schank.—

*R. Brunne, p. 205.*

So gret poer of thulke lond & of France he nome  
Myd hym in to Engeland of knyghtes & of sqnyers,  
Spermen auote & bowmen, & al so *arblastes*,  
That them thogte in Engeland so muche folc neuere nas.  
*Rob. Glouc. p. 378.*

In another MS. it is *abblastres*.

2. A crossbow.

The Sotheron men maid gret defens that tid,  
With artailye, that felloune was to bid,  
With *awblaster*, gaynyes, and stanys fast,  
And hand gunnys rycht brymly ont thai cast.

*Wallace, vii. 994. MS.*

Fr. *arbestier*, L. B. *arcubalista*, *arbalista*, a cross-bowman. When the term is applied to the bow itself, it is improperly. For the word ought to be *awblaste*, from Fr. *arbaleste*. Bullet mentions as Celtic words, *albras*, a warlike engine for throwing stones; and *albrasur*, *albryswr*, the person who wrought this engine. But they are most probably corr. from the Lat.

AW-BUND, AW-BUN', *part. adj.* Not at liberty to act as one would wish; restricted by some superior; Roxb.

I hesitate whether we should view this as formed from the *s. Awe-band*, or as compounded of *Awe*, and *band*, *vinculus*, *E. bound*.

AWCOY, *s.*

That is luf paramour, listis and delites,  
That has me light, and laft loch in a lake.  
Al the welth of the world, that awcoy wites,  
With the wilde wormis that worche ma wrake.  
*Sir Gawain and Sir Gal.* i. 17.

Perhaps pain, torment, *A.-S. ace, aece, dolor*; *q.* That *suffering*, (of which you have ocular demonstration,) lays the blame on worldly wealth.

AWEBAND, AWBAND, *s.*

1. A band for tying black cattle to the stake; consisting of a rope on one side, and a piece of wood of the shape of a *hame-blade*, or half of a horse's collar, on the other. It is used to keep in order the more unruly animals, or to prevent them from throwing their heads from one side of the stake to the other; Loth. Lanarks. To AW-BAND, *v. a.* To bind in this manner. Lanarks.

2. A check, a restraint.

"Yit quhen he was biging this castel with maist diligence, the theuis tuk sic feir, dredand that the said castel suld be an *awband* aganis thame, that thai conspirit aganis him." *Bellend. Cron.* B. xii. c. 15.

3. Used in a moral sense, to denote what inspires respect and reverence, what curbs and checks, or prevents a man from doing things in which he might otherwise indulge himself, *S.*

"The dignified looks of this lady proved such an *aweband* on the giddy young men, that they never once opened their mouths." The place not marked.

The first sense ought certainly to be viewed as the primary one; and would seem to point to *Dan. aag*, a yoke, as the origin, *q.* "the band by which the yoke is fastened."

Perhaps it merits observation, that *Ial. haband* signifies a band of leather used for confining the sinews of the hams; *Vinculum nervos poplitis adstringens*; from *Há, pellis, cutia, corium*; *Haldorson*.

This is given by Bailey and Johns. as if it were an *E.* word, composed of *awe* and *band*. The former renders it "a check upon;" the latter "a check."

But no example of its use is given; nor is it mentioned by Houlet, Phillips, Skinner, or Cotgrave.

AWEDE.

Tristrem in sorwa lay,  
For thi wald Ysonde *awede*.

*Sir Tristrem*, p. 181.

I am under a necessity of differing from my friend the very ingenious editor, who views this as signifying *swoon*, and seems to think that it is allied to *S. weed*, a species of sickness to which women in childbed are most subject. It certainly signifies, to be in a state approaching to insanity; *A.-S. awed-an, awoed-an*, insane.

AWEEL, *adv.* Well, *S.*

"*Aweel*, if your honour thinks I am safe—the story was just this." *Guy Mannering*, ii. 340.

To AWENT, *v. a.* To cool or refresh by exposing to the air.

Thal fand the King syttand allane,  
That off hys bassynet has tane,  
Till *awent* him, for he wes hate.

*Barbour*, vi. 305. MS.

In edit. 1620, p. 112, it is rendered,

To take the *aire*, for he was heat.

It occurs also *B. xii. 143.* *A.-S. awyndwian*, ventilar; from *wind*, *ventus*.

AWERTY, AUERTY, *adj.* Cautious, experienced.

With him wea Philip the Mowbray,  
And Ingram the Umfravill perfay,  
That wes both wyss and *awerty*,  
And full of gret chawalry.

*Barbour*, ii. 213. MS.

— The King Robert, that was

Wiss in his deid and *awerty*,

Saw his men sa rycht douclitely

The peth apou thair fayis ta.

*Barbour*, xviii. 439. MS.

In *Pink.* edit. it is *anerly*, which mars the sense. It is used by *R. Brunne*, p. 260.

The responses were redy, that Philip did tham bere,  
A knyght fulle *awerty* gaf tham this ansuere.

*Fr. averti*, warned, advertiaed.

AWFALL, *adj.* Honest, upright. *V. AFALD.*

AWFULL, AWFU', *adj.* 1. Implying the idea of what is very great, or excessive; used always in a bad sense, *S.*

The *awfull* churle is of ane othir strind,  
Thought he be borne to vilest servitude,  
Thair may na gentrice sink into his mind,  
To help his freind or nichtbour with his gud.

*Bellend. Cron. Proh.* cvi. Ed. 1821.

2. *An awfu' day*, a severe reproof, Peebles.

A'WHERE, *adv.* Everywhere, *S. A'wheres*, *Ettr. For.*

This is the same with the classical term *ALQUHARE*.

AWIN, AWYN, AWNE, *adj.* Own, proper, *S. awne*, *Gl. Yorks. id.*

This is the common pron. of the south of *S.*, in other parts, *ain*.

And mony ma, that lang had beyne ourthrawn,  
Wallace thaim put rychtwisly to thair *awin*.

*Wallace*, vii. 942. MS.

The gud thai tuk, as it had beyn thair *awyn*.

*Wallace*, ix. 1192.

It is often used, strictly in the sense of *proper*, with the article prefixed.

"The honour, authority and dignitie of his saidis three Estaites sall stand, and continew in the *awin* integritie, according to the ancient, and lovabill custom by-gane, without ony alteration or diminution." *Acts Ja. VI. Parl.* 8. c. 130. *Murray*.

And our *ain* lads, although I say't mysell,  
But guided them right cankarly and snell.

*Ross's Helenore*, p. 69.

*Moes-G. aigin, aihn*; according to *Jun.*, *Gothis est proprius*; item, *peculiaris et propria possessio*;

Gl. Goth. A.-S. *agen*, Germ. *eighen*, Belg. *eyghen*, Su.-G. *egen*, id. all from their respective verbs which denote right or property.

Ben Jonson puts this term in the mouth of one of the inhabitants of Sherwood Forest.

This house! these grounds! this stock is all mine *awne*.  
*Sad Shepherd.*

**AWINGIS**, *s. pl.* Arrears, debts. "Dettis, *awingis*, comptis," &c. *Aberd. Reg. A.* 1551, V. 21.

**AWISE**, *s.* Manner, fashion. **V. AVYSE.**

**AWISE, AWYSEE**, *adj.* Prudent, considerate, cautious.

— — Als thai haid  
A lord that sa suete wes, and deboner,  
Sa curtaiss, and off sa fayr effer,  
Sa blyth, and als sa weill bourdand,  
And in bataill sa styth to stand,  
Swa wyss, and rycht swa *awisè*,  
That thai had gret causis blyth to be.  
*Barbour*, viii. 385. MS.

Nixt schairp *Mnestheus*, war and *awysèe*,  
Vnto the heid has halit vp on lie  
Baith arrow and ene, etland at the mark.

*Doug. Virgil*, 144. 41.

Fr. *avisè*, prudens, cantus, consideratus; *Dict. Trev.*  
The editors observe, that this word is formed from the  
Goth. *vis-an*, A.-S. *vis-an*, with *ad* (rather *a*) prefixed.  
Hence,

**AWISELY**, *adv.* Prudently, circumspectly.

Quhen this wes said thai saw cummand  
Thar fayis ridand, ner at the hand,  
Arayit rycht *awisely*,  
Willfull to do chewalry.

*Barbour*, ii. 344. MS.

**AUMON, HEWMON**, *s.* A helmet, *Gl. Sibb.*

**AWISS**, *s.* "Tua barrell of *awiss*, ane Spruis stane of hempt." Also *awes*, *Aberd. Reg. A.* 1560, V. 24. Pot-ashes?

**AWITTINS**, Used in conjunction with the pron. *me*, *him*, *her*, &c. as denoting what is without the privacy of the person referred to, *Dumfr.*

Synon. with S. B. *onwittins*, id.; *on* being softened into *a*, as in *away*, from A.-S. *on waeg*; unless we suppose *a* to be borrowed from the Goth. of the middle age, like A.-S. *awita* demens, *alag* iniquitas. V. *Ihre*, letter A.

We may either view the pron. as in the dative, *q.* to *me*, &c.; or the conjunct phrase as equivalent to the ablative absolute.

**AWKIR**, *s.* *To ding to awkir*, to dash to pieces, to break to atoms, *Aberd.*; perhaps from *E. ochre*.

**AWM**, *s.* Alum, S.

**To AWM**, *v. a.* To dress [skins] with alum, S. "*Awnt* leather," white leather, S.

**AWMOUS**, *s.* Alms, S.

"I'll aye come to you for my *awmous* as usual, — and whiles I wad be fain o' a pickle sneeshin." *Antiquary*, i. 266. V. **ALMOUS**.

**AWMOUS-DISH**, *s.* The wooden dish in which mendicants receive their *alms*, when given in meat, S. Burns.

**AWMOUS**, *s.* A cap, or cowl; a covering for the head.

This seems to be the reading, in MS., of the word printed *awmons*, *Houlate*, i. 17.

Upoun the sand yit I saw, as thesaurare tane,  
With grene *awmous* on hede, Sir Gawane the *Drake*.

The poet alludes to the beautiful green feathers on the heads of some species of ducks, and perhaps to some badge of office anciently worn by the treasurer of Scotland. L. B. *almucia*, O. Fr. *amusse*, from Germ. *mutze*, id. S. *mutch*, *q. v.* If it should be read *awmons*, it may refer to a helmet. V. **AUMON**.

**AWNAR**, *s.* A proprietor, an owner.

For all the sunis *awnaris*  
Said, Seilis how the fulis fairis!

*Colkelbie Soc.*, F. 1. v. 201.

*Awnaris*, *Aberd. Reg. A.* 1538, V. 16.

A.-S. *agn-ian*, *aegn-ian*, *ahn-ian*, possidere.

**AWNER**, *s.* An owner.

"All thay that fyndis ony tynt geir, gold, syluer, or ony vther thyng, and knawis or may knaw with diligent spering quhay awe the same tynt geir, and wyl nocht restore it, & gyf it agane to the trew *awner*, thay ar theiffis & braikis this command." *Abp. Hamilton's Catechisme*, 1551, Fol. 60, b.

**AWNIE**, *adj.* Bearded, S.

Let husky wheat the haughs adorn,  
And aits set up their *awnie* horn—

*Burns*, iii. 13. V. next word.

**AWNS**, *s. pl.* Beards of corn.

Dr. Johnson gives the word *anes* a place; but it seems to be rather a provincial term. It was viewed as such by Ray. *Bar awns*, the beards of barley; *Ang. Perth.*

Moes-G. *ahana*, chaff, Su.-G. *agn*, Gr. *αχνα*, *αχνη*, id. Alem. *agena* not only signifies chaff, but is rendered festuca, a shoot or stalk. Wachter views *aegg*, a sharp point, as the root of the Northern terms.

For empty husk, for *awns* an' beard,  
Ye, like the goats, may be rever'd;  
The only thing wi' you there's luck o'  
Is hush o' strae for makin muck o'.

*Lime and Marie*, A. *Scott's Poems*, p. 140.

"*Awns*, the beards of wheat or barley." Ray's *Collect.* p. 5.

This word, I find, is also used in the singular.

"Bear is all they have, and wonderment it is to me that they ever see an *awn* of it." *The Pirate*, ii. 28.

**AWNED, AWNIT**, *part. adj.* Furnished with beards; applied to grain, S.

"—Grey *awned* oats—were most in use in the memory of old people." *Agr. Surv. Dumfr.* p. 198. V. **FLAVER**.

**AWNY**, *adj.* Bearded, S.

In shaggy wave, the *awny* grain  
Had whiten'd owre the hill an' plain.

*Picken's Poems*, 1788, p. 144.

**AWONT**, *part. adj.* Accustomed to.

"Toward the contravening of the ordinans in further-putting of the tennents of the said rowme *awont* the occupacioun of the said land," *q.* "wont to occupy." *Aberd. Reg. A.* 1563, V. 25.

A.-S. *awun-ian*, assuescere.

AWORTH, *adv.* "Worthily," Tytler.

Ha makith joye and confort that he quiths  
Of thair unsekir worldis appetitia,  
And so aworth he takith his penance,  
And of his vertew maid it sullisance.

*King's Quair*, i. 6.

Perhaps allied to A.-S. *awyrth-ian*, glorificare. If so, it may signify that he gloried in his sufferings.

AWOVIT, *pret.* Avowed.

"They no sooner *awovit* and vtterit thair disobedience to his maiestie, bot thairwith also professing deadlie fead and hatrent to his said trustie counsailour, his death was aue of the cheif buttis of thair craift and malice." Acts Ja. VI. 1606, Ed. 1814, p. 292.

AWOUNDERIT, *part. pa.* Surprised, struck with wonder.

The eldare huntaria and his keparis than,  
Clappand thare luffis and thar handis ilk man,  
Sare *awounderit* gan the sternes behald  
For houndis quest it semyt the lift ryffe wald.

*Doug. Virgil*, 136. 16.

To AWOW, *v. n.* To vow.

"The king *awowed*, that he schould nevir be relaxit out of the castle of Edinburgh, if he might keip him in it." Pitscottie's Cron. p. 195.

"Made a singular vow," Ed. 1728.

AWOW, *interj.* Equivalent to alas, S. B.; also to *Ewhow*.

But to do as I did, alas, and *awow*,  
To buak up a rock at the cheek of the low,  
Says that I had but little wit in my pow.

*Ross's Rock and Wee Pickle Tow*.

Perhaps q. *ah wou*. V. Wow and Vow.

AWP, WHAUP, *s.* Curlew; a bird, S. Gl. Sibb. V. QUILAIP.AWRANGOUS, *adj.* Felonious; "Awrangous awaytaking;" Aberd. Reg. Cent. 16.

## AWRO.

Maiden mergrete,  
Went the dragoun fro ;  
Sche seize a wel fouler thing  
Sitten in *awro* ;  
He haddes honden on his knes,  
And eiza on euerich to ;  
Mizt ther neuer lother thing  
Opon erth go.

*Legend St. Margrete*, MS.

V. Gloss. Compl. p. 309. st. 4.

The language of this poem has more of the E. than S. dialect. But I quote the passage to suggest that most probably it should be *a wro*, i.e. a corner, as synon. with an *hirn*, st. 1.

Maiden mergrete tho  
Loked hir biside ;  
And seize a lothlich dragoun  
Out of an *hirn* glids.

Su.-G. *wra*, angulus.

AWS, AWES of a mill-wheel, *s. pl.* The buckets or projections on the rim which receive the shock of the water as it falls, S.

"The water falls upon the *awes*, or feathers of the tirl, at an inclination of between 40 and 45 degrees." P. Unst, Shetland, Statist. Acc. v. 191.

Can this have any connexion with Su.-G. *a*, Germ. *ach*, water? or with Moes-G. *ahs spica*, Mark iv. 28?

## AWS of a Windmill, the sails or shafts on which the wind acts, Aberd.

AWSK, *s.* Newt, eft. V. ASK.AWSOME, AWESOME, *adj.* 1. Appalling, awful, causing terror, S.

"A sight of his cross is more *awsome* than the weight of it." Ruth. Lett. P. i. ep. 203.

"It would have been utterly impossible for Sir Arthur Wardour or his daughter to have found his way along these shelves without the guidance and encouragement of the beggar, who had been there before in high tides, though never, he acknowledged, in so *awsome* a night as this." Antiquary, i. 157, 158.

"Sic ill-scraped tongues as thae Highland carlines—sic *awsome* language as that I ne'er heard out o' a human thrapple." Rob Roy, iii. 73.

## 2. Exciting terror, as supposed to possess preternatural power; South of S.

In this sense the term is applied to one Wilkin, who was viewed as a *warlock*.

"Wilkin's descendants are still known; and the poorer sort of them have often their great predecessor mentioned to them as a term of reproach, whom they themselves allow to have been an *awsome body*." Hogg's Mountain Bard, p. 116.

"During these exclamations the *awsome* din resounded muckle mair." Blackw. Mag. Nov. 20, 1820, p. 146.

## 3. Expressive of terror, S.

"To be sure he did gie an *awsome* glance up at the auld castle—and there was some spae-wark gaced on." Guy Mannering, i. 185.

AWSTRENE, *adj.* Stern, austere.

This *awstrene* greif answerit angrily ;  
For thy cramping thow salt baith cruke and cowrs.

*Henryson, Bannatyne Poems*, p. 132.

This is undoubtedly the same with *asterne*, Doug. Virgil, corr. either from Lat. *austrerus*, or A.-S. *styrn*, id.

AWTAYNE, *adj.* Haughty.

All he mad of Inglis men,  
That was dyspytows and *awtayne* then.

*Wyntown*, viii. 17. 24.

AWTE, *s.* 1. The direction in which a stone, a piece of wood, &c. splits; the grain, Aberd.

"*Awte*, the line in a stone where it naturally may be split by the strokes of the hammer, or where the block in the quarry may be separated from the cliff." Gl. Surv. Nairn and Moray.

2. Used, but it is supposed improperly, for a flaw in a stone, *ibid.*AWTER, *s.* ALTAR.

He mysdyd thair gretly but wer,  
That gave na gyrrh to the *awter*.

*Barbour*, ii. 44. MS.

i.e. Who did not consider the altar as a sanctuary. Chaucer, id. O. Fr. *autier*, id. Dict. Trev. Lat. *altare*.

To AX, *v. a.* To ask, S. Rudd.

The kyng lette bryng ther aftur Hengist bl fore hym sone,  
And *ashed* at erles & barnes, wat were mid hym to done.

*R. Glouc.* p. 141.

In another MS. it is *axede*.

— What thyng the kyng hym *axe* wolde.  
*Gower, Conf. Am. F. 25. a.*

“The twelve that weren with him *axiden* him to expowne the parable.” *Wiclif, Mark iv.*  
*Chaucer, id. A.-S. ahs-ian, ax-ian.*

**AXIS, ACKSYS, s. pl.** Aches, pains.

Bot tho began myn *axis* and turment !  
To sene hir part, and folowe I na mycht ;  
Methought the day was turnyt into nycht.  
*King's Quair, ii. 48.*

*Sibb.* writes it also *acksys*, rendering it *ague* ; *Gl.*  
“*Axis* is still used by the country people in Scotland for the *ague* or trembling fever.” *Tyt. N.*

*Axes, id. Orkn.*

“They are troubled with an aguish distemper, which they call the *Axes*.” *Wallace's Orkn. p. 66.*

He subjoins, that to an infusion of buckthorn and other herbs, which they use as a cure, they give the name of *Axes Grass*.

It had been formerly used in the same sense in *E.* For *Palgrave* mentions “*ague, axes*,” as corresponding to *Fr. fyeure* ; *B. iii. F. 17.* Elsewhere he uses it as if it had denoted fever in general.

“This *axes* hath made hym so weake that his legges wyll nat beare hym : Ces fleurea lont tant affoybly,” &c. *Ibid. F. 162, b.*

“*Aices* still signifies the *ague, North*.” *Grose.*

In the former sense, evidently from *A.-S. acce*, *dolor* ; in the latter, either from *thia*, or *egesa*, horror, *Moes-G. agis*, terror, whence *Seren.* derives *E. ague*.

**AX-TREE, s.** Axle-tree, S.

*A.-S. eaz, ez* ; *Alem. ahsa*, *Germ. achse, id.* Perhaps the radical word is *Isl. ak-a*, to drive a chariot or dray ; *G. Andr.*

“Item on the heid of the quhite toure craig [*Dumbertane*] ane moyen of found,—montit upoun ane stok with quheillia and *axtre* but irne werk.” *Coll. Inventories, A. 1580, p. 300.*

**AYONT, prep.** Beyond, S.

A burn ran in the laigh, *ayont* there lay  
As many feeding on the other brae.

*Ross's Helenore, p. 47.*

*A.-S. geond*, ultra, with a prefixed ; or on, as *afield*, originally on *field*. *V. YOUND.*

## B.

**To BAA, v. n.** 1. To cry as a calf, *Ettr. For.*

“I had scarcely ceased *baaing* as a calf, when I found myself a beautiful capercallyie, winging the winter cloud.” *Perils of Men, iii. 415.*

2. To bleat as a sheep, *Ayrs.*

“*Zachariah Smylie's* black ram—they had laid in *Mysie's* bed, and keptit frae *baaing* with a gude fothering of kail-blades, and a cloute soaken in milk.” *R. Gilhaize, ii. 218.*

**BAA, s.** The cry of a calf, *Ettr. For.*

“When I could do nothing farther than give a faint *baa*, they thought that the best sport of all.” *Perils, ut sup. V. BAE.*

**BAA, s.** A rock of a particular description, *Shetl.*

“*Baa* is a rock overflown by the sea, but which may be seen at low water.” *Edmonston'a Zetl. i. 140.*

*Norw. boe*, “a bottom, or bank in the sea, on which the waves break ;” *Hallager.*

**BAACH, adj.** Ungrateful to the taste. *V. BAUCH.*

**BAB, s.** 1. A nosegay, or bunch of flowers, *S.*

There, among the *babs* o' gowans,  
Wi' my *Peggie* I sat down.  
*Picken's Poems, 1788, p. 27.*

I—pu'd her a posie o' gowans,  
An' laid them in *babs* at her feet.  
*Ibid. p. 138. V. BOB, id.*

2. A tassel, or a knot of ribbons, or the loose ends of such a knot, *Fife* ; whence the compound terms, *Lug-bab, Wooer-bab*, q. v.

3. Applied to a cockade, *S.*

“They had seen—*Cuddie*—in ane o' *Serjeant Bothwell's* laced waistcoats, and a cockit hat with a *bab* of blue ribbands at it.” *Tales of my Landlord, iii. 228.*

**To BAB, v. n.** 1. To play backward and forward loosely, *S.* synonym. with *E. Bob*.

2. To dance, *Fife.*

Hence, *Bab at the bowster*, or, *Bab wi' the bowster*, a very old Scottish dance, now almost out of use ; formerly the last dance at weddings and merry-makings.

**To BAB, v. a.** To close, to shut, *Ayrs.*

The fire was rak'd, the door was barr'd,  
Asleep the family,  
Except poor *Odin*, dowy loon,  
He cou'd na' *bab* an' e'e.

*Train's Poetical Reveries, p. 100.*

**To BABBIS, v. a.** 1. To scoff, to gibe, *Ayrs.*

2. To browbeat, *ibid.*

From the same origin with *BOB*, a taunt, q. v.

**BABY, s.** The abbreviation of the name *Barbara*, *S.*

**BABIE, BAWBIE, s.** A copper coin equal to a halfpenny English. *S.*

“Aa to hir fals accusatioun of spoilye, we did remit us to the conscience of *Mr. Robert Richartsonn Maister* of the *Cunye Hous*, quha from our handis received *Gold, Silver, and Mettall*, alsweill *cunyeit* as *uncunyeit* ; so that with us thare did not remane the valow of a *Babie*.” *Knox's Hist. p. 151. Barbee, Lond. Ed. 161.*