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VNIERSITAS
STVDII
SALAMANTINI

A
CORNISH-ENGLISH
VOCABULARY;

A VOCABULARY OF

LOCAL NAMES, CHIEFLY SAXON;

AND

A PROVINCIAL GLOSSARY

TO WHICH ARE ADDED

T E N E N G R A V I N G S ;

ILLUSTRATING SEVERAL OF THE PLACES, THE NAMES OF WHICH
OCCUR IN THE VOCABULARIES.

BY THE REVEREND R. POLWHELE.

TRURO:

PRINTED BY W. POLYBLANK,

FOR MESSRS. RIVINGTONS, ST. PAUL'S CHURCH-YARD, LONDON,

1836.

[NP]

ADVERTISEMENT.

[IV]

For a *Cornish-English Vocabulary, I have made such a selection of words from BORLASE and others as I think may amuse the reader. In this process I had chiefly a view to the

*The greater part of Dr. Borlase's preface to his Cornish Dictionary, is as follows: "Mr. Lhuyd observes, in his preface to his Cornish Grammar, 'that to preserve an old language in print, is, without doubt, a most pleasant and obliging thing to scholars and gentlemen, and altogether necessary in the studies of antiquity.' It was in hopes of throwing some lights upon the history of my native county, that I undertook the task of inspecting the few things that remain in the Cornish language and forming out of them as far as my time and reading could reach, this little vocabulary. I am sensible that it is not so complete as I could wish, the reason of which, may be partly owing to the author, and partly to the subject; and partly to the want of materials. If the author had no other points of antiquity to divide and share his attention, he would be more inexcusable that it is not more correct. Had not the subject been disus'd among people of literature for so many ages, it would have been easier compassed, and if the materials had been in greater plenty, there would have been more choice, and the work might have been better executed. But the materials were not only few, but they were much dispersed; and so many as fell into my hands might not probably have come to the share of another, and the helps for such a work were still growing fewer by time and accident; it being with languages as with buildings, when they are in a state of decay, the ruins become every day less distinct, and the sooner the remains are traced, and copied out, the more visible both the plan and the superstructure will appear. The sooner therefore such a work was undertaken, the greater likelihood there was that more of the language might be preserved, than if the attempt was deferred; and as some who had a regard for their country, lamented that it should utterly lose its

ancient language, and those who were curious, had a mind to understand something of it, I found the work was much desired, and I was willing to do something towards restoring the Cornish language, though I might not be able to do all that fewer avocations would have permitted. As incomplete as the vocabulary is, I am persuaded, that it will be of some use. In the present language of my countrymen, there are many words which are neither English, nor derived from the learned languages, and therefore thought improprieties by strangers, and ridiculed as if they had no meaning; but they are indeed the remnants of their ancient language, esteemed equal in purity, and age, to any language in Europe. The technical names belonging to the arts of mining, husbandry, fishing, and building, are all in Cornish, and much oftener used, than the English terms for the same things. The names of houses, manors, promontories, lakes, rivers, mountains, towns, and castles, in Cornwall, (especially in the western parts) are all in the ancient Cornish. Many families retain still their Cornish names. To those therefore, that are earnest to know the meaning of what they hear and see every day, I cannot but think that the vocabulary, imperfect as it is, will be of some satisfaction. The helps I have received, I must acknowledge chiefly owing to the archaeologia of the late Mr. Edward Lhuyd, keeper of the museum at Oxford, who has published a Grammar of the Cornish Tongue, and therein preserved the elements of this language, which had otherwise wholly perished with him, and his friend Mr. John Keigwyn, who was indeed, Mr. Lhuyd's tutor in this point of learning, and died a few days after him."

[V]

Greek and Latin languages, to the etymology of local names, to natural History, and to the occurrences of ordinary life.*

The places whose names are for the most part of Saxon origin, are to be found, if not in the vicinity of our bounding river, at least within the limits of Ancient Cornwall. In many of these words, we have a curious monument of the battle between the Cornish and the Saxon languages on the banks of the Tamar. For this little collection, I am chiefly indebted to the MSS. of Dean Milles and Whitaker.

With respect to the Provincial Glossary, it consists of words, which are at this time current in Cornwall and Devon, and are almost confined to the vulgar; though often of

no mean origin. The greater part of them, I have, from time to time, set down in writing almost immediately as I heard them uttered: for the rest I am obliged to the MSS. of Bishop Lyttelton and Dean Milles, to the late Mr. James, of St. Keverne, and to “A Dialogue in the Devonshire dialect between Robin and Betty, in three parts,” by a niece of Sir Joshua Reynolds; a MS. in which rustic characters and manners are delineated with much simplicity and humour.

*For various words erased as superfluous in this second edition of the Vocabulary, see the first volume of the History at pp. 156,173, and 203.—Their alphabetical recurrence was unnecessary.

[VI]

One word for the notes and illustrations. If, to throw an enlivening air over an alphabetical collection of words, I have now and then indulged in an epigram or ventured upon a pun, I was not disposed to imitate a famous lexicographer who fancied—*condog* for *concur*, might, in exciting a smile relieve the tediousness of definition. But in my playful familiarities, I would shelter myself under the authorities of Johnson and Horne Tooke and my late lamented friend Archdeacon Nares; who had no scruple in sprinkling over the Dictionary, or the Glossary, or the Diversions of Purley, a variety of witticisms and pleasant allusions; some of which (it must not be dissembled) have been censured as impertinent or irrelevant by the fastidiousness or severity of criticism. There is a note in particular, which I am induced to specify, as it refers to a publication entitled “*The Adventures of a Younger Brother*” ---that “Younger Brother” a Cornish* Gentleman; whose family have for ages held a distinguished station among the gentry of Cornwall, and whose talents and genius we cannot but admire. If these adventures be not fictitious, but strictly true (as I am told they are) they are indeed the *romance* of real life. And we have here (what Gray said of Ossian) the very “Demon of Poetry.”

Polwhele-House, May 1836.

*With the accomplished mother of this heroic gentleman, I was in early life very intimately acquainted. On horseback, her fine figure had a peculiar gracefulness: and with the Pedal harp it was inimitably elegant.

[7]

A

CORNISH-ENGLISH VOCABULARY.

ABRANS, † *the brow or eyebrow.*

ACH, *offspring; the root of a tree.*

ADA, *to seed.* Arm.

ADEN, *a leaf of a book.*

AEGE, *deaf.* Menêg, *the deaf stone.*

AEL, *a brow.*

AERAN, *plums, prunes.*

AGAN, *the stomach of an animal:* [so the Cornish call the stomach of a pig.]

AGAST, § *terrified, aghast.*

AGES, *agos, a neighbour.* Aggos, Gr.

AGOLAN, *a whetstone.*

AGROASEN, † *a shrub.*

AIDLEN, † *a fir tree.*

AIL *an angel.* Aggelos, Gr.

AILNE, *beauty.*

AIROS, † *the poop or stern of a ship.*

ALBALASTER, *a crossbow.*

ALAU, *white-water lillies.*

ALL, *another.* Allos, Gr.

ALLEC, *a herring, a pilchard.*

ALRA, *a maid-servant.*

ALS, *the sea shore.* Als, Gr.

ALTOR, † *an altar.* Altare, L.

ALT, *a grove.*

ALTA, *wild.*

ALTROU, *a step-father.*

AM, *a kiss*; amme, *to kiss.* Amo, L.

AM, *round about.* Amphi, Gr.

AMAL, *plenty, or store.*

AMANE, *a kiss.*

AMBRETH, *shaking.*

AMENEN, † *butter.*

AMNUID, *a beck, or nod.* Lms.

AMWYN, *to defend, assist.* Amuno. Gr.

ANAF, † *an evet, or newt.* Anau, *id.*

ANAUHEL, † *a tempest a storm.*

ANBOS, *a promise.*

§ I meet with this word in Spenser, as the pret. of *to agaze.*

“That seemed from some feared foe to fly,
Or other grisly thing that him *aghost.*”

The Fairy Queen, I. ix. 21.

“Aghost”— (Tooke says) may “be the past participle *agazed.*” But as he observes, that this word always denotes a considerable degree of terror, which is not denoted by the verb *to gaze*, (for we may gaze with delight, with wonder, with admiration,) may it not be more properly derived from a *ghast* (Saxon) a *ghost*—terrified as by a ghost? —See *Diversions of Purley.*

[8]

ANCLETHY, dhe ancleythyas, *to bury.*

ANCOU, *death.* §

ANCREDOUR, *a robber on the water.*

ANEVAL, *a beast, any quadruped,* Ar.

ANEVAN, *pl. Ena, souls*

ANGOR, *an anchor.*

ANKAR, *a hermit*. Anachoreo, Gr.

ANKEN, *grief, pain, sorrow, trouble*.

ANNER, *honour*. Honor, L.

ANNETH, *a drinking cup*.

ANNEZ, *cold*; anwos, *the cold*.

ANTARLICK, *a play, an interlude*.

ANVABAT, † *barrenness*.

ANWYD, † *cold*.

ANZAOUE, *prosperity*.

AOR, *earth*.

APPARN, *an apron*.

APERTH, *a victim*.

AP-HAUL, *filius solis*. Apollo, L.

AR, **slaughter*.

ARADERUUR, † *a ploughman*.

ARAT, §§ *a plough*. Aratrum, L.

ARD, *high*. Arduus, L.

ARDAK, *choaking, strangling*.

ARDAR, *a plough*.

ARFETH, *wages, hire*.

ARGHANS, † *silver*. Argentum, L.

ARHO, *a goad*.

ARLUIDES, † *a lady, a mistress*.

ARMOR, *a surge or wave of the sea*.

§ In the four parishes of Redruth, Gwennap, Kenwyn, and St. Agnes, where at a point, the four Western Hundreds of Cornwall, meet or unite, is a barren heathy spot denominated *Kyvur an kou*; where all self-murderers belonging to those parishes are deposited by virtue of the Coroner's warrant—a custom immemorial, whence the spot takes its name.

§§ The present mode of farming in Cornwall is of high antiquity. In many respects it resembles the process of the Roman agriculturists as described in the

Georgics. The peculiarities of a Cornish farm are particularly striking in the preparation for wheat tillage. The first process is “*turning to rot*,” which is done early in the spring, by a sort of half ploughing, or throwing a narrow furrow over an unploughed piece of ground of about the same width. This is then left for a month or six weeks, when the harrow and the scuffler is put to work, and the whole surface of the ley broken down, and reduced fine enough to rake up and burn. By means of this all the roots of grass and *stroil* are cleared off, and the ground admirably well prepared for a clean ploughing for seed. Turnips are prepared for in like manner; only that the “*turning to rot*” then takes place a few months earlier. In some places a skim plough is used, which skins the whole surface about two inches deep: This when harrowed down produces an abundance of ashes, which greatly fertilizes a poor soil—ensuring an excellent crop of turnips even without other manure. So far from its exhausting the soil, the beneficial effect of burning is visible in the succeeding crops for several years. If the farmers of some other counties— (the Weald of Sussex for instance) would come into the West, and take a lesson for wheat tillage from the Cornish farmer, it would be worth a King’s ransom to them.

[9]

AROAZ, *tansy*. Arm.

ARREZ, *a way, path, course, pace*.

ARTH, † *a bear*. Arctos, Gr.

ARTHELATH, *dominion*.

ARV, *a dart, pl. Arrow*.

ARVEZ, *ripe, mellow*.

ARVIS, *in the Morning*.

ARVOR, *the sea shore*.

ARWEDDIAD, *behaviour*. Lms.

ARWYD, *a brand, or mark*; ib.

ARWYL, *a burial, or funeral*; ib.

ASCAL, *the armpit*.

ASCIENT, *one out of his senses*.

ASCLE, *the bosom*; *ascra*, *id.* Lh.

ASEN, † *a rib*; *pl.* *Azou*, *ribs*.

ASEN, § *an ass*. *Asinus*, L.

ASENZA, *an ass-colt*.

ASGARN, (*Asgorn*), *id.*) *a bone*.

‡ This is very problematical—for *Arth* also means *High*. I doubt much whether *Bears* (the *quadrupeds* I mean) were indigenous in Cornwall. If so, I am almost uncharitable enough to wish that their race had been propagated down to the present day—and that now and then a Bear might rush out of a wood, and silence those young savages who insulting old age with “Go up thou bald head!”—annoy us in “the streets and lanes and the high ways, and by the hedges.” Savages, indeed, they are;—notwithstanding the Sunday-schools, and the Bell-schools, and the numerous other schools; in which I should suspect that they were taught to behave thus rudely, but for the recent castigation of a most ungovernable boy. That boy deserved the severest punishment. And I rejoice in the decision of the Bench at the late Quarter-sessions in favour of the Master. It did not, however, amount to his perfect acquittal. Had I been present, I should have applauded his conduct, and have wished to send the Jury back to reconsider their verdict.

§ The old proverb: “*Asinus in pelle leonis*” is now, I think, too palpably realized in the mock-municipal Justices of many of the regenerated Boroughs. To be sure, they are bluff as bulls of Basan: and thus may we pass with Plautus “*ab asinis ad boves*.”— In Cornwall, however, we should say with Athenæus: “*Quanto asinis præstantiores muli!*” To the vulgar and ignorant amongst us, we may well apply the Proverbs *ovoc εν μυρω* from Diogenes, and *ovoc αγων μυστηρια* from Aristophanes. It is a pity that the Town-records—the *μυστηρια* of the muniment rooms of numerous towns in the kingdom, should be laid open to asinine impertinence or mulish barbarity. But why, after all, should we speak of the ass thus disrespectfully? We have been labouring perhaps under a gross mistake: and it may appear hereafter, that we cannot pay a more handsome compliment to a corporator than in comparing him to an ass.

The ass, we are told, has more sobriety and more cunning than the horse. If imprisoned in a field from the surrounding hedges, the ass will deliberately contrive

the means of escape: and the horse will follow him through the breach that he has made in the brambles and bushes.—May we thus submit to our Leaders, admire their gravity, and do homage to their sagacity!

[10]

ASKAL, ‡ *a shell-fish, a naker.*

ASKELLEN, *a thistle.*

ASKENTELETH, *science, knowlege.*

ASTOR, *offspring.*

ASTYLLEN, *a board, a plank.* Lms.

ATAL, § *vulgo* ATTLE.

ATE, *malice.* Ate, Gr.

ATTOCK, *a shock of corn.* (Erse.)

AVAIN, † *an image,*

AVAL, || *an apple, pl.* Avalau.

AVALLEN, *an apple tree.*

AUEL TEAG, *fair weather.*

AVI, † *the liver of man or beast.*

AULES, *a cliff*

AVON, *a river, any river—the Avon.*

AVOROU, *to-morrow.*

AUSILLEN, *an osier.*

AUSTEI, *a cell, a chapel.*

AUT, *the sea shore, bank of a river.*

AUTROU, *a master, or lord.* Arm.

AWAYL, *a tragedy.*

AYNOS, *dignity, mark, note.*

‡ Ask a newt or lizard, Sanscrit *ahi* a serpent, Greek *εχιδνα* a viper *εχινος* a hedgehog, Gaelic *asc* a serpent, Welsh *ball-asg* a porcupine, *ball-aug* a hedgehog.

§ By this name the tanners call castaways, raised out of the mines. Atal Sarazin, *the offcasts of the Saracens*, old works supposed to have been wrought by the Saracens.

|| “And now, what time the groaning corn-mows ask
From the stout thresher his laborious task;
What time the casked cyder’s racy rows
In the long cellar, *three times ract, repose;
When now was safe deposited the hoard,
Of mild † *Treledras* that his orchard stor’d,
And many an apple crisp, of Cornish fame,‡
But chief a pippin of the Knight’s own name,
(And well, indeed, ’twas deem’d Sir Humphrey’s own,
Since on *Andarton* grounds it grew, alone)
Sir Humphrey’s faithful tenants, one and all,
Were summon’d to the festal-sounding hall.”

*But the farmers, in general, rack their cyder once only. Hence (as well as from crude fruit) the harshness and unwholesomeness of Cornish Cyder.

† The *Treledra*, or *Borlase’s* pippin, so called from its having been first produced at *Treledra*, an estate (if I am not mistaken) of the late Dr. Borlase the historian.

‡ We have a great variety of apples in this county—a greater indeed (as a Herefordshire gentleman informed me) than in any other part of England. Of the quality of our apples, however, we cannot boast.

See *Old English Gentleman*, [first edition] p. 102.

[11]

B

BAAL, a *mattock*, or *shovel*.

BADUS, a *lunatick*.

BAGAT, ‡ a *council*

BAGAZ, a *bush*.

‡ Bagat, a crew, a conspiracy. This is a crime with which the English have seldom been charged—the crime of combination, worthy only of an Hibernian clan. But when parishes rise (as in many parts of England) confederate against their spiritual minister; when they use menacing language to deter him from his own pulpit; when they insult with curses the gray hairs which they ought to venerate; and returning evil for good, repay the labour of love with the bitterest animosity; —then may we pronounce that the Throne itself is tottering to its fall, and that the whole fabric of the British Constitution will ere-long crumble into ruins. —It may be difficult to find out the connexion between these lines and those desponding anticipations truly worthy of Moore’s Almanack. But —”these lines” are not bad poetry:—They were lately address—”*To my friend unjustly censured.*”—

To day by torrents foul defiled
The river pours its tumid course;
The verdant banks which gayly smiled,
With mud polluted own its force.
To-day black clouds obscure the sky
To blot the sun’s benignant beams;
No longer from his throne on high
To us his lucid glory streams.
To-morrow through the laughing mead
The silver brook shall glide along,
Each drooping plant shall lift its head,
And feather’d warblers trill their song.
To-morrow with redoubled might
Shall shine the balmy lord of day,
This nether world imbibe his light,
And hail with joy the fostering ray.
So ruthless o’er the mental frame
By every grace and virtue blest,
Scandal may cast invidious blame,
And falsehood wound the purest breast.

But soon recovered from its trance
*The soul its wonted calm regains;
Its texture from the poison'd lance
Endures no deep or lasting stains.
Domestic peace resumes her power,
The mild affections as before
Sport in their consecrated bower;
The unhallow'd fiends appear no more. *H.*

*Is my friend a materialist?

[12]

BAHAU, *the hinge of a door or gate.*

BAHET, † *a wild or tame boar.*

BAIL, *a berry.*

BAIOE, *elecampane; baiol, id.*

BAIOU, *kisses. basea, L.*

BAL, † *An val, the plague.*

BAL, *a parcel of tin works together.*

BALAVAVEN, *a butterfly. Arm.*

BALI, *a high grown wood.*

BAN, § VAN, *a hill or mountain.*

BANATHAL, *broom.*

BANEU, *a sow.*

BANIEL, *a banner.*

BANKAN, *a bank, dam, a dyke.*

BANNETH, *a blessing.*

BANNOLAN, *a broom.*

BAR, *the top or summit of any thing.*

BARA, || *bread.*

BARDH, *a mimic. Bardus, L.*

BARFUSY, *cod fish*.

§ It was on the tops of hills or mountains that foederal assemblies were held. Egypt. *Ban foedus*—Irish, *Bann*. See Vallancey on the Ancient languages of Egypt and Ireland.

|| With the *Danmonians the bread was *baked upon stones*,† which the Welsh denominate *Greidiols*, and we *Gredles*. In the same manner we find, in Scripture, mention of bread baked among the ashes. Sarah made cakes upon the hearth, when the three men came to see Abraham.‡ This custom is retained by the Arabs. Dr. Leonart Ranwolff informs us, that “in the tent where he was entertained, the Arabs made a paste of flour and water, and wrought it into broad cakes, about the thickness of a finger, and put them in a hot place in the ground, heated on purpose by fire, and covered it with ashes and coals, and turned it several times until it was enough. Some of the Arabians have in their tents (says he) stones or copper-plates made on purpose to bake their bread.” See Historical Views p.203.

Clarke’s Life pp. 471, 472.—“I beheld with great satisfaction from our windows in Nazareth, “two women grinding at the mill.” The machine they used is the same as the *quern* of the Scottish Highlands.”

‡ ‡ This character was once respected in the days of our fathers. When the innocent pastimes of Christmas and of other festivals were in high esteem, relaxation was not thought incompatible with religion. At the present hour all is affectation—all is hypocrisy. The district distributors of advice and consolation, in particular, may well be ranked under the head of “Destructives:” For they put to flight all the little home enjoyments. Even in the Lectures instituted of late in many of our towns, it would be unpleasant, I think, to attempt to balance the good against the evil. It is

*The Britons were well acquainted with the use of *hand-mills* before their submission to the Romans; and these mills were distinguished by the name of *querns*, *carnes*, or stones. Whitaker.

† Is the custom of *baking bread* upon the hearth, *under a kettle*, known any where but in Devon and Cornwall? Is not this a relic of the ancient mode of baking?

‡ Genesis, c. 18.

[13]

BASKET, ‡ Bascauda, *a basket.*

BAT, *a dornouse.*

BEALTINE, *fires lighted to Belus. Ir.*

BEARN,|| *a child.*

it is surely puritanical, to sacrifice old Father Christmas to an evening week-day Lecture.

‡ An ancient British word. See Martial: *Barbara de Pictis veni Bascauda Britannis.*

|| Still used in the Northern dialects. And thus Shakspeare: “Mercy on’s—a barne—a very pretty barne!”—*Winter’s Tale*, III. 3. It is remarkable, that in the Cornish language, we have the same word for *children* and for *sadness*, or *regret*. Speaking however from experience, I can truly say, that there are children from whom Parents derive comfort to counterbalance the sadness. How affecting is this little sketch of love and duty: “Albert Lee hastened after the fashion of the time, to kneel down to his father and to request his blessing.”—*Woodstock*, III, 192. So at 40 years of age Tremayne of Sydenham (the hunter of the wild cat on the borders of the Tamar) used to kneel down to his venerable Father and beg a parent’s blessing before he went to bed, just as he had done in his childhood. I had communicated this circumstance to Sir Walter Scott, (in the course of our correspondence) long before the publication of his “*Woodstock*.” And here I am reminded of some notes on Blunt and Medley which I had set down among my memoranda.

September, 1835. On the duties of Parents and children, Blunt is more than usually eloquent. “Go into the cottage of the poor: There behold the self-willed children unrestrained even by the appearance of parental authority beyond the hasty blow or the harsh unholy word—See them looking and acting defiance, where there ought to be only obedience and submission. Go into the palace of the rich: you will find no change except in the tinselled gloss which courtesy can throw even over opposition the most determined—insubordination the most complete. It is a fact, that

the habit of disobedience to all constituted authorities has been born, bred, and nurtured within our domestic walls, and at our own fire-sides.

Think not then, that you are advancing in religious knowlege, if you are ungratefully, unholily throwing off your subjection to your Parents. As the ungrateful man has been said to possess but one crime (for all others are but as virtues in him)—so the undutiful child possesses but one sin. And that sin is like the one plague-spot of antiquity; which widened and festered, ‘till from the head to the sole of the foot, all was disease corruption and decay.

If the tide which is now set in against “the powers that be,” can be stemmed—it must be stemmed in the nursery.

“Ye parents! teach your children to be subject to you as God’s representatives—Our Lord’s subjection to his parents from the twelfth to the thirtieth year of his life—is the only circumstance which any of the Evangelists have recorded. But there is a tradition that during these eighteen years, the death of Joseph took place, and that Jesus himself maintained his mother during a portion of this time, by working at the trade of a carpenter.”—See *Blunt’s Lectures on the History of our Saviour*, III. All this is excellent.

I am not less pleased with Medley’s Sermon on the Duties of Parents and Children.

Of my Discourses on the Relative Duties, there are seven, to the subjects of which Medley has adverted; viz.—“Abraham will command his Children,” &c. &c. “The Parent a Priests in

[14]

BEARN, Bern, *sadness, regret.*

BEDH, Beth, § *pl.* Bedhou, *a grove.*

his own House” [for an illustration of which see a Sermon in the *Rural Rector*] “The character of Eli and his sons”—“Hannah the pious mother”—“the Family of the Rechabites” — “Jesus for thirty years subject to his Parents”—“Timothy and his

Mother Eunice.” I have a Sermon, likewise, on “the Parent mourning for his child”—the text.

“I will go down into the grave—unto my son,” *i.e.*, to Hades, where I shall meet again the soul of my son—whose body is devoured by wild beasts. Genesis xxxvii. 35.

“To the grave”—the state or place of the Dead”—*Stackhouse*—the translation” into the grave,”—is wrong. It means into the invisible state—the state of departed souls.”—*Archbishop Secker*.

From the whole tenour, indeed, of the old and new Testament it is evident, beyond all contradiction, that to the Sheol—the Hades—the soul is “carried,” when it leaves the Body, and that there it exists, and will exist till the day of Judgement—not in a state of inactivity, but with all its intellectual powers—all its faculties and affections—exerting all its energies.—Job, xxvii, 19. *Peters* thus ingeniously explains this important passage—“The wicked man (for of such Job was speaking)” shall die, but shall not be gathered” to the assembly of good and pious souls; “he openeth his eyes in the other world” and is not, “or finds himself lost and miserable. *Peters* observes that the phrase of “being gathered to their fathers “to their peoples,” is confined in scripture to the eminently good and pious. Thus, it is applied to Abraham, Gen. 15, 15; 25, 8; to Isaac, Gen. 35, 29; to Moses, Num. 27, 13, 31, 2; to David, Acts, 13, 36; to Josiah, 2 Kings, 22, 21; whereas the general expression applied to good and bad indifferently, is, to “lie down” with their fathers;” as Jeroboam, 1 Kings 14, 20; Rehoboam, 1 Kings 14, 31, &c. To “lie with the uncircumcised” is applied to the wicked; as Pharaoh, Ezek. 32, 19, 28, &c. for “the uncircumcised shall be cut off from his peoples,” Gen. 17, 14. By these expressions was denoted the happiness or misery of good or bad souls, in the intermediate state between their Death and resurrection.

Dr. Hales.

Yet are there are some, who with a deeper insight (it seems) into sacred things, assert that all these notions of the intermediate state are chimerical—and that the soul indeed is so essentially—so *materially* blended with the body, that the one cannot exist without the other in Hades or any where else. When the one dies, the other must die likewise. The sleep, then, of the Bible must be “an eternal sleep,” that “long unbroken sleep,” the subject of the Poet’s mournful melodies!

Unshaken, however, in my persuasion, be it my glory strenuously to maintain it with a STACKHOUSE, a HALES, a PETERS, a SECKER, a WHITAKER, a HORSELEY, a PALEY, a BURGESS, a MANT, a DREW, a FERRIAR, an ABERCROMBY. [b]

§ *Beth*, a grove, *Bethlehem*—the House of War.

The Infant Schools of Bethlehem and Cornwall:—

When from an Infant School in Bedlam

Wanton, no doubt, as any fed lamb,

[b] The modern theory of the materialists, has been entirely overturned by reasoning from facts. See memoir of the Literary Philosophical Society of Manchester, vol. iv. for a valuable paper of Dr. FERRIAR; proving by indisputable evidence, that every part of the BRAIN has been injured without affecting the act of THOUGHT.

[15]

BEDIDIO, || *to baptise*.

BEGYL, *a shepherd or herdsman*.

BESIDAR, *a window*.

BELEE, § *a priest*, pl. *Beleien*. Arm.

BELENDER, *a miller*.

BELER, † *water-cresses*.

BEN, ‡ *the head*, *a hill*.

BER, † *a spit*. Veru, L.

The suckling-imps the peace were breaking;
Herod, disturb'd by such a riot,
By hooting, squalling, screaming, squeaking,
Found ready means to make them quiet;
And (though the pets of Bible-ladies)
Soon sent them howling down to Hades:
Where they were *flentes* long in *limine*;
'Till our new Baby-schools, O gemini!
In kind compassion for the slain,

The Salamanca Corpus: A Cornish-English Vocabulary. (1836)

Call'd up the brats to life again!

And lo! of little ghosts a troop,

Conjured around, to wail and whoop,

(The metamorphosis how odd is)

Have entered into Cornish bodies;

And, wilder in their feats and flights,

Than when they were sheer Bethlehemites,

Nor shrink from ferula nor fear rod!

—Sure, thus do we out-herod Herod!

|| Hence bed-ale, *i. e.* that is christening-ale.

§ It was the ancient custom with the Priest (long kept up in Cornwall) to kiss the Bride immediately after the marriage. I had my doubts about the existence or rather prevalence of this custom. But in one of our Cornish churches, the parson used to kiss the bride not many years ago.

In Shakspeare's Taming of the Shrew, the bridegroom's kiss to conclude the ceremony is recorded:—

“He took his bride about the neck;

And kiss'd her lips with such a clamorous smack,

That at the parting all the church did echo.”

“Surgat ambo, sponsus et sponsa, et accipiat sponsus pacem a sacerdote, et ferat sponse, “osculans eam et neminem alium, nec ipse nec ipsa.”—This is a curious extract from an old Rubric:—Paris—1533.

‡ High on the South huge *Benvenue*

Down to the lake in masses threw

Crags, knolls, and mounds, confusedly hurl'd,

The fragments of an earlier world;—

[16]

BERGES, Burges, *a citizen.*

BERN, † *a heap, a rick of corn, hay.*

BERNIGAN, † *a limpet; pl. Brennick*

BERRI, † *fatness*; berrick, *fat*.

BERTHUAN, † *a screech owl*.

BES, † *the thumb*.

BESAU, *a ring*; from Bes.

BESL, *a sea muscle*.

BESTYL, § *the gall, bile*.

BEZULA, *the birch tree*.

BIDEVEN, *a hawk*.

BIDHYZI, *to dip or drown*.

BILIEN, *a pebble*.

BINDORN, † *a hall, a refectory*.

BIR, || W. *beer, ale*, inde Beer.

While on the north through middle air

Benan heaved high his forehead bare.

Lady of the Lake, pp. 18, 19.

Desperate he sought *Benhanan*'s den

And hid him from the haunts of men.

Ib. p. 105.

§ The choleric Doctor; "*Dr. Bile Tumet Jecur.*"

A choleric old physician *Dr. Sneaker*—

It seems was nicknamed "*Bile Tumet Jecur.*"

He smirk'd, but seldom was observ'd to smile:

His liver, I suppose, was swollen from bile.

This Doctor with a most portentous scowl,

Ask'd for the liver-pinion of a fowl.

A wing was sent him, but without the liver!

I saw his wan lips pale from passion, quiver!

Familiar was the Horatian verse, 'tis clear:

The ladies tittered, and the men look'd queer;

When, as *Miss Jerkairs* whisper'd, (no bad bit)

Of liver he hath *quantum sufficit!*

The Salamanca Corpus: A Cornish-English Vocabulary. (1836)

The mistress of the house cried: “Doctor Sneaker!”

But thinking this the nickname” I’m in error—

“Pardon” (the company were dumb with terror)

“Pardon me, Doctor *Bile Tumet Jecur!*”

|| Derived from high antiquity, the love of malt liquors is peculiarly prevalent in Cornwall. Our Beershops, (or Kidliwinks) are very numerous: and our aversion to the Temperance Societies is here stronger, perhaps, than in most other counties.

The Lament of a Member of the Temperance Society is founded upon fact.

Alas! (he cries) no more for me

Shall sparkle cut-throat cockagee!

(For such they well may term it!)

[17]

BIU, † *life*. Bios, Gr.

BIU AN LAGAT, † *the apple of the eye*.

BIUH, *a cow*.

BIX, *a box tree*. Buxus. L.

BLAGURO, *to branch out*.

BLANSY, *to plant*. Planto, L.

BLEDHAN, *the year*.

BLEIT§ *a wolf*.

Mantling no more brown-stout solicit

To Kidliwinks the frequent visit—

I’ve made a promise, or—what is it?

A vow—to live a hermit.

For hermits are quite blest, I think,

If of the clear cool spring they drink

From which they gather cresses!

Yet must I shiver, like a fool

Chain’d to my fountain “clear and cool”?

The Salamanca Corpus: A Cornish-English Vocabulary. (1836)

Ah! what can sweeten Marah's pool?

How bitter my distress is!

Erst I was frolicksome and frisky

When I had quaff'd a cup of whiskey:

Now—now I catch the lymph

In palm of hand like any peasant;

Or court (the poet sings) so pleasant

The gurgling rill—a gracious present

From pretty green hair'd nymph.

The spirit-shop, they say, of Laurence

To be henceforward my abhorrence,

I'm doom'd to yonder nook;

Where brisk in shade, and bright in sun

Old Adam's wine still dances on,

Or runs, and may for ever run*

“The crystal of the brook.”

“Thy vow (they cry) no longer mock it,—

Without a penny in thy pocket

Thou may'st possess that crystal”! —

No—no—my vow do I abjure—

Such trammels rather than endure,

I'll hail, if there's no better cure,—

A halter or a pistol!

§ Trembleath in St. Ervan, the Wolf's Town.

“Like diamonds set in gold, on high *Trembleath*,

The dew is sparkling mid the furzy bloom,

And fitfully the gales of morning breathe

As almost fainting with the rich perfume.

Tolcarne's rough slopes a moment lost in gloom,

Now one bright blaze of green and gold appears;

*Labitur et labetur, &c. &c.

[18]

BLEK, *pleasant*.

BLEÛENLAGAT, *the eye-lid*.

BLOESY, *a stammerer*. Blaisos, Gr.

BOAS, *custom, fashion*. Arm.

BOBYL, || *the people*, Poble and Bobl, *id.* populus, L.

Now lowers again, as if it mourn'd the doom

That levels all that human grandeur rears,

While o'er its crumbled towers the whistling plough boy steers."

Stokes's Lanherne, p. 7.

||"When the higher and more qualified classes are broken down and mingled indistinguishably with the lower orders, they are apt to lose the most valuable marks of their quality in the general confusion of morals and manners—just as a handful of silver medals will become defaced and discoloured if jumbled about among the vulgar copper coin."—*Woodstock*, II. 262, 263.

The common people were not so ill-mannered, but they were as freakish—in good humour freakish, and much more frolicsome in former times. To tie up the knocker, to draw lines across the street, to steal the keys of foredoors, &c. &c., was a current fashion in my school-boy days'—But no harm was done: It was bold;—without the malevolence or mischief which characterises the "mobility" now round about us—of whom it may well be said—*mobilitate viget virusque acquirit eundo*. "The schemes on which they are rushing are too mighty for their management." They have set the stone a rolling which will crush them in its terrible descent—*κυλινδετο λαας αναίεης*—bearing down with impudent effrontery all before it: metaphorically applied to a stone,—but now (according to its literal meaning) to a shameless mob. From the blacksmith to the very lowest of the people including the chimney sweep, they have "all an over-fed, a mutinous, an insubordinate appearance," to use the expressive words of the Quarterly Review.—We have "roaring boys and roaring girls"—trained up to rival *Ben Jonson's*.—

"And whilst you do judge' twixt valour and noise,

To extinguish the race of the roaring boys. —

“A few days ago a poor little chimney sweep begrimed with soot, went into a gunsmith’s shop in the New Road, and asked the price of a dozen bullets for duelling-pistols. “Eightpence,” said the shopkeeper.—But what do you want with duelling-pistols? Oh replied the little grining black imp,—just to practise with!—handing as he spoke a shilling to the shopkeeper, who gave him the bullets and was about to give him fourpence in change, when blackey cried: I dont like to be burdened with pence in my pocket—so give me the other half dozen bullets!”—This (says the Brighton Gazette) is positively a fact. *January*, 1828.

I now state a fact from my own experience.

I heard the other day, as I walked up through Lemon-street, [Truro] some cobblers discussing in pompous language the merits of “*the voluntary system*.”—I had been told, not long before, that two or three children of the Sunday-school, on being taken to task for irregularity of attendance, took themselves off very coolly.—“A fine illustration this (thought I) of the voluntary system.”—We— (the Conservatives) have seldom, of late, passed through the streets, without being insulted

[19]

BOD, § *a house*.

BOGL, *an ox*. Bos, Boves, L.

by a sneer or a horselaugh.—There are a few who bow or move their hats—the sons or grandsons of deceased tradesmen and others, who had been indebted to our families for what were then accounted favours, and whose gratitnde has descended, (though in a shallow and still shallower current) to their posterity.—“Down with the Church.—down with the State— “down with them all!”—was vociferated by a crowd of levellers who opened (it is true) to let me pass, and from whom I was glad to escape in whole skin.

Thus safe from the madness of the *People*, I on the same day addressed these sonnets to a Lady who had presented me with the first primroses and violets of the spring:

Oh! from the rumbling of a thousand wheels,
The Rounder's rush, the roaring of the rabble,
The strut of apes, the corporation-squabble—
From all the radical astounding din,
From asthma wheezing these sick walls within,
Dimm'd as they are with duskiness fuliginous;
The Muse's Votary (e'en as now he reels,
Rack'd by fell gout, and with a brain vertiginous)
How oft, one little moment, hath escaped
In fond idea to his rural bowers,
Invoking vainly the light footed hours,
And down the sylvan bank his pathway shaped
To gather (not exotic but indigenous)
With ineffectual aim his favourite flowers!

II.

But what a sudden pause? The thundering streets
And all the dire distracting dissonance,
Are in an instant husht in still repose!
Is it the witchery of thy floral sweets
Absorbs my spirit in poetic trance?
Thy gentle violets, thy meek primrose
Revealing in their delicate address
The traits of unaffected tenderness—
Are they the fairy Flowers to fancy dear,
“Stealing and giving odour?”—Yes! the tear
Of gratitude that trembles on the cheek
Of pale old age, shall eloquently speak!
Yes! genuine as their own simplicity,
They breathe the incense of the heart from thee!

§ *Bochim*. “An angel of the Lord came from Gilgal to *Bochim*.”—Judges II. 1.

Our Cornish *Bochim* was an asylum of several French emigrants in the days of the Revolution

[20]

BOLLA, *an entrenchment.*

BOMYFF, *a block, a stem of a tree.*

BOOS, *food.*

BORELES, *the herb cumfry.*

BOREQUUETH, *on the morning.*

BOSCA, *a hut, a cottage.*

BOSCUNDLE, *a bundle of rushes.* H.

BOTHEL, || *a blister.*

BOUCH, *a he goat.*

BOUNAZ, *life.*

BOUPÉRIE, § *the hoop, or bulfinch.*

BRÂN-VRAOZ, *a raven.*

In that venerable mansion I was introduced to a Priest, who was not aware that he had left a *Bochim* in his own country. As I described his own *Bochim*, he shrugged up his shoulders, delighted with his place of refuge.

Baku urbs—[Egyptian]—*Bocan* domus—[Irish]—Sometimes *d* is turned into an *s*, as in *Boscastle*, or into a *t*, as in *Botsalva*.

“Who fagged upon *Bochastle’s* heath.”

The Lady, &c. p.9.

|| So “an old aunt” used to call her “*Blister.*” *The Harvest Blister.*—

In harvest time, old *Avis Court* *

Would at fourscore put on a *Blister*:

And though it set her on the alert,

I think, I hardly could have kiss’d her.

Yet she was blithesome as a bird;

And, I’m a witness this *Court-plaister*

So quickening was—upon my word—

That the old girl could reap the faster.

The Salamanca Corpus: A Cornish-English Vocabulary. (1836)

No matter—to what decent part,
Applied—the stimulus avail'd,—
Brisk, often frisky from the smart,
The ass, we know, is ginger-tail'd.†

§ “The sympathetic spirit hath averr'd,
That human kindness draws the beast, the bird:
And, goodness on his countenance portray'd,
Each creature seem'd to court Sir HUMPHREY'S shade.*
Scatter'd along the lawn, his fearless sheep
Form'd, at his mild approach, no phalanx deep:
The heifer with familiar welcome low'd;
The dewlap'd bull a frank obeisance shew'd.
E'en the wild hare, half-pleas'd and half-afraid,
At little distance crop'd the springing blade:
Yet, where the sportsman came, prick'd up her ears,
And sought her seat, obedient to her fears:

*This was her name. The story is literally true.

† The Mevagissy ass, with fish.

[21]

BRATHKYE, *a badger.*

BRAY, Brê, Brea, § *a mountain.*

And tho' the HOOP, too concious of her crime,
Where bursting buds announc'd the joyous prime,
To other orchards from his presence fled,
Erelong to forfeit her felonious head;
Yet would the finch, with gold-streakt pinions gay,
Wiib short shrill jerks salute him on his way,
Plunge in the thistle her white bill, and shed

The Salamanca Corpus: A Cornish-English Vocabulary. (1836)

Its glistening down, and rear her scarlet head;
Sleek, on the spray above, her brightening plume,
And with arch eye that confidence resume
Which erst, amid the laurel glossy-leav'd,
Her beauteous nest beneath bis window weav'd.

Old English Gentleman, pp. 49, 50.

§ Mr. Gillet the Editor of the Cornwall Gazette, had permitted a correspondent to amuse the public with a series of pretty letters about Carnbrey; whereon Britons, Romans, Saxons, Danes, Cornish-boys, and Englishmen, are supposed to have fought all the great battles that have been fought in this country from remote antiquity to well-nigh the last generation. In ridicule of this rhodomontade, I communicated to the said Editor the stanzas here subjoined. But Mr. G. thought proper to reject them.* I had then recourse to the Editor of the West Briton; who had no objection to my sportive muse.

“MR. EDITOR,—In this wonderful age of inventions and discoveries, I likewise, you must know, have cried out in rapture *εσρηθη*:!! “and can produce *fragmenta antiquitatis*,”— to “astonish and delight!”—I think, indeed, I may anticipate your pleasure in emblazoning in the splendour of your pages the following *stanzas* and *annotations*; in as much as you will perceive in what a marvellous manner they corroborate, and illustrate that learned and ingenious history of CARNBRAY, by which week after week, we have, one and all, been entertained and edified in Mr. Gillet’s unrivalled repository of literature and science. My egregious discoveries may startle or stagger you.—But the facts, I dare asseverate, are equally true, and the documents equally authentic with those of your friend Gillet’s admirable and admired Historiographer.

*I felt hurt at this apparent ill-treatment. But now, on reflexion, I honour Gillet for his fidelity in screening (as far as he could) his “*Old Mortality*” from the *ridiculum acri*.

BREF, *a serpent*

BREGAUD, † *sweet drink, metheglin.*

BREIN, Brein ‡ *supreme.*

BREILU *a rose*

To him, therefore, (historiographer or *Conjurer*, “as you like it,”)—
reverentially making my obeisance, I without further prelude sing or say:—

You and I both agree, between Romans and Druids

Full many a terrible fray,

To give a free vent, I presume, to the fluids,
Hath reddened the rock of Carnbray.

There is not a doubt, Corinæus with Cæsar
Did his prowess in wrestling display;
When Julius, not by a *shin-kicker bat squeezer,
Was thrown on his back at Carnbray.

Here, next, Thor and Woden, the gods of the Saxon
The Cornish boys struck with dismay;
Nor did the dark mountain their thunders relax on,
Till were split all the oaks of Carnbray.

Here ambush'd the Danes (it is not a humbug),
Round the Cromlech so cleverly lay!—
But themselves were surprised by a close Cornish hug—
And they never more thought of Carnbray.

And what to the men of the Red and White Rose
Shall the genius of History say?
'Tis reported they met, (but how nobody knows),
And shook hands on the heights of Carnbray.

But, to come † nearer home, we have records to prove,
That old Noll here kept Cornwall at bay:
And that with the Lord of the Hill, hand and glove,
He danced a hornpipe at Carnbray.

And last, tho' not least, (I suspect'tis no joke),
The Tories in battle array,
Shall fight, as the Whigs they to vengeance provoke,
A desperate fight on Carnbray.

‡ Their adherence to their Kings, Dukes and Chieftains, was an oriental trait in the character of the ancient Cornish. In recurring to their sense of subordination, in "hall and bower," I

*I possess an invaluable treasure, no less than a MS. in the hand writing of Julius Cæsar; wherein he describes the conflict beteen himself and Corinæus,—speaks of his own adroitness in shin-kicking; and allows great credit to his adversary for that tremendous Hug and Squeeze on the summit of Carnbray; from which, (far from escaping in whole skin)—he very narrowly escaped with his life.—This MS. was discovered in an iron box, which was lately dug up at a little distance (eastward) from the Castle. It seems to have been written at Tehidy, where he had thought himself safe, but was mistaken,—and there left in the precipitation of his flight;—surprised by the enemy, as I conjecture he was, and possibly disarmed and stript naked. The expedient of the Nile, (that of carrying off his commentaries in his mouth) did not, I suppose, occur to him.

Immediately as I have decyphered the whole MS, (for Cæsar's hurried autograph is not the most legible,) I will communicate to you its contents. And you will admire the illustrious invader's insight into the Genius

[23]

BREN, *a tree.*

BRESEN, *a prison*.

would not intimate a partiality for the feudal times; but I wish I could see once more, in “faithful Cornwall,” some symptoms of her hereditary attachment to the Nobles and Princes of the land.

The main object of Conservative Associations, should be the support of the aristocracy. Against levellers therefore (more especially appalling as they are in our municipal constitutions) we cannot be too much on our guard; marking every democratic movement with vigilant circumspection. The well-being of the aristocracy should therefore be the polestar by which to direct our political operations: and, keeping it steadily in view in the formation of a Conservative Society, there is no danger that at the election of Presidents Vice-Presidents and officers of other denominations, we shall admit a single person of low degree to a seat among Lords and Baronets, and County Magistrates, and other constituted authorities, The constable is not to deliberate and act with the Justice—or the parish clerk with his Rector.

Rank and station, in short should, independant of subsidiary matters, take the lead: and sufficient employment will be found for inferior persons; who may be enrolled in the books of the Society, as auxiliaries of various description, and whom we may welcome as exemplifying in their own conduct the importance of due subordination, without which no community can be secured in safety for an hour! Among a thousand other points to come under consideration, it seems to me that the first should be CAUTION in the choice of officers; whose responsibility will be awful indeed, and the efficiency of whose energies must in a great measure depend on that vigorous and cordial co-operation which results from the alliances of rank and the confidence of congenial minds.

I more particularly insist on the support of the aristocracy because the disunion of the Lords and Commons is the main object of the “*Destructives*,” who, in truth, would annihilate the House of Lords; as was once done; in those disastrous times which we shudder in recollecting. It was in this strain that a friend was speaking, at a motley meeting of persons self-called Conservatives; when suddenly upstarted a *cobbler* (who had reclined with his both elbows on the table by the side of a venerable County Magistrate) and thus with a hideous twang, made nasal music:—

“Who is the right Conservative?

He, I assert it, —as I live,

Who greets the cobbler, if he be

A person talented like me.

of the Cornish, and that prophetic spirit which tells of loyalty and fidelity, to shine out through future ages—of submission to authorities without criuging—of subordination without servility.

† This is indeed to some wearer home, and it admits not of a doubt, that Cromwell himself, after declaiming to his soldiers from the castle of Carnbray, repaired to Tehidy, and there knocked down all the crenallations. Basset was kept for a while a close prisoner. But after the work of destruction was over, old Noll introduced the Lord of Tehidy to his own dining-room, where they had many a “*merry bout*,” together—till Basset’s cellars were drunk dry. I will favour you hereafter with some curious particulars from papers that have come to hand in a manner not less extraordinary than those precious documents for which with the liveliest gratitude we thank the Carnbray-Conjurer.

Yours, most devotedly,

ANTIQUARIOLUS

[24]

BRETHIL, *a mackerel*.

BRIANSEN, *the throat*.

The Lordling at my sentence starts:

I ask, is he a man of parts?

Whether I crazy am, or crank,

D——me! I do abhor all rank!

What nonsense this about high station,

Submission and subordination?

Full many a Squire, upon my word,

I hold superior to a Lord;

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And (silly folk may not endure it)
Bishops should bow to many a Curate:
A parish-clerk may seem to hector
In speaking if he beat his Rector!
But to my text I'll stick for ever—
Is he my Brethren! Is he clever?
The Attorney's hack, if he talk faster,
Should take the right hand of his master:
The spruce Apothecary's prentice
To please the people if his bent is,
Should have a finger in the pic;
So said the French; and so says I.
But for the Constable's stout staff,
Who would not at a Justice laugh?
And (I'm not one to mince the matter)
I would exalt the polisht hatter
Or Shoemaker of erudition—
The first in our Conserve-commission.
In fine my "Betters" to my level
I'd bring, or send them—to the devil!

The cloven-foot of our mock-conservative is here visible enough.

To the Conservatives saith Fraser: "Teach the labouring classes to fear God and honour the king—to meddle not with them that are given to change.—Teach the poor man to regard those above him with respect—to be subject to the higher powers—to reverence dignities—to feel the value of domestic happiness.—Above all things beware of secret assemblages. Let each Association be individual—not RAMIFIED, as parts of one great whole. Avoid any thing by which the laws yet in force against "Corresponding Societies" might be made to bear upon you.—*Fraser*, March, 1836.

"Educate, Educate, Educate!—Away with all creeds—get rid of Priests!—Bring all down to one level of equality"—cry the diffusive-knowlege-men—the revolutionists—the destructives.—*Fraser*, March, 1836. To put to shame such levellers is the main duty of a Conservative.

[25]

BROCHI, *more cruel*. Bruko, G.

BRON, *a breast*.

BROSTER, *majesty*.

BROUSTA, *to bud*.

BUCHA, § *a meteor, a ghost*.

BUCHAR, *buck'd milk, sour milk*.

§ In the existence of the *lubber-fiend*, the old Cornish steadfastly believed—and their superstition has descended to their posterity—for an illustration of which see in the “Life of Samuel Drew” a very curious narrative at pp. 36, 37, 38, 39.

In “*the Literary Remains*” (a subsequent volume just published) Drew professes his belief in the re-appearance of departed Spirits. See p. 485.—This is a doctrine which I ventured to maintain many years ago; in an Essay, where I remonstrated against the too prevailing fashion to ridicule as prejudices a variety of opinions which have been received in all ages, and which even the Scriptures themselves confirm. Among these, is the popular belief in Apparitions. Referring my readers to the Essay itself—[at the end of “Sketches in Verse,” pp. 97.... 108.] I shall relate a story much I conceive to the purpose, and I am sure well authenticated.

When Admiral Coates was commanding a squadron in the East Indies, he met with this extraordinary incident. Retiring one night to his lodging-room, he saw the form of his wife standing at his bed-side, as plainly (he used to say) as he had ever seen her in England. Greatly agitated, he hurried from the room, and joined his brother-officers, who were not yet retired to rest. But willing to persuade himself that this appearance was a mere illusion, he went again into his bedroom, where he again saw his wife in the same attitude as before. She did not attempt to speak to him; but then slowly waved her hand and disappeared. In the last letters he had received from England he was informed that his wife was perfectly well: his mind, in short, had been quite composed. Of this very singular occurrence, however, he immediately set down the particulars in his memorandum-book, noticing the exact time in which it happened.

He saw also a minute made to the same purpose, by several of his friends on board. The ship had begun her voyage homeward; so that before he could receive any intelligence from England, he arrived there: and on enquiry for his wife, he not only found that she was dead, but that she died at the very same hour of the night, when her Spirit appeared to him in the East Indies. This account the Admiral himself has often given to the Rev. James Walker, of Lanlivery; who had seen indeed the memorandum in the Admiral's pocket-book, and who more than once related to me the above particulars.

I would only remark in conclusion, that we should check every propensity to dismiss as untrue what we cannot account for by the rules of short sighted reason. Such a disposition, which is founded in vanity and presumption, may materially affect our happiness; since it generally terminates in pyrrhonism—often in infidelity. The belief in Spirits, which I have here professed, hath, doubtless, a religious tendency. There are some, it is true, who would not believe, though one rose from the dead: yet on most minds, the ideas I have suggested concerning Spirits might have a beneficial influence. The circumstance of Apparitions includes the existence of the Soul: it implies a future state: it intimates our connexion with the world of Spirits: it brings departed friends around us: it even secures to us the endearing satisfaction of a parent's care: it bids us "rejoice with trembling;" and it inspires us with livelier ideas of the omnipresence of God!

[26]

BULHORN, *a shell snail.*

BURM, || *W. barm, yeast.*

CADAR, *Gadar, a chair.*

CADR, *strong. Karleros, G*

CAER, *a town, a castle.*

CAFOR, † *a locust, a caterpillar.*

CAHIR, *Ir. Caer, Ar. fair.*

CAIN, *limpid. Ken, id.*

CAINES, *a nun.*

CAM, *crooked, pl. Camou, a rainbow.*

CAN, *sing. Cano, L.*

CANCHER, † *a crab fish. Cancer, L.*

CANIAD, *a ballad. Cantus, L;*

CANN, *a full moon.*

CANORES, § *a singing woman.*

CANSGUR, *a wife, Conjux, L.*

CANTUIL, † *a candle. Candela, L.*

CANTALABREN, *a candlestick. Candelabrum, L*

CANZ, *an hundred. Centum, L.*

CAR, † *a friend. Carus, L.*

CAR, *a chariot; inde Caradoc.*

CARAU, Hod. Caro. *pl Pencarrow, the stag's head. Caro, L.*

|| “Rachel, in truth, a notable old dame,
To thriftiness preferr'd the proudest claim;
Whether she lin'd her pasties, to assuage
of all her farming-folks their hungry rage,
With not an ounce of bacon, some aver,
But never spar'd, it seems, the *pomme de terre*;
Or whether once, with skill unknown before,
She rais'd of yeast so plentiful a store,
As paid for all her ale and table beer,
The costs of brewing, and a shilling clear,
So that her fame around the county flew,
And every Cornish but began to brew.”

Old English Gentleman pp. 25, 26.

§ Hence *Canorums*—the Cornish Methodists—famous for hymns and songs of ludicrous notoriety. There is one (I have heard them pipe away)—“many pieces put together,” &c. &c. which reminds me of a friend's *patch-work sermon*: It consists of numerous scraps sewn together by his wife.—

Your prudent helpmate to prevent mishaps,

The Salamanca Corpus: A Cornish-English Vocabulary. (1836)

Hath stitch'd so well together, your odd scraps,
That, whether they consist of prose or verse,
We thank her for the *thread* of the discourse;
And though all patchwork, with no sentence fluent,
Thus sewn, the Sermon must of course, be *suent*!

Suent is a Cornish word, signifying sewn together equably—or with regular stitches.

[27]

CARAK, § Carrik, *a rock*.
CARCHUR, *a prison*. Carcer, L.
CARIAD, *benevolence*. Charis, G.
CARROG. *a brook*.
CARTHU, *to purify*. Katharein, G.
CASMAI, *an ornament*. Kosmos, G.
CAUL GUANUN, *a bee hive*.
CAUL, *cole wort*. Kaulos, G.
CAUS, *cheese*, Caseus, L.
CEAN, **supper*. Coena, L.
CHOARION, *sports*.
CHUILIOGES, *a witch*.
CHUYVYAN, || *to escape, to fly*.
CHY, *an house*.
CHYFFAR, ‡ *a bargain*.
CIK, *a swan*. Ar. Cygnus, L.

§ Carclew *a bluck rock*. *Cara-crok* the *Wrasse-rock* in the middle of the mouth of Gillan harbour; where they used to fish for wrasse.

|| Hence *Vyvyan* flying on a white horse from Lyonesse, when it was inundated, is said to have derived his name. He was then Governor of Lyonesse. The family of

Vyvyan gives a lion for its arms, and a white horse, ready caparisoned, for its crest, in memory of that incident.

‡ The traffic of the *Chafferer* or *Chapman*.

Impromptu by a friend, on my expressing my apprehension that *Chapman's* might supersede my *Theocritus*:

“Despair not—you are safe and sound:
Your version stands the first, my friend;
With Buyers sure to keep its ground,
Whatever *Chapmen* may pretend.”

I am much indebted to a most elegant classic writer for his notices of my *Translations of Theocritus, Bion, and Moschus*, in a magazine, the unparalleled popularity of which I bail as a sure criterion of a revulsion in the minds of the revolutionists. Fawkes (says this admirable poet and critic) in his version of *Theocritus*, was assisted by some of his most eminent contemporaries; among others by Dr. Pearce, Bishop of Rochester; Johnson, who revised several passages; and Dr. Watson, who contributed some botanical information. Jortin, the learned biographer of Erasmus, furnished him with several notes; and from the conversation of Joseph Warton, the accomplished friend of the poet Young, he gathered many interesting ideas upon the beauties of pastorals. As might be expected, therefore, the most agreeable portion of the work is comprised in the notes, which the kindness of so many friends contributed to enrich.* The translation itself is often inelegant, and though not destitute of successful passages, can rarely boast of any higher honour than that of vanquishing his predecessor.

In the fine taste and learning of Mr. Polwhele, the pastoral poets found a more appropriate

* My translation was finished in six months. I should never have undertaken it, had I been acquainted with Fawkes, whose version the late Dr. Wynne, of All Souls, put into my hands. I then revised my M.S. and for notes and illustrations, seized on the rich treasury of Warton's *Theocritus*, which was opened to me by the Bishop of Exeter. To Bishop Ross I was indebted for the loan of many other books, particularly *Longus*—since finely translated by my friend Le Grice.

[28]

CIST, *a chest*. Cista, L.

CLAF-HORECH, † *a leper*.

CLATHNA, Clethy, *to bury*.

CLAUST, *a bar*. Claustum, L.

CLAWD, *a dyke*.

CLEDHA, *a sword*.

CLEDR, *a rafter*. Kleithron, Gr.

CLEGHAR, Cleggo, *a rock, cliff*.

CLO, *a sort of hard stone*.

CLOCPREDNIER, *a prison*.

CLODE, *praise, fame*. Kleadone, Gr.

CLOR, *glory*. Gloria, L.

CLOS, *a circle, a ring to play in*.

CLUID DUYVRON, *the breast*.

CNITHIO, *to strike*. Kneetho, Gr:

CNOI, *to bite or gnaw*. Knao, Gr,

COAR, *wax*. Ir. Ceir, Cera, L.

COCH, *purple*. Coccus, L.

CODNA, *the neck*.

CODNA-HUN, *a lapwing*.

COICLINAT, *the herb archangel*.

COIFINEL, *wild thyme*.

COK, *a boat*. Cochlea, L.

COLHEN, *a hazel*.

COLOM, § *a dove*. Columba, L.

COLTEL, *a penknife*. Cultellus, L. Gr.

COLY, *to worship*. Colo, L.

COMISKA, *a stirring*.

CON, Coon, *a supper*. Coena, L.

CONCYANS, *conscience*. Conscientia, L.

home. His translation of Theocritus abounds in elegant and harmonious lines; and it ought to be added in his praise, that the poet Mason commended it in very warm terms, expressing his belief that in melody and smoothness of versification it excelled the original. Such commendation from the bosom friend of Gray, could not be bestowed on an unworthy object. The harp, indeed, is now silent in the sequestered vicarage of Newlyn; but that song cannot have been sung in vain which obtained the living applause of Cowper and of Walter Scott.—See *Fraser's Magazine*, XII, 394.

This is kind. It cheers the heart of “*a veteran in literature*”—of an “*octogenary bard*,”—for thus I am designated by the first of booksellers and the first of poets. It is sometimes permitted to old age to steal quietly from life—the world forgetting—by the world forgotten. The bookseller and the poet, I believe, imagine, that such is the oblivion I enjoy. But they share with my “*kind critic*” in the ignorance of my scene of action, and the energies which even now are praised by unhesitating Friendship; though censured, I fear, by scrupulous impartiality. To repose in “*the sequestered vicarage of Newlyn*” has not been my destiny. There to attune my “*harp*”, or to suspend it in silence, were the same to heartless indifference. The harp to its melody would allure no audience: Hung on the willow, would attract no eye. Alas! the pastoral hills and vales of Newlyn have no echoes to respond to the “*sweet Muse*” of Sicily!

§ St. Columb.

[29]

CONNER, *rage, madness.*

CONJOR, *to adjure.* Conjuero, L.

CONYS, *to work.* Conor, L.

COREF, *a body.* Corpus, L.

CORLHAN, *a sheepfold, or cot.*

COROLLI, *to dance.* Chorellus, L.

CORN, *a horn.* Cornu, L.

CORUN, *a crown.* Corono, L.

COTELE, § *a wood.*

- COUL, *broth*. Caulis, L.
CAVIO, *to remember*. Caveo, L.
COUNIEL, *a rabbit*. Cuniculus, L.
CRAMPESAN, *a pancake*.
CRANA, *a crane*.
CREDZHA, *to believe*. Credo, L.
CRENE, *trembling*.
CROINOC, † *a lizard*.
CROIS, † *a cross*. Crux, L.
CROU, *a sty*; crou moh, *a hog's sty*. ||
CROU, *gore*. Kray. W. Cruor, L.
CROUST, *an afternoon's nuncheon*. Crusta, L.
CROWD, *a fiddle*. Crwth, W.
CRUSSU, *to broil*.
CUR, *a court*. Curia, L.
DAGROU, *tears*. Dakrou, Gr.
DALADUR, *a plane*. Ar.
DAMPNY, *to condemn*. Damno, L.
DAN, *below*. Unde Danmonii.
DANS, *a tooth*. Dens, L.
DATHISKY, *to teach*. Didaskein, Gr.
DEAU, *Thew, two*. Duo, L.
DÈG, Dêk, *ten*. Dekka, Gr.
DEHOU, *the south*.
DELEN, *a leaf of a tree*.
DEMYTHO, *to marry*.
DEORIAD, *a brood of chicken*.
DERMYN, *a term*. Terminus, L.
DERRICK, *a grave-digger*.
DESGIBL, *a scholar*. Discipulus, L.
DESMOS, *a right, usage*. Desmos, Gr.
DEU, *God*. Deus, L. Theos, Gr.

DEÛERGY, *an otter.*

DEYSIF, *a petition, Deesis, Gr.*

DIACON, *a deacon. Diakonos, Gr.*

DIANAFF, *spotless. Diana, L.*

DIAUL, *a hag, a fiend. Diabolus, Gr.*

DIEL, *a deluge. Diluvium, L.*

DILUS, *manifest. Deelos, Gr.*

DIN, *worthy. Ar. Dignus, L.*

DINAIR, † *any coin. Denarium, L.*

DINAS BELI, *Belinus's palace.*

DINSUL, *a hill, a declivity.*

DIPOG, † *a great grandfather.*

DIR, *steel. Ar. Ferrum, L.*

DISLONKA, *to swallow; to clunk.*

DISSEMBLA, *to dissemble. Dissimulo, L.*

§ See "The Fair Isabel" of Cotehele, a Cornish Romance.

|| In Devon, the word is common in this sense: in Cornwall, it is almost lost.

[30]

DODLOS, *service. Doulos, Gr.*

DORGIS, Dorgris, *an earthquake.*

DOROSSEN, *a mole-hill. Ar.*

DOUR, † *water. Udore, Gr.*

DOUR-GHI, † *an otter.*

DOWTHACK; *twelve. Dodeka, Gr.*

DRAEN, *a thorn.*

DREATH, *gravel, sand.*

DREIZEN, *a raspberry tree.*

DREVAS, *tillage, cultivated land.*

DRUESX, *mournful.*

DRUIC, *a dragon*. Draco, L.

DRUW, *a Druid*.

DRYST, *an oak*. Drus, Gr.

DUG, *a general*. Dux, L.

DUN, § *a hill*.

DUR, *hard*. Durus, L.

DYNS, *teeth*. Dens, L.

DYRUSKYS, *barked, unrinded*.

DYSKY, *to learn*. Disco, L.

DZHOULES, *a fiend*. Doulos, Gr.

EARE, *an hour*. Hora, L.

EBOL, † *a colt*; pl. Ebili.

EBRAL, *April*. Aprilis, L.

EBRON, Ybron, *the sky*. Bronte, Gr.

EBSCOB, *bishop*. Episcopos, Gr.

ECHRYS, *a blasting*. Krizo, Gr.

EDRIS, *learned*.

EFEARNE, *infernal*. Infernus, L.

§ *Dunheved*: an Ode; written on a tour through Cornwall, in 1794; the French threatening an invasion.—

The beamless sun went down the sky,
And, sinking as a ball of blood,
Ting'd with a funereal dye,
Thro' sullen mists the murky wood.

Across Dunheved's frowning steep,
By fits the pale moon flings a ray;
And o'er its ruins seems to sweep
The cloud that veil'd the dying day.

Where the castle-windows roar

To the whirling of the blast;
Lightening their ivy-curtains hoar,
‘Mid the dim air a spectre past—

Dunheved’s Genius!— He appears
Featur’d with woe. “Here, here” he cries,
As his gigantic form he rears,
“My adamantine helmet lies!

“Here buried round the charmed casque,

“Behold my mailed warriors sleep!”

“ ‘Twas theirs, where toil and valour ask

“The martial arm, renown to reap.

“Where hosts assailing aim’d the blow,

“Their swords they hasten’d to embrace—

“Alas! while scowls the insulting foe,

“Why lingers now the Cornish race?”

[31]

EFFY, *to escape*. Effugio, L.

EGLOS, *a church*. Ekklesia, Gr.

EIDDO, *proper, one’s own*. Idios, Gr.

EIRIASDAN, *a bonfire*.

EIRIN, *a plum*. Ar. *a sloe*.

EITHIN, *furze*.

EL, *an angel*. Angleos, Gr.

ELAN, *an elm*. Ulmus, L.

ELERCH, *a swan*.

ELESTREN, *sedge, carpeting*. §

ELIN, *an angle*. Olene, Gr.

ELOW, *to cry out.* Ululo, L.

ENEVAL, *a beast.*

ENNIS, *an island.*

ENOGOZ, *near.* Engus, Gr.

ENOR, *honour, worship.* Honor, L.

ENTRE, *between.* Inter, L.

ENTREDES, † *a disease in the head.*

ENUEDH, *an ash tree.*

EPHAN, *summer.*

EPPILLIO, *to be with young*

ER, *an Eagle; pl.* Erieu.

ERBEROU, *gardens.* Herbarium, L.

ERAL, *another.* Alter, L.

ER GYD, *a thunderbolt.*

ERI, *an acre.*

ERIGEA, *to arise.* Erigo, L.

ERRYA, || *strife.* Eris, Gr.

ERW, *a field.* Arvum, L.

ESKIEDIEU, *shoes open above.*

ESKYNNA, *to ascend.*

ESTREN, *an oyster.* Ostreon, Gr.

ETTO, *yet.* Eti, Gr.

EU, *to go.* Eo, L.

EUIG, *a hind, a fattened deer.*

EURE, *a goldsmith.* Aurum, L.

EXILYUS, *banished.* Exilium, L.

EYNOG, *garlic.*

EYRYSDER, *happiness.*

EYTHINNEN, *furze.*

FAELLU, *to err.* Phallo, Gr.

FAIDUS, † *beautiful.*

FAS, *the face.* Facies, L.

FAVAN, *a bean*. Faba, L.
FAUCUN, *a hawk*. Falco, L.
FELEN, *wormwood*. Fel, L.
FELLORES, *a player on a pipe*.
FEN, *an end*. Finis, L.
FENESTER, † *a window*. Fenestra,
FENTON, ‡ *a fountain*.

§ Sedge or rushes were the carpet of our forefathers. At Leskeard it is still the custom to strew the town-hall with rushes, on public occasions.

|| Subitam civilis Erynnis
Tarpeio de monte facem,
Phlegræuque movit Prælia, &c.

Statius Sylv, lib. 5. Carm. 5.

‡ Fentergen the fountain of the singers. That at this day the inhabitants of India deify their principal rivers, is a well known fact: the waters of the Ganges possess an uncommon sanctity. And the modern Arabians (like the Ishmaelites of old) concur with the Danmonii, in their reverence of springs and fountains. Even the names of the Arabian and Danmonian wells have a striking correspondence.

[32]

FERHIAT, *a thief*. Fur, L.
FERROR, *a blacksmith*. Ferrum, L.
FESTYNNA, *to hasten*. Festino, L.
FEUR, ‡ *a fair, a jubilee*. Feriæ, L.
FFAU, *a den*. Fovea, L.
FFLUR, *brightness*. Phlego, Gr.
FIGEZ, *figs*. Ficus, L.
FIRMAMENT, § *the firmament*. Firmamentum, L.
FISLAK, *a knave*.
FLAMIT † *a flame*. Flamma, L.

FLAW, *a cut*. Flao, Gr.

FLOGH, † *a child*. Phlazo, Gr.

FLOS, *a flower*, Flos, L.

FLURRAG, † *the prow of a ship*.

FOEN, *hay*. Foenum, L.

FOK, *a furnace*. Focus, L.

FOR, *anger*. Furiæ, L.

We have the *singing well*, or the *white fountain*: and there are springs with similar names in the deserts of Arabia. Perhaps, the veneration of the Danmonii for fountains and rivers, may be accepted as no trivial proof to be thrown into the mass of circumstantial evidence, in favour of their eastern original. That the Arabs, in their thirsty deserts, should even adore their “wells of springing water,” need not excite our surprize. But we may justly wonder at the inhabitants of Devonshire and Cornwall thus worshipping the gods of numerous rivers, and never-failing brooks, familiar to every part of Danmonium.—For similar superstitions in Mull, &c. &c.—see Life of Clarke, pp. 225—229.

‡ Feur, a jubilee. Hence the Furry of Hellas [or Helston]; for a full description of which, see this History, Vol. I. pp. 41—46. It is a silly fashion to substitute Flora for Furry.—Whitaker decidedly concurs with me in the derivation of the word. See Traditions, pp. 416, 417, 418. Davies Gilbert’s authority is likewise worthy of attention. But Truth and Reason, in this capricious age bow down to female Fancy.

§ In a late Sermon where I had spoken of the Philosophy of the Bible [and of Genesis in particular] as consonant with our modern discoveries, it was asked: “who of old time ever considered water and air as convertible into each other—supposed as they were to be unchangeable elements? Yet acquainted as we now are with their constituent principles, we find it to be philosophically correct, that when GOD made the Firmament of Heaven, the waters which were above the Firmament were, on chemical principles, divided from the waters which were under the Firmament, to produce rain, dew, and other phenomena of the atmosphere necessary to the existence of man.”

Our Philosophers and Moses, in truth, go hand in hand. “Light is the soul of universal nature. We can shew the absorption and deposition of oxygen by means of light. Motion is generated by the affinity of substances. And as all substances have their greatest affinity from light, without light there could be no motion. At the moment of Creation, ere motion was communicated to matter, ‘darkness was upon the face of the deep.’ ‘Let there be light!’ said the Deity: And motion was instantly communicated.”—Clarke’s Life p. 385. See Townsend’s Character of Moses—[Two vols quarto.]

[33]

FORD, *a way*

FORH, *a pitchfork*. Furca, L.

FORMY, *to form*. Formo, L.

FORN, † *an oven*. Fornix, L.

FORS, *help*. Fors, L.

FOU, (vou, *id.*) *a den, a cave*.

FRAO, *the little horned owl*.

FRAUS, *fraud*. Fraus, L.

FRECH, *fruit*. Frutex, L.

FRIGAU, *the nose*.

FRITH, *a hawthorn*.

FROT, *an arm of the sea*. Fretum, L.

FRUYN, *a bridle*. Froenum, L.

FUE, *to fly*. Fugio, L.

FUNIL, *fennel*. Fæniculum, L.

FUST, *a club*. Fustis, L.

FYN, *a boundary*. Finis, L.

GAHEN, *henbane*.

GALAR, *grief*. Dolor, L.

GALLIARD, *a jig, a dance*.

GANOU, *a mouth*.

GARAN, † *a crane*. Geranos, Gr.

GAVAR, *a goat*.

GELLI, *hazels*.

GESO, *to plant*.

GEST, *a bitch*. Gasteer, Gr.

GEW, *support*.

GEYLEISIO, *to tickle*. Giggilizein, Gr.

GIÂR, *a hen*.

GIGAL, *a distaff*

GIGLOT, *foolish laughter*.

GIRGIRIK, *a partridge*.

GLAIN, § *glass*.

GLAN, *a bank of a river*.

GLASE, *green, also grey*.

GLATANEN, † *the oak, the scarlet oak*.

GLASSYGYON, *a green plot*.

GLAWN, *wool*. Treglawn. N. F.

GLEDH, *a sword*.

GLESYN, *the herb woad*.

GLEWSYNY, *to smell*.

GLEZ, *a swarm of bees*.

GLIN, *a knee*. Genu, L.

GLIT, *a hoar frost*.

GLOS, *a slumber*.

GLOSE, Gloas, *dried cow-dung*.

GLUTH, *dew*.

GLYN, || *a woody valley*.

§ Welsh, Gleini nedroeth, *the glass adders*; viz. the Anguinum of the Druids; in Scotland called *adder stones*.

|| The stag at eve bad drunk his fill
Where danced the moon on Monan's rill,

And deep his midnight lair had made

In lone GLENARTNEY'S hazel shade!

Lady of the Lake, p. 5.

[34]

GO-DOL-PHIN, § *a little valley of springs.*

GOGKORION, *foolish people.*

GODHALEK, *Irish.*

GODHIHUAR, *the evening.*

GOF, *a smith.*

GOGLETH, *the north.*

GOL, *holy.*

GOLOM, *a pigeon.* Columba, L.

GOLOU, † *light.*

GOLUAN, *midsummer.*

GOLYAN, *a sparrow.*

§ *Go, little. Godolphin, a little valley of springs.* Here might have been seen, not long ago, Pictures of Judge Glanville and his Lady: they were removed to some seat of the Duke of Leeds, the present possessor of Godolphin. I was surprised at Mrs. Bray's description of similar Pictures—[See her "Borders," &c.] Many years since, my portraits of the Judge and his Lady were described in the History of Devon, in the Cornwall and the Devon Poems, and in "the Old English Gentleman." The gold chain has disappeared. But I still possess many of the identical gold buttons which adorned most gorgeously the venerable lady.

— "In his house grown old,!

Their's was the faithful heart unbrib'd by gold!

The merry butler was alert to tell

(A parish-prentice, he remember'd well)

"How for young master Humphry, who was born,

"Beneath some lucky star, on Twelfth-day morn,

The Salamanca Corpus: A Cornish-English Vocabulary. (1836)

“While round the roast they all were drencht with sack,

“The great gold chain * hung glittering to the jack!

“And ‘twas the self-same chain (he stoutly swore)

“The Judge’s lady in the gallery wore.

“And who (he thought) on such a day would grudge

“The finest chain transmitted from a Judge?

“O could he live to see that golden chain

“Hang glittering from the jack, yet once again!”

The groom, his head besprent with silver gray,

Wish’d with arch looks for such another day.”

See *Old English Gentleman*, pp. 33, 34.

*In the “Ode written in a Picture-Gallery,” occurs the following:

“Pale his consort’s gorgeons train:

“Scarce glimmer the faint honors of her chain,

“Tho’ but erst the ponderous gold

“Flung its resplendent light across each fluid fold.”

See “Devon and Cornish Poets,” Vol. II. p. 17.

The gold chain (represented in the picture) was formerly used in the Polwhele-family, in the manner above-mentioned, at the christening of every son and heir.

[35]

GOREPHAN, *July*.

GORLAN, *a church-yard, a sheepcote*.

GORSEDD, *a seat of judgment*.

GORTHFELL, *a snake*.

GREGEAR, Gregor, *a partridge*. N. F.

GRELIN, † *a lake*.

GREW, *a crane*.

GROU, *sand*.

GRYGLANS, *sticky heath*.

GUADNG YRTI, *to strangle.*

GUANATH, *wheat.*

GUANAN, *a bee.*

GUARE, *a play.*

GUASKETTEK, *shady.*

GUÂV, *winter.*

GUDHUR, *a mole.*

GUDRA, *to milk.*

GUDRAK, *the first milk before the cow has calf.*

GUEDHAN, *a tree.*

GUENNOL, † *a swallow.*

GUENOIÛRCIAT, *a witch.* Cott.

GUENUYN, *poison, witchcraft.*

GUÊR *green, flourishing.*

GUHIEN, *a wasp.*

GUIK, *a village.*

GUILAN, *a king's fisher.*

GUILKIN, *a frog.*

GUIN, † *wine.* Oinos, Gr.

GUIN BREN, † *a wine tree.*

GUIS, *an old sow that hath many pigs.*

GULASCOR, *a kingdom.*

GULEDH, *a feast.* Gula, L.

GUNBRÈ, *a hill on a down.*

GUR GANS GREG, † *a husband.*

GUR YOG, *the great grandfather's father; q. d. a man of age.* §

GURADNAN, *a wren.*

GURBULLOC, *mad.*

GURCHWER, *the evening.*

GURYGTION, *dazzling.*

GUSGY, *to sleep.*

GUTHYL, *all-heal.*

§ This word and *Hengog*, untranslatable but by a periphrasis, seems to mark the longevity of of our forefathers, and in Cornwall the man of age, had, (like the Patriarchs of the Bible) what our old poets call “the lightening before death.” On his dying pillow, he foretold the fates of his posterity. Thus with the Arabs of the present day, to the Soul fluttering between life and death are miraculously unfolded the secrets of the invisible world. [Younger Brother, p. 190.] I have noticed, in my Essay on the Soul, this preternatural intelligence of the Dying paterfamilias.—In Mr. Drew’s recent publication of his father’s “Literary Remains,” I am glad to find my opinions relative to the state of the Soul, &c. &c, the recognizance of friends in the next world, and the appearance of Spirits (of which I have just now spoken) confirmed by the most convincing arguments. My opinions on this subject have been, many years, before the public. To Archdeacon Paley and Bishop Mant, we are indebted for similar observations and conclusions. And now Drew comes forth a more philosophic reasoner than all.

[36]

GWENEZ, *stung*.

GYDHIHUAR, *the evening star*.

GWYYN, *a crown*. Corona, L.

HABLYTH, *pliant*.

HÁL, † Hal, (*pl. Hallow*) *a moor*.

HALAN, *salt*. Als. Gr.

HAMBROKKYA, *to wash*.

HANAF, *a drinking cup*.

HANADZHAN, *a sigh*.

HÂN, *summer*.

HARLÛTRY, *rottenness*.

HAÛNSEL, *a breakfast*.

HEDRA, *October*

HEIR, *a battle*.

HEIRNIOR, † *a workman in iron.*

HEL, § *an hall.*

HELLIGEN, *a willow.*

HENDASOÛ, *ancestors.*

HENGOG, || *a great grandfather's, or great grandmother's father.*

HENROSA, *to dream.*

HERNAN, *a pilchard.*

‡ Haldon, *the moor*; Penhallow in Philleigh, *the head of the moors.*

§ *Hellas—Hellaston.* The gossiping of the Cornish may be traced back to times long past. Our ancient language teems with appellations for revelries and junketings of all descriptions. The Furry is still celebrated at Helston: and in the gaiety of its people, every day almost is a day of festivity. A prim but very sensible Quakeress (about thirty years ago) told me “That to breathe the air of Helston, were to inhale voluptuous poison: few could linger there and leave it untainted.” Such was said of Corinth—of which my shrewd Friend was not aware.

There is another town, that in gossiping may vie with Helston. And the interruptions of the idle from noon till night, have often tempted me to exclaim:

“Tie up the knocker! say I’m sick, I’m dead!”
Heaven help me! midst the maddening dissipation
That in this town o’erwhelms my hurried head,
How oft recurs the Poet’s exclamation!
To knock quick after knock my nerves all shiver!—
Now from one vagrant gossip—now a troop!
My Soul from such a tempest” “Lord deliver!”
In anguish I cry out,—knock’d down,—knock’d up!

|| Here, pedigrees were once in high esteem. The Irish and the Cornish unite in their notion of the *novi homines*.

“Da mhied Eolais, radhure is foghtaim
“Do gleibheann an coback, mac an Daoi
“Briseann an duthchas tres an m’bruid
“Tar eis gach cursa do chur a g-crich.

“Whatever knowlege, education, or learning, the clown, son of the low-bred man, acquires, “his own congenial nature still appears, after passing through every course.” Such is the Irish proverb.

That great deference hath been paid to Family in all ages of the world, is an indisputable fact.

[37]

HESKYZ, *dry*.

HEZÛZ, *ease*. Esukia, Gr.

HISUOMET, *a bat*.

HOARN, *iron*.

HOCH, *an hog*.

HOGAN, § *a pork pasty*.

Granting however that it originates in prejudice, I question whether it may not, and hath not ever been attended with the most salutary consequences. It is a high and animating idea, that though our identical persons be no more seen, we may yet live in our progeny, by transmitting to them the features and form both of our body and our mind that we may immortalize ourselves in our race—that our very disposition and talents and virtues, may shine forth, amidst a revolution of ages, in those who sprung from our loins, and are to inherit our possessions. It is a thought which seems to confer immortality on human beings, even on this side of the grave. And, while there is precariousness enough in all sublunary enjoyments, to humble pride, and to damp the triumphs of vanity; it is a thought which may be usefully indulged, if it guard the man of family against every sordid connexion or pursuit; if it urge him to respect the constitution both of his body and his mind; if it stimulate him to deeds of exemplary worth; if it fix his attention to the education of his offspring; if it add a new motive to parental anxiety. And surely our partialities to men of family are sufficiently defensible; if it only be considered, that we may more reasonably confide in the honour and integrity of those who conscious of their blood stand forth as the representatives of a virtuous ancestry, than in the good qualities of persons, who have

no illustrious progenitors to represent, whose vices argue not degeneracy, whose virtues are without emulation; since they have no escutcheon which either by vices or by virtues, they can tarnish or adorn.

§ As it presents us with several Cornish words that occur in the Vocabulary (ancient as well as modern) I here subjoin a copy of a letter which is said to have been dropped from the pocket of a newly elected *common councillor* of one of the Western Boroughs.

“Deer frind, yew hav without no dout haired of my apintment in the knew toun kounsil in this Burrer. But for fare you shood not, eye think it but wright to rite to yew. This is a nonner which eye never expeckted sum ears agon, when things wasnt so well wi me as many people whishd. But that was becace the Monysiple Bill wasnt paid to the people as it shood have bin. Eye wishes yew had bin haired, to see the state of my Poll on the day of my elexyone, and the day as wee wase cheerd round the toun. Not one of the ould Coppereaters cumd in again. I have not yit haired wither the knew kounsil is to ware Black gouns. We all hopes we may. I has longd for a gown many ears. Wee ar now bizzy appinting Haldermen—and eye Wudnt mind giving another Haf a crown to bee one myself. But, as things is, wee must wait a bit. We has disided upon our knew mare—and a more excellenter mare our Barges neever had to drag em in and out of differcultys.

Yew knows, my frind, how my mistess ould Dolly once lived in a hut no better than a pig’s crou, and how for want of fuil we oft and oft war as could as guilkins. In winter wee war begrimmed wa mux; in summer chuckt with pilm.

Now, thanks be, we shel get tommals of good things. My Dolly so palcht will soon be vat

[38]

HOMBRONKYES, *to wash*.

HOTH, *a ram*. Hircus. L.

HOSTLERI, *an inn*.

HOUL, *the sun*. Elios, Gr.

HUEG, *sweet*.

HUERO, Wherow, *bitter*.

HUERTHIN, *laughter*.

HUIDO WENYÛ, *a swarm of bees*.

HYRCH, *to command*. Arkee, Gr.

HYNSE, *sex*. §

and well liking. My eyes! on the mare's day, shee, my Lady-mareress, shall trait the ladeas wa magaroons—and all shall sing and deance to the truk of Muzic.

But to my dafter, that younge giglot Gracey, who is reddy to lepe out of her skyn, eye caant help saying—illiveted as wee now ar—we sould minde, as the Passon tould us on Sundeay laste—that pride may hav a fal. The time may cum, when Dolly and Gracey two, may be forced to pick gloas again, and on a Sunday we may put up with a *Hogan*, and on wick-days with a pilcher. Howsundever, I dant think that will be. And theres one thing I'm perticularly glad of—Moll and I and Gracey shall no more be brok in upon or morlested by those concetted leddies who pertend to teach us all about the negers and about propigation—in foren partes. We are in a spere abov that. Our hous is our castle. We shall set our feaces against all these dammestillery erupshons. I must now conclud my breek apistol by saying sence you and I furst gnawed one another what a change in min and manors, or as my sun wud say, who larns Lattin. O Tempory O Morris!

Yours unhalterd, S. T.

P.S. I must tell you that at a kidlewinc laste knight, I wass assaulted by a vellow wi “Snip and Cabbage” and “*nine teilers makes a man,*” and other lik wurdes. To proove that I wass a man, I nocked the vellen down. So the punne dog was velled to the ground by the ninth parte of a man I thinks I may nowe hold up my hed!! They may scout Snip, but will reverence the kounsiller.

§ Deu ruth ros flour hy hynse—God made a *rose*-flower of thy sex.

The poets of Arabia compared females to the morning. Their cheeks to roses—their hair to the hyacinth.—“Zela looked like a solitary star unveiled in the night. The transparent clearness of her complexion—her eyes, full even for an orientalist—the distinct ebon lashes which curtained them, long and beautiful—her face small and oval, her smooth neck, high bosom—her motion light as the zephyr—as she stood canopied beneath the shade of that sacred Hindoo tree, in every *sensitive leaf* of which

a faery is said to dwell,—I fancied she was their queen and *must have dropped from one of the leaves to wanton among the flowers below.*”—Adventures of a younger Brother, p. 223.

“She must have dropped from the leaves to wanton among the flowers below”—reminds me of Lines on a young Lady starting in scarlet attire from a bed of pink coloured lilies.

I saw, amidst your Lilies trembling
To the rude gales—all fiery-red,
A loftier form the flowers resembling,
That danc’d from out their glowing bed.

[39]

JANNUES, *doors*, Janua, L.

ICK, *a creek or brook*.

IDHIO, *the ivy tree*.

IDZHEK, *hooting*.

JEVAN, *the devil*.

ILIN, *the elbow*. Olenee, Gr.

IMPOC, *a kiss*.

IRA, *to anoint*.

IS, IZ, YD, *corn, wheat*.

ISION, *chaff, corn-straw*.

ITHEN, *furze*

JURNA, *a day*. Hodiernus, L.

KALLAMINGI, *quietness*.

KASAK, *a mare*.

KAZER, *a sieve*.

KE, *a hedge*.

KEI, *a dog*. Kuon, Gr.

KEFFYL, *an horse*.

KELLI § *a grove*.

KEMISKY, || *to mix together.*

In robe so like, of scarlet stain,
(Whence—From the dyer’s or the draper’s?)
Was it the girl *turn’d back again*
Or else a Lily cutting capers?

“*Turn’d back?*” Why, yes. Thus stands the matter:

Whilst bathing in the crystal lymph,
The god, to save her from a satyr,
To a *white* lily chang’d the nymph.

Her sister, who (reputed chaste
As any snow-white lily was,)
Betray’d, it seems, in too much waist,
Certes, a most *unlily* lass.

When (saith the fable) willy-nilly
She too, transmuted, rose in blushes,
But (girl again, no more a Lily,)
Is destined to eternal flushes.

Hence—from that hour (a poet’s gibe—
The Botanist, perhaps, may think)
To mark the Sex, the lily-tribe
Some are pure white—how many—pink!!

Say then (but don’t mistake my hint
As of the Babylonish harlot)
In vest, neck, cheek, one vivid tint—
How, like your lilies, are yon Scarlet?

§ *Killigorgan* the hollow cave of Ogres in the wood. “Put this” [a branch from the mimosa] in your turban. It will preserve you from the malice of the *Ogres* who live in these hollow caves and dreary chasms.”— *Adventures of a Younger Brother*, p. 212.

|| Pliny mentions the *Acor jucundus* of the Danmonians: and Herodotus had noticed the same among the Scythians. It is remarkable, that this *Acor jucundus* is, at the present day, familiar only to the Tartars and the Cornish. See “Historical Views,” p.203, for the authorities The *Acor* of the Tartars, is called KOUMISS, or the *Mixture*. It is a weak spirituous liquor,

[40]

KENTAR, a nail. Kentron, Gr.

KERDEN, the care tree.

KERH, oats.

KERNOW, Cornwall.

KESER, † hail.

KEVEREL, a kid.

KEZ, cheese. § Caseus, L.

produced from mare’s milk, by the simple process of combining again the oily parts which were first separated by churning. The continuance of the operation is sufficient for the reunion. See the “Transactions of the Royal Society of Edinburgh,” 1788.

§ Cornish Proverb. —Ez kez? ez, po neg ez; ina sez kez Dro kez.

The ancient Cornish were fond of playing upon words. And, I think, the modern Cornish have the same propensity. In Cornwall puns are more frequent, I believe, than elsewhere. They are here circulated with *impunity*. The *Punica* fides and the *Pænulus* send us to Ireland, and thence to the Pœni:—and the Pœni and the Danmonii may be said to have been Cornish cousins. In our own days the punsters of Exeter College in Oxford, and of St. John’s in Cambridge, were Cornish men. Such were Dean Pearce and Dr. Bray.

To a Cambridge Professor, much given to punning:

The Salamanca Corpus: A Cornish-English Vocabulary. (1836)

Hail high Professor! to whom gracious heaven

An envied empire over puns hath given!

Tho' oft divine astronomy may call

Thy glasses to descry the radiant ball,

Thy active genius by no rules confin'd

Still leaves the planets to the plodding mind;

Eager alone the race of Wit to run,

And panting for the glorious goal—a Pun.

Let souls mechanic wind thro' study's maze,

And for dark science barter dearer ease:

A brighter course thy fervent spirit runs—

Sense, wisdom, learning, what are ye—to Puns?

What tho' the little wits, to fame unknown,

Raise the loud laugh, or pour the deepening groan;

What tho' around the sapient sneer be spread,

And critic darts assail thy reverend head;

Yet have I seen thee taste the thrilling bliss

Of self-applause, amid the general hiss,

And each mean wretch with scornful eye regard,

Assur'd, that merit is its own reward!

So, when appears the solemn bird of night,

At noontide labouring thro' a blaze of light;

How oft around the warblers of the day,

Insulting, on their airy pinions play;

[41]

KI, *a dog: pl. ken. §*

KIDIORCH, *a roe buck.*

KIDNIAZ, *harvest*.

KIG, *flesh*; kiglin, *carnation*.

KININ, *a leek, chive; challot*. ||

KIO, *a snipe*.

Now here, now there, in wanton circles fly:

And a shrill clamour echoes thro' the sky.

But he, unruffled, plies his wings along,

Nor heeds the malice of the chattering throng;

O'erlooks, or eyes askance each giddy fowl,

Plumed in the conscious merit of an owl!*

§ Kinance Cove, situated about two miles N. W. of the Lizard-point, is one of the curiosities of Cornwall The descent to the cove is steep, and overhung by large crags. The cove itself is formed by rocks of an immense height, partly projecting into the sea, and in one place so singularly disposed as to open a fine natural arch into a sort of grotto. The rocks are composed of serpentine, varying in colour internally, but on the outside of a dark green, having veins of lighter green, white, and scarlet. There is a greasiness in the touch of the surface. The scales are rather flexible, and somewhat transparent. Here asbestos appears in small portions, and veins of steatite may be traced in numerous directions. Native copper, in a thread-like form, may be found also, in the fissures of serpentine.

|| "Dear to Cornish palates one and all,

Appear'd in crusted pomp, to grace the hall,

The pie where herbs with veal in union meet,

The tasteful parsley, the nutritious beet,

The bitter mercury wild, nor valued less

The watery lettuce and the pungent cress;

When, ravishing with odors every nose,

The leek o'er layers of the pilchard rose,

Or, in a gentler harmony with pork,

Ere yet of mouths it claim'd the playful work,

*These lines were afterwards transferred to a Country Mercer, equally as fond of a *Pun* as our Cambridge-Professor.

Hail happy Jack! to whom indulgent Heaven
To rule o'er Puns and Tape, alike hath given!
What tho' condemn'd to guide the flippant yard,
Thy Brussels lace unwinding from its card,
Thy genius sports, by measure unconfin'd,
And greatly scorns the poor mechanic mind;
Still as thy yard proceeds, I see thee spurn
The dust beneath, on tiptoe at each turn;

While girls confess in many a laughing fit,
What's lack'd in measure, is made up-in wit!

[42]

KLUZ, *grey*.

KNYFAN, *a hazle*.

KOMOLEK, *dark*.

KRANAG, *a frog*.

KREN, *a spring*.

KRIO, *to weep*. Krio, Gr.

KRYHIAZ, *to neigh like a horse*.

KRYSSAT, *a crest hawk*.

KUILKIORES, *a wasp*.

KUNYS, *wood, fuel*.

KYNIN, *a rabbit*. Cuniculus, L.

KYVELAK, *a wood-cock*.

LADER, *a robber*.

LAGEN, *a lake*. Lacus, L.

LAIT, † *milk*. Lac, L.

LAN, § *a church*.

LAPPIOR, *a dancer*.

LEYS, *green*.

LEAU EUIG, *a fawn*.

LEDANLES, *plantain*.

LEGAST, *a lobster*. Locusta, L.

LANERCH, *a forest*.

Attack'd the nostril with a tempting stream,
As opening, it ingulph'd *the golden cream*.

Old English Gentleman, pp. 75, 76.

Whether Mason the Poet on his visit at Boconnock was regaled with Leek and Pilchard pie or any other of our Cornish pies, I know not. But he was highly pleased with our cream and junkets.

“We are celebrated for the excellence of that luxury—our scalded or clouted cream.

“She would call him often home,
And give him curds and clouted cream.”

See Spencer's Shepperd's Calendar.

For our *junkets* see Milton's Allegro:

“And fairy Mab the junkets ate.”

I doubt not that of our cream was made the very sort of butter so much esteemed by the Romans. “Of what an *ancient* date your scalded cream is, you little think,” said I to a good old dairywoman. “Auntient”—she exclaimed—“I'se warrant he's as old as Adam; for all the best things in the world were to be had in Paradise.” [Mrs. Bray's Borders, II. pp. 3,4.]

§ Lan, *Lanherne*.—Mr. Stokes's “Vale of Lanherne” is thus noticed in the Devonport Independent March 5, 1836. “Crowe's Lewesden-Hill” is in the memory of every poet. Wolcot wrote an ode on Carnbre. Milton in his Lycidas, alludes to the Vision of the Guarded Mount. Sir H. Davy paid a poetic tribute to the dark Bolerium. And doubtless some familiar spot in Cornwall gave rise to the venerable Polwhele's Local Attachment. On the same shelf with such Poetry, we venture to place “the Vale of Lanherne.”—I should say that “Lanherne” reflects, as from a mirror, an elegant mind, and a benevolent heart. We have heard that in his political strictures, Mr. S. is a

most formidable censor—*κριτων δεινοτατος!* If so, his muse of satire would bring to our recollection, a line more frequently repeated than justly applied—

“The best good man with the worst natured muse!”

Lan, *Lander*.—See Reminiscences, Vol. II. The column [May 10th, 1836] going! [May

[43]

LES, Lis, *a court, hall.*

LES-EN-GOC, † *a marygold.*

LESKY, *to burn.* §

LES-LUIT, † *mug wort.*

LESTER, *a ship.*

LEÛ, *a lion.* Leo, L.

LEVERID, *sweet milk.*

LEZOW, *Bretagne.*

LHEAN, *a pilchard.*

LIDZHIU, *ashes.*

LILIE, *a lily.* Liliun, L.

LIN, *flax.* Linum, L.

LITUEN, *a pipe.* Cott. Lituus, L.

LIVER, *a book.* Liber, L.

LO, Loe, *a standing water.*

LODOSA, *meadow saffron.* ||

21st——] gone!!!

Ibi omnis

Effusus labor, et *whiggorum* rupta *rubentum

Fœdera, terque fragor *Blackrocki* auditus ab antris!

It is rather a curious circumstance that a caravan of wild beasts on the road through Truro to Helston halted behind Lander’s monument on the very night before

the baseless fabric disappeared, I heard it fall to the ground with a portentous crash, that shook all Lemon-street.

Hark—hark! from yon' column it came! 'Tis the roar
That is heard on the *Niger*—the Lander's own shore—
And the growl, and the blood-thrilling yell!
Yon' column with ominous bodings terrific,
Re-echoes the sound from the desarts of Afric!
Lo—it totters!—That moment it fell!

May 31st, ten o'clock at night.—From Baynard's yard what a blaze!—no less than Lander in a Pillar of Fire! as announced by *Gyngell of pyrotechnic fame*.

Poor Lander! alas for the fate of thy Column!
Fallen, fallen! yet to rise again doom'd in a volume
(The work of a wizzard)—a volume of fire!

This moment to dazzle, the next to expire!

§ The Greek LESKE here occurs to memory—which originally meant “a place exposed to the sun;” where philosophers met for the sake of conversation—a custom borrowed, according to Arrian, from the Sophists of India. It afterwards denoted any public place, the resort of the common people; such as the shops of smiths in Greece, and of barbers in Rome. These Lesches were consecrated to Apollo. For a further illustration of the word, see Epigrams of Callimachus. The SCAVEL ANGOW, or *the bench of lies*, was the LESKE of the Cornish. I have seen many benches of this description in the villages of Cornwall; where the young as well as the old, love to *bask in the sun* and “cuff the tale” of the day.

|| “A favorite in France—in this country a very uncertain remedy:”—So saith Hooper.—It has been tried here, and exploded. It is again become fashionable: but it soon puts an end to

**Rubentum*, qu. reddening—blushing from shame, or *red* as (not true blue) enlisted under a *red* banner.

LOGAN, *f. *shaking*.
LOGGAS, *mice*.
LOOSE, *grey, hoary*.
LOSTEK, *a fox*.
LOUENNAN, *a weasel*.
LOUSAOUEN, *grass*.
LUIR, *the moon*. Luna, L.
LUWORCHGUIT, *a clump of sprigs*.
LYV, *a deluge*. Diluvium, L.
MALAN, *the devil*. Malus, L.
MAMEN, *a spring*.
MANACH, *a monk*. Monachus, L.
MANAK, *a glove*. Manus, L.
MANAL, *a handful*. Manipulus, L.
MANS, † *maimed*. Mancus, L.
MARBURAN, † *a raven*.
MARCH, † *an horse*.
MARHAS, *a market*.
MARO, *to die, dead*.
MEAN, Mén, *a stone*. §
MEANÁCLES, || *the Manacles*.
MEDD, *metheglin*. Medu, Gr.
MEDI, *to mow*. Meto, L.
MEDHDAS *drunkenness*.
MEHIL, *a mullet*. Mullus, L.
MEL, † *honey*. Mel, L.
MELHUEZ, *a lark*.
MELHYONEN, † *a violet*.

the gout by putting an end to the patient. I am here reminded of the *Saffron Cakes* of Theocritus, on which I observed that such cakes were peculiar to Cornwall. But I have

just discovered that the *Irish* have also their *Saffron Cakes*. That the Devonshire *crook* is known only there, and in the Highlands of Scotland, is likewise worth notice.

*The most remarkable of the Logan-stones in Cornwall, is that at Treryn Castle, in the parish of St. Levan. It is poised on the top of a vast pile of rocks, which project into the sea. This immense block of granite is supposed to weigh nearly ninety tons, yet this enormous mass, from its peculiarity of position, may be easily *logged* to and fro.

‡ Marazion, (Market jew) *the sea coast market*.

§ *Manaccan*, may signify “*the place of the white stone*.” But *Manaccan* is more to be noticed for a black substance, discovered a few years ago by the Rev. William Gregor.—For which see Kirwan, II. 326

|| Probably a corruption of *Men-egles* or the church-stones; as they are in view of *St. Keverne Church-tower*, which is a mark for sailors. This conjecture seems confirmed by *Mentrenoweth*, the northern part of the same range of rocks, and in view of *Trenoweth*, which lies about half a mile from St. Keverne Church.

“Dim in the West the Alzephron-heights extend,
While *Menadarra*’s lofty headlands blend
With twilight blue.”

Stokes’s Lanherne, p. 83.

[45]

MELLYN, † *a bright yellow*.

MENESTROUTHY, *musicians*.

MENIT, *a mountain*. Mons, L.

MENTE, † *mint*. Mentha, L.

METOL, *steel*. Metallum, L.

MIL, *a thousand*. Mille, L.

MILPREV, *the druid’s egg*.

MINFEL, *the herb millefolium*.

MINOW, *little*.

MIS, † *a month*. Meis, Gr.

MOCCIO, *to mock*, Mokizo, Gr.

MOELTH, *a blackbird*.

MOGAN, *great*. Magnus, L.

MOH, *a hog*.

MOINA, *mines*.

MOLHUIDZHAN, *a dew-snail*.

MOR, *the sea*. Mare, L.

MORAN, *a berry*. Morus, L.

MORESK, *near the sea*. S

MORVORON, *a mermaid*.

MUSAC, *stinking*. Muios, Gr.

MURRIAN, *an ant*. Murios, Gr.

MYDZHOVAN, *the ridge of a hill*.

NADER, *a viper*.

NANCE, *a valley*.

NANT, *a fountain*.

NASTRA, *the womb*, Gastrum, L.

NATYR, *nature*. Natura, L.

NEAGE, *moss*.

NEDHA, *to spin*. Netho, Gr.

NEI, *night*. Nox, L.

NEID, *a nest*. Nidus, L.

NEONIA, *a daisy*. Neos, Gr.

NIUL, *a little cloud*. Nebula, L.

NOYDH, *naked*. Nudus, L.

NUIBREN, *a cloud*. Nubes, L.

NYETHY, *nuts*. Nux. L.

NYIDZHA, *to swim, to fly*.

OAN, *a lamb*. Ovis, L.

OBER, *a work*. Opus, L.

OER, *an hour*. Hora, L.

OI, Oye, *an egg*. Ovum, L.

OLEU, *oil, an olive.* Oleum, L.

OLUA, *to howl,* Ululo, L.

ONEST, *honest.* Honestus, L.

ONOUR, *honour.* Honor, L.

OR, *a bound.* Ora, L.

OUR, *gold.* Aurum, L.

PADN, *linen.* Pannum, L,

PALMES, *branches.* Palmus, L.

PAPAR, *paper.* Papyrus, L.

PARC, *a field.*

PAW, *a foot.* Pous, Gr.

PAZ, *a cough.*

PECHADYR, *a sinner.* Peccator, L.

PEDRERIFF, † *a lizard.*

§ This marks the maritime scite of the mansion-house of the manor of Moresk. The house was situated near the sea; it is said on the Dinas, a height at a short distance from the church of St. Clement. From the ruins of the Castle, as we are told, the church was erected. In Truro, one house, and one only, belongs to this manor. It lies in *Good wives*, or *Goody-Lane*, once called *Trezouian-street*. *Trezouian*, (as I have seen it written) is pronounced by the old inhabitants, *Trezobian*. Running down from Pydar-street to the river, *Trezouian* is evidently a part of the old town, in the immediate vicinity of the Castle.

[46]

PELE,* *a spire, a steeple.*

PEMP, *five.* Pente, L.

PENHALURIK, *head of the rich moors.*

PENWITH, ‡ *the left hand promontory.*

PER, *a pear.* Pyrus, L.

PEYNY, *to punish.* Punio, L.

PIL, § *a hillock, a sea ditch.*

PILEZ, *bald, bare.*

PILM, *flying dust.*

PIRGRIN, † *a stranger.* Peregrinus, L.

PISK, † *a fish.* Piscis, L.

PISCADUR, || *a fisherman,* Piscator, L.

*———Ubi *Pelion?* Omnia versa

Aut ignota videt, dubitatque agnoscere *Matrem!*

“Where are our spires—our steeples?” “Destined to be laid low”—cries the Radical—“*Alma mater* to be recognized no more!” Not so, I trust. There was no blunder in their erection,—no RADICAL error, as in Lander’s Tower, for instance.

‡ The *Landsend* was called by Ptolemy *Bolerium*; by the British bards *Penringuadzh*, and by the historians, PENWITH.

§ *Pil, Pel, Pellew, Pelusium.*—

It seems to be intimated in the life of Lord Exmouth, that *Pellew’s* was Norman blood. But *Pellew* was aboriginal Cornish. It may be *Pele-eu*, the *blackstone steeple*; or possibly *Peel-eu*, the *black sea ditch*, or muddy trench: or we may go to the Bible, and in Numbers [xxvi. 8.] hail our hero as of the lineage of *Palu*. But, if we have recourse to antiquity, the most plausible conjecture is, that our *Pellew* may be traced back to Greece or Egypt. What would Whitaker have thought of *Pelusium*? *Pelusium* was a town in Egypt situated at the entrance of one of the mouths of the Nile—exactly like our Cornish *Pil* or *Pel* on the river Fal; so called from *πηλος* mud. In Egypt the sea ditches (that were filled at high water) were muddy on the banks of the Nile: Just so are they now on the banks of the Fal.—We may indeed derive the *Pellews* from *Peleus*.—But a truce to trifling! To *Pellew’s* nobility, future ages will look with veneration. To have descended from *Pellew*, will be the proudest boast of an emulous posterity.

|| The Pilchard-seine, a fragment, 1794.

Lo! to the surface of the sea they rise,

Colouring the tremulous wave with ruddy beams.

Now from the boats deep-laden, at the beach,
Are pour'd forth myriads of the glittering race
In many a mountain heap!—What numerous lives
Struggle and faint, then melt into thin air!
Pure spirits, I trow, that mingling with the skies,
No mortal sense assail. Alas! not so
Their grosser bodies; that, ere long, attack
The nerve olfactory with noisome stench,

[47]

PISKY, *a fairy.*

PYSTYL, *a spout, a fall of water.*

Such as the cunning Reynard ne'er effus'd
The bloody pack to annoy. Anon, a crowd
Of boisterous females, ruder far than those
Yclept of Billingsgate, snuff up with glee
The savoury blessing. See, the cellar-gates
Flung open to receive the prize, they part
From the fat-bellied the more puny fry:
Kindly manure to enrich the slaty land.
Others, mean time, in curious order, place
The silver rows; scattering with hands profuse
Those nitrous particles by which the world
Exists, unputrified. Rank above rank,
The scales arise, in regular array;
'Till the pile, deep and well compacted, mount
E'en to the cellar-roofs, a mighty bulk.
There for a while it rests. But say, O Muse
Who lov'st to lead thy votary o'er the hills
Of Manathon, whence many a winding creek

Fring'd with luxuriant coppice, whence the sea's
Green bosom he surveys—or bid'st, perchance,
The nearer landscape his fond eye attract
To the soft verdure of its elmy dales,
To its neat hamlets perch'd on crags aloft,
To its trim orchards, to its clustering hops,
Or to its ragged oaks, whose pale crests moan
The western gale—say, Muse! who court'st the airs
Breath'd from the tender myrtle bower, that marks
Each little garden fast by tinkling rill;
Say, how canst thou depict, on palet meet,
The pilchard process, from which Hottentots
Might shrink disdainful?—To pull down the pile
That erst so regular arose, to wash
The scaled salt from every tasteful fish,
To fill the unheaded barrels with the fry,
To range the saturated casks, to set
On each its weight enormous, and to urge
The groaning press' till floods of oil descend,
And copious, down the pebbled channel roll;

[48]

PLANANTH, *a planet*. Plane, Gr.

PLANS, *sole of the foot*. Planta, L.

PLAYNE, *full*. Plenus, L.

PLEAG, *pleasing*. Placidus, L.

PLE, *a plait*. Plica, L.

PLENKOS, *boards*. Pleko, Gr.

PLISKIN, *an egg shell*.

PLOBM, *lead*. Plumbum, L.

PLUMAN, *a plum*.

POAN, *pain*. Poine, Gr.
PODRAC, *a witch*.
POL, *a pool*.
PONS, \$ *a bridge*. Pons, L.
PORCHEL, *a little pig*. Porcellus, L.
PORRAN, *a leek*. Porro, L.
PORTAL, *the threshold*. Porta, L.
PORTH, *a sea port*. Porthmeus, Gr.
POU, † *a country*, Powderham.
PRÂS, *a meadow*. Pratum, L.
PRENEST, *a window*. Fenestra, L.
PRÎ, *clay*; pul prî, *a clay pit*.
PUNT, *weight*, Pondus, L.
PUR, *pure*. Purus, L. Pur, Gr.
PURCHENIAT, *an enchanter*.
REAÛ, *frost*.
REDEGVA, *the course of the sun and moon*.
REDIC, † *a radish*. Radix, L.
REESE, *to fleet away*.
REN, *the mane of a horse*.
RENKIA, *to snore*. Renkein, Gr.
REAS, *gushed, flowed*. Reo, Gr.
REV, *an oar*; revader, *a rower*.
RHÔD, *a fighting chariot*.
RHYN, *a hill*. Rin, Gr.
ROSE, *a valley*.

Such is the task of beings that scarce claim
The name of human, toiling amidst filth
Pestiferous, and by ardent draughts sustain'd.

Sicken'd by these effluvia, I return

To where Condurra shall with other steams
Ere long salute my nostrils—steams, exhald
From fruits ambrosial—racy apples crisp,
Such as exhilarate my frame and give
My glowing Muse to aim at loftier themes.

§ *Pons-nooth*, the new bridge. And so (it is said) *Gran-pont*, *Grampound*, the great bridge. But this I doubt.—The *Grampound*-hill (one of the steepest in Cornwall) and the “*Grampian* hills” have probably the same derivation.

My name is Norval. On the *Grampound*-hills,—
My father feeds his flocks, —a frugal swain”—

cried a Cornish boy, reciting in Truro-school, a speech from Douglas. He was, I think of that neighbourhood, and his father a farmer, “a frugal swain.” The boy was not a humourist: his *Grampound* for *Grampian* was purely a mistake: And as all laughed, he stared in his simplicity.

[49]

ROUAN, *Roman*.

ROUNSAN, *an ass*.

ROZ, *a wheel*. Rota, L.

RU, *a street*; § Truro, *three streets*.

RUDDOCK, *a red-breast*.

RUID, † *a net*. Rete, L.

RUIF, *an oar*. Remis, L.

RUTE, † *rue*. Rutum, L.

SABULO, || *Piran-Sabulo*.

SAESNAK, *Saxon*.

§ Vidi ego lætantes, *popularia nomina*, Drusus
—— *camposque Piorum*—Pocit turba nocens.

The Pharsalia, VI. 784.

The Plebeian family of the Drusi produced eight consuls and several others, who held the reins of government, (like our Plebeians of the present day) to the exclusion of the old legitimate authorities.

In many of our Municipalities, the *turba nocens* are now in power. May they so use it, “as not abusing it!”—It is, I believe, an historical fact, that a detachment of the Western forces, under Fairfax, pitched their tents in the fields just above Truro—hence called the CAMP-fields—the CAMPOS PIORUM—the *Camp of the Saints*. Yet, though we have here the *Campos Piorum*, we yield not to the *turba nocens*. The new rulers of the Borough, “good men and true,” will doubtless keep the roundheads at due distance. The *turba nocens* look up with vain clamours to the *Campos Piorum*—*pious* people! forsan *piehouse*—of puff-paste—crusty of course! In the “*Cæna Civica*,” (a poem that appeared in the A. Jacobin Review, *thirty six ago*,) [Vol. VII. 232] are these remarkable lines:—

———”promisimus ædes

Patriciasque domos, totaque ex gente rapinam”. —

Tum stetit ante cibos———

RUSSELLÆ flos iste domus: Subit ebria turba—

Conspiceres fractos calices, patinasque volantes.”

“At cyathos, nemo REGI libare benigno

Ausus erit? Quando hic sitiant tot guttura, quando

Ut laute coenent hodie, conducere vestem

“Non rubeant!”

———tota tibi voce propino Majestas populi!”—

“Sternere jum Regis solium, Patriæque triumphum

Erigere in mediis, vis te, Catilina!—ruinis!

|| Camden notices: “In Sabulo positum S. Pirano *sacellum*; qui sanctus etiam Hibernicus hic requiescit.

For an account of St. Piran see this Hist. of Cornwall Vol I.”

A chapel or *sacellum* lately laid open in Piran, wants nothing to render it as complete as when

[50]

SANZ, *a saint*. Sanctus, L.

SARF, *a serpent*. Serpens, L.

SART, † *a hedge-hog*.

SARTHOR, † *a cormorant*.

SCABERIAS, *a barn*.

SCAUAN, *an elder tree*.

SCAVEL, † *a bench*.

SCHARRON, *a ship*.

SCLOQUA, *to chirp like a young bird*.

SCOD, † *a shadow*. Scia, Gr.

SCOVARNOEG, *a hare*.

SCREPHA, *to write*. Scribo, L.

SEBAN, *soap*. Seepone, Gr.

SEVI, *a strawberry*.

SEW, *the black rock*,

SICER, † *cider*. Sicera, L.

SICK, † *dry*. Siccus, L.

SIM, † *an ape*. Simius, L.

SERIG, *silk*. Serikon, Gr.

SKATH, *a boat*. Scaphe, Gr.

SKELLI, *wings*.

SKEZ, *a shadow*.

SONE, *speech, sound*. Sonus, L.

SOWMENS, *salmons*. Salmo, L.

SPENS, § *a butterfly*.

SPERN, *thorns; pl.* Spina, L.

SPLANDOR, *brightness*. Splendor, L.

SPONG, *a sponge*. Spongia, L.

SPOUM, *scum*. Spuma, L.

SPRYES, *the breath*. Spiritus, L.

STEAN, *tin*. Stannum, L.

STENOR, *a wag tail*.

STEREN, † *a star*. Asteer, Gr.

STIFFAK, *the cuttle fish*.

STIX, † *a screech owl*. Strix, L.

STRAIL-ELESTER, † *a mat of rushes*.

STRET, *a fresh spring*.

SUDRONEN, † *a drone*.

first erected, except its roof and doors. The length of the church within the walls is 25 feet; without, 30; the breadth within 127 feet; and the height of the walls the same. At the eastern end is a neat altar of stone, covered with lime, 4 feet long, by 23 wide, and 3 feet high. Eight inches above the centre of the altar is a recess in the wall: and on the north side of the altar is a small door way, through which the priest must have entered. The chancel is exactly six feet, leaving 19 feet for the congregation, who were accommodated with stone seats, 12 inches wide and 14 inches high, attached to the west, north, and south walls of the nave. In the centre of the nave in the south wall, is a neat Saxon arched doorway, highly ornamented, 7ft. 4in. high, by 2ft. 4in. wide. The key-stone of the arch projects 8 inches, on which is rudely sculptured a tiger's head. The floor is composed of sand and lime, under which bodies were unquestionably buried; the skeletons of two having been discovered. It is remarkable, that no vestige of the window can be found, unless a small aperture of inconsiderable dimensions, (in the south wall of the chancel,) 10 feet above the surface of the floor, should be considered one. The services, therefore, must have been performed by the light of tapers. Around this interesting building, lie thousands of human bones exposed to desecration.

§ This is, at present, a Devonian word, in the above sense; but in Cornwall, I believe, unknown.

SYL, **the sun*. Sol. L.

SYLLEH, *rocks sacred to the sun*.

TALLACK, ‡ *a garret*.

TAM-MAUR, *the great river*.

TARAN, *thunder*. Tarasso, Gr.

TARNUTUAN, † *a phantom*.

TARO, *a bull*.

TAVARGN, *a tavern*. Taberna, L.

TAVAZ, *a longue*.

TAVAZ-NADAR, *adder's tongue*.

TEDNA, *to draw*. Teino, Gr.

TELEIN, † *an harp*. Chelone, Gr.

TEMPEL, *a temple*. Templum, L.

TERMEN, *a term*. Terminus, L.

THU, *God*. Theos, Gr.

THYU, *hair*.

TIM, *thyme*. Thyma L.

TIN, *terrible*. Deinos, Gr.

TIR, *the earth*. Terra, L.

TISTUM, *a testimony*. Testis, L.

TOLLER, || *a toller, a man that superintends tin bounds*.

TOR, §§ *a hill, a rock*.

TOWAN, *a heap of sand*.

TRAIT, *sand, the sea shore*.

TREGE, |||| *the muscle fish*.

*Syl, Sul, *the sun*—the Sylleh-isles, rocks consecrated to the sun. See Dinsul—a bill dedicated to the sun; as were many places in the East, particularly in Persia, where the worship of the sun was the national religion.—See Historical Views, & c. pp. 165, 166.

‡ Tallet is, in the vulgar dialect of Devon, *a hayloft*: In Cornwall, the word is unknown.

§ “*Tan Tavas*: Be silent, tongue!” To the same purpose λαλὼν σιωπή—Anacreon Ode 16: and “Silence is the ornament of woman.” In 1457, was issued by Henry VIII, a Proclamation, that “women should not meet together to babble and talk; and that men should keep their wives at home.”

|| So called because bounds are terminated by *holes* cut in the earth, which must be renewed once in a year, or because he receives the tolls; or dues of the lord of the soil.—The *Tolmen* in Constantine, (so called from *tol*, a hole, and *maen*, a stone) is the most remarkable of the rocks of this description. Not that I think with Borlase, that it was shaped by art. The Tolmen, or Maen-rock, consists of several very large masses of granite; the uppermost of which rests on two others, leaving an aperture between them and the top-stone. The top-stone is of an oval figure; measuring about 33 feet long, 18 ½ feet broad, 14 ½ feet deep. Its weight is supposed to be 750 tons. On the top of the stone, are some rock basons. From this rock, I once saw, at sunset, the Edystone-lighthouse. It appeared like a ship on fire.

§§ In Devon and the east part of Cornwall, *Tors* often occur—*Carnes* as often in the west.

|||| See Tregury in St. Wenn. Michael de Tregury, Archbishop of Dublin, died in 1471.

The Registry of the Dominican Abbey in Dublin tells us, that above fifty persons went out of the Diocese of Dublin to Rome in 1451, to celebrate the jubilee then held under Pope Nicholas the Fifth; that this prelate gave them recommendatory certificates to the Pope; and that seven of the number were pressed to death in the crowd.

[52]

TRE, *a town, a gentleman's seat.*

TREV, † *a house.*

TRIBEDI, *a brandiron.* Tripous, Gr.

TRIST, *sad,* Tristis, L.

TRON, *a nose.*

TSHAPÔN, *a capon.* Capo, L.

TSHAUHA, *a chough.*

TSHIMBLA, *a chimney.* Caminus, L.

TULGU, *darkness.*

TUR, † *a tower.* Turris, L.

TYMARRHURIAN, *sweethearts.*

TYNER, *tender.* Tener, L.

VAEZ, *a boar pig.* Verres, L. hence Veers.

UAG, § *hollow.*

VALZ, *a reaping hook.* Falx, L.

VEDHU, *a widow.* Vidua, L.

VEOR, *great.*

VERTH, *green.*

VETHAN, || *meadows.*

VEU, *life.* Vita, L.

UI, *an egg.* Ovum, L.

VISNANS, *lances, small long fishes taken out of the sands.*

ULA, *an elm.* Ulmus, L.

According to Mathias Palmerius, (in his additions to the Chronicle of Eusebius,) there was so great a concourse of people from all parts of the Christian world at this jubilee, that at Hadrian's Mole almost two hundred perished in the press, besides many who were drowned in the Tiber. They who returned safe in 1453, brought the melancholy news, that Constantinople was taken by the Turks; and the Emperor Constantine Palæologus slain. Our Archbishop was so afflicted at the account, that he ordered a fast to be kept strictly throughout bis Diocese for three days together, and granted indulgences of an hundred years to the observers of it: and he himself went before the clergy in procession to Christ-church, cloathed in sackcloth and ashes,

All sorts of shell fish, are at Helford and several other places in Cornwall, vulgarly called *Trig.*

‡ See Treviso in St. Enodor.—We have *Treviso* and other names (as I have elsewhere remarked) in Normandy and Britany, corresponding with the Cornish.—In the late conspiracy at Paris, the Duke of *Treviso* fell by the side of the French King.

§ Some travellers have observed our deep *hollow* ways, as one of the characteristic features of Cornwall and Devon.

|| Trigavethan, *the inhabitants of the meadows*. The manor of Trigavethan is situated at the northern extremity of the parish of Kenwyn; by which it is surrounded, except a very small part towards the north, where it joins with Piran-Sabulo. It holds its own vestries, and annually appoints its own officers. It supports its own poor, and repairs its own roads. It pays, however, its assessed taxes to the assessors of Kea, and is drawn for the militia with the inhabitants of that parish. It formerly had a chapel; of which the memorials remain in two small enclosures, one called Chapel Garden; the other, the Old Burying Ground. It has now a recess (at the north side of Kenwyn church,) which was built by the lord of the manor, and when kept in repair, was so kept under the direction of the manor-church wardens, at his expence.

[53]

UN, onn, *one*. En, Gr. ‡

‡ The Sun, the ONE great light of the world, is so denominated. Thus SOL, *Solus*, the *sole great* luminary. The “Priest of ON” was the Priest of the Sun, Genesis xli. 45. *Oon* was the principal title of the Sun in Egypt. It is remarkable that the Coptic translator who seems to have generally followed the Septuagint, (and who probably translated from the Septuagint and not from the Hebrew original) instead of writing the Priest of Heliopolis, as we might have expected, renders the words “*ιερεως Ηλιονπελεως* *the Priest of Oon*. Governor Pownal, whom I had the pleasure of meeting several times at my friend Dr. Downman’s in Exeter, suggested to us some singular observations on the affinity between the Oriental and Scandinavian languages with the Erse, the Welsh, and the Cornish. According to this learned and ingenious gentleman, *Troia* (for instance) is in its Gothic appellation *Tre-oim*, the settlements of the Oim. *Aia* or *Ey* means country, and is the root of *gaia* and many other appellatives: *Troja*

therefore is *Tre-oi-a. Ilium* is the *Hy-oon*, the temple of *Oon*, or of the *Sun*.—The oracle of *Dodona* was established by the inhabitants of Epirus: and *Duwdewin* is, in the Welsh, *God's Oracle*. Its priests were *Selloi*: In Welsh *Selliwr** is one that sees things at a distance—the origin of *Seer*. The Chaldeans seem to have been worshippers of 'the Sun and Serpent' from the time of *Nim-rod* [*Neb-rod—Oon-ab rod, Sol Pater Serpens*] down to the time of Daniel when Cyrus destroyed *Bel*, and slew the Dragon.

—”Time was, when all the pomp of woods
Curtain'd the sacred Carnes and swept the floods;
When far within the Forest, white cascades
In flashings seem'd to kindle up the glades.

There bold ambition bade her minions rear
To dastard guilt or superstitious fear
The amazing monument and tower sublime
To send its glories down to future time;
And where the tyrant over millions trod
Nail'd to a narrow nich the future god.

There, as caprice chas'd Echo from her dells,
Domes sprang from bowers, and Pyramids from cells;
And idly wrapt in one stupendous gloom,
A province frown'd—a temple or a tomb!
Hence dire Anubis scared the Egyptian crowd;
And swart Assyria to her *Belus* bow'd.
Snatch'd from the cedar'd altars of the East,
Her Baal-fires blazing to the new- moon feast
Danmon flung round, and fumed in every dell,
From every Cromlech, to the Assyrian *Bell*;
Oft from her Carnes, terrific sorceress! lanc'd
The fierce blue flame, whilst all her demons danc'd;

*See Homer, II. XVI. v. 234.—*αμφι δε ζελλοι* &c. &c. See likewise Sopho. Trachin. v. 1175.

UNCENT, *ointment*. Ungentum L. ‡

Hiss'd from her viperous broods; or heav'd a groan
 Prophetic from her storm-beat Logan-stone;
 Neigh'd, the pale presage to barbaric deeds,
 Proud in the prancings of her snow-white steeds;
 And whirling Destiny across the plain,
 Snuff'd the wild winds, and toss'd the streaming mane;
 Blew from her shrilling trumps the blasts of war,
 And mow'd down cantreds from her scythed car;
 And, her fell rites bade horror's self exhaust,
 Triumphant in the unearthly holocaust!"

See Reminiscences, Vol. III. p.p. 70, 71. *

‡ That the ancient Cornish were well acquainted with their indigenous plants, may be apparent in this Vocabulary. The medicinal virtues of numerous herbs were familiar to our forefathers. And we have still in our villages, many old (though few young) women, whose traditionary knowlege of herbs as useful in the cure of diseases, and whose skill in compounding *unguents*, &c. &c. from the exprest juices of vegetables, we should by no means regard with contempt or indifference. These observations, smacking of the pharmacoplist or the chirurgeon, may go down (currente calamo)—smooth perhaps as the *oil* whence they flow. But whether I may speculate with impunity or not (though with the good natured intention of amusing my readers) on either *oils* or *unguents*, is somewhat problematical. In these pages which will drip (like Aaron's beard) with the oils of sacred *writ*, of *Theocritus*, and of *Shakspeare*, who will say there is an inimitable *unction*? In speaking of *sacred writ*, I thought not only of Aaron's beard," of "the oil of gladness above thy fellows."

*I have brought a great number of Asiatic or Gothic and Greek or Latin words in juxtaposition. But though disposed (as I have always been) to derive the Latin and the Greek from our Asiatic tongues, I will not venture (with Horne Tooke) upon any positive conclusion.

On the comparison of the Gothic languages with the Greek and Latin, it must be inferred, that the nations which spoke those tongues were once in contact, and linked in close intercourse. In most cases, it appears hazardous to affirm, that of two contemporaneously spoken languages, the one is derived from the other. Languages, volitantes per ora virûm, peculiarly unwritten languages, are in a perpetual state of Aux and variation: some words dropped, others adopted, new modes of compounding and inflecting their ancient words, with new idioms introduced by each sister dialect, must occasion their swerving daily, not only from each other, but from the mother tongue as it stood at the moment of their divarication. We may pronounce that one of these dialects has deflected more from the original, or supposed original, than the other; though even this is mere speculation in many instances, for want of an adequate knowledge of the pristine tongue from which each sprang; but in no case, I apprehend, can we correctly assert, that the one dialect is derived from the other. As to Greek and Latin, for example, allied as they are, and throwing light on each other, we know not the state of the mother tongue when the nations became separate, nor even the place of residence of those who spoke it. Many thousand Thracian slaves, male and female, must have been annually introduced into Greece and Italy. The influence on their masters' language must have been gradual, constant, and considerable; more important, possibly, than that arising from such ephemeral and transitory occurrences as the burning of the temple of Apollo at Delphi, or the sacking of Rome.—See Classical Journal Vol. Ill. p.p. 119-125.

[55]

UOLE, *to howl*. Ululo, L. ‡

—of “the holy oil”—but of “Jacob’s Pillar,” and (like the epigram’s jelly bag* “pointed at the end) shall slide from Jacob’s very glibly to the Pillars of Cornwall.

That in the consecration of their stones, the Cornish poured oil upon them, I will not presume to assert. In the mean time, I must not forget my reference to *Theocritus*: It was with a view to the Cornish Wrestling as derived from the Grecian. “The Greek Wrestlers never encountered (saith Potter) ‘till all their joynts and

members had been soundly rubb'd fomented and suppled with oyl; whereby all streins were prevented." See Potter Vol. I. p. 411, Edit. 1697.

How far the Cornish resembled the Greeks in their mode of wrestling, would be a curious enquiry. We find in Theocritus, the Spartan women *anointed* for the revels of the Green. [See Theocritus Idyll 18.] And Plato recommended wrestling to young women—and approved of their wrestling with men!!!

The *Wrestler* will re-appear in WRATH. In my allusion to *Shakspeare*, I had an eye to two or three playful passages—one in "Antony and Cleopatra," where Charmian says: "If an *oily* palm be not a fruitful prognosticator, 'I cannot scratch mine ear'"—and another in the Twelfth Night: *Mary* says: "I pray you bring your hand to the buttery-bar, and let it drink."—*Sir Andrew* asks, "wherefore sweetheart?" *Mary*. "Its *dry* Sir."—According to Dr. Johnson, she here intends to insinuate that it is not a Lovers hand— "a *moist* hand being vulgarly accounted a sign of amorous constitution." It is so accounted at this day by the Cornish carles and crones; an hereditary persuasion.

‡ We may here wander through the *howling* wilderness; and hail its savage inhabitants—I have express a doubt whether Bears were indigenous in Cornwall: But in very early times they are said to have existed in the forests of Cornwall and Devon. And our woods were sufficiently stocked with bears and wolves for the chace. The wild bull was also roaming at large. Nor was the red deer less frequent; whilst the segh, now lost in Britain and in Europe, but subsisting in the moose of America, was often hunted in our forests. ‡ The dogs which the Britons employed in the chace, are well

*An expression applied to certain sermons—"Compositions of great elegance"—said one—"Oh more" cried another," they have an *unction* inimitable!"

† Our woods bred a number of wild bulls. The wild bulls and cows were all milk white; all furnished with thick hanging manes like lions, and almost as savage as they. Boetii Scot. Reg. Desc. fel. 6. and Leslæe Hist p 18.—The bulls of Augias, in the 25th Idyllium of Theocritus, answer well to this description:

—three hundred white-leggd bulls were fed
(Curld their smooth horns) two hundred glossy-red;
While, silver as the swan, in gambols run
Twelve, chief of all, and sacred to the sun!

These, in the flowery pastures kept apart,
Rush bellowing on the mountain beasts that dart
From their deep thickets on the herd below;
And (with death-glances) gore the shaggy foe!

‡ Branching horns of a most enormous size, have been found in Devonshire (and other parts of England, and in Ireland also) the relics of this enormous race of deer. See Nat. Hist. of Devonshire.

Of the disjecta membra of such wild animals in Banwell Cave, Mr. Warner has given a very interesting account. See Bowles's Banwell Hill, pp. xxix—xxxiv.

[56]

VAN, *foremost*. ‡

VOOGA, *smoke*. §

VORA, *a fork*. || Furca, L.

VOSTERGNY, *a boaster*.

described by Whitaker; according to whom there were five original British dogs; the great household dog, the grey hound, the bull dog, the terrier, and the large slow hound. The last mentioned breed is, at present, almost peculiar to Manchester. But near the close of the last century it was frequent in the south-west. It is called at Manchester the southern hound. This bound, large and slow as it is, was once considerably larger and slower. The boar, the wolf, and the stag were all too fleet for its motions. Its genuine object, therefore, must have been some animal as heavy and slow as itself. And that could have been only the British segh or moose. When therefore the segh inhabited our forests, the segh-dog employed in the pursuit of this enormous animal, was the favourite companion of the Danmonian hunter. §

Of the birds that furnished amusement to the Danmonian sportsman, perhaps the eagle was not unfrequently pursued from height to height. Whilst our woods were deep and extensive enough to afford covert to the eagle, this bird was undoubtedly, an inhabitant of Devonshire and Cornwall. But the Danmonians were principally fond

of hawking or falconry. Every British chieftain maintained a number of birds for the sport. Ossian mentions “a hundred hawks with fluttering wing, that fly across the sky.”

‡ French, Avant. To make a Van, is to take a handful of the ore or tin-stuff, and bruise, wash, and cleanse it on a shovel; then by a peculiar motion of the shovel, to shake and throw forth upon the point of it almost all the ore that is freed from waste. This operation being repeated, the ore is collected and reserved; and thence they form an estimate how many tons of copper ore, or how many hundred weight of block tin, may be produced out of one hundred sacks of that work or stuff of which the Van is made.

§ We also call a hollow cavern, either in the earth, or in the mines, or by the fretting of the sea, a Vooga; in the mines a Vooga-hole.

|| Forcque, Fork; the bottom of the Sumph. Forking the water, is drawing it all out; and when it is done, they say, “the mine or the water is forked;” and “the engine is in fork.” The Forcque or bottom of the sumph in the North of England, is called the lodge; Forking the water, “rolling the water;” the engine in forcque, “the engine in rowl.”

The *Sumph* is a pit sunk down in the very bottom of the mine, to cut or prove the lode still deeper than before.—In the Anglo-Saxon, *Lode* is *Lead*:—So *Load-stone*, quasi *Leadstone*. See Lye’s Junius. It means any regular vein or course, metallic or not; but more commonly a metallic vein.

To return to the vorh and *fork*—and its more obvious meaning,—I have to remark, that the old Cornish used neither knives nor *forks*, at their meals. In this respect also, they resembled their *oriental* progenitors.—Voltaire says “forks were in use in the thirteenth and fourteenth

§ See Hist of Manchester, vol. 2. p. 72. Shakspeare’s description of the southern hound, must readily occur to my readers.

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VRAN, a *crow*.

VRINK, *french*

VRYONGEN, a *circle*. ‡

UTETHA, *to sow*. §

centuries (*Hist. Générale*, vol. ii. edit. 1757, p. 169). Speaking of the manners and customs of those ages, he says “Mussus, ecrivain Lombard du quatorzieme siecle, regarde coinme un grand luxe les fourchettes, les cuilleres, & les tasses d’argent.”

That the use of them was a novelty in Queen Elizabeth’s reign, is evident from this passage in the first part of Fynes Morison’s Itinerary, p. 208, who, speaking of his bargain with the patron of the vessel which conveyed him from Venice toward Constantinople, says, “we agreed with the master himself, who for seven gold crowns by the month, paid by each of us, did courteously admit us to his table, and gave us good diet, serving each man with his knife, and spoone, and his forke (to hold the meat, while he cuts it, for they hold it ill manners that one should touch the meat with his hand), and with a glass or cup to drink in peculiar to himself.”

‡ For elaborate descriptions of the Druidical Circle in all its varieties, see the Histories of Devon and Cornwall.—A little fairy circle not quite coeval with the Druidical, just recurs to memory—

O Circle! whether erst the lightning’s lance
With its keen azure shot thy wavy way;
Or—such the tales of village virgins say—
The merry faves (what time their troops advance
To thread the fleeting mazes of the dance,
While bends dim Iris in the lunar ray)
Form’d, as they tripp’d with many a twinkling glance,
Thy ring, to speak their revels to the day;
Still fancying, lovely Circle! that I trace
Amid the features of thy fading dyes,
The little footsteps of the fairy race—
Still, ‘round the springing verdure shall arise
In soft relief, thy gently curving grace
Too trivial but for fond poetic eyes!

The Cornish attribute the circle or ring here described to the *Piskies* or Fairies.—The one that occasioned this sonnet (many years ago) was traced on the

smooth green sod of the *Edles*-close at Polwhele. [*Edles* i. e. *Ethed-les*, or *Ethelred-les*:—the court of the Saxon, *Ethelred*].

§ The present mode of preparing for the wheaten tillage is very ancient: But the aboriginal Cornish had little wheat in proportion to their oats and barley. Like the Irish they sowed their grounds with oats: and like the Irish they planted potatoes: And at this day they are more attached to potatoes and pilchards, than to any other food. Barley, indeed, has superseded for several generations their oaten cakes: and barley bread only is to be met with in the cottages of the west of Cornwall. Gamble has entertained us with a sketch of the Irish Peasant. “I walked this morning (said he) to Minecherin. It is situated in the very heart of the mountain, and, at a little distance

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VYLGY, *the sea*. ‡

might be taken for a part of it. It consists of twenty or thirty little cabins. To each of these are attached a few acres of land—a portion is a potatoe garden, and the rest gives grass for a cow, and produces a little oats. To an Englishman nothing would seem more wretched than the situation of these cabins. The ground on which they stand is half-reclaimed bog, and heaps of manure are piled and scattered round them, which render’ entrance a matter of considerable difficulty. Nor does the state of the interior appear to make amends for the exterior. In mid-day the darkness of midnight rests upon it. The chimney is seldom so well constructed as to carry away the smoke. A cow, a calf, and a pig, generally fill up the back ground. The appearance of the furniture corresponds with that of the inhabitants—a few earthen vessels, tin porringers, and wooden noggins on the dresser, two or three stools around the fire, and a bed or beds, covered by a coarse and black rug, make up the whole of it.

Neither they nor their immediate fathers, ever knew a better way of living.

The bogs on which (in which I should rather say) they live, give them plenty of turf. The poorest man has (if it is not his own fault) an inexhaustible abundance of firing. Chilled, and as it were impregnated with the damp and moisture of his mountains, even the smoke of his cabin gives him pleasure. He is not a creature who

lives in the medium way, nor is he, perhaps, the more to be pitied on that account. He has the rapid alternation of heat and cold, of drought and moisture, and if he is often chilled and drenched during the day, has a more exquisite relish for the fire during the night, and when he is dried and baked, as it were in an oven, he returns again with cheerfulness to the open air.

His food is simple, but he has it in abundance; it is wholesome food likewise. Vegetables and milk, potatoes, onions, and oaten bread. Onions and garlic are of a most cordial nature. These vegetables composed part of the diet which enabled the Israelites to endure, in a warm climate the heavy tasks imposed upon them by their Egyptian masters. They were likewise eaten by the Roman farmers to repair the waste of their strength, by the toils of harvest." See Gamble's View of Irish Society and manners.

‡ Here we have ample scope for expatiating. And whilst "we go down to the sea in ships and occupy our business in great waters" we may revise our memorials of *Tarshish* with the ANTIQUAARY, recollect our prophetic lore with the DIVINE, and traverse the ocean with the POET.

And first we look back to *Tarshish*. "*Tarshish* was thy merchant (exclaims the prophet Ezekiel) by reason of the multitude of all kinds of riches; with silver, iron, tin, and lead, they traded in thy fairs," the fairs of Tyre. This *Tarshish* was the city of *Tartessus*, situated near the pillars of Hercules, and possess'd by the Carthaginians; who found it a very convenient situation for maintaining a commercial intercourse with their original countrymen of Tyre, on the one hand, and with the *British Isles*, on the other. Hence they were enabled to supply the markets of Tyre, with iron, and tin; and the west of Britain, with the Tyrian purple; and both Tyre and Britain, with the commodities of Spain. Vessels, we find, built for longer voyages, and greater burthens, were named the *Ships of Tarshish*, because they were built like the ships of *Tarshish* properly so called. Thus

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Solomon's navy (which traded to Ophir, or the East Indies, for, ivory, apes, and peacocks, more than one thousand years before Christ) was called a *navy of Tarshish*.

And thus Jehosaphat's navy designed for a voyage to Ophir, but unfortunately broken at Eziongeber, were called *ships of Tarshish*. This City of Tarshish, so convenient for the British trade with its Tyrian Colony, is mentioned by Polybius under the name of *Tarseium*; where the historian is reciting the words of a league between the Romans and the Carthaginians.

To return to our *British* commerce—I think we may plainly infer, that if the trading vessels from Tarshish were so famous in the time of Solomon, as to impart their name by way of distinction to the commercial navies of those days, the Tyrians or Carthaginians must have been long before exercised in the arts of navigation and commerce. Jesus the son of Sirach, speaking of Solomon's glory, says: "By the name of the Lord God, which is called the Lord God of Israel, thou didst gather gold as tin, and didst multiply silver as lead"—which shews, that tin in those days was brought in great quantities to the holy land. And it is remarkable, that tin and lead, in this place, are *both* mentioned, and distinguished: Yet, characteristically different as they are, the ancients often mistook the one metal for the other. By the ships Solomon sent out, he had a return, in one voyage, of no less than four hundred and twenty talents of gold. It is said in Kings: "money was in Jerusalem as *stones* for plenty." Tin, therefore, must have almost covered the streets of Jerusalem, to be spoken of in the same figurative way. From these passages, we see that commercial voyages were of high antiquity; that the chief articles of commerce were silver, iron, tin, and lead; and that those articles were in great abundance in Judea, even in the reign of Solomon. The question is, whence those articles were imported: If tin, in its mineral state, were, at this time, unknown to all other countries but our own; there is ample reason to assert, that we supplied all the markets of Europe and Asia with this commodity, in the earliest ages.

Secondly, I shall produce an extract from a MS. Fast Sermon—its text—"Howl ye ships of Tarshish!"—Issiah xxiii, I.

"From the first revolution in France, to that daring usurpation which so much astonished the world, the work of war has been pursued with an unrelenting ferocity beyond all former example. But I have little doubt, that those sanguinary tyrants, whose arms have struck terror to so great an extent, were raised up by the Almighty, as the scourge of the nations, for their manifold sins and iniquities. Yet the same all powerful Being doubtless interposed, to enfeeble the grasp of avarice, and to check the

strides of ambition. And this little island has been made the happy instrument of both; where the decrees of heaven have said—"This far shalt thou go and no further: Here shall thy proud course be stayed!" Threatened with invasion by numerous armies, still have we been able to avert the blow; to repel the insolence of the enemy in every part of the globe; and to awaken in the great powers on the Continent that spirit of resistance, which but for our influence had lain dormant, though essentially necessary to their preservation. From this island have we sent out naval commanders, to eclipse the reputation of all former admirals—though our forefathers for many generations, had rejoiced in the fame of Britain, as mistress of the sea. And even envy will confess that he, who was emphatically stiled 'the hero of the Nile,' outshone them all, with more almost than human splendor. It was reserved for him to fill the shores of Egypt with consternation, and after the total discomfiture of the common enemy, to receive homage from the throne of Mahomet!—For

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him, it was reserved to break the Northern Confederacy, by a skill and intrepidity unparallel in history! And last it was reserved for him, though meeting the combined fleets with a far inferior force, though opposed to the vain menaces of the French, and the haughty magnificence of the Spaniard, to defeat them all by an overthrow, which will, long, long secure the naval superiority of his country,—though not so long as his memory shall live, in the grateful bosoms of his countrymen.

Lest, however, from such signal instances of success, we should vaunt ourselves on our own strength and assume a high tone of independence, to the dishonour of the great Governor of the Universe; it pleased Him, in his wisdom, to mingle with our prosperity, a very considerable degree of alloy—to alarm us repeatedly with treachery and sedition, and even the disaffection and rebellion of a sister-isle; to afflict our colonies and strong fortresses with contagion and death; and to vex us with storm and tempest. From this last circumstance, indeed, how awfully glorious was rendered that magnificent sea-victory! That the loftiness of man should, on that day, be bowed down, and the haughtiness of men should be made low; it was the day of the Lord of Hosts, not only on the ships of Tarshish, but upon every one that

was lifted up. Not to mention the common fate of every general and decisive battle, where numbers of deserving men are slain; where sisters have to weep for their brothers, and wives for their fallen husbands; and parents, to lament their children—not to insist on the ordinary calamities of war,—we were then severely warned of the vanity of all earthly distinctions, by the death of the revered leader himself—blazing as he was from his ducal ensigns, in all the brilliance with which valour was ever adorned from the hands of kings and of emperors! Thus, in respect to ourselves, we perceive that “the high and lofty are brought low.”—But, for those in arms against us, how much more striking, is this depression of the pride of man!—Many were the thousands that perished: and the Lord arose in his might, to finish the work of destruction. He, whose voice the winds and the vaves obey, appeared in the whirlwind, to execute his wrath, upon every one that was lifted up; and upon all the ships of Tarshish.”

Thirdly, for the Poet.—Extract from the “Cave of Lemorna.” A legendary tale:—

Amid Lemorna’s sullen cave

The druid harp shall sound no more,

To join the murmurs of the wave

That restless beats the shelving shore.

Yet crimsoning slow its cloud of gold,

Here, whilst the tints of evening spread,

I love to hail the bards of old,

Dim visions of the silent dead.

Yet here, I listen to the strain

That echoes from some airy spell,

And scarce believe the phantom vain

Where white robes float in yonder cell.”*

*I was willing to make this extract from the Cave of Lamorna—to draw the attention of my readers to the whole poem, which may be found in the “Forget-me-not” for 1831—pp. 50——60. Tom Warton was highly pleased with the poem, and Wolcot thought it equal to Langhorne’s “Owen of Carron.”

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UISK, *a flail.* ‡

WECOR, *courage.*

WHELE, *a work.*

WHELA, *to work.* §

‡ The late episcopal arrangements put me in mind of a little volume which I have long possessed—entitled “the History of Ripon.” Under my *Uisk* or my *Flail*, I shall take the liberty of introducing a very odd anecdote; in despite of the cynics who may long to *thresh* me for lugging it in, head and shoulders. But I cannot think it “has no business here.” For whilst the Bishopric of Ripon is at the point of renovation, the *corn-laws* are threatened with extinction. In that renovation, the spiritual welfare of many may be concerned: In this extinction, multitudes will feel temporal privations; lamenting the paralyzed *thresher* and the enfeebled *flail*.—Why the resuscitated See of Ripon and the menaced *corn-laws* should thus be linked together, my extract will shew. To be sure, their homogeneity is not at a glance discoverable.—Now for the anecdote. “In the year 1234, says Paris, was a great dearth and scarcity of corn throughout the kingdom, but more especially in the Northern parts of it. For three years after, a dreadful mortality raged; multitudes died as well of pestilence as famine, the great men at that time taking no care to relieve them. Archbishop Walter Grey had then, in granaries and elsewhere, a stock of corn which if delivered out would have supplied the whole country for five years. But whether they did not offer him price enough, or for some other reasons, he would not part with a grain of it. At length being told that the corn stacks and ricks would suffer for want of threshing, being apt to be consumed by mice, and other vermine, he ordered it should be delivered to the husbandmen, who dwelt on his manors, upon condition that they should pay as much new corn for it after harvest. Accordingly some of his officers went to RIPON, where his largest stores were repositied, and coming to a great stack to take it down, they saw the heads of many snakes, adders, toads, and other venomous creatures peeping out at the end of the sheaves. This being told to the Archbishop, he sent his steward and others of good credit, to enquire into the truth of it; who finding it true, would

nevertheless force some of the countrymen to mount to the top with ladders and throw down some of the sheaves. They had no sooner ascended but a thick black smoke seemed to arise from the midst of the corn, which made such an intolerable stench, that it obliged the husbandmen to come down again; declaring they never smelt any thing like it before.

As they descended, they heard a voice say, *let the corn alone; for the archbishop and all that belong to him are the devil's due.* *

In fine they were obliged to build a wall about the stack, and set it on fire, lest such a number of venomous creatures should get out and infest the whole country." This is the honest monk of St. Albans' story.

The palace has been long since destroyed, and its site with the park and demesne lands parcelled out, and demised to divers tenants.

§ Charenza whelas charenza. Love worketh Love. The motto to the Polwhele coat-armour. Polwhele intermarried with Killigrew, Lukie, Tresawell, and Trencreek. The POLWHELE arms

*"Vocem autem audiêrunt sibi dicentem, né ad bladum manus apponerent, quia archiepiscopus et omnia quæ habebat diaboli poseessio erat. Matt. Paris. See "the Hist. of Ripon," pp. 148, 149, 150. [1801].

[62]

WHURTS, *hurtle-berries.*

WIDNAC, *whitish*

WIN, *wine.* Oinos, Gr.

WRATH, *a giant.* ‡

are Sable, a Saltier engrailed ermine.—Crests a bull *gules*, with horns *or*—and a Blackmoor's head with an olive-branch in its mouth. The KILLIGREW arms are argent—an eagle displayed with two heads *Sable*—a bordure of the second bezanty. The LUKIE arms, *azure* 3 goats heads erased, argent attired, *or*. The TRESAWELL arms argent, three mullets, *gules*, between two bendlets *sable*. The TRENCREEK arms, Argent a chevron with a cross patee issuing from its point *sable*.

‡ In the first ages, the *giant* and the *wrestler* were almost synonymous. Our poet Havillan has in his *Architrenium*, thus described the Cornish giants—

*“Sed paucis famulosa domus, quibus uda ferarum
Terga dabant vestes, cruor, haustus, pocula, trunci,
Antra Lares, dumeta thoros, cœnacula rupes,
Præda cibos, raptus Venerem, spectacula cædes,
Imperium vires, animos furor, impetus arma,
Mortem pugna, sepulchra rubus: monstrixq; gemebat
Monticolis tellus: sed eorum plurima tractus
Pars erat occidui, terror majorque premebat **

Te furor, extremum Zephyri, Cornubia, limen.

*Plutarch asserts that the Thebans were indebted to their superior skill and practice in the ancient art of wrestling, for their famous victory over the Lacedæmonians at Leuctra.—The most distinguished Athlete in this exercise, was Milo of Crotona, who gained six Olympic and six Pythian crowns, besides two other crowns that he won, when a boy. There are so many instances recorded of the prodigious strength of this gigantic wrestler, as to become proverbial. The following anecdotes recently extracted from Pausanias, may exhibit something of novelty to the English reader.

Milo had a statue erected to his memory in his lifetime, and most probably from its great weight, there appeared some difficulty how to carry it to the Altis, or sacred grove; but the strong man of Crotona soon obviated this difficulty, by mounting it on his own shoulders, and carrying it thither, himself: he likewise used, as a boastful exertion of his corporeal powers, to tie a bow-string tight round his head, and to burst it by the swell of his veins. But if we may judge from the mode of his coming to his end, he possessed more brawn than brains and seems to have had the outside of his head more strongly furnished than the inside. The instance of foolhardiness occasioning his death, was the subject of a painting in one of the Royal Exhibitions, by C. Taconel.—The Roman Satirist, Juvenal, sums up the character of Milo strongly in the following words:—

——viribus ille

Confisus periit, admirandisque lacertis.

In Devon and Cornwall, almost every ring at a parish-feast or revel, (for a prize of a gold laced hat, or purse of guineas) exhibits athletes, that might vie with any on the Olympic stadium. We had not long since two instances of extraordinary champions, first in J. Coppe, who lived in the neighbourhood of Great Torrington. This man was not a giant. He was about five feet five inches in stature. In his youth he reigned master of the ring, at all the wrestling matches in Cornwall, Devon, and Somerset, for twenty years. This Milo in miniature, was bow-legged.—The second instance is that of W. Wreyford—stone blind ever since

[63]

YEUGEN. *the ferret.*

YNA, *the soul.* ‡, Anima, L.

‡ The imperishable nature of the soul was a doctrine of the Druids, which in its genuine purity, perhaps, was incommunicable to the vulgar. But the soul's immortality connected with many sensitive ideas, was generally preached to the people. It was with unvarying firmness that the Druids asserted the immortality of the soul. And the universal influence of this doctrine on the conduct, excited the surprize of the Greeks and Romans. It was this, which inspired the soldier with courage in the day of battle; which animated the slave to die with his master, and the wife to share the fate of her husband; which urged the old and the feeble to precipitate themselves from rocks, and the victim to become a willing sacrifice. And hence the creditor postponed his debts till the next life; and the merchant threw letters for his correspondents into the funeral fires, to be thence remitted into the world of spirits! The Druids believed also, that the soul, having left one earthly habitation, entered into another—that from one body decayed and turned to clay, it passed into another fresh and lively, and fit to perform all the functions of animal life. This was the doctrine of transmigration, maintained in common by the Druids and the Brachmans. In the meantime the vulgar deified every object around them. They worshipped the spirits of the mountains, the the vallies, and the rivers. Every rock and every spring were either the instruments or the objects of

adoration. The moon-light vallies of Danmonium were filled with the faery people; and its numerous rivers were the resort of Genii. That Faeries, in particular, came from the East, we are assured by M. Herbelot, who tells us, that the Persians called the Faeries *Peri*, and the Arabs, *Genies*; that, according to the eastern fiction, there is a certain country inhabited by faeries called *Ginistian*, which answers to our *Faery-land*; and that the ancient romances of Persia are full of *Peri* or Faeries. The belief of such invisible agents assigned to different parts of nature, prevails at this very day, in Scotland and in Devonshire and Cornwall—regularly transmitted from the remotest antiquity to the present time.

he was eight years old, about five feet ten inches in stature, and of a robust make. He was one of the first wrestlers in Devonshire He was usually led into the ring by a boy as a guide, and was always indulged with the privilege of taking hold of his antagonist by the collar; and when he had once gotten a firm hold, he would kick, trip, and go through every maneuver of the wrestling art; seldom or ever failing to throw his antagonist on his back, though frequently a man of more strength and power than himself. This most singular athlete lived at Cheriton Cross, on the turnpike-road between Exeter and Okehamton.

Our Cornish wrestlers would have disdained kicking, their's is all "fair play." I have many stout fellows in my recollection; particularly an old hind of my father,—who used to entertain me when a boy with stories of his feats at the parish-feast of Probus and Grace. This man, for a succession of years carried off the prizes. And he would exhibit to us in proof of his achievements a store of gold-laced hats and silver cups to dazzle and delight us.—I should add that our old hind had great muscular powers, and broad shoulders; and was so commanding in stature, that we children used to look up to him with reverence. I believe he fancied himself a second Milo; as I have often seen him pleased with the contemplation of our Milo-Crotoniates; a very fine print which in this room is preserved as fresh as in my father's life-time.—I have just seen by meer accident "—At Riom-les-montagnes, there is a man aged 29, of almost Herculean strength. He can raise a burden "weighing 2,000lbs. and lift up with the third finger of the right hand 200lb. He has a brother aged 23, and a sister 25, of nearly equal strength."—*French Paper.*

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YOLACIT, *a bird.*

The spirit of Loda was a more terrific phantom. *The spirit of Loda—*

“Thou O Fingal, who dauntless in the fight
Didst whirl thy falchion, like the lightning’s sheet,
And, as the tempest, raging in thy might,
Bid the rocks burst in fragments at thy feet;
Thou who, at Loda, couldst proclaim aloud
(Eager the dismal spirit to withstand)
His sword a meteor, and his shield a cloud,
Tho’ blasts were in the hollow of his hand;
Tho’ thunder was his voice, and flame his breath,
His dreadful form bent forward from on high,
His nostrils pouring pestilential death,
As the pale nations vanish’d from his eye—
Thou, who couldst bid thy Luno’s massy blade
Thro’ the dark ghost its gleaming path disclose,
While as he shriek’d, the deep’s still’d wave was stay’d,
And, roll’d into himself, upon the winds he rose;—
Hear, glorious Chief! and ope thy vaulted hall!
I come—yet harping shall I mix with air:
Bear, O ye winds, my accents to Fingal—
The voice of him who prais’d the mighty, bear.”

Cornwall Poems, vol I. p. 152, 153.

Wonderful indeed, is the power of imagination on minds that are occupied by one predominating idea: —where credulity is strengthened by sympathy, it can convert visions into palpable realities. For an indistinct murmur or a whisper, we are startled by the tramp of the war-horse, or the blast of the trumpet; and sounds are heard where

all is silent as the grave.—I shall subjoin an anecdote relative to SCOTT'S Marmion as communicated by a friend.

In a voyage, with adverse winds, from Leith to London, my friend was detained two days at Holy Island, the scene of the trial and of the fate of Constance in Marmion. He went ashore with an officer, and examined the ruins of the abbey, and found, on what seemed the site of the cavern in which Constance Beverly was tried and immured, a small fortress, with a few invalids, under a barrack serjeant, and one company of a regiment of militia. The officer instantly recognized the old serjeant as a soldier who had served under his father, who had also been in the army; and their early acquaintance was easily renewed. The serjeant then guided the voyagers through the fortress, which is built on a high and steep rock; and when they were on the highest part of the rock, he very gravely said, there must be some profound cavern in it, to which, after a long search, he had been unable to find the entrance. Our friend asked why he thought so? Because, said he, a bell is distinctly heard to ring every night at twelve o'clock, in the centre of the rock, and apparently at a great depth; probably as deep as the level of the sea. He observed our friend to smile at such a fancy, and then swore that he had repeatedly heard it. As the officer had mentioned that his old acquaintance had received some education, our friend immediately asked him whether he had ever read Marmion. On his saying that he had read it with great pleasure, he was asked if the midnight bell had ever been heard by him before that period. 'No,' (said he) "we never till then thought of listening for it." The whole body of the invalids agree in the same tale. They had all heard him read Marmion; and all had ever since heard the midnight bell!!

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YORKH, *a roe.*

YOVENE, † *a young man.* Hod. Yowink. Juvenis, Lat.

YSCOD, *a shade.*

YSTLYAN, *a bat.*

YSTIFERION, *an eve-dropper; a tale-bearer.*

YSWILLIO, *to blush.*

YUNNYG, *to unite.*

Z

ZABAN, *a pipe.*

ZADARN, *saturn. Trezadarn, the town of Saturn.*

ZAL, *salt. Peskzal, salt fish. Sal. Lat.*

ZANZ, *a bay, Penzanz.*

ZAR, *a turkey.*

ZEAGE, *grains after brewing.*

ZETH, *an arrow.*

ZETHAR, *an archer; a seaman.*

ZILLEN, *the Sylleh Isles.*

ZILLI, *an eel, a conger.*

ZIU, *a large kind of bream; pl. Zivion.*

ZOHA, *a ploughshare.*

ZOUL, *stubble, reed.*

[66]

A Saxon Vocabulary.

ADRINGTON, *the town on the meadows abounding with birds. [Adar-ing-ton.]*

AELSBEAR, *the farm on the brow of the hill [from Aël the eyebrow.]*

ALVERDISCOT, *Alured's Cot.*

ASHCOMB, *the valley of ash.*

BARNSTAPLE, *from Aber-staple. [Aber-navis, the Roman name.]*

BEERALSTON, *the farm of Alston.*

BEWORTHY, *the farm of bees. [Sax. beo]*

Of great value, as producing the only sweets. Thus honey was settled by a modus at Ottery for 12*d.* a gallon, when cyder was only 2*d.* a hogshead.

BICKINGTON, [Buch] *the town on the meadow for cows.*

BRADNINCH, anciently *Brains*, [Bre-ings] *the meadows among the hills.*

The Dukes of Cornwall were stiled Barons of Braings—part of that dukedom.

BRIGHTLEY, [Brith] *the place of divers colours.*

BRUSHFORD, *the ford at the coppice.*

BUCKLAND, from *buck*, [deer] or from the tenure of *Bockland*.

BUDLEIGH, *a place on the stream.*

BURRINGTON, *Bur*, bower. *****

BUTTERLEIGH, *Butere*, butter,

CADBURY, *Cud* and *Cath* (says Leland) signify *bellum*.

CHARLES, *ceorles*, farmers,

CHIVERTON, implies some *achievement* or *exploit in chivalry*.

CLAYHANGER, *the hanging, sloping hill.*

CLIST, *lista*, slow.

CLOVELLY from *clo*, a stone, and *voel* a cliff.

COUNTISBURY, *the castle of the Comes littoris.*

DARTINGTON, *the town near the meadows on the Dart.*

DODSCOMBLEIGH, *the place of Dodo in the valley.*

DREWSTEIGNTOX, *the Druid's town on the Teign.*

DUNKESWELL, *the hill with the clear well.*

EDELES, (in old writings *Ethedles*) *the court of Ethelred.*

FARABURY, *the castle on the road.*

GERMANSWEEK, *the village of St. Germans.*

***** *Gorlan-a-bower* is a place in Bereferris, about half a mile from the Tamar. In Werington, is Elfrida's *Bower*. George Mason, in his "Essay on Design in Gardening" (8vo. 1795) has illustrated this with great ingenuity.

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GITTESHAM, *the village of Githa.*

HOLBERTON, *the hollow barton.*

HOLNE, *the town of hollies.*

HONITON, *the town of assen-trees.*

KELLEY, *Kelli, (Brit) a grove; (in Sax.) cold pasture.*

KERSWELL, *clear well.*

KILKHAMTON, *the church-dwelling-town.*

KILMINGTON, (Kil-maen-town) *the town at the stony burial-place.*

LANCRAS, *the church dedicated to the holy cross.*

LITTLEBRACKENFORD. *Bracken is the fern with the smooth stem.*

LUPPIT, *the pit of Lofa.*

MAMHEAD, *the headland.*

MESHAW, *the wood of acorns.*

MEVY, perhaps from *Mevis (Brit) a strawberry.*

OKEHAMTON, *the town on the Ockment.*

OTTERHAM, *the village of otters.*

PADSTOW, *St. Patrick's place.*

PAIGNTON, (Penton) *the town at the promontory.*

POUGHILL, *Pok (I.) and hel (C) goat's moor.*

REVELSTONE, *the village of the revels.*

ROCKBEAR, *the rock-farm.*

SHEAGH, *the wood.*

SHEPSTOW, *the sheep-rock.*

SHEPWASH, *the sheep-washing-place.*

SHERWELL, *the clear well.*

SLAPTON, *the smooth place.*

SPREYTON, (spreytan Sax, to grow fast) *the sprouting-farm.*

STOKECLIMSLAND, *the village on Clema's land.*

STRATTON, *street-town.*

STUDLEY, *the horse-pasture.*

TEDBOURN, *the ford of the people.*

TETCOTE, *the well-inhabited house.*

TIVERTON, *two-ford-town.*

TOTNES, *the town of foxes.*

TRENTSHAM, *the winding-wood.*

WALKHAMTON, *the town on the rivulet Walkham.*

WERINGTON, Wering (Sax.) *a fence against water.*

ZEAL, *dry.*—Seal, *a sallow or willow.*

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ABROAD, (aa) *in pieces, asunder.* "Scat all abroad." Cornish.

AGLET, the fruit of the hawthorn, *the haw*; perhaps *eglet*, from *eglantine* the fruit of the briar. C.

AIKER, "in his aiker" *in his glory.* C.

ALLERDURY, *a plantation of alders.* Devon.

ANGLETITCH, *the earth-worm.* C.

APPLE-BEE, *a wasp.* C.

APPLE-BIRD, *the chaffinch*. C.

APRILLD, *sourd*, as applied to milk or beer. D.

ARM-WRIST, *the wrist*. C.

ARRERE, *strange, wonderful*. C.

ARRISH, *wheat-stubble*. C. (Edish, *stubble*, Sax)

ASSNEGER, *an ass*. D. C. (*ovaypos*, Greek.)

AUNT, *aunt* and *uncle* are prefixed to the names of *elderly persons*. C.

BACKSIDE, *the back yard of a house*. C. D.

BALLIRAG, TO, *to abuse a person with vulgar language*. C. D.

BANK UP, TO, *to heap up*. "It is banking up." Spoken of a cloud gathering before a shower. C

BARE-RIDGED, (bbb)

BARM, *yeast*, C. D. BURM, id.

BATS, "To play at bats;" *to play at cricket*. C.

BED-ALE, *groaning ale, brewed for a christening*. C.

BEDOLED, *stupified with pain*. C.

BEE-BUT, *a beehive*. C.

BEET, TO, to make or feed a fire. C. To beat ground; *to pare off the turf in order to burn it*. C. D.

BEET, *turf pared off ready for burning*. C.D.

BEET-AXE, *the instrument used in beeting ground, in burn-beating, in Denshireing*. DC

BELLYHARM, *colic*. D.

BELLY-HOLDING, *a crying out in labour*. D.

BISCAN, *a finger-glove of leather, used by the harvest-women, particularly in support of a wounded finger*. C. Meneg.

BLACKHEAD, *a kind of botch, or boil*. C.

(aa) This letter is seldom pronounced open, but close, as in Pallas. Thus it is Saltar, not Saulter, Halter, not Haulter. A is sometimes used for O; as tap for top. It is often prefixed to a word; as "the beef is a-boiling."

(bbb) Zenobia Stephens. of Skilly-waddon, in Towednac (who was buried at Zennor in 1763 at the age of 102, and whose daughter Zenobia Baragwanath died at the age of 99)—was 99 years tenant of the tenement of Trewidgia-warra held under the Duke of Bolton’s manor of Ludgvan-Lees. At the expiration of the term, she in her 100th year, rode to the Duke’s court, “bareridged on a young beast.”!!!

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BLAKEAWAY, *to be out of breath, to sink away.* “I was ready to *blake away* wi’ laughing.” ND

BLANK, BLENK, BLONK, BLUNK, *a spark of fire.* D.

BLAST, TO, *to miss fire of a gun.* D.

BLAST UP ONE’S EYES, *to turn up one’s eyes in a praying posture.* D.

BLAST, *a sudden inflammation.* “I have caught a blast in my eye.” C. D.

BLAZING, *spreading abroad news; blazoning the faults of others.* C. D.

BLENKY, or blenk, to, *to snow but sparingly, like the blenks or ashes that sometimes fly out of a chimney.* D.

BLINDWORM, *the slow-worm.* C.

BLISSUM. Used particularly for ewes “The ewe is *blissum*,” perhaps *blithesome.* D

BLOOMINGS, *those flushings of the face which accompany fever.* D.

BLOOTH, D. BLOWTH, C. “*Her looked zo cherry as a crap of fresh apple-blooth; but now ‘tis like a davered rose, sweet in th’ midst o’ t.*” N. D.

BOBBIN, *a string made of cotton, like a round lace.* C. D.

BOCK, fear, (from baulk.) “He *bocked at it.*” he was afraid of it. C.

BOLDERING, *louring, inclinable to thunder.* “Tis *boldering* weather.” C.

BOOSTERING, *labouring, so as to sweat.* C. D.

BORRID. A sow is said to be *borrid* when she wants the male. C.

BOSKY, *full fed; stupid from repletion or intoxication.* (Gr. Βοσκω)

BOTHAN, *a tumour, as arising from the blow of a stick on any part of the body.* C.

BRANDIS, *a trivet.* C.

BRAND-NEW, quite new. C.

BREACH. A horse is said to be *breach* when it breaks through or over fences. C.

BREACHY. The water of a spring is said to be *breachy* when it has a slight taste of salt, or is brackish. C.

BREAK. TO, *to tear*, D. Break deal, *to, to lose the deal at cards*. D.

BRICK, *a small rent in a garment*, “There is a brick in your apron.” C.

BRISS, *dust*—not in the Devonian sense of *pilm*, but dust mixed with small portions of furze, frith, faggot-wood. Hence, “I’ve got some *briss* in my eye,” means not a particle of dust but a small bit of furze, *a light and minute fragment of frith*. D. Briss and buttons, *dust and sheep’s dung*. D. See Bruss.

BROACH, a sharply-pointed stick, to thrust into mows of corn, &c. &c. Whence *to broach a cask*. C.

BROADFIG, *the fig; the dry fig*. C. D.

BROWNY, a British household god, not yet forgotten in Cornwall. *Bran* or *bron* is, in the British, *a king or high person*. The Cornish subjoin the y final to many of their words.

BRUDLE, TO, *to suffer a child to lie till he’s full awake*. (Littleton’s MSS.) D.

BRUSH, *a nosegay*. C.

BRUSS, *the dry spine of furze broken off*. C.

BUCHA-BOO, *a ghost or bugbear; said of milk, when it froths in the milk-pan, and turns sour*. (From *bucha*, Cornish, *a meteor*.)

BUCKED, *having a rankish taste or smell, as applied to milk*.” The *buck* is in the milk,” qu. from a foul *bucket*, or from *bucha*, or from the (animal) *buck*, as milk is seldom *bucked* but in the rutting season.’ C. D.

BUD-PICKER, *the bullfinch*. C.

BULCHT, *attacked by a bullock’s horns*. C.

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BULLIED. A cow is said to be *bullied* when she wants the male. C.

BULLIES, *round pebbles on the sea-shore*. C.

BULLOCK, either *ox* or *cow*. C.

BULLUM, *the wild plum, the bullace*. C. D.

BURN, TO, *to scald* (with water.) C. D.

BUSS, *a steer*. D. Bussa-calf, *a calf kept on the cow till it weans itself*. C.

BUSSA, *a large jar*. C.

BUSTIOUS, *burdensome to herself*. “How *bustious* she’s walking!” —said of a woman with child. C.

BUSY, *requires*. “It is *busy* three men to *heave* it.” — “It *requires* three men to lift it.” C.

BUT-GAP, *a hedge of pitched turf*. E. C.

BUTT, *a bee-hive*. D. C. Butt, *a cart*. D.C. “*Butt-end*, from *Bυθος*, Gr. *the bottom*; the bottom of a thing being the end of it” —says Nugent. See Primitives, p. 324.

BUTTONS, *sheep-dung*. C.

BUZZOM-CHUCK’D, *having a deep-dark redness in the cheeks*. N. D.

CAAL, *call*. Caaling, *giving public notice by the cryer*. “I had *et caal’d*—I had it cried.” C

CABS and CAUCHES, *nastiness*. C. D.

CADER, *a small frame of wood, on which the fisherman keeps his line*. C.

CAAL-VES, in two syllables for *calves*. N. D. E. C. *

CAMMEL, *chamomile*. C.

CANDLE-TEENING, *Candle-lighting*. C.

CANKER, *the dog-rose, the canker-rose*. D.

CANT, *a fall*. D. C.

CARAVAN, *a stage-waggon*. C.

CARE, *the mountain-ash*, very plentiful about Leskeard, and in all our extensive woods. E. C. (ccc)

CARNE, *an assemblage of rocks*. C.

CASAR, *a sieve*. C. D. To casar, *to sift*. D.

CASSABULLY, *the winter cress*. C.

CAST, To, *to vomit*. C.

CAT-HAM’D, *fumbling, awkward*. Cat-handed id.” How *unvitty* and *cut-handed* you go about it. Go thy ways thou foolish traunt.” ND

CAUDLE, *a slop*. Caudling, *making a slop*. “Caudling weather,” *wet, dirty weather*. C.

CAWBABY, *an awkward, timid boy*. D.

CAWNSE, *a pavement*. C.

CENSURE, *judgment, opinion*. †

*The cows and calves of a farm were supposed to be bewitched. I saw a great bonfire. “They are burning the witch (said the farmer) *becaase my caal-ves be* all dead, or dying.”—to dissolve the spell. In Probus, there is a *white witch* (and at a farm near Exeter,) who pretends to exhibit in a mirror the person of the black witch, or sorceress, complained of.

(ccc) A Mr. Martyn, who on leaving his home (near Leskeard) had ordered his people to plant a piece of ground “with CARE,” on his return found it all planted with the *mountain-ash*.

† “The King is old enough to give his *censure*”—Shakspeare’s Henry VI. “On the arrivall of Don Antonie, the supposed King of Portugall, in the weste partes of this realme for refuge, it so fell, that I *traveyled certayne dais* journeys on London waye in companie of him and his followers; who seemed desirous to learne the significations of the names of towns, rivers, *howses*, bridges.”—“*Theis* auctorities I produce, not as *nedeful* to move your *princelie* affection to favour *theis* my poore *endeavors*—but to your royall CENSURE I most *humblie* subjecte them.”—Norden’s Dedication of his “Description of Cornwall” to “Prince Jeames.” The words in Italics are so spelt at this day, on the peninsula of Meneg—from Manaccan to the Lizard: and it is a curious circumstance, that CENSURE is used

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CENSURE, *to think, to estimate*. Meneg (or the Lizard.)

— “Where is my judgment fled,

That *censures* falsely?”

Shakspeare’s Sonnets, X. 313.

CHAD, *a young sea-bream*. C.

CHEELD, *a child*. Cheeldvean, (a colloquial term) literally, “*a little child*.” C.

CHEEN, *sprouted*, begun to vegetate as seed in the ground. C.

CHEENS, *the small part of the back*. C.

CHETS, *kittens*, C. CHATS, *kittens*, D.

CHEWRE, TO, to choury, *to assist the servants, and supply their places occasionally.*

Hence chour, *a job of work*; chewrer, chouring-woman, C. D.

CHEWR, TO, *to chide, to scold*. D. (Lyttelton's MSS.)

CHICKELL, *the wheatear*. C. In Sylleh, *the hedge-chicker*—"a small bird scarce so big as a lark, of a cinereous and white colour, thought by many equal food to an ortolan." —Borlase's Scilly-Isles, p. 80.

CHILBLADDER, *chilblain*. D.

CHILD, *a girl*. "Is it a child or a boy?" D. (Milles' MSS.)

CHOUGH, *the Cornish chough*. "Κεπφος, avis marina et larosimilis." Vid. Nicand.

Alex. 166, et ibid. Schol. (Gall.). Chouette.) "Peace, *chewet*, peace!" —Prince Henry to Falstaff, First Part of Henry IV.

CHOWTER, a fish-chowter, *a female vender of fish*. *

CHRISMER, *a child unchristened*. D. (Dean Milles.)

CHURCHTOWN, *the village near a church*. C.

CLADGY, Clatchy, *clammy, gluey*. D.

CLAM, *a stick laid across a brook to clamber over*, supplying the place of a bridge. D.

E.C

CLAMMED, Clamoured, *often ill*. C.

CLARENT, *smooth*, as applied to timber, *without knots or interruptions*. Southams.

CLATHS, *cloths*. (Sax.) D. †

CLATHERS, *clothes*. Clathing, *cloathing*. D.

CLIBBY, *clammy*, like birdlime. C.

CLICKHAND.

CLITTY, *close*; unequal in its composition; *with clots*. Clitty bread, that is, *close bread*,

"The gruel is clitty," that is, *with clots in it*. D.

CLOME, *earthen-ware*, that is, kiln-loam. D. C.

as synonymous with *opinion*, throughout the same district, though no where else, to my knowlege, either in Cornwall or Devon. In Truro, and its neighbourhood, it never occurs in the above sense: nor is it current in the mining parts of Cornwall.

*The word *chowter* should seem to imply a voluble and clamorous disputant. As a check upon the vociferous eloquence of those fish-ladies, it was not unusual to station a pair of stocks and a peace officer in the market-place. In some towns (as at Truro,) there was a large cage, for the confinement of such women. Hence the street at the west-end of the old market-house, in Truro, derived its name. D. C. Jowster, id. c.

† *Claths pro cloths* Damnonii majorum ritu dicunt. Sic. Gen. XXXVII. 29. ‘*Thætær* he his *clathus*—i.e. “Then tore he his clothes.” Lye’s Jun. Etymolog. fol. 1743.

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CLOPPING, *lame, limping*. C.

CLOUT, *a box on the ear*. C. D.

CLOUTED CREAM, *the cream which rises on milk put over a slow fire; not (as is often understood) clotted or coagulated, but spread over the milk like a clout or piece over the sole of a shoe; whence clouted shoon*. C. D.

CLUM, TO, *to handle; to pull about awkwardly*. “Don’t *clum* ‘en zo.” D.

CLUME BUZZA, *an earthen pan*. D.

CLUNK, *to swallow*. It is remarkable that the Welsh have the word in the same sense. C.

CLUT, *glutted*. C.

COAD, CAUD, *unhealthy, consumptive, cored like a rotten sheep*. D.

COAJERSEEND, *a cordwainer’s end*. D. C.

COAJERSWAX, *cordwainer’s pitch*. C. D.

COB, CLOB, *mud, loam and straw*. D. C.

COBBLE-DICK-LONGER-SKIN. It is customary to call apples by the names of those who have produced a new variety, by seedlings or otherwise. At Stratton, and in the neighbouring parts of Devon, an apple was some time since distinguished by the name of a *cobble-dick-longer-skin*. The man’s name, I suppose was *Dick Longerskin*; and probably he was a *cobler*.

COBNUT, a game which consists in *pitching at nuts, &c*. The nut used in pitching is called *the cob*. C. D.

- CONKABELL, id. D. "I zeed 'en one day th' innocent face o 'en like *bassam*, an *hes* poor hands *plim'd* up like *pumples way chillbladders*, *hes* hair *stivering* an end way th' wind, an a *drap* hanging to *hes* nose like a CONKABELL." N. D.
- COCKHEDGE, a *quickset-hedge*, on which clothes are usually dried. C.
- COCKLEERT, the *cocklight*, the dawn when the cock crows. N. D.
- COLBRAND, COLIBRAND, *coalbrand*, *smut* in wheat. C.
- COLE, any kind of *cabbage*. C.
- COLT, indiscriminately for either sex. D. C.
- COMBE, a *hollow* between two hills, open at one end only. D. C.
- COMMERCING, *conversing*. "She never *commerced* with him;" that is "she never *conversed* with him," used in Meneg: I never heard it elsewhere. In the same sense, Milton "looks *commercing* with the skies."
- CONDUDLE, *conceit*. Corn. Dial.
- CONGER-DOUSTS. *
- COPPER-FINCH, a *chaffinch*. C.
- CORNISH, TO, when there is but one tobacco-pipe or one glass among several people, and they use it by turns they are then said to *cornish*. C.
- CORNIWILLEN, a *lapwing*. C. *Cornichwigh*, id. [Welsh.]
- CORROSY, a *grudge*, *ill-will*. Perhaps from *corrosive*. Shakspeare's Henry VI. c. *Corrosies* are a sort of family-feuds, often transmitted from father to son.
- COUCH-PAWED, COUCH-HANDED, *awkwardly left-handed*. D.

*The Cornish, in the neighbourhood of Fawey and other places, have a peculiar method of dressing and saving the large congers. They split and dry them in the sun without a grain of salt, and then ship them off in bundles chiefly for Barcelona, where they bring a considerable price. The Spaniards grate them to powder, and use it in thickening soups, or fish-sauce.

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- COUNTRY, THE, the *natural strata of the earth*. C.
- COURE, a *course of work*. "Tis thy *coure* next" C.

COURTLAGE, *the fore or backyard of a house.* C.

COWAL, *a fishwoman's basket.* West of C. (dd)

COWFLOP, *foxglove.*

COZING or COOZING, *loitering, soaking.* C.

CRAZED, *craked.* "I've craz'd the tea-pot;" that is, "I've *cracked* the teapot."

CREEM, *a sudden shivering, or rigor.* D.

GREEN, *to complain, to pine, to be sickly.* D. Dean Milles. *To complain with little cause for complaint.* C.

GREENING, *complaining, yet having little to complain of.* Hence we say, "a *greening* woman will live for ever." C. D.

CREWDLING, is always used adjectively, or as a participle. The verb, if ever there were any, is lost. It means, *sensible of, and giving way to, the impression of cold;* as if the blood were curdled, or *crudled.* "She is always *crewdling* and hanging over the fire." "Don't be zo *crewdling.*" D.

(dd) It is curious to observe the women who supply Penzance market with fish from Newlyn and Mousehole, arriving every morning with a burden that might stagger an Irish porter. The basket, in which they carry their cod, ling, mackerel, hake, & c. is suspended from the head by means of a twisted cord fastened at each extremity of it, but resting on the back. It is called a COWAL. These people also sell train-oil, and bring it in small pitchers: it is fetid beyond all endurance. The younger lasses who sell this commodity are extremely pretty; having fine white teeth, cherry cheeks, and light hair. They incessantly cry: "Buy my *train!* buy my *train!*" which they pronounce "*traain.*" A dapper cockney is said to have fallen in love with one of these damsels, and was advancing to salute her; but the effluvium of her train-pot, and eke her clothes, operated so powerfully, that he started back, and held his nose; so that her attraction, and his repulsion, displayed a fine specimen of centripetal and centrifugal forces, and produced a whirlabout; but at last the attraction prevailed. This gave occasion to the following lines:

"Nymph of the *cowal*, Newlyn-fair!
With blushing cheek, but roguish eye,
Poll Granken!—let me, let me swear

Thou art an angel!”— “Fie, sir! fie!”—
“Thou art all sweetness; that is plain:
O let me catch thy odorous breath;
Kiss me, this moment!”— “Buy my traain!—
“I will, I will! O z—nds!’ tis death!”—
“I feel a sickness too,” said Poll,
“But sure it is a different smell:
Mine, sir, is only *pilcher-oil*;
Thine is pomatum, musk, and hell!”—
He, tho’ half poison d by the stink,
Still gaz’d upon her auburn hair,
Her dark blue eyes, her yielding wink;
Then clasp’d and kiss’d the fragrant fair.”

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CRICK, *a crick in the neck, a wrest in any part of the body occasioning pain.*

CRICKS, *dry hedgewood.* C.

CRICKET, *a small three-legged-stool.* C. D.

CRICKLE, TO, *to bend, or give way shakingly under a weight.* D.

CRIME OF THE COUNTRY, *the whole cry, or common report, of the neighbourhood.* D.

CRISEMORE, *poor creature, or a child unchristened.* See *Chrismer.* “Tis enew to make a body’s heart ache, to see the poor CRISEMORE in his *lete scrimp* short jacket like a *bard* that is *ent flish*. A dared up in the morning by peep o’day to *trouch* in the *mux arter* th’ horses, squash, squash, *stratted* up to the *huxens* in *plid.*” N. D.

CROCK, *an iron pot or boiler.* C. [Sax. *Crocca*] *A pottage or porridge-crock.* D. The butter-crock, *an earthen vessel or jar to pot butter in.* D. The pancrock. D. C.

CROOKS, *long pieces of timber, sharpened above, and bent, in a particular manner, to support burdens on horses.* *

CROOM, *a little.* “Edgee a croom;” that is, *move a little.* C.

CROPEING, *stingy, penurious.* C.

CROUST, for *crust*, perhaps; as *doust* for *dust.* C.

CROWD, *a fiddle*, [Wall, *crwth*, *fidicula*.] from *κρονω*, pulso, *την κιθαραν κρουειν*, cithararm pulsare. Jun. “*Κρονμα*, sonus, qui editur cum organorum musicorum pulsatione.” Casaub. Hence Butler’s *Crowderb*. C. D.

CROWN, *an iron lever*. C. The word obtains also in the north of England.

CRUB, (for *crib*) *a crust of bread*. A pair of *crubs*, *the wooden supporters of paniers*, or *bags on a horse*. D.

CRUEL, *very*; *cruel-good*, *cruel-sick*. C. D. In Devon it is used as an amplifier in a more general manner. A Devonshire woman being told a surprising story, answered thus: “*Massy! massy! cruel soce! Unaquentabel-i! What do e tell aw! I don’t at all doubt o’t.*” In Hampshire, *desperate* is used in the same sense.

CRUMPLING, *a little knotty or wrinkled apple, sweet an crisp, and prematurely ripe*. C.

CUCKOE, *the harebell*; so called from its appearing about the time of the cuckoe-bird.

Thus by *gosling*, we mean the *willow-blossom*. C.

CUCKOLD-BUTTONS, *the burrs on the plant burdock*. C. D.

CUCKOLD, *the red gurnard*. C.

CUE, *an ox-shoe*. C.

CUFF, TO, *to cuff a tale, to exchange stories as if contending for the mastery*. D.

CUNIE, *moss, the green mantle of a pool or well, the moss covering a pool*. C.

CUSTIS, *a schoolmaster’s ferula*, C.D.

CUYN, *money*. C.

D. †

*They are, I believe, of aboriginal antiquity; but are used at this day only in Devonshire and in the highlands of Scotland. In the narrow lanes of Devon, they occasion great inconvenience to travellers. But the number of crooks is diminished since the more frequent use of wheel-carriages. See Hist. Views of Devon. p. 208.

† D is often used for th; as *dree* for three, *di-sel* and *dashel* for thistle. *Daverton* for Thorverton. D is also added to some words; as *gownd*, *swoond*.

DAB, *an adept*. "He's a dab at cyphering." C.D

DAFFER, *small crockery ware*. "Bring the tea-dapper;" that is, *bring the tea-things*, or cups and sawcers, &c. C.

DAGGLE, *to run like a young child*. D.

DAIROUS, *bold*. D.

DAPS, *the exact likeness*. "The very daps of him;" that is, *the picture of him, in his whole figure, features, and gestures*. D. C.

DASH. "To cut a dash;" that is, *to make a figure*. C.

DASH-AN-DARRAS, *the stirrup glass*. C. The old custom, "to speed the parting guest" (his foot in the *stirrup*) with a *dram*, still obtains in the west of Cornwall.

DAVER, *to fade like a flower*. C. D. (Lat. cadaver.)

DAWCOCK, *a silly fellow*. D. Its opposite is *bawcock*, now disused in Devon. "Good *bawcuck*, bate thy rage."

"The king's a *bawcock*, and a heart of gold."

Pistol, in *Henry V*.

DEEF, *rotten, corrupted*. "A *deef* (or deaf) nut." C.

DELZEED, *a fir cone: Deal seed*. "T'es vor all the wurd like a DELZEED." C.

DIBBEN, *a fillet of veal*. D.

DISHWASHER, DISHWASH, *a water wagtail*. CD

DOAN, *wet, damp bread*. D. Dean Milles.

DOCK, TO, "to dock a horse;" that is, *to cut off some joints of the tail*. C.

DOCK, *a crupper of a saddle*. C.

DOCUMENTING, *lecturing*. N. D.

DOIL, *to dwell, to talk distractedly*, or foolishly. "To tell doil;" that is, *to talk wildly*, or *deliriously, as in a fever*. D.

DON AND DOFF, TO, to put on and put off. Literally to do on and do off. C. *

DONE, *expended, consumed*:

"And now they meet where both their lives are *done*."— Sir W. Lucy, *Henry VI*.

"Are on a sudden wasted, thaw'd, and *done*." *Venus and Adonis*.

DOODLE, TO, *to trifle*, "She *doodles* it away." N. D.

DOUCE, DOUST, *a blow*. "A *douce on the chacks* or *chucks*;" that is, "a blow on the cheeks." D. C. "I'll *doust am wi stoans*." Cornish Dial.

DOUCET-PIE, *a sweet-herb pie*. [*Doucet* perhaps from *dulcis*.] D. Bishop Lyttelton and Dean Milles's manuscripts. I never heard the word in Devon or elsewhere.

DOVETH. "It doveth;" that is, "*it thaws*." N. D.

DOWN, *downcast, dejected, low-spirited*. "He's down in the mouth." C.

DOWN, DOWNS, *a heathland, a common, an upland*. This word (from *δουνος*, *collis*) seems to extend throughout what is now called the western circuit.

*In this sense, *don* and *doff* are used in Somerset; and *doff* in Devon; and still more in Cornwall. "He doffs the clothes;" "he doffs his hat;" that is, "he *puts off* the clothes;" he *puts off* his hat." *Doff* often occurs in Shakespeare and in Spenser; and twice in Milton:

"I praise thy resolution: *doff* these links." *Samps. Agonistes*.

"Nature in awe to him

Had *doff* her gaudy trim." *Ode on the Nativity*.

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DRAG, *a heavy harrow to break the clods in stiff land*. D.

DRANG, *a narrow passage between two houses; a narrow lane*. D. *a gutter, a wheel rut*. C.

DRASHEL, *the threshold of a door*. D.

DRASHAL, for thrashal, *a flail*. D.

DREEKSTOOL, *the threshold of a door*. C. D.

DREULE, TO, *to drivell*. C. D. "Dreulling away my time;" that is, "*drivelling away my time*."

DRING, DRINGET, *a press of people, a crowd*. D. C.

DRUMBLEDRANE, *a drone*. N. D.

DRY, *thirsty*. D. C. "*Siccus inanis sperne cibum vilem*." Her.

DULL, *hard of hearing*. C.

DUMBLEDRY, *the bumble bee*. C.

DUMPLIN, *a Devonshire dumpling*. †

DUMPSE, DIMPSE, DAMPSE, DIMMET, *twilight*.

DUNG-POTS, *vessels slung across a horse to carry manure.* &c. C.

DURNES, *the sideposts of a door.* C.

E. †

EARTHRIIDGE, *a few feet of earth round a field which is ploughed up close to the hedges, and (sometimes after having produced a crop of potatoes) is carried out into field for manure, and there mixed with dung, sand &c. &c.* C.

EEVES, *thaws* “it eeves;” that is, *it thaws.* D. “It is *uneeving*;” that is, *it thaws.* C.

ELICOMPANIE, *a tomtit, a screecher.* C. There is a vulgar tradition that the elicompantie is a bird by day, and a toad by night.

ELSH, “An *elsh-maid*;” that is, “*an uncouth one.*” D. Lyttleton.

EMMUT, *stroke*; as spoken of the wind. “Right in the *emmut* of et;” that is, “*right in the stroke of it.*” C.

EUTRIR, TO, *to pour from one vessel to another.* D. Lyttleton.

EVIL, *a three-pronged fork.* C.

F.*

FADGE, TO, *to fare.* “How dy’e *fadge*?” “*How d’ye fare*?” D.

FALKY, *long-stemmed, luxuriant*; as applied to barley grown so high, that it requires the reaping-hook. C. (From *falx*.)

FANG, TO, *to take possession of, to receive, to earn.* “I *fang’d* to that estate last Christmas;” that is, “*I took possession of that estate at Christmas.*” “I *fang’d* a child;” that is, “*I received a child.*” “I *fang’d* a shilling;” that is, “*I earned a shilling.*”

FAST, the fast is the *understratum*, supposed never to have been moved or broken up since the *creation.* C.

FEATHER-BOG, *a quagmire, a bog.* C.

† Gay calls his third pastoral “*the Dumps*;” and “*dumps*” (says he) “which is a grievous heaviness of spirits, comes, in the opinion of our English antiquaries, from the word *dumplin*, the heaviest kind of pudding that is eaten in this country.” Gay’s Poems, I. 89.

‡ E is often used for I, as *chemes, chimes; chield, child; wield, wild.*

*F is generally pronounced like V.

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FESCUE, (pronounced also *vester*) *a pin or point with which to teach children to read.*

Possibly a corruption of *versecue*; *verse* being vulgarly pronounced *ves*. C. D.

FEW, *little*. "Give me a *few* broth;" that is, "*give me a little* broth." C. D.

FIG, TO, "to fig a horse;" "*to ginger him.*" D

FIGS, *raisins*. "A figgy pudding;" "*a pudding with raisins in it; a plumb pudding.*"

FINENEY, TO, *to mince, to be ceremonious*. "Zit down to table, good now, draw in your chair, dont'ye *fineney* zo." D.

FIRE-PAN, *a fire-shovel*. C.

FITCHER, *the fitchet, or polecat*. C. *Fitchole*, id. N. D.

FITPENCE, *five pence*. D.

FITTY, *clever*. "A very *fitty* fellow; that is, *a very good looking man*. C. D.

FITTILY, *cleverly, well-done*. "That coat is *fittily* made; that is, "*that coat is well made.*" C. D.

FLAM-NEW, *quite new*. C.

FLAW. *A flaw is a sudden gust of wind which comes overland, between the hills unto the sea*. C. D. The word, I believe, is in general use, but very common in the western counties. It is here a word of more frequent occurrence than the thing it would express.

FLICKETS, *flushings of the face*. "Her flickets are up." *Blushes when in health*. C. D.

FLISK, *a large toothed comb*. C.

FLOOD, *a heavy rain*. "It rains a flood." But in Cornwall, a whole day's *suent* rain (see *Suent*) is only a *shower*.

FLOPPER, *an under petticoat*. C.

FLOSTERING, "flostering doings;" that is, *junketings*. N. D.

FOGAN, FOGON, *a kind of cake*.*

FOOCH, TO, *to shove, to put in, to get over*. "He *fooch*'d me about;" that is, "*he shoved me about.*" "I *fooch*'d it through the key hole;" that is, "*I put it in through the*

keyhole." "I thort he might ha' fooch'd away a year or two more." "I thought he might have got over, (that is, have lived) a year or two more." C.

FOREHEAD, *about six feet space wide of earth round the hedges of a field which is ploughed up, mixed with lime, and carted, or wheeled upon the field for manure.* D. (See Earthridge.)

FORERIGHT, "*a foreright man;*" that is, *a plain honest man.* D. C.

FORERIGHT, the coarsest sort of wheaten bread †.

*In some parts of Cornwall the *fogon* is a cake made of the fat of pork and barley-meal. A fogon-cake has been said to be a *figgy-cake*; but this is unlikely, Townsend may supply us with a more plausible conjecture. He tells us, (see Travels in Spain, i. 144) that, "as fuel is not easily procured, the Catalonians use the utmost frugality in dressing their little dinners, seldom indulging themselves with either roast or boiled, but mostly stewing their meat in pitchers over their *fogon*, or little furnace." And he mentions, that near Barcelona, there are manufactories for these little fogons, which are sold very cheap to the miners. Now the *fogon* is out of use with our miners: but the name remains to the meat which is carried for the meal at the mine. Thus we say, "*a mug*," meaning the beer in the mug; and thus we call wine mixed with water, &c. &c. "*a cool tankard*," though we are drinking it out of a bowl.

† Made of the meal with almost all the bran; and not what we term in Cornwall, *second bread*, though it may probably answer to the *panis secundus* of Horace. Sir Humphrey de Andarton, in

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FOREWARD, *wilful.* D.

FORREL, of a book. C.

FORTH, *out of temper.* D.

FORTHY, *forward, pert.* C.

FOUST, a foust, *dirty and soiled cloaths.* D. *Rumpled, tumbled.* C.

FRAPED, *confined, kept back*, as applied to hair. N. D. *

FRENCH-NUTS, *wall-nuts.* C.

FRITH, writh, *underwood*. D. *Wattles or hurdles, placed in a gap*. C.

FUDGE, TO, *to contrive to do*. N. D. “Good now, *love*! *dantee* think *out*. We shall *fudge* well a *fine* without *et*. All my *turmoiling, carking, and careing*, will be *vor* you and every thing shall be as thee *wot ha et*; thee shall do what th’ *wot*.”

FULL-STATED, said of a leasehold estate that has three lives subsisting on it. D.

FUMP, for *frump, sanna*. “The whole *fump* of the business;” that is, “the whole of the *jest*; the material circumstances of the story.” N. D.

FUNNY, *well, pleasing*. “it looks *funny*;” “it looks *well, pleasing, regular*.” C.

FUSSING, *making a fuss, a bustle*.

G. †

GALE, *an old bull castrated*. C. A *gelt bull, an ox, a bull-stag*. D. Dean Milles.

GALE-HEADED FELLOW, *a heavy-headed, stupid man*. D.

GALE-EY GROUND, *ground where springs rise in different places*. C. *Goiley ground*, id. D.

GALINICS, *galinas*, or *guinea-fowls*. “The *galinics* be got all among the *lucifer*;” that is, *the galinas are in the field of lucern*. C.

GALLIES, *galliers, a confused noise among a number of people, a romping bout*. “this is the *galliers*;” that is, “*this is confusion indeed*.” C.

GAMBADOES, a pair of ‡

“*The Old English Gentleman*;”

“ Then, hunger for his sauce, and nothing nice,
Cuts from the buttock a convenient slice,
And (often to the wonder of his wife)
Salutes the *foreright* with as keen a knife.” p. 54.

*”*Cryle!* how times be altered! Their mothers *weered* their hair *fraped* back-way, a forehead-cloth under their *dowdes*, and little baize rockets and blue *aperns*. They *wednt* know their own *childern way* their *frippery gauze geer*, and their *fallals* to their elbows; and their *pie-picked flimzy skittering gownds*, reaping in the *mux*, or *vaging* in the wind.”

† G, pronounced for C, as *guckow*, for *cuckow*; sometimes not sounded in the middle of a word, as *Nottinham*; sometimes not at the end, as *somethin*, *comin*. C.

‡ They are made of stiff leather, and a wooden foot-board, closed over the foot towards the horse, and on each side; open on the side distant from the horse. They are buckled on, and descend from the saddle on each side of the horse, protecting the foot and leg from dirt. They have been much out of use since turnpike roads were made. From the stiffness of the leather, they acted likewise as defensive armour to the foot and leg from the rubbing of *crooks* and *crubs*, which were before very dangerous in narrow roads. D.

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GAMELEG. C.

GAMMERELS, *the lower hams, or the small of the leg*. D.

GANNY, *a turkey*. N. D.

GAPESNESS, *a raree show, a strange sight*. "Fit only for a *gapesness*;" that is, *fit only to be stared at, as some uncommon being*. Exm.

GAVER, *the sea cray-fish*. C.

GAVER-HALE, *the jack-snipe, or judcock*. *

GAZETTED, *published in the newspapers*. C.

GERRICK, *the gur fish, or seapike*. C.

GIGLOT, *a female laughing playfully or wantonly*. See Chaucer, who uses *giglot* for a *harlot*. D.

GILL, *a quart*. D.

GIRTS, *oatmeal*. D. C. *Girt* is a corruption of *groat*. And *groat* is *the oat with the husk off*, which we call *the skilled oat*. But we call *outmeal girts*; that is, *groats*. C.

GIRTY-MILK, *milk-porridge in the eastern counties*. C.

GISS, *the girth of a saddle*. "The gisses be a brok." *The girths are torn*. D. C.

GIZ-DANCE, or *geesedance*. *Gizzard* is, in Scotch, *a merry mummer*.

"Tom of toms, admired most
More than a goblin or a ghost,
A phairy or an elfe;

Whilst he amongst his friends abides,
Your “gizards” at your Whitsontides,
No merrier than himself.”

See Coryat’s Crudities, Vol. III. 8vo. Edit. 1780.

GLADDIE, [glad eye] *a yellow hammer, or bunting*. D.

GLAND, [glan, a bank, Corn.] *the bank of a river*. C.

GLOAS, *dried cowdung*, used for fuel. C. An elegant word (to which poetry and rhyme too are much indebted) may be traced perhaps to this mean origin.

GLUMP, TO, *to be sulky or sullen*. C. D.

GLUTHENING UP, *gathering into rain*. [Gluth, *dew*. Corn.]

GOYLE, *a wet or swampy hollow, or pit*. [γυαλαγ, Greek.] D.

GOZZAN, *a wig, grown yellow from age or wearing*. C.

GRACY-DAYS, *daffodills*. D.

GRAINY, *angrily proud*. N. D.

GRAMMER, *grandmother*. D. C.

GRANFER, *grandfather*. D. C. †

GRASPLIN, [from Lat. *crepusculum*], *twilight*.

GREAT-HORSE-GODMOTHER, *a large, course, overgrown woman*. D.

GREY, *a badger*. C.

GREY-BIRD, *the thrush*. C.

GRIDDLE, TO, *to broil*. C.

GRIDDLING, A woman is said to be *griddling* when she sits on a low stool before the fire,

*In Cornish the literal meaning of *gaverhale* is the *moor-goat*; more applicable to the large snipe which chatters as it rises; and falling with a very quick motion, makes a noise like a kid.

† A boy, running into the house, cried out thus: “*Granfer! Granfer!* I’ve a be’d out in the gaarden, and there I’sss zeed a little hackymale, I’sss ruckied down, cort up a kibbit, lit dreive to en, hat en reert in the niddick, and up a went zo stiff as a poker!” i. e. *Grandfather! Grandfather! I’ve been out in the garden, and there I saw a little*

tomtit, I stooped down, caught up a short stick, let drive at him, hit him right in the nape of the neck, and up he turn'd so stiff as a poker.

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with her petticoats up to her knees. C.

GRIGLAN, *heath*. C.

GRILL, TO, *to broil*, C.

GROBMAN, *a sea-bream about two thirds grown*. C.

GROOT, *dry mud in small pieces*. D.

GROUTS, *the sediment of tea in the tea-cup*. C.

GULLET, *the arch of a bridge*. D.

GULLY-MOUTH, *a small pitcher*. D.

GULLY-PIT, *a whirlpool in a river*. D.

GUNSHOT, *a common expression in speaking of distances*. But a *bowshot* is more frequent in some parts of Cornwall and Devon.

GURGY, *an old low hedge, or bound*. C.

GURT, *great*. "A gurt mawr of vuss" i. e. a *great root of furze*. D. A *wheelrut*, or any small channel. C.

GUSHT OUT, *broke out suddenly*. C. *Frightened*. D.

GWENDERS. A disagreeable sensation in the fingers or toes, arising from violent cold.

In some parts of Cornwall, it is pronounced *wonders*. C.

H *

HACKNEY, *a saddle horse*. C.

HAGGENBAG, *mutton or beef baked or boiled in pyecrust*. C.

HALLING, *the geese or ducks, trying if they're with egg*. D.

HALZENING, *predicting the worst that can happen*. [*halrian augurari*. Sax.]

HANDWOMAN, *a midwife*. D.

HANGE, *a calf's pluck &c*. D.

HENGE, *hinge*, id. C.

HAVAGE, *race, family*. "He's of a good *havage*." C.

HAVANCE, *manners*, good behaviour. D.

HAWL-TUESDAY, *shrovetuesday*. HAWL-EVE, the night before. D.

HAY, *an enclosure; the church-hay*. D. C.

HAY-MAIDENS, *groundivy*. D. C.

HACKMALE, *a tomtit*. D, C.

HEEL, heel of the hand; the inside thick part of the hand, from the second joint of the thumb to the wrist. C.

HELE, TO, *to cover*. Whence HELLIER, a slater. C. D.

HEGGAN, *a hard dry cough*. "A church-hay heggan." C. D.

HENN, TO, *to take and throw*. †

HEPPING-STOCK, *a horseblock*. C.

HEPSE, *a wicket or half-a-door; a hasp or hatch*. ‡ D. C.

HEUKS, *yoks, hiccups*. D. C.

HUTCHER, *the chape of a buckle*. C.

HOLLOW-WARE, *poultry*, as opposed to butcher's meat. C.

*H "not pronounced in the beginning of a word, as 'and, 'ouse, 'arm, for hand, house, harm," Milles's MS. This is not true, of the west of England in general, certainly not of Cornwall. In Staffordshire and the neighbouring counties, the omission of the aspirate is notorious; as well as the unauthorized use of it. In conquering this provincial vice, even Garrick "multum sudavit et alsit."

† "The pumie stones I *hent* and threw." Spens. Cal. Ægl. 3. "Seldom used in Devon, but often in Cornwall." The glossarist on the Exmoor scold.— I never heard the word either in Devon or Cornwall.

‡ "The dog ran out to th' *hatch* to meet 'en, *weedling* his tail. "Wot!" (*ses a*) an *geed'en a voot* that made' en howl again. If h'a had sparables in his shoes, h' must *a lamst' en*." N. D.

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HORNY-WINK, *the lapwing*. C.

HOUSEN, *houses*. [Sax.]*

I †

ILES, *the beard of barley*. D. Also *the flat animal found in the livers of sheep*. C.

ILLTHING, *St. Anthony's-fire*. D.

JAYPIE, *the jay*. C.

JEFFY, "in a jeffy" i.e., *in an instant*. C.

JET, TO, *to push*. C.

JIBB, *a stand, or stiller, to fix a barrel of liquor upon*. D. C.

JIBB-HORSE, *a horse that balks*. D.

JICKS, Jecks, *the hiccough*. C.

JILLFLIRT, *a bold wanton woman*. D.

JOLLIFANTS, "Two or three people on a horse are said to be riding jollifants." Bp. Lyttelton.

JOUDS, *pieces*. "I'll shake thee to jouds." C.

JOUSTER, *a retailer of fish*. C.

JUCK, *a yoke; the oil in a fleece of wool*. C.

JUNKET, ‡ *milk from the cow curdled with rennet, and covered with sugar, nutmeg and cream*. C.

KAZER, *a sieve*. C.

KEDGE, TO, *to adhere*—as when a person has broken a bone, which, when the fractured parts begin to unite, is said to *ledge*. C.

KEE, *kine, cows*.

"Cic'ly the western lass that tends the *kee*,

The rival of the parson's maid was she" *Gay's Poems*, Vol. I. p. 84.

KEELS, *ninepins*. C.

KEEM, TO, *to comb the head*. C.

KEEMY, *full of mother*, as applied to liquor. C D

KEEVE, *a vat, a mashing-tub*. D. C.

KEN-NIFE, *a knife*. Thus *ken-nollege, knowledge*. §

KERCHER, *the cawl of a breast of veal*. D.

KERLE, *a beef-kidney*, C. *a loin of veal*. D.

KERN, to, *to curdle*. C. D.

KERNS, kernels, *pippins*. D.C.

KESLINGS, *white bullams, or wild white plums*. D.

KESTIN, *a small round green or yellowish plum*. C. D.

KIBBED, *fenced by wood, thorns, briars &c. being laid down, as applied to a hedge*. C.

KIBBEL, *a water-bucket for a drawwell*. C.

KICK, TO, *to stammer*. A *kickhammering fellow*—*a stammerer*. D. To *kicky, to stammer*. “He does *kicky zo*, there’s no *knowing what a zays*” C.

KICKLISH, *tottering*. C.

KILLINMORE, *an earthnut*. [corn. Literally, the *grove-nut*] W. C.

KITTY-BAGS, *a kind of spatterdashes*. C.

*Yet the word obtains throughout Cornwall, and not in Devon. This is singular.

It is current in Berkshire.

† I is often used for E.E. as in *sin, bin, ship, for seen, been, sheep*.

‡ This word, in common use, is so appropriated in Cornwall. The poet Mason, when on a visit to his friend Forster, at Loconnoc, spoke highly of “*Junket*,” and “the *Weekly Entertainer*” — “two of the best things he met with in Cornwall.”

§ After the medes of the Welsh, and of their own old language, the Cornish often insert the vowel into English words: On the peninsula of Meneg, they are so taught at school.

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KLOPPING, [from Corn. *kloppek*] *lame*. C.

KRESS-HAWK, *the hawk* [from *kryssat* Corn.]

LADGE, TO, *to lay eggs*. D.

LAMB’S PURTENANCE, *the head and pluck*. C.

LANK, *the groin*. D.

LAPPIOR, (Corn.) *a dancer*. C.

LARY, *empty*. D. “*Lary-handed*,” *an empty fellow*.

LASHING-RAIN, *beating rain*. C.

LATTICE, *tin-plate, latten*. “A *lattice-saucepan*,” a tin saucepan; “a *lattice-man*,” a tin-man. C.

“I combat challenge of this *latten* bilboe—” Shakspeare, Vol. I. part II, p. 200.

Latten is said to be the old orichale.

LAUNDRER, *a trough of deal boards to carry off the water from the eves of houses, a house-shut*. (From the obsolete verb, *to launder, to wet*.) C.*

LEAPING-STOCK, *a horse-block, an upping stock*. C.

LEATHER-WING, *a bat*. D.

LEAR, the *lear-ribs*.” He gave’ en a *fulch* under the *lear*;”—i.e., *in the hollow under the ribs*. N. D.

LEARY, *empty*. My stomach *is leary*.” “A *leary horse*” i.e., *without his load on him*.

LEASE, TO, *to pick stones from the surface of the fields*. C. D.

LEASING, *picking stones*. C.

LEECH-WAY, † *the path by which a corpse is carried to church*. Hence *Lich-field*.

LENT-LILY, *the daffodil*. C.

LEWTH. To be in the *lewth*—*to be in a place sheltered from the wind*. C.

LIDDEN. “This is your *lidden*,”—i. e. *This is your constant way of talking*. C. D.

LIE, TO, *to subside*. “The wind *is gone to lie*.” Well, by the time us had a do, the wind was *a go to lie* an ‘thad a eved, that one was a stag’d in plid. Cryle! I never was sich a pickle bevore; my coat was dugged up, and my shoes healed in mux, for ‘twas so dark as a pit. N. D.

LIGHTS. Between the two lights. C.

LINCH, *a narrow steep, high bank, or footpath*. D.

LINERS, *bundles, &c. & c.* [oo]

* Oft did she heave her *napkin* to her eyne

Which on it had conceited characters,

LAUND’RING the silken figures in the brine

That seasoned woe had pelleted in tears.”

Shakespeare, X. 350.

These lines contain three old words, now classed among our provincialisms “heave,” *lift*—“napkin, nackin,” *handkerchief*—and LAUNDRING, of which *wetting* seems to convey the sense very imperfectly. *Napkin* is used for handkerchief in Scotland, as *nackin* in Cornwall. It often occurs in Shakespeare. See III, 211. IV, 337. VII, 374. *Napery* was the ancient term for *all kinds of linen*.

† This sometimes deviates from the high road, and even from any path in use—in which case the country people break down the hedges rather than pass, by an unhallowed way.

(oo) Making Liners, *making bundles for reed*. Meneg. This is called *reeding* in the vicinities of Truro, where I never heard the word liners; though no word more frequently occurs in the S. W. of Cornwall.

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LINNEY, *a shed for sheltering or feeding cattle in*. C. D.

LIPPED, *free, loose*. Sometimes it is used to express the breaking out of the stitches in needlework, & c. & c.

LIPSEY. “He speaks lipsey,” i.e., *he lisps*. C.

LOGGING, *moving to and fro*. C. D.

LONG-CRIPPLE, *a viper*. N. D. *a snake*. S. D.

LONG-OYSTER, *the sea cray-fish*. C.

LOVE-ENTANGLE, *the devil in the bush or nigella*. C.

LUBBER-COCK, *a turkey-cock*. C.

LUTTER-PUTCH, *a slovenly fellow*. C.

MABYER, *a pullet*. c.

MAGETY-PIE. The Cornish hatch the eggs of the game-cock breed under a *magpie*; because “*a magety-pie is a desprate bird*.”

MAKE. “*Make home the door*,” i.e., Shut the door. C. In the midland counties, *make the door* has the same meaning. “*Make the door upon a woman’s wit, and it will out at the casement: Shut that, and it will out at the keyhole*.” Shakspeare, III. 205. See also, II. 162.

MAKEWISE, TO, *to pretend*. C. D.

MASCALS, *caterpillars*. D.

MASHES, *a great deal*. “Mashes of money.” C.

MAUR, *a root*. “Maḡur and moold,” *root and earth*, i.e., torn up both root and earth. C.
D.

MAY, *the blossom of the hawthorn*, looked for on May-day, though it seldom appears even on the 8th, the Furry of Helston, C.

MAZED, *deranged, crack-brained*. C. D.

MAZZERD, *a small black or red cherry*. C. D.

MEADER, *meter, a mower*. C.

MEAT-EARTH, *the soil*. C.

MEAT-LIST, *appetite*. “I am come to my *meat-list*.” i.e., my appetite. D.

MEAZLE., “The gurt lazy *meazle*! What dust stond lying a bed vor? Why dust’nt git up and fall a rising?” D. Lyttelton’s MSS.

MEECH, TO, *to play truant*. See Henry IV. Part I. Act 2. C. D.

MEEN, *the face, the look*. C.

MEGIOWLER, *a great moth*. C.

MEWN, *moon*. D. So *spewn, &c.*

MEWS, *moss*. D.

MIFF, *tiff*: C.

MILCHY. *Meltd corn*. C.

MINGLE-CUM-POR, *a confused mixture*. C.

MOCK, *muck, the cheese, or compound of apples and reed in the wring or cyder-press*.
C. D.

MOIL, *a mule*. C.

MOOD, *a sweet-bread*. D. C.

MOOR-GOLLOP, *a sudden squall across the moors*: an expression common in the neighborhood of Dartmoor.

MOORS, *turneps*. D.

MORT, *hogslard*. C.

MORT, *copia*, (a Cim. *morg*. Jun.] “a mort of *things*.” D. C.

MOT, *mote, the lower part of the trunk and root of a tree*. C.

MUCHIE, *to stroke or smooth down.* C.

MUG, *the rump.* That horse is *goose-mugged.*'

MUGGET. "A *muggetty-pie,*" that is, a pye made of muggets or *calves' entrails.* C.

MUGGET, a shirt with chitterlings, *a ruffled shirt.* D,

MUN. "The mun fish;" "*the rotten fish used for manure.* C.

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MUNGER, *a horse-collar, made of twisted straw.* C.

MUR, *murs, a mouse, mice, a dormouse, dormice.* [qu. *mures*, lat.] I heard a woman in

Meneg say of two children asleep: "They're sleeping like two little *murs.*" C.

MURCHY, *mischief.* D.

MUTTING, *sulky, glumping.* C.

MUX, *mud.* D.

NASH, *very tender, and susceptible of cold; With respect to wood, brittle.* In "the Bird of Hermes," *nash* means *soft and delicate.* CD

NATY, *fat and lean meat, well natured meat.* South of Devon.

NEAP, *a turnep.* (Sax. *næpe.*) The red neap peculiar to Cornwall.

NECK of the foot, *the instep.* C.

NESTLE-DRAFT, same as *nestle-bird.*

NESTLE-TRIPE, *a last pig.*

NICK'D, *deceived.* C.

NICKY-COX, *a silly fellow.* D.

NIDDICK, *the nape of the neck.* D. C.

NONCE, *on purpose.* D. C.

"And daintily made for the *nonce,*

for fear of rattling on the stones,

With thistle-down they shod it." Drayton's *Nymphidia.*

NOUGHT-MERCHANTABLE, *not well.* D.

NYMPING-GANG, **a whitlow.* N. D.

“T other day he had a *nymping-gang*—hath always one *glam* or other—
an makes it worse by his *pomestring*.

OAKWEB, *a beetle, the cockchaffer*. D. C.

OPPS, “no odds” *no difference*. C. D.

OGOS, *caves along the shore*. C.

OREWEED, *sea-weed*. C.

ORGAN, *penny-royal*. C.D.

ORTS, *fragments of victuals*. D.

OVERLAND, *a roofless tenement*. C. D.

OVVIS, *the eyes of a house*. C.

OWNERANCE, *sharers in a vessel*. D.

PADGITEPOOES, *frogs*. C.

PAIR, *a number*. “A pair of moyles.” C.

PADTCHT UP, *patch'd up*, as applied to sickly people. C.

PANCROC, *an earthen pan*. D. C.

PANES, *parsnips*. C.

PAPISHES, *papists*.

“Mark my last words—an honest living git;

Beware of *papishes*, and learn to knit.” *Gay*, I. 248.

PASS, *a whipping or beating*. C.

PATCH, *a cherry-stone, a child's clout*. D.

PATTICK, *a simpleton, a little jug*. C.

PEDNPALY, *a tomtit*. C.

PEDNAMENE, *head to feet*: as in many Cornish huts large families lie, husband, wife,
and children (even grown up) of both sexes—all in one bed. C.

PEEL, *a pillow*. D. C.

PESTLE, *a leg of pork*. D.

PESTLE-HEAD, *a blockhead*. D.

PETH, *a well, a pump*. W. C.

PEWTNER, *a pewterer*. C. D.

PHRASE. "I shall soon larn the *phrases* of the house;" that is, *the habits of the family*.

C.

PIGS-CROW, C. PIGSLOOSE, D. *a pigstye*.

PIGGY-WHIDDEN, *the little white pig, the smallest of the veers*. One is generally smaller than the rest—weak and white—its whiteness denoting imbecility. C.

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PILCHER, *a pilchard*. "An old hewer once informed me, that the *pilcher*-nets would cover the road from the Landsend to London; and the *pilcher*-barrels, put end to end, would reach from one extremity of the county to the other.

PILE, *deeply involved*, "In a *pile* of wrangle," i.e. "deeply involved in the dispute." C.

PILF, *light grass and roots, raked together to be burnt*. C.

PILIERS, *botches on the downs, interrupting their equable smooth surface; tufts of long grass, rushes, short furze, heath, &c. &c. matted together, and often forming good cover for hares*. On Goonhilly, there are numerous hares in the *piliers*. C.

PILM, *flying dust*. D. C. "I'll make thy boddice *pilmy*." i. e. "I'll make the dust fly out of thy boddice." — "*Pilm is mux a drowd*," i. e. "Dust is mud dried:" So said a Devonian rustic; and such is its meaning in E. C. But in Meneg, the word is rather used for the nap of cloth, or the light floating particles during the sweeping of a room, than for the dust of the highways.

PINDY MEAT, *meat tainted from close air*. D.C.

PINGSWELL, D. Pinswell, C. *a boil*.

PINNICK, the *wryneck* attendant on the cuckow, C.

PISKEY, C. PIXEY, D. *a fairy*. Piskey-led.

PISS-A-BED, *a dandelion*. C. D.

PLANCHED, *planching*.

... Did beat and rent

The planched floor." Sir A. Gorges transl. of Lucan, 1614.

And see Shakspeare, II. 86.

PLATTER-VOOTED, *with an awkward broad foot*. D.

PLETHAN, TO, *to braid, to plait*. C.

PLIM, TO, *to plum*. “*This bacon will plim,*” i. e. Will swell up in dressing. Plum, *light, soft*. “*‘Tis plum bread;*” “*‘Tis pretty plum weather.*” C.

PLOUGH. *used for oxen kept to draw the plough, not for horses*. D. *a wheelcarriage drawn by oxen and horses*. C. [L. *plaustrum*.]

PLUFFY, *soft, downy*. C.

PLUMP, *a pump, a drawwell*. C.

POCK, *a shove*. C.

PODGER, *a platter*. C. D.

POLEPICE, *a woman’s caul*. D.

POLRUMPTUOUS, *restive*. C.

POLTATE, *a potatoe*. C.

POMSTER, TO, *to doctor or play the quack with salves and slops; to apply a medicament to a wound or contusion, or to administer medicine internally*.*

POOCHEE, TO, *to make mouths at a person screwing up the mouth like a pouch*. D.

POOK, *a haycock, quasi peak or cone*. [Corn. *pooc*, a heap] C. D.

POOT, TO, *to kick*. “*The horse will poot,*” i. e. *the horse will kick*.

POP-DOCK, *the foxglove*. It is, also, called *the scabbed dock*. C.

*”Her hath be bad of an aghee. Nan hath a *pomestered* her; but her’s worser and worser; and now her’s going to the hospital, thot so be her dawn’t luv doctor’s trade.”

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PORKER, *a pig of an age fit to be fed for pork*. C. D.

PORR, TO, *to push* †

POSH, *a heaviness on the chest, from mucus occasioning a loose cough*. C.

POTTS, *black puddings*. “*Potts and puddings.*” “*She wid net turn her back to any, for making potts and puddings, and standing pies.*” D. N.

POWERS, *a great deal*.*

PRAALING, *tying a clag or canister to a dog’s tail*. C.

PRASE, *a small common*. C.

PREEDY, *with ease*. “That lock goes mightly *preedy*.” i.e. “*That lock goes well or with ease*.” C.

PRIDY, *proud*. C.

PRINK, TO, or to prinkee, *to dress fine, to set one’s self off to the best advantage*. D.

PRINKED, *well-dressed*. C.

PROPER, *handsome, witty*. C. “He’s *proper* and tall” Cornish harvest song.

PROSING, C. D.

PROVE, TO, *to thrive, to be with young*. D. C.

PUCKER, “To be in a *pucker*,” *to be ruffled*. C.

PUCKSY, *a feather-hog*. C. D.

PUMBLE-FOOTED, *having one foot thicker than the other, and turned inside*. D.

PUNNION-END, *the gable-end of a house*. C. *pugging-end*, id. D. “*The pugging-end of our linney next to the pigsloose geed way, and was rangeing down. Master was standing by the tullet, when the cob-wale skwerd away*. N. D.

PURE, *tolerably well*. “He’s *pure* today.” C.

PURL, “One need be always upon one’s *purl*.” i.e., One’s watch. C.

PUTCHKIN, *a wicker-bottle into which the spigot is put, in order to strain off beer to cool*.

PUZZLE-HEADED-spoons, *apostle-headed-spoons*; each with the figure of an apostle, his head forming the top of the spoon. They may be seen at several places in Cornwall and Devon. C. D.

QUAIL, TO, *to droop as a plant from death or decay*. C.

QUARTERER, *a lodger*. D.

QUARREL, D. QUARRY, C. *a pane of glass*.

QUARY, TO, *to enquire*. D.

QUAT TO, *to sit indolently down*. C.

QUERKING, it is used in Devon for a slight groaning, with little or no cause. Lyttelton

Don’t lie *querking* there. Come, git up.”

QUERN, *a handmill to grind malt*. N. D.

QULKIN, *a frog*. C.

QUILSTERING, *hot, suffocating weather*. D.

QUILT, TO, *to swallow*. “His throat s so bad, be can’t quilt. D.

QUIRK, *the clock of a stocking*. D.

RAB, *a kind of loam*; also, *a coarser harder substance, for mending roads*. Rubble. C.

† *Porring thy finger into cabs and cauches,*” i.e. *Pushing your finger into nastiness*. “I’ll porr my vingar down thy droat,” i.e. *I’ll push my finger down your throat*, “I’ll give thee a poc and porr thee down,” i.e. *I’ll give thee a shove and push thee down*.

*“I give you *powers* of trouble,”— i.e. *I give you a deal of trouble*. “There’s *powers* of people,”—i.e. *There are a great number of people*. C.

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RABBLE- ROTE, *a repetition of a round-about story*. D.

RAGGING, *blowing, as the wind does, previously to a change of weather from dry to rainy; raging.*”*

RAIL, *a revel, a country- wake*. D. Rowl, id.

RANCUMSCOUR, *fuss, ado*. N. D.

RANES, *the carcass of fowl or other bird, its flesh being picked off*. D.

RANISH, *ravenous*. D. Raunish id. C.

RASH, *brittle*. “The plane is *cruel rash wood,*” i.e. *very brittle wood*. C.

RATHE, *fast, early*. “The clock is rather too *rathe,*” i.e. *is too fast*. “*Rathe-ripe fruit,*” or “*rathe fruit*” i.e., *early fruit*. D.

“Bring the *rathe* primrose that forsaken dies.” Milton’s *Lycidas*.

RATHER, *a little while ago*. D.

RAW, *unskinned over, of a wound*, D.

RAWHEAD, *cream*. D.

REAM, TO, *to stretch, or reach*. † D. C.

REAR, *raw*. D. Rear, *rare, early*. D. C.

“O’er yonder hill does scant the dawn appear:

Then why does Cuddy leave his cott so *rear?*” Gay, Vol. I. p. 75.

REARE, or rare- mouse, *a bat*. D. C.

RED-CRAB, *the sea cray fish*. C.

REED, *wheaten or other straw prepared for thatching*. C. D.

REEL-SUNDAY, *revel-sunday*. N. D.

RIFTER, *rotten wood powdered*. D.

RIGMAROLE, *a continued, confused, unconcatenated discourse, or recital of circumstances; a long unmeaning list of any thing*. D.

RIGMUTTON, † rumpstall, *a wanton wench*. N. D.

RIXY, *quarrelsome* [a rixa.] D.

ROACH, *a rash, a scorbutic eruption very thick*

*"He ruleth the *ragging* of the sea." Ps. 89. *Parish Clerk of St. Anthony*, 1805.
"Let us break their *bones* asunder, and cast away their *coards* from us." Ps. 2. "Thou hast smitten us into the place of *dragoons*." Ps. 44. This is a fair sample of our Parish Clerks.

† In the east of Devon and in Somerset, *bread is said to ream*, when made of *melted* corn and grown a little stale; so that if a piece of it be broken into two parts, the one draws out from the other a kind of string like the thread of a cobweb, stretching from one piece to the other. Ream and reaping are also applied to *cream*, both in Devon and Cornwall. "It was a good *reaming*," i.e. "It was a good quantity of cream stretched over the surface of the milk, and taken up from the pan. "Have the pans been reamed today" i.e., Has the *cream stretched over* the pans been taken up today? In this sense *ream* is used in Cornwall. With respect to Devon Junius may possibly be right. "*Ream* Devoniensibus est idem atque *cream*, flos lactis, (Island. *riome*.)"

‡ "I a *lost mutton*, gave your letter to her, a *laced mutton*." Shakspeare, Vol. I. Part II. p. 110. A *laced mutton* was, in Shakspeare's time so established a term for a courtesan, that a street in Clerkenwell, which was much frequented by women of the town, was then called *Mutton-lane*. And at this day, we have *Mutton-cove* near Plymouth. That this appellation was as old as the time of Henry III. appears from our countryman Bracton, "Item sequitur gravis pæna corporalis, sed sine amissione vitæ vel membrorum, sit raptus fit de *concupina legitima*, vel *alia quæstum faciente*, sine

delectu persemarum; has quidem oves debet rex tueri pro pace sua.” Bracton *de legibus*, lib. ii.

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on the skin. C.

ROADLING, *delirious.* C.

ROCKEL, *a woman’s cloak.* D.

ROCKY, *fuddled.* D.

ROOST, TO, *to drive.* “I’ll roost him,” i.e. *I’ll drive him.* D.

ROPES, *the entrails of a woodcock.* C.

ROUT-OUT, *a Stratton-pye*, for which on a Saturday the scraps of the week are *routed out* of the cupboards, &c. &c. N. C.

ROUZABOUT, *a restless person; a sort of large peas, that form their regular globosity, will roll about more than others.* D.

RUBBLE, *unequal masses or fragments of solid matter.* D. C. *Rubbly coal.*

RUCK, TO, or to ruckee, *to squat, to crouch, to stoop down on the hams, to make water.*

“They’re so *great*, one can’t p-ss, but t’other must ruckee.” Lyttelton. D.

RUD, “*stolen or strayed* (cried the clerk of Roche) *seven rud cows, and one was a black one.*” The parson whispered: *That’s an Irish bull.*” The clerk (thinking himself corrected) cried again; “*And the black cow was an Irish bull.*”

RUDGE, *a partridge.* C.

RUE, “To rue corn,” i.e. *to sift corn.* D.

RUMMET, *scurf of the head.* C.

RUNNING, runnet, *rennet.* *

ROOZE, *to shed, to scatter.* “The corn rooses powers,” i.e. *the corn is so ripe, that a great quantity falls out of the ear.* C.

RUZURE, *the sliding down of a hedge, mound of earth, bank or building.* D.

SAMPSON, *brandy, cyder, and sugar, and a little water.* C.

SAMPSON WITH-HIS-HAIR-ON, *the same kind of liquor with a double quantity of brandy.* C.

SAVE, TO, to *save* the corn. C. To *hous* the corn. D.

SCAALD, it is used indifferently for *scald* or *burn*. C.

SCAIT, to *be lax*; to *have a diarrhæa*—falsely spelt *steat* in Young's *Annals of agriculture*, p. 304. D.

SCAT, id. "The ox has got the *scat*." C. *burst*— "I'm ready to *scat*." C. †

SCAT, TO, to *give a blow lightly and quickly*, D. C.

SCAT, a *blow*. "I'll give thee a *scat* in the chacks." C. D.

SCAT, *broken*. "I've *scat* the bason," i.e. *I've broken the bason*.

SCAT, *ruined*. C.

*From *run*, we might suppose; because the acid makes the curds *run together*. But Junius, with great discernment, has derived it "a Ποννιω, vel Ποννιου, *firno*," to concrete, like coagulated milk!!

† A Herefordshire gentleman happening to stop at St. Keverne Church Town, heard a man say, "he's got the *scat*:" it meant as he was told, *the sheep had a looseness*. —Soon after, he was struck by a maid's exclamation, "I'll gee thee a *scat*'—but was taught to understand it was a blow. Scarcely, however, had he recovered from his surprize, when the girl cried out: "'twas *scat* all abroad!" The *clomb jorum* (it seems) was *brok* to pieces. "Oh! I'm *scat*!" said another at the same instant. "I'm *ruined*! I'm *undone*!" "What a *scat* of dry weather!" cried another. Wondering at the poverty of our language, the gentleman proceeded to the street; when an old woman informed him, to his utter confusion, that his "*nackin* was hanging out!" But perceiving that his modesty had suffered a needless alarm, he found at length (what she was incapable of explaining to him) that his "*pocket-hundkerchief* was hanging out of his coat-pocket."

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SCAT, *continuance*, C.

SCAVERNICK, [Corn.] a *hare*, still used throughout the west of Cornwall.

SCAW, *the elder tree*. C.

SCLOW'D, *scratched*. D. C.

SCOASE, TO, *to exchange; to change seats.* D. C.

Hlud Virg. IX Æn. 307.

——”*galeam fidus permutat Alethes*” —*sie transtulit* G. D.

——”*the traist Alethes with him hath helmes cosit.*” *Devonienses etiamnum dicunt scose, eodem plane sensu.* Jun.

SCODE, TO, *to scatter,* (from ζκεδαω.) C.

SCONCE, *Caunce, the pavement.* C. “*Munimentum* [Belg. *Schantse.*] “*Ensconce* your rags.” *Merry Wives of Windsor.* *Ensconced* his secret evil.” *Rape of Lucrece.* In Cornwall, the word *sconce* seems to have been transferred from the fortified or enclosed court, to the *pavement* of it—from the whole to a part.

SCOVY. Used when the surface of any thing is deformed by spots or irregularities. D.

SCRAMM'D, *lame, benumbed, withered.* D. “*Scrammed hand.* Marc. iii. 3. χειρα εξηραμμενην, a withered hand. η χειρ αυτε ην ξηρα. Luc. 66. Hence to *sear.*” Nugent’s Prim, p. 380.

SCRANCH, TO, “*cibos indecore dentibus lacerare, helluorum instar.* [Belg. *sehrantsen.*] Junius. “*a κραντηρες, dentes maxilares.*” It is used when any thing solid, brittle and disagreeable is bitten; as the *coals scranched*—*a bit of the shell scranched under the teeth.* Also, for eating green apples. “*She was scranching apples.*” D. C.

SCRANY, *thin, meagre.* D.

SCRATCH'D, a *scratch'd, slightly frozen,* the surface of the earth appearing as it were scratched.

SCREEDLE, TO, *to scrune over the embers, to hover over them, covering them with one's coats as with a screen.* C. N. D.

SCREW, *the shrew-mouse.* C.

SCRIMMED, *scrammed.* * N. D.

SCRIMP, TO, *to pinch.* D. C.

SCRONGE, TO, *to get room edgeways as in a crowd.* C.

SCRUMP, *what is brown and crisp, as the skin of a roasting pig.* D.

SCUD, TO, *to spill.* I have *scud* the milk. Also used to signify the scattering of manure over a field with a shovel. C.

SCUTE, † *a reward, a trifle of money.* “*Give him a scute.*” C. D.

*"Well—to be zure—wan es come home, Measter was routing in the settle, a pize take en! bevore a great rouzing vire enough to swelter en, an we a *scrimmed* way the cold. Dame sat upon the cricket knitting; an zeeing Bat a skrumpt up, her nodded and meaned to en, that he should come by the vire. The tiney pisky went to dring hes sell in to th' end o' th' settle, and was a jam'd that he could net git back nor vore. Measter raked up— 'Aye (zays he) marry come my dirty cousin, why dant ye 'come an zit down in the zittle, cheek by jowl, hale fellow well met, hay tatterdemalion.' An way that, he gid en zich a wap in the niddick, that strambang a het es head against the clovel, an made a bump in hes brow." Robin and Betty.

† It is conjectured from *scutage*, the service of the shield, arising out of Baronies and Knights' fees. But Bishop Fleetwood mentions a French gold coin named a *scute*, of the value of 3s. 4d. current in England in 1427. See Chron. Pretios.

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SEALING, *the wainscot of a room, the ceiling.* C.

SEAME, *a horseload of corn, of wood, of dung in dungpots.* C.

SEANE, Seine, *a pilchard net, possibly a contraction of Sagena.* C.

SEED, *saw.* "I *seed* it,"—*I saw it.* C.

SEGGARD, Safeguard, *a kind of riding surtout so called.* D. C.

SEM. "I *sem*," i.e. *I think, opinor.* D.

SEW, *dry.* "The cow is gone to *sew*," i.e., *the cow is dry, or has lost her milk.* C.

SHALE, TO, *to shell, to peel.* C. D.

"A little lad sat on a bank to *shale*

The ripen'd nuts pluck'd in a woody vale."

Browne's *Past.* (old edit. p. 97.)

SHAPE, *litter, disorder.* "What a *shape*!" C.

SHAZZAASING, applied to a person of a scrambling, awkward gait. A long *shazzaasing*, or *loose-made* fellow, ill put together. D.

SHE for *her.* D. C.

"Here lies the body of Betsy Bowden;

She wou'd live longer but she cou'd'en.

Old and sorrows did *she* decay,
And her bad leg carr'd *she* away.”

Epitaph in Little Hemson churchyard, Devon.

SHED, To, *to make water*. “*I shall shed!—I shall shed!*” cried a girl once in my hearing. Vid. Risdon—“whose rivers *shed*.”—Bp. Lyttelton’s MSS.

SHEEN. “*Ita Damnonii pronunciant shine, fulgere.*” Junius.

SHERN, *a vessel into which the cream is taken up from the milkpans before it is made butter*.

“Here’s the fern
To measure your *shern*,

Please to give me some milk and cream.”

On a May-morning the girls proceed to the farm-houses, with branches of hawthorn (or May) and stick them over the doors: And the first that arrive, exclaim as above.

SHILSTONE, *healing stones, slate*. C.

SHOT, *a species of trout*. C.

SHOWL, *a shovel*. C. Shool, id. D. “With hes *shool*-a-mouth hatchet-face, and *squeening* pinky-winky eyes.” N. D.

SHRIMM’D, *chill’d*. C.

SIGGER, TO, *to leak*. Siggering, *leaking*. C.

SIMMETHING, *a likeing as a lover*. D. (perhaps from sympathy.) Bp. Lyttelton. D.

“Had a *simmethin* for *thick a harem-scarem solvegge*.” N. D.

SKAB. The Skab, *the mange*. D. C.

SKASING, running, being in a hurry. C.

SKAT. “When Haldon hath a hat,

Let Kenton beware of a *skat*.” Dev. Prov.

SKELE, *skittle*. A skele-alley, *a skittle-alley*. D. Kele, *a kele-alley*. C.

SKEYSE, TO, *to run away*. C.

SKEW, *thick drizzling rain, that lasts but a short time*. C.

SKILL’D. “Skill’d oats,” i.e., *Oats with the husks off*. C.

SKRUMPT UP. “Dame sat upon the cricket, a skrumpt up.” N. D.

SLACKET, *slight, slim*. C.

SLAMM, TO, *to trump*. "I'll *slumm* that card," i.e., *I'll trump that card*. C. Slamming, *trumping at cards*. C.

SLAMMERKIN, *a slovenly slut*. D.

SLIM, TO. To *slim* the teeth of the pigs, by giving them their meat too hot. C.

SLIP, *a young pig*, first a *vear*, then a *slip*, till he attains his full growth. C.

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SLIVERS, *pieces*. C.

SLOCK, TO, *to pilfer, to give privately, to entice away a servant*. D. C.

SLOCKSTER, *a pilferer*. D.

SLOCKING-STONE, *a rich and tempting stone of ore*. See Pryce's Mineral. pp. 327, 328.

SLONE, *the sloe*, C. D.

SLOTTER, *nastiness, (a Slottere Corn. dirty, slovenly, filthy.) "To make a slotter."—*
"the roads are slottery."— "Slottery weather." C. D.

SLOUGHER, TO, *to slide*. "A *sloughering* place," i.e., *a place to slide upon*. D.

SMALL MEN, *fairies*. C.*

SMEECH, *stench*. D. *Smeeching, frizzing and stinking*. N. D.

SNAPES, *springs in arable ground*. *Snapy, having those springs*. "The ground is very *snapy*." *Snaping, the act of snaping or draining those springs*. D.

SNIBBLE-NOSE, *Snivel-nose, a niggardly fellow*. D.

SNITE, *a snipe*. C. †

SNUFF. "To be *snuff*," i.e., *to be affronted*. C.

SOACE, *friends*. [socii.] "I tell you what soace!" "Cruel soace:" "Come, good now, soace! hold your tongues." C. D.

SOAKING. "A *soaking* fellow," i.e., *a man continuing in his cups, or a long while over his liquor*. C.

SOGH, *a slumber*. D. C.

SOILS, *rafters of a house*. C.

SOLE, TO, *to sole his ears, to pull his ears*. D.

SOONS, *amulets; cabalistic words*, distributed by the Cornish white-witches to their customers, as in Arabia or Barbary.

SOOTERING, *courting*. “A sootering (or zootering) discourse.” D.

SOW. Old sows, *the millipedes*. C. In Worcestershire, *woodlice*.

SOWDLE. “She sowed her up by me.” *She got up near me, by elbowing and stealing through the crowd*. N. D.

SPALLIER, *a labourer in tinworks*. See Acts of the Stannary Parliaments.

SPALLS, *chips*. “To drow vore *spalls*,” i.e., *to throw one’s errors and little flaws in one’s teeth*.” Exm.

SPANGER, † *a Spaniard*. C.

*The miners often think they hear a pick at work under ground, as if some invisible spirit were at work beneath them. This noise proceeds, I suppose, from the running or falling of waters through the crevices or apertures of the earth. The opinion, that it is a good omen, encourages the miners to follow or work to it: so that it sometimes leads to a lucky discovery.

† “*Snites*” as well as “*Cocks*” are very plentiful in the East of Cornwall. Of woodcocks 400 couple have been sometimes brought to a Launceston-market.

‡ In the West of Cornwall, there is the same antipathy to a *Spanjar*, as in most places to a Frenchman. It originated in the conflagration of Paul-Church. Respecting this church, a curious fact lately occurred. Not long since, the roof of the southern porch was repaired. On removing the slates &c. a wooden supporter of the roof exhibited marks of the fire which had partially injured it. The carpenter, Bodinnar, aware of the curiosity, preserved the wood thus burnt, which is distributed in pieces among the neighbouring gentlemen. We cannot but remark, how well the circumstance of a single supporter of the roof of the porch being burnt, (and that the one nearest the body of the church) confirms a tradition

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SPARABLES, *hobnails*. C.

SPARE, *slow, kept in reserve*; “*spare work*.” “*a spare bed*.” D. C.

SPARKED, *white and black, or red and white*. “*A sparked cow*,” “*a sparked heifer*.”

The epithet is applied particularly to kine. D.

SPARR, TO, *to jar, to disagree.* C.

SPELL, *to take one's turn to work to relieve another.* "What a *spell* of fine weather." C.

SPICK AND SPAN NEW, *every part new.* C.

SPICKETIE, *spotted, speckled.* C.

SPILE, *a wooden peg.* "Spile the cask, " i.e., *bore a hole with a gimblet in the cask, so as to get some of the liquor out, and then put in the spile to stop it. The vent peg of a cask of liquor.* C.

SPENCE, *a safe, a cupboard, a convenient place in a house for keeping provisions.* So used in Chaucer, and now current in Devon.

SPINNING-DRONE, *the cock-chaffer.* C.

SPLATT, *a large spot.* C. D.

SPLATT-FOOTED, *splay-footed.* D.

SPRAGGED, *streaked, spotted, mottled.* D.

SPRAYED, *chopped with cold.* D. C.

"I must *vace et, thox* my nose and lips was a *spray'd*, and my arms as *spragged* as a long-cripple."

SPREY, *sprightly, sprunce, ingenious.* In the neighbourhood of Bath, *sprack* or *sprag* has the same meaning. In "the Merry Wives of Windsor," Evans says:

"He is a good *sprang* memory." D.

SPROIL, *capacity of motion, liveliness.* D. C. "She has no *sproil* in her;" *so alertness, or activity.*

SPURTICLES, *spectacles.* D. C.

SQUAB-PYE, *a pye made of fat mutton well peppered and salted, with layers of apples and an onion or two.* It is considered as peculiar to Cornwall and Devon. A recipe for making it (which I saw in Latin verse, some years since,) begins:

"*Ingeniosa gulae nutrix Devonians!*"

This was in MS.

In the *Carm. Quadrag.* The muse, also, dictates a recipe:

"*Quaeris quo victu Cornubia gauleat?*" &c.

See Vol. I. p. 105.

SQUAB, TO, *to squeeze.* C. D.

SQUARD, *a rent in a garment.* C. D.

SQUEAL, *weak and thin*. D.

SQUINCHES. Up in the chamber, looking down through the *squinches* in the planching.

N. D.

STAGGED, *bogged*. C. D.

STANK, *a disagreeable situation*. “I’m in a *stank* indeed!” C.

STANK, TO, *to tread on*. C.

STANSIONS, *iron bars that divide a window*. C.

still current in the west—viz. That the *Spaniards* met some females carrying wood and furze, and driving the women into the church, compelled them to let down their burdens near the South porch, the door of which they set open, to receive the blast of a strong South wind. The direction of the wind consumed the church, but preserved the porch, though when the flame got to its height it might momentarily affect the part of the porch nearest the door. On this subject, let me add, that the thick stone division at the back of Trewarveneth-seat (which has puzzled many people) is a part of the old church which escaped the fire. There is a tradition, that a farmer’s wife found a Spaniard drunk and asleep in a cornfield, and that she cut his throat with a sickle. Another tradition is, that a farmer cunningly set his furze-rick on fire, and ran from it in apparent trepidation; whence the Spaniards thinking that one of the parties had fired the village, passed by without molesting it.

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STEEPERS,* *of a hedge*. D.

STEEV’D WITH COLD, *stiff with cold*. [στυππος] To steeve down. Corn. Dial.

STEM, *stemmin, a day’s work*. C.

STICKINGS, *the stroakings, or last of a cow’s milk*. C.

STICKLE, *the rapid part of a brook or river*. D.

STITCH, *sheaves of corn*. D. *a small inclosure*. C.

STITCH, *in the side*. C.

STIVER, † TO, or Stiver up. It expresses the elevation of the hair on a dog’s back when provoked, or the feathers round a cock’s neck. “The hairs *stiver*”— “the feathers

stiver up.” Used for opposition to any person—”He *stivered up* against him.” D.
“Maister tax’d Will wey rubbing the orchet: But Will *stivered up* and gee’d un as
good as he brart. D. [ζιβαρος Gr.]

STOCK, *Christmas stock*, answering to the yule block. C.

STOGG’D, *stuck fast in the mire*. D. C. ‘Tis but t’other day, a body was chuck’d with
the pilm; and now one’s a *slogged* every stap a goeth.” D.

STOUND, *dolere*. It stounds, *dolet* [ab Isl. *styn doleo stunde, dolui*.” Junius]

STRAM, *any sudden, loud and quick sound*. Thus “to *stram* the doors” means to *shut*
them with noise and violence. Hence, a *bold and unexpected lie*, is called a
strammer; and to *strammee*, signifies, to *tell great and notorious lies*. D.

STRAT, TO, to *bring forth young prematurely, as applied to beasts*. “The ould zow has
stratted.” C.

STRATTING, *splashing with mud or dirty water*. D. †

STRAW-JOURNER, or joiner, a *thatcher*.. D.

STRAW-MOTE, a *straw*. D.

STROAKING, or strocking the kee, *milking after the calf has sucked, pressing out the*
last gleanings from the teat. D.

STROIL, *long roots of weeds and grass in grounds not properly cultivated, couch grass*.
[Lat. *sterilis*.], D. C.

STROIL, *strength, agility*. D. C. [possibly from struggle.] “He has no more *stroil* than a
child.”

STROVE, *argued obstinately*. “He *strove* me down.” C.

*Steepers are boughs, the trunks of which are half cut through, and laid down
on the top of a hedge, then covered with turf. This is done when hedges are repaired or
cast as called by farmers. *Casting* a hedge, is throwing up soil on the bank of it, to
repair it.

† A parish clerk said of a young clergyman, whose hair was cockatooned: “Why,
Maister was cruel angry to-day. When a came into the desk, hes foretop was so
stivered up, I thort we the wind, that I zed a crume a comb would zet all to rights in a
twinkling. Do duckee tha head, maister, zed I, under tha desk. My ould stump will
zarve the turn for once. When a zo glowed at me, and begun the zarvice.”

‡ Several days previous to Holy Thursday, or Procession-day (commonly called possessioning-day when the parochial perambulations are made) it is customary in Exeter for the boys to dam the kennels, and to ask money of the passengers. If this reasonable request be not complied with, a plentiful libation of mud is sure to follow. This is called *stratting*.

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STROW, *a confusion*. "Such a *strow*," *such a disorderly way of living*. C.

STUB, "A good *stub*," *a large sum of money whether given or expended*. "It cost a good *stub*," *it was bought at a great price*. "He did not give his vote without having a good *stub*," that is, *a large bribe*. N. D.

STUB, TO, *to clear a furze-brake of the roots and remaining stems after the furze has been cut down*. C.

STUGGEY, *short and stout, thick-made*. "A *stuggy* man." C.

STYLING, *ironing clothes*. D.

SUDDERED, *sanded by a flood*. "The meadows are *sudded*," i.e., *covered with driftsand left by the floods*. D.

SUENT, *equable, regular*. "That corn comes up very *suent*," i.e., *very equably, or regularly*. C. "A *suent* rain," i.e., *falling equably*. D.

SUGAR-STONE, *a soft clayey schist*. C.

SULL. "Damnoniis etiamnum vocatur aratrum. [Sax. *sulth*. Lat. *sulcus*] *a plough*. D.

SUNBEAM, *the gossamer*. C. "Gossomor, things that flye like cobwebs in the ayre." *Bullockar's English Expositor*, 1616. The gossamers then, or the long white filaments, "That idle in the wanton summer-air." the Cornish very expressively call *sunbeams*.

SUPPLICE, "A pair of *supplice*," *a surplice* "So a pair of banns." D.

SURE ENOUGH, *certainly, truly*. C.

SURVEY, *an auction*. "To be sold by *survey*" *to be sold by auction*. C.

SWANK, TO, *to abate, to shrink, to diminish in bulk*. D.

SWAISING, *swinging the arms in walking*. C.

SWELL'D, *singed*. "A *sweel'd* cat," i.e., *a singed cat*. C.

SWELL, TO, *to rinse*—a glass. D. [from *swill*.]

SWILLET, *growing turf set on fire for manuring the land*. N. D.

SWINGING, *large, huge*. D. C.

TABLE-BOARD, *a table*. C.

TABN, *a bit of bread and butter*. C.

TACK, TO, *to slap or stroke with the open hand*. C. D.

TACK, TO, “*to tack hands*,” i.e., *to clap hands* either in triumph or by way of provocation. C. D.

TACKLE, “*Good tackle*,” *a table well furnished*. Good things, good provisions. *Tacklou*, in Cornish, signifies, *a creature, a thing*.

TAGG, *a rump; a rump of beef*. C.

TAIL-CORN, *the refuse of corn*, for poultry. C.

TAKING, *a sad condition*. C.

TALLET, *a hayloft*. D.

TAMLYN, *a miner's tool*. C.

TANG, *a disagreeable taste*. C.

TARVY, TO, *to struggle to get free*. “*Tarving and tearing*.” C.

TAWSTOCK-GRACE, *finis*. D.

TEAM, TO, *to lade out of one vessel into another*. D. C.

TEAR, TO, *to break*. D. “*Strambang thicke goes out o th' winder*, and TORE I dont know how many *quarrels* of glass.” N. D.

TEEL'D, *buried*. “*She is going to be teel'd to-day*,” *buried to-day*. C.

TEMPER, *heat and moisture, as productive of vegetation*. “*There's no temper in the ground*.” C.

THICKLISTED, *short-winded, breathing with difficulty, asthmatical*. D.

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THIRL, *therle, thorle, lean, gaunt, lank*. D.C.

THRASHEL, *a flail*. D. C.

THUMPING, *huge*. D. C.

THUNDER-PLANET, *a thunder-sky*. C. particularly Roseland.

TIDY, *neat, decent*. C. D. Doll Tearsheet calls Falstaff: "Thou whoreson little *tydie* Bartholomew boarpig." Hen. IV. P. II. Act 2. "A tid-bit, from τυτθος, parvus. A tit, τυτθος ιππος equus parvulus: hinc forsan *a tydie girl*, τυτθη κορη." Nugent, p. 387.

TIMERSOME, *timbersome, passionate*. Exm. *fearful, timorous*. D. C.

TINE, teen, to, *to light*. "*Tine* your pipe,"—"tine the candle." "To *teen and dout* the candle," to put in and put out the candle. N. D. In this sense *tine* may come from τινθαλεοτ, fervidus—whence *tinder*.

“—————as late the clouds [shock,
Justling or push'd with winds, rude in their

Tine the slant lightning.”

Paradise Lost, B. X. I, 1073.

TINEING-TIME, *time of candle-lighting*. D.

TING, *a prong-fork; a long girth, or surcingle that girds the panniers tight to the pack saddle*. D.

TISCAN, *a handful of corn, tied up as a sheaf by a gleaner*. C.

TO for AT, all over Devon. Dr. Atterbury used to tell his friends at Exeter, that he wondered they did not call him Dr. *To-terbury*.

TO and AGAIN, *from time to time*.

TO-DAY-MORNING, *this morning*. C.

TOAD-IN-THE-HOLE, *a piece of meat with batter-pudding round it, baked*. C.

TOBY-TROT, *a fool, a simple person*. D.

TOIT, *proud, stiff*: "She's so *toit!*"—Hoity-toity!

TO-LOOKER, *a spectator*. D.

TOM-TAYLOR, *a long-legged fly*. C.

TOM-TODDY, *a tadpole*. C.

TORN, *broken*. "*Tore* the bowl," i.e., *broke the bowl*. D.

TORT, *tight*. D.

TOSTICATED, *tost from place to place*. D.

TOTLE, *a slow lazy person; an idle fool that does his work awkwardly*.

TOUCH-OUR-PIPE. “*Come let us touch our pipe*”—an expression much used by people in harvest time, when they mean to rest a few minutes from their labour. Perhaps, formerly, they used at such times to take a whiff of tobacco. C.

TOURN, torn, *a spinning-wheel*, so called from its turning round. N. D.

TOUS, *a fuss, a bustle*. C.

TOWAN, *a sand hillock*.

TOWNPLACE, *a farmyard*. C.

TWO-HANDED-FELLOW. D. The Aborigines, I conclude, had but one hand!

TOWSER, *a coarse apron, worn by maid servants in working*. C. *a wrapper*. D.

TOWZE, TO, to towzee, *to pull about in a rude manner*, as a clown would his sweetheart. D. C.

TRAIT, treat, (Corn. *treath sand*.) *the coarser meal*. C.

TRAPES, TO, *to walk in a slatternly manner*. “*She is trapesing along in the dirt*.” C.

TRIG, TO. “*To trig a wheel—to skid a wheel*. C. D. *Trig* is used in other parts of England: but *skid* is unknown in Cornwall and Devon.

TRIG-MEAT, *any kind of shell fish, picked up at low water*.

TRIGRIMATE, *an intimate friend, a playmate*, D.

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TROACHER, *a dealer in smuggled goods, a treacher*, from the clandestine, treacherous manner in which smuggling is carried on. C.

TROLUBBER, *a hedger, working in the hedge troughs*. N.D. Hence Parson *Trulliber*.

TRUFF, *trout*. The red trout of the lo near Helston, are highly flavoured; and some of them, in length, fourteen inches.

TUB, *the sapphirine gurnard, or gurnet*.* C.

TUBBAN, *a clod of earth*. C.

TUMMALS, *a heap, a quantity*. (perhaps from *tumulus*.) “*There’s tummals of corn in that field*,” i.e. *there is a quantity of corn in that field*.

TUNTREE, *of a cart*. C.

TURMUTS, turmats, *turnips*. C. D.

TUSSELL, *a slight struggle*. “*He and I had a tussell together*.” D.

TUT, *a has ock*. C.

TUT-WORK, *job-work*. C. D.

TYE, *a feather bed*. C.

UMERS, *embers*. C.

UNDERGROUNDS, *anemonies*. D.

UNEAVE, TO, *to thaw*. C.

UNFROZE, TO, *to thaw*. C.

UNKID, *dull, gloomy*. D. C.

UNLIFTY, *unwiedly*. D.

UNOPEN, TO, *to open*. C.

UNREAM, TO, *to take the cream off from a pan of milk*. C.

UNRIPPED, *unsewed*. "The seam of your coat is *unripped*." C.

UPAZET, *opposite*. D.

UPRISE, TO, *to church*. G.

URGE, TO, *to reach*. C.

VADY, *musty*. D.

VALLEY. "In the *valley* (value) of a couple of hours," i.e. *in two hours time*. C.

VEAK, *a gathering on the top of the finger*. C.

VEASED. "How the volks *veased* out o church higeldy pigeldy, helter skelter—zich jetting dreaving and dringing, I thort I should a be squat to death, I'll neer go to church again of a Reel Sunday, I'll be bound vort." N. D.

VEERS, *young pigs*. [verres Lat.] C.

VELLING, *ploughing up the surface of the ground*. C. N.

VENOM, *a gathering in any part of the finger but the top*. C.

VASEY, † *to comb, to curry; to plague a man; to give him a beating, to force away*. C. D.

*"Then am I a sous'd *gurnet*," says Falstaff. This passage long puzzled the commentators. "I never heard of such a fish," said one. "There is no such fish," cried another. A magazine critic, assured of its non-existence, proposed reading "grunt"—

gurnet, quasi grunet, quasi grunt!!! “Hogs grunt, and pork is the flesh of hogs; ergo, sous’d gurnet (said he) is pickled pork!”—At length a critic discovered, there was really such a fish—Jackson of Exeter declared it was plentiful on the South coast of Devon— (see his Letters, II. 43.) and I now announce the gurnet plentiful in Cornwall, where it is better known by the name of a *tub*.—A tub caught near the Manacles, Sept. 12, 1806, measured in length 31 inches, in girth round the shoulder, 18 inches. It weighed 10lb, and was sold for 8d. only.—We had a Cornish family called Tubb; to which the tubb fishes in their coat-armour allude.

† From Bp. *Vasey*. “Bp. Vasey had in his retinue (saith Sir W. Dugdale) CXL men in scarlet caps and gowns. From his prodigality (‘tis said) the word to *vasey* away, niuch used by the common people of Cornwall and Devon, had its original, signifying, *to drive, part with, or force away any thing.*” Pryce’s Tonkin’s MSS, in St. Breock, p. 61.

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VINNIED, or Vinew’d, *mouldy, hoary*. “*Vinnied* cheese,”—“the *blue vinny*.” (Possibly *veined* cheese.) “Germanis *vinnegh* idem significat.’ Junius.

VISGY, *a pick and hatchet in one, for tearing down hedges*. C.

VITTY, *decent, clever*. C.

VLA, Belly-vla, or flaw, *the wind-colic*, which in cattle, the eating of young clover &c. often produces. C.

VLICK, *a blow with a stick*. C.

VORE, *a furrow*. C.

VOYDER, *a clothes basket*. C.

VOYIER, *a border round a field*. C.

VRORE.*

VULCH, *a pushing stroke with the fist, directed upwards*. N. D.

WAALK, TO, *to walk, to go anywhere on a holiday visit*. C.

WAALK is used, also, as a substantive; and means a *journey*. “You have had a long *waalk*,” i.e., *you have had a long journey*—no matter whether on foot or horseback.

It also includes absence for a long time.

WANT, *a mole*. C. D.

WANT-HILL, *a mole-hill*. C.

WARNY. “I warny,”—*I dare say*. C. D.

WATSAIL, *wassail*. N. D. †

WAX, *wood*. Wax-hedge, *wooded-hedge*. E. C.

WAY-BIT, “*vox satis nota, corrupte, uti reorg, pro webit. We enim est parvus, exiguus.*”

Junius. *A little piece*. “A mile and a way-bit,” i.e., *a mile and a little piece of road more*. But the *waybit* is often a *little piece of several miles*.

WHAP, *a blow, a cuff*. D. “He hit me zich a *whap*, he made me zee vire.”

WHASHT, *reduced by sickness*. C.

WHERRET, *a box on the ear*. D.

WHIPSESSA, *presently*, “I’ll do it *whipsessa*,” C.

WHISTER-CLISTER, *a stroke or blow under the ear*, D.

WHITNECK, *the weasel*. C.

WHORTING, *gathering whorts, or hurtle-berries*. D. C. Parties in the neighbourhood of Haldon &c. in Devon, and of Bodmin &c. in

* “T’was a tingling frost, quite a glidder all down along th’ lane, et was so hard a *vrore* that the juggy mire was all one clitch o’ice, et blunked at th’ same time, and th’ wind huffled and huldered et en wan’s eyes. I was in a sad taking, no going to the lew side you know.” N. D.

† “At wakes and *wassels*, meetings, markets, fairs.”

Shakspeare, II. p. 411.

What was anciently called *Washaile* was an annual custom observed in the country “on the vigil of the new yeare”; which had its beginning, as some say, (see Galfred. Mon. 1. 3. c.1.) from that of Ronix, (daughter to Hengist) her drinking to Vortigern by these words, “*Loverd King was-heil!*” (*lord king a health*) he answering her by an interpreter, *Drincheile!* Afterward it appears that *Washeile* and *Drincheile* were the usual phrases of quaffing among the English, as we see in Thomas de la Moore, (*Vita*

Edwardi II.) and before him that old Havillan, thus: “Eoce vagante cifo distento gutture *Wassheil* Ingeminant *Wass-heil*.” [*Architren* 1. 2.] “But I rather conjecture it (says Selden) a usual ceremony among the Saxons before Hengist, as a note of health-wishing (and so perhaps you might make it *wish-heil*) which was exprest among other nations in the form of drinking to the *health* of their mistresses and friends.” “An idol called *Heil* was anciently worshipt at Cerne in Dorset (see Camden) by the English Saxons. Selden on Drayton’s *Polyolbion*, pp. 153, 154.

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Cornwall, go *a-whorting*; just as they go *anutting* in its proper season.

WIMB, *to winnow*. D.

WINARD, *the redwing*. C.

WINGERY, *oozing, giving*, as from PINDINESS. “The meat is *wingery*.” C.

WINNESS, *melancholy*. ‡

WOP, *a wasp*. D. N.

YAFFEL *an armful*. “*Yaffel* of hay.” C.

YAPPEE, TO, *to yelp*, as spoken of a dog. D.

YEAVELING, *the evening*. D.

YEEVIL, *a dungfork*. C. D.

YELLOW-BEELS, *yellow boys, guineas*. D.

YEWMOORS, *Emmers, embers, hot ashes*. C. D.

ZAMZOD, *Zamzaw’d* Devoniensibus est voeasbulum satis notum. Iis designat, nisi fallor, cibum *εωλον*, sed potius cibum nimia, coctione corruptum, sensu temporis progressu aliquantulum immutato. Nam proprie, significat carnem semicoctam. (ab a Sax, *sam* semi, et *sod* coctus.) D: *

ZEM, I zem, I sem, *I see, I perceive*. D.

ZESS, *a pile of sheaves in the barn*. D.

ZIDELING, *moving off obliquely*. “He *zideled* away.” D.

ZIG, *urine*. N. D.

ZOG, *slumber*. C. D.

ZUE. "Gone to zue;" i.e., *gone dry*. C. D.

ZULE, Zowl, *a plough*. (χυλον) D.

‡ Of a dreary or solitary place which *we* term *melancholy*, and the *vulgar*, in general call *wisht*, a day labourer in the N. W. of Devon would express his ideas in more exalted language. He would tell us that "*wishness walketh here!*". This fine personification frequent in the North of Devon, seems to carry with it an air of Eastern grandeur. D.

*"The meat was a *zamzaw'd*, and a boil'd to jouds—the bread was a clit and pindy; and the dumpling was cladgy; the cheese was a vinnied; the cyder was keemy; the ale was a prill'd and dead as dishwater; when, to be zure, th' fob was abue th' cup. What clammy cauch ist— Ye may ream it a mile." N. D.

ABBREVIATIONS. &c.

Ar. Arm. Armorick.

C. Cornish.

C. D. Cornish and Devon.

Cott. † the Cotton Vocabulary.

Exm., the Exmoor Scold.

Gr. Greek.

H. Hals's MSS.

Ir. Irish.

L. Lat. Latin.

Lh. Lhuyd's Archaeologia.

Lms. Lhuyd's MS.

N. D. North of Devon.

N. F. Family-name.

Pry. Pryce's Vocabulary.

S. D. South of Devon.

W. Welsh.

W.C. West of Cornwall.



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